

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.

Vol. 18.

Milwaukee, Wis., March 29th, 1931.

No. 7.

THE CRUCIFIED SAVIOR

Isaiah 53

Divine Messiah, bleeding, dying,
In agony on Calv'ry's tree,
In bitter grief and anguish sighing,
We trust our sin-sick souls to Thee!
For our transgressions Thou wast wounded,
Thy holy brow with thorns surrounded,
While cruel nails pierced hands and feet,
Blest Lamb of God, thus didst Thou suffer,
Thy blood for our redemption offer,
To pay the ransom-price complete.

All we like wand'ring sheep were straying,
O faithful Shepherd, from Thy way.
The call of deathless love obeying
Thou camest down from realms of day, —
Where angels laud Thee and adore Thee, —
Where saints cast golden crowns before Thee,
To save Thy flock from endless death;
Upon Thee fell the world's transgression,
The Law's dread curse, hell's vile oppression,
Thou sinless Christ of Nazareth!

By godless men despised, rejected,
Our griefs and sorrows Thou didst bear;
Most sorely stricken and afflicted,
Still didst Thou cling to God in prayer,
For vile transgressors interceding,
To gain our peace, in fervor pleading,
That with Thy stripes we might be healed.
Till in the tomb in Joseph's garden,
As surety of our purchased pardon
Thy holy eyes in death were sealed.

Cleansed by Thy blood, redeemed, forgiven,
And justified through faith in Thee,
Saved by Thy grace, heirs of Thy heaven,
Incarnate God, eternally
Thy ransomed Church shall praise and bless Thee,
With hosts in Salem's realm confess Thee,
Clad in Thy righteousness, — a Bride!
Then shall the story of salvation
Resound in songs of jubilation!
Then shall Thy soul be satisfied!

Anna Hoppe.

"WILL YE ALSO GO AWAY?"

A grave question! It was first prompted to the Lord Jesus by a sad experience on His part. You will remember that aside from the Twelve there were seventy disciples whom He had reared and instructed in the Word of Truth, and who had followed Him, even to the extent of going about in the villages of their country preaching to the people that the Kingdom of God is at hand. But oh, what lamentable desertion Jesus did experience on the part of many of

these disciples! Having told them that He is the Bread of Life, and that no man can come to Him, except it were given unto him of His Father, it is said, that "from that time on many of them went back and walked no more with Him." Though they had entered into Christ's training and had experienced His fervent love, tasted of the blessings of His precious teachings, they did not only play truancy, but took leave of Him and His teaching forever. They denied their fellowship with Christ their Lord and Master, and henceforth followed the world. Oh, what sad experience that must have been for our dear Lord! No wonder that with deep affection He now puts the question to those who till now had remained true to Him, "Will ye also go away?"

Has not this very question of our Lord a strong bearing on and a deep significance for the occasion on **Palm Sunday**? Again large numbers of baptized children are to be confirmed in their Christian faith, after due instruction in the chief doctrines of the Christian religion. And while our hearts are filled with rejoicing because of the fact that new members are being added to the Christian Church participating in all her rights and privileges, and of whom we may joyfully expect that henceforth they will carry on with us the work of the Lord and His Church, — nevertheless our joy is tinged with sorrow, when we think of those who in previous years have as cheerfully promised undying fidelity to the Church of pure doctrine, as this year's catechumens are resolved to do on the day of confirmation, but who, to-day, in spite of all admonition and warning, are walking the way of the flesh and the world.

There are thousands of those in the Lutheran Church who have pledged allegiance to their Savior and His Church on the day of their confirmation, but who have failed to keep their sacred pledge and to remain loyal. We need not look far to find a reason for this sad fact. The underlying cause for it, in reality, is the same as with those whom Christ first had reference to when He put the question, "Will ye also go away?" They will take offence at what Christ says in His Word as the only way of salvation. They will not rely upon His Word alone as the source of true happiness and salvation, but rather depend upon human, carnal understanding and interpretation of everything about them; modernistic conceptions and tendencies prevail upon them. All that is modern in life, modern conception of religion, of life and its

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Rev C Buenger
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exigencies, the liberty of choosing whatever pleases, of acting without restraint, — all this fascinates the minds of many, and they follow suit. In other words, they refuse to be guided by the Spirit of Christ in His Word which gives them spiritual life. Hence the reason for their offense lies not in Christ, but in themselves: they do not believe.

“Will ye also go away?” There is need of heeding this grave question of the Lord. And there is but one way of doing so. Impetuous Peter, deeply moved by the desertion of many disloyal disciples, answers in the name of the Twelve: “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God.” The apostles had not taken offense at the words of Christ; on the contrary, they had found them to be words of eternal life, words that quicken them from spiritual death to new life and assure them of eternal salvation. And they had believed and were certain in their knowledge that Jesus Christ was the Son of the living God, the only Savior of the world.

It is so with all true believers. In the midst of apostasy and hostility their faith does not falter. It is at such times that they cling all the more closely to the Rock of their salvation, not in sentimental emotion, but in sound trust in His Word, the Gospel of eternal life.

To whom shall they go to find peace and happiness of soul, if not to Jesus their Savior? Shall they find true happiness in the things the world has to offer? Christ says, “What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” Or shall they find the truth in strange doctrines, in Christian Science and lodge religion, religions which promise salvation without faith in the meritorious deeds of Christ? Scriptures warn against every false doctrine, saying, “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 Jesus Christ is come in 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 that spirit of antichrist, whereof ye have heard that it should come; and even now already is in the world.” 1 John 4:1-3.

No, we know of none to go to but Jesus. And “every one that has truly learned and gotten the firm conviction that Jesus Christ is the Son of God and the Redeemer of the world, has no intention, no desire to go away from Him. The truth and power of the Word has fully taken possession of his heart and mind.”

“Although all the world should forsake and forget Thee,
In love I will follow Thee, ne'er will I quit Thee;
Lord Jesus, both spirit and life is Thy Word;
And is there a joy Thou dost not afford?”

J. J.

COMMENTS

“’Tain’t So!” “’Tain’t so!” is an article in “Freemasonry and Eastern Star” for January, 1931. It is quoted in the Christian Cynosure for February. In this article J. Hugo Tatsch, P. M., declares not true many of the claims with which Masons often impressed also credulous Lutherans. Here are a few of these statements as we find them in the Cynosure:

Was Solomon a Mason and Grand Master?

Some of our “’tain’t so” stories would speedily disappear from the pages of current Masonic fiction if lodge masters — yes, also a large number of the brethren who wear the purple — would remember that much in our Masonic lectures is allegory, and is to be taken as such. The entire drama of Freemasonry is only allegory, and the story it has to tell of building is simply that of building a temple of character for the human soul. A little careful reading of Masonic history would soon reveal that there is nothing to the story that King Solomon was a Grand Master of Freemasons. The first brother to hold such distinguished office was one Anthony Sayer, Gentleman, who was elected to that high office at a meeting of four lodges held in London in 1717. . . .

Coupled with the King Solomon story are the others which make Freemasons of many other Biblical characters. Nothing to them whatever, brethren! While we have many legends and traditions, they must be kept out of the realm of proven fact, and when we consider facts, all we can do is to go back to circa 1390 A.D. when we find our first documentary evidence. We can stretch a few points here, and reason that internal evidence in our old documents gives us license to go back a few hundred years — but we must be cautious.

Signers of the Declaration of Independence

Coming down to later days, let’s take the story that fifty-two out of fifty-six signers of the Declaration of Independence were Masons. More applesauce. We are sure of only sixteen, though we may stretch this figure by a few that were probably Masons: but let’s not take in too much territory. It makes us look like a lot of silly school boys. . . .

Constitutional Delegates and Presidents

In similar vein, we also hear that most of the Delegates to the Constitutional Convention of 1787 were Masons. All we can claim total only eighteen. And how often have we heard that all the Presidents of the United States were Masons? All there were amount to only eleven; here they are: Washington, Monroe, Jackson, Folk, Buchanan, Johnson, Garfield, McKinley, Roosevelt, Taft and Harding. Take notice that Lincoln was not a Mason. John Quincy Adams was a virulent Anti-Mason; his unreasonable attitude and his Ludendorffian hatred and blindness are ineradicable stains upon the career of an otherwise brilliant and outstanding figure.

Similarly the writer disposes of the claim that Pope Pius IV was a Mason and as well, the story of Masonry among the Indians and Chinese.

With the Christian Cynosure we admire the Mr. Tatsch for his frank truthfulness, though these claims of Masonry have never played a part in our judgment of the lodge. We judge Masonry according to Holy Scriptures and find it antagonistic to the great central message of the Bible, the Gospel of Jesus Christ.

Incidentally, the same issue of the Christian Cynure disposes of the assertion that John Wesley was a Freemason. It quotes from John Wesley's Journal, authorized edition, volume III, p. 500: "June, 1733. Friday, 18. I went to Ballymnena, and read a strange tract, that professes to discover 'the inmost recesses of Freemasonry,' said to be 'translated from the French original lately published at Berlin.' I incline to think it was a genuine account. Only, if it be, I wonder the author is suffered to live. If it be, what an amazing banter on all mankind is Freemasonry! And what a secret it is which so many concur to keep! From what motive? Through fear — or shame to own it?"

J. B.

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Ur of the Chaldees is just now the proving grounds of the Noachian flood. According to an article in the New York Times: "Unmistakable evidence of the Deluge has been discovered by the joint expedition of the British Museum and the Museum of the University of Pennsylvania that has been excavating for several years at the site of Ur, in Mesopotamia, the ancient city mentioned in the Bible as 'Ur of the Chaldees,' from which Abraham set forth to seek the land of Canaan.

In an area outside the city walls of the old town, beneath nearly forty feet of soil filled with miscellaneous rubbish accumulated during scores of centuries, the excavators came upon clean, water-laid clay, wholly free from cultural remains. This was at first supposed to be the virgin soil of the locality, antedating the earliest human settlement, but further digging showed that the clay formed a horizontal layer eight feet thick overlying an older stratum containing the works of man.

This eight-foot layer of clay tells a story. Its appearance indicates that it was not a gradual accumulation, but the deposit of a single tremendous flood; probably much the biggest that has ever happened in the Mesopotamia delta since it was first settled by mankind."

If there was one thing in the Bible, with the possible exception of the story of Jonah and the whale, that stirred the risibles of the mockers of the Bible, it was this story of an universal flood. It was termed scientifically impossible. And now comes Science — always nowadays spelled or written with a capital S — and blandly confutes these scoffers. Bit by bit the crying out of long-buried stones and even clay confutes these unbelievers as to the truth of the Bible story.

Another example are the findings of the excavations in progress in Holy Land. Sir Charles Marston of Tunbridge Wells, Kent, and Wolverhampton, an ex-manufacturer and author of England, is spending a fortune to prove the Bible historically true, as the Chicago Tribune reports. Sir Charles says: "I am

satisfied, and so are those working for me and with me in Palestine, Iraq, and Egypt, of the historical accuracy of the Bible. People who know nothing of the history of Palestine are always ready to declare the Bible a myth.

The excavations of Prof. Walter Garstang at Jericho, of Dr. Langdon at Kish, and Dr. Flinders Petrie at Gerar, in south Palestine, have abundantly proved that the Old Testament Bible story is anything but a myth. People used to regard the walls of Jericho as merely a Biblical myth. Now Prof. Garstang has discovered the walls.

Will this stop the mouth of the scoffers? We apprehend not. For the wellspring of their mockery is the wicked heart that is filled with the enmity to God, the author of the Bible, and more especially the hatred of Him who died for us on the cross. But for us, who need no outside confirmation from the dusty ruins of ancient cities that the Word of God is literally true, it is yet a consolation, that the stones still cry out in witness of the truth and glory of God. These evidences may confirm our battered faith, but it is only the power of the Holy Spirit working through the Word itself that changes the hearts of men. Z.

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Atheism's Vain Boast One of atheism's loudest and emptiest boasts is that, having shaken off shackles of religion, it is peculiarly free to lead mankind on the path of progress, to build up something which will endure. Judging by newspaper comment it must have been something on this order that Dr. Frank Steiner, Secretary of the American Rationalist Association, told his listeners of the Freie Gemeinde in Jefferson Hall, Milwaukee, on an evening of the recent past. He spoke on "The Constructive Part of Free Thought." According to newspaper report he contended that religion has a tendency to implant a fear of death and that in the past great scientists feared death the least: most of the great of the world who emancipated humanity from poverty, suffering and fear were free thinkers or agnostics.

One might with all propriety ask: What are the constructive achievements to which atheism can proudly point? From what poverty, suffering and fear has infidelity delivered man? Would not that appear to be most destructive which takes away a man's God, which makes him the puppet of blind chance, which turns his gaze away from the prospect of a blessed hereafter? There have been great destructionists in the past and great was the havoc they wrought in the poor victims which entrusted themselves to their guidance, but were they all finally proud of their achievements when death ended their career and they cast a look backward over the path which they had travelled, when they looked forward to what their philosophy led them to expect? History pictures some of them to us in their hour of dissolution.

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3rd, 1917, authorized Aug. 26th, 1918.

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Address all communications concerning the editorial department to Rev. John Jenny, 1321 W. Mitchell St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

Paine, in his low and ribald language, once said, "I have gone up and down through the Christian Garden of Eden, and with my simple axe I have cut down one after another of its trees, till I have scarce left a single sapling standing." Yet the proud boaster exclaimed, in the most genuine remorse and terror before he died, "I would give worlds, if I had them, that the 'Age of Reason' had never been published."

Charles IX (who gave the order for the massacre on St. Bartholomew's Day, 1575) expired bathed in his own blood, which burst from his veins whilst he exclaimed, "What blood — what murders — I know not where I am — how will all this end? What shall I do? I am lost forever — I know it!"

Voltaire (1778) said on his deathbed: "I am abandoned by God and man! I will give you half of what I am worth if you will give me six months' life!" (This was said to Dr. Trochin, who told him it could not be.) "Then I shall go to hell, and you will go with me. O Jesus Christ!"

Churchill (1764) exclaimed at last: "What a fool I have been!"

Hobbes (1679) made the final statement: "I say again, if I had the whole world to dispose of, I would give it to live one day. I am taking a fearful leap in the dark!"

Gambetta (1882) dying declared: "I am lost, and there is no use to deny it."

Gibbon (1794) summed up his life: "All is now lost, finally, irrevocably lost. All is dark and doubtful."

In the above we have a few instances of last statements of "the great of the world who emancipated humanity from poverty, suffering and fear," at the end of their "constructive" career, and it does not appear that they gloried in their achievements at the retrospect on their lives. Rather is a poverty of the soul, an awful anguish of suffering, an agony of fear evident in their last utterances. Rationalism, infidelity, agnosticism, call it by what name you like, is

the world-old enmity of man against God. Since the Fall of man there is but one way out of the evils which sin has wrought — the way which God by revelation has designated, Jesus Christ the Redeemer. He makes us rich in God again, banishing poverty; he robs suffering of its sharp point and bitterness by making it a salutary chastisement; he expels fear by the overwhelming force of love; he alone gives to this life its true value. If we would know the true God there is but one way: make reason subject to faith in God's revelation as it has come to us in the life and death of His Son, our Savior. This is the only true constructive force for the emancipation of mankind.

G.

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"A Different Religion" Rev. James C. Peterson writes in the Lutheran Herald on the subject, "Russellism, a 'different' religion." He shows that it has a "different" method of spreading its doctrines, that it teaches a "different" patriotism, a "different" God, and a "different" Christ. This is what he says of Russellism's conception of Christ:

Russellism cannot understand how Jesus could be both God and man at the same time. It therefore invents the following unchristian teachings about Jesus: 1. Jesus is not begotten of the Father from eternity, for he is merely the highest of Jehovah's "Creation." 2. Before he was born of Mary he was simply the angel Michael. 3. At his birth in Bethlehem he gave up his spirit being and became nothing but a perfect human being; "a perfect man, nothing more, nothing less," says Rutherford. 4. Christ's body was not raised from the grave. "The man Jesus must remain dead forever," says Rutherford. 5. After the crucifixion, they say there is no Christ existing, so then the Russellites invent the strange doctrine expressed in our next point. 6. Out of non-existence Jehovah raises up a new Christ, consisting of a "spirit being" who is neither God nor man.

To worship Jesus Christ would, therefore, be pure idolatry, declare the Russellites. Neither would they have us think of Him as our advocate with the Father. Rutherford states in his book **Reconciliation**, page 92: "The theory taught by some of the clergy that Jesus Christ, the Son of God, has been appealing to the Father for mercy and forbearance toward sinners, is entirely wrong." But the Word of God says to our great comfort in 1 John 2:1: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Jesus cannot be real God, declare Russell and Rutherford, because John 1:1 omits the definite article and calls Him "God," not "the God"; He cannot, therefore, be more than "a God." This is but one example of their ignorance of the Greek language and of their unmanly trickery with the Word of God. "If Jesus had been God," says Rutherford, "then God was practicing fraud upon the by-standers on the banks of the Jordan when the voice said, 'This is My beloved Son.'" "If Jesus had been God," says Rutherford elsewhere, "His prayer to the Father while here on earth would have been meaningless." Such arguments demonstrate how meaningless the whole New Testament Christianity appears to those who with the Russellites refuse to believe in Jesus Christ, the God-man of the Scriptures. Holy Scripture plainly teaches that Jesus is God "This is the true God," we read in 1 John 5:20. Paul, in Romans 9:5, gives Him the title, "Christ, who is over all, God blessed forever." The Jews condemned Jesus

to death for the very reason that He claimed to be God, and after His resurrection He accepts the declaration of Thomas, 'my Lord and my God.' But all such Scriptures the Russelites ignore or else "fix up." In the same manner they treat the Bible statements which prove the personality and deity of the Holy Ghost.

Hence, the followers of Mr. Russell find neither refuge nor peace under the Apostolic Benediction used by all Christendom, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all (2 Cor. 13:14).

The Christian who has in this Lenten season followed the figure of the Man of Sorrows as he is portrayed to us in Holy Scriptures and who has worshiped at the Cross on Golgatha will not find it difficult to discern the spirit that is in Russellism. John says: "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 Christ is come in 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 that spirit of antichrist, whereof ye have heard that it should come; and even now is it in the world." J. B.

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The Bookshelf A review of current publications in the January number of the Atlantic, discusses two modern books. One is the Conquest of Happiness by Bertrand Russell. The reviewer, Henry A. Murray, calls this a most excellent book, and one that should be read by every parent, teacher, minister, and Congressman in the land.

"When he was child Mr. Russell's favorite hymn was 'Weary of earth, and laden with my sin,' and during adolescence he contemplated suicide, but now, in the Indian summer of his life, he finds himself a happy man."

How did he gain that wonderful state of mind? Let us see. Russell considers that the greatest blight to joyful wisdom is that grim legacy of Christian faith, the consciousness of sin. Hence the very idea of Sin as well as that of Sanctity, must be eradicated as a determinant. Rather would he be an animal "so placid and self-contained, for animals," he says with Whitman, "do not lie awake in the dark and weep for their sins; they do not make me sick discussing their duty to God." We cannot very well envy Mr. Russell this happiness, it is bestial at most. But what we cannot consider as our aim is to join him in his animal happiness. We fear that outraged conscience and the sense of sin will be sure to wreak a most painful revenge on all those who follow this teacher of beastly well-being.

In proof of this let us adduce the findings of the author of the second book: Civilization and its Discontents, by Sigmund Freud. This great sponsor of psychoanalysis has this to say: "The intention that man should be 'happy' is not included in the scheme of

'Creation.'" These two apostles of the life without a consideration of sin do not agree. One speaks as a fool speaketh, the other speaks out of the depths of his despair. While we do not wish to share the lot of the fool, who wishes he were a beast, neither do we envy the lot of the hapless one who sees nothing but gloom, pain, death, decay and despair ahead. To avoid either of these sad conditions let us cling fast to the word of hope in Christ, who taketh away all sin, and, to do that, let us beware not to read books of the trend of thought mentioned above, nor recommend them to any one, least of all to our children. The believing child of God alone knows what true happiness is. Z.

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"Lazy" Says the Baptist: "Some people are getting so lazy that they try to get the flower show on the radio." And we thought of the many who believe that listening in on a radio service is a satisfactory substitute for church going. The man who takes the trouble to dress and go to the flower show will find himself well repaid for his effort. So will the man who regularly betakes himself to the services of his church. In both instances laziness deprives a man of something that would have enriched his life. The hour of worship with the congregation in our church offers us something that we simply cannot get on the radio.

However, there is another angle. Pick up the whole flower show bodily and carry it past the healthy man who, in bath-robe and slippers, is lolling in his easy-chair. Will he derive from it what the man derives whose keen interest spurned him on to make an effort in order to see it? No, indeed; for this is a matter of mental attitude.

Enthusiastic letters of listeners-in sometimes almost create the impression that a sermon coming from a loud speaker is more powerful than one we get from the pulpit in our home church. We know as well that the radio cannot detract from the efficacy of the Word of God, which whenever and however preached, remains the power of God unto salvation to every one that believeth. The radio sermon can, and without doubt often does, convert, comfort, enlighten, restrain from evil and aid in keeping a soul in the faith.

But a man can hinder the effect of the Word of God in his own heart. And is not the very laziness of the man who substitutes listening-in for church going such an obstacle to the work the Spirit wants to perform in us through the preaching of the Word?

The Holy Spirit wants to lead us "to work out our salvation with fear and trembling," to confess Christ before men; to love the brethren and to fellowship with them; to join with them in worship and in prayer; to commune with them at the altar of the Lord; to avoid offense, and the man who neglects church going certainly is giving offense to his own

household, to his neighbors and to the members of his church. He wants to overcome and drive out of heart of the sinner that laziness that keeps him from going to church. Where this laziness has become chronic, the listener-in should ask himself, Am I really giving ear to the Word I am hearing? for the Scriptures warn us: "Be ye doers of the Word and not hearers only, deceiving your own selves." J. B.

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Old Wotan Staging A Come-Back According to news dispatches from Berlin, via the Chicago Tribune: "Gen. Eric Ludendorff of war fame and a pastor at Seelenfeld, near Minden, are waging a desperate battle for 297 souls of Seelenfeld. Shall Seelenfeld pray to the God of Christianity or shall they revere Wotan, the old Germanic god, is the question.

Seelenfeld is famous for its sepulchral mounds dating back to prehistoric times when Wotan was the German god. In the midst of these mounds Gen. Ludendorff has purchased a cemetery. There, by the will of the general, his own remains, as well as those of his wife, will be buried. Inhabitants of Seelenfeld, who share Ludendorff's faith that Wotan rules the world, will be allowed graves in his cemetery.

The entire village has renounced the doctrines of Christianity and joined Gen. Ludendorff, who preaches the "Germanic creed," a revival of the ancient Germanic religion before the country was converted to Christendom. The pastor is struggling to woo Seelenfeld back to the Christian faith."

Shall the old heathen gods live again? Z.

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Pastor Swenson On page 87 of the issue of **fined for Contempt** March 15 our readers found a brief account of the essentials of a case which is bound to cause discussion throughout our land and to lead to a re-statement of the relative position of Church and State and how far each may go in making demands upon the other. This being a question of great concern not only to every pastor in our land but also, when carried to its conclusions, to every parishioner who entrusts himself to a pastor's spiritual care, we offer to our readers in the following a more detailed account of what happened in Minnesota — as it is placed at our disposal by the News Bulletin:

The right of the pastor to hold in confidence those things told him in confidence has been questioned by a district judge in Minneapolis, Minn., who has held in contempt of court a Lutheran pastor who refused to testify concerning what a parishioner confessed to him in private. Mrs. Gladys Sundseth sued her husband, Arnold Sundseth, for divorce in the Hennepin County District Court, Judge Paul W. Guilford presiding. The attorney for the plaintiff called to the stand Rev. Emil Swenson, pastor of Bethlehem Lutheran Church of the Augustana Synod. Mr. Swenson was asked to relate

the substance of a conversation, which Mr. Sundseth had with him, which was alleged to bear upon the case. The pastor refused on the ground that any information given him in confidence by a member of his church was a religious confession which he was not bound to divulge, but which he was bound to keep secret.

Pastor Swenson who has until March 29 to present the matter to the Minnesota Supreme Court, is forty-seven years old, has been an ordained minister since 1913, and serves a church of about 900 baptized members, with property valued at \$150,000, and raising within one year approximately \$40,000 for benevolence and local expenses.

The court ordered the pastor to testify. He again refused saying: "The rules of the Church forbid me to reveal information imparted to me confidentially, and in good conscience I have to refuse to answer the question." The judge held him in contempt of court, a charge for which the maximum penalty is ninety days in the city work house, held a star chamber session from which newspaper men and the public were barred, and later sentenced the pastor to pay a fine of \$100 or serve thirty days in the county jail. The case will be referred to the State Supreme Court with the Minneapolis Federation of Churches backing the Lutheran pastor. It will be a test case.

In nearly every state of the union the law rigidly protects the sanctity of the confessional in terminology of which the following is an example: "A clergyman or other minister of any religion shall not be allowed to disclose a confession made to him in his professional character in the course of discipline enjoined by the rules or practice of a religious body to which he belongs." Judge Guilford, citing the Minnesota law which is a verbatim copy of the above statement with the added phrase: "without the consent of the party making the confession," declared that no precedent was needed since Mr. Sundseth was not obligated by any rule of the Lutheran Church to undertake any sort of confession and declared that circumstances were different from those under which a member of a Catholic Church is obligated to make confession to a priest.

Pastor Swenson's lawyer, before sentence was passed, called a witness who quoted Martin Luther as follows: "Since it is confessed, not to me, but to Christ, and since Christ keeps it secret, then must I also keep it secret and answer that I have heard nothing. What Christ has heard He can tell." He quoted Walther's "Pastoral Theology" to the effect that "under all circumstances a pastor who reveals confessions should be deposed." Lutheran pastors called to the stand testified that Pastor Swenson was in the right according to the practice of the Church and that Judge Guilford had no basis for a ruling which appeared arbitrary. Dr. Leonard Kendall, pastor of Messiah Church, said: "Common law always is regarded by courts unless a statute is found which supercedes it. It is the common law of the Church, even if it is not one of the rules, that a pastor who receives information in confidence must not reveal it." Rev. Claus Morgan, pastor of St. Luke's Church, said: "According to the Lutheran position he has a moral obligation to keep a confidence." Rev. Claude Wendell, pastor of Grace Church, said: "It is a serious matter if a man cannot go to his pastor and make a confession." Rev. B. E. Bergesen, pastor of Zion Church, said: "A pastor shall absolutely not reveal confidence in court. Ecclesiastical and secular government must be kept separate. I don't believe there is a state in the union which would prosecute a minister for refusing to reveal confidential information." Dr. Samuel Trexler, president of the United Lutheran Synod of New York, interviewed by a New York newspaper, declared: "We cannot but regard the Minnesota case with the warmest personal interest. I have no doubt that the Judge's

ruling will be reversed upon appeal. It is not merely an attack upon the Church but upon the rights of the individual to receive comfort and peace when oppressed by a sense of guilt. Any attempt to spread this legal doctrine to New York, of course, would meet the most active and universal opposition."

The situation presented in the citation of the law as presented above and viewed in the light of the Minnesota case seems to cry for definition of rights to the Supreme Court.

"The clergyman . . . shall not **be allowed** to disclose." That sounds as if the parishioner making confession were expressly assured of the protection of the law in such use of the relation existing between him and his pastor. The parishioner whose confidence is violated by disclosures made by his pastor seems entitled to expect redress when he duly seeks it in a Court of Law. To attempt to **force** a pastor to make such disclosure looks to be entirely foreign to the province of the Law.

The Honorable Judge's line of thought, leading up to his conclusions, appears to be: In the Catholic Church the parishioner is **obliged** to make confession to a priest, therefore his confession is protected by Law; in the Lutheran Church there is no obligation to confess, therefore a confession freely made lies without the pale of the Law's protection.

But how about the **right** of a Lutheran parishioner when placed beside the **obligation** of a Catholic parishioner for the Judge's consideration? Our Lutheran Church certainly assures its members of this privilege; it lies assured in the very relation of the pastor to each member of his flock: he is avowedly a pastor, that is a shepherd of souls. In his troubles the parishioner need therefore not wait for a pastor's invitation to come and unbosom himself, the way lies open in their relation to one another. The Lutheran pastor who in the course of his duty, "laid down by the rules and practice of a religious body," receives the free confession of a member of his flock would lay himself open to some harrowing experiences. The court could at any time demand that he divulge what has been confided to him — under pain of punishment for contempt if he refrain; the parishioner, on the other hand, could justly accuse the divulging pastor of violating in spirit and practice the rules and practice of his own religious body. We think that a law which is possible of such construction urgently requires a definition of its meaning and intent. G.

IS IT WORTH THE COST?

It. What? Why, the maintenance of a special school for our deaf children. In the last number, which was also the very first, The Deaf Child's Advocate demonstrated clearly that a school for our deaf children can exist only if it becomes the business of the whole Church, the condition of the child making

it impossible for parents and the common church school to do much, if anything, for it. To-day The Deaf Child's Advocate will endeavor to answer the question sometimes asked and, perhaps, more often thought, whether the erection and maintenance of a special school for our baptized deaf children is really worth the cost, or, to use a common saying, whether it really pays.

The teaching and educating of the handicapped children, which includes the deaf, the blind, the mentally retarded, the feeble-minded, costs more, in time, in teachers employed and necessary, in hard labor, and in money, than does that of children normal in their senses and mental faculties. And of all these, the teaching of the deaf costs the most, at least in time expended, in teachers necessary and, consequently, in the outlay of money.

The time element. When a deaf child comes to school, it is, as far as language is concerned, equal to an infant. Of language it knows absolutely nothing. The language of men, the medium of knowledge and interchange of thought, which a hearing child learns subconsciously, the deaf child must learn by hard, slow, laborious work in the classroom. And before the deaf child advances so far that it can use language easily, naturally, with understanding, and some degree of exactness and correctness, four to five years, or more, of its school time have rolled by. It can be safely said that, to acquire the material taught the hearing child in eight years and grades, the deaf child must use twelve. And even then the knowledge of the two will not be on a par, except in rare cases. This naturally increases the cost of schooling the deaf far above that spent on hearing, normal children.

The class element. The instruction of the deaf is and must be individual in character, at least for a number of years, after which class instruction may be resorted to, and even then much time must be spent with the individual. This will become clear to our readers from articles that will appear later. It will become very clear to any and everyone who has an opportunity to see a deaf class in action, and I would surely advise everyone to visit such a school, if possible, and get first hand information on this specialized, interesting, though difficult, work. In consequence of this individual instruction necessary, the classes must be small. The very best schools give three pupils to a teacher, while the average number is eight. Now compare a class of eight deaf pupils to one teacher to a class of thirty to forty normal children to one teacher, and it will be seen readily that the cost of instructing the deaf must run high, exceeding greatly that of teaching normal children. As an example, the city of Detroit, which maintains a large day school for the deaf, spends on teaching the deaf five times the amount it does on its normal, hearing children.

The boarding element. The deaf children, being scattered throughout the Synodical Conference and in every state of the Union, must be brought to the school, as it cannot be brought to them. The school must also be their home during their time of attendance. This adds to the expense, for housemothers and other help must be employed for the physical care of the pupils. This item alone increases the cost of a deaf school at least one-third over and above the cost of teaching. The monthly per capita cost for housing and teaching in our Ev. Luth. Deaf-Mute Institute fluctuates between \$35 and \$40, which is low compared with per capita cost of other schools.

Yes, indeed, the cost of maintaining our Lutheran school for our deaf children is great. Is it worth the cost. That all depends. If the aim of the school is not reached, then the smallest cost would be too great. If the true aim of the school is reached, then, whatever the cost, it is not too great. What is the one great and chief aim of the school, to which all other branches taught are and should be handmaidens? It is to keep our baptized children in the faith delivered unto them, to accomplish in them the kingdom of God for time and eternity. Has this goal been reached? Just how far and in how many is unknown to us until the opening of the Book of Life on the day of final judgment. Yet, now and then, the Lord lets us see some of the fruits of our prayers, our labors, and gifts. Several of our pupils have died shortly after confirmation. Listen to extracts from letters sent us by two parents. "Every night and morning — knelt by his bed and prayed with fervor and devotion, and it is certain, as anything human can be, that he was taken hence, on August 10, in the true faith. He had come to know his sin and to feel its sting, and he was rejoiced to find the only Savior from sin, and clung to him in faith. But for our Lutheran School for the Deaf there could have been no chance for —." (This boy was in truth and verity as a brand plucked from the fire.) "Although suffering severe pains, — would be comforted when we would read a prayer out of his prayer book, which was given to him, by a friend, for confirmation. Oh, that every young man of —'s age would die as faithful to his Savior, as — died. In his bitterest pain he would call that Jesus should come and help him."

Need we ask: Is it worth the cost?

If **God** has chosen the foolish things of the world, and the weak, and the base things that are despised, shall **we**, His children, neglect and reject them?

If the **Lord** values a soul above a world, dare **we** put on it a lesser value?

If it is not the will of the Lord that one of His little ones should perish, dare we allow even one to go down to destruction?

Nay, nay; money is but a bauble compared to a

soul, even the soul of a deaf child. If our money can be a means of saving a soul to life everlasting, shall we not give it gladly for all missionary endeavors? Shall we not also give it gladly for the maintenance and advancement of our Ev. Luth. Deaf-Mute Institute, the only school where the chief aim is the salvation of the souls of the deaf?

—The Deaf Child's Advocate.

NO CAUSE FOR MIRTH

It is without doubt true that we are often amused about incidents or sights or occurrences in life which are really of a graver and more serious nature than a cursory and superficial observance presents to our mind. Things appear ridiculous to us and offer cause for mirth and chuckling which in their very naive and candid performance and especially in their final analysis are no matter for laughter at all — **to the contrary!**

This rather abstract deduction becomes clearer as we listen to a story the professor told his class some years ago.

A concert by the musical organizations of old Alma Mater had for many years been one of the outstanding annual events of the graduation program. So again in the year of our Lord 19..... But in those years the campus boasted no hall or auditorium large enough to accommodate the great number of friends of the institution who would come by train and cart, from near and far to attend this gala event of our college. The old Opera House "downtown" was rented for the occasion.

Came the night — the hour. Students, undergraduates, post-graduates, alumni, parents and relatives, friends and local fellow-Christians begin to file in, singly, in couples and in groups, all in light and happy mood. Finally the weather-worn old hall is filled to capacity. Only a few more moments and the curtain rises for the opening number — the College band.

There, look over yonder! What is it all about? We see faces wreathed in smiles, we hear suppressed laughter, haa's and hmm's surging through the auditorium. What causes all the commotion? All eyes seek the same object. That? Oh, Shame!

Two men of many years, slow of step, with hoary head, old friends of the institution from the country; yes, members of our church in Sorgum Center Township. Visualize that picture!

With the help of the ushers they saunter to the last seats available. And, there they stand, in the concert hall, with bent heads, the old black hat of greenish hue, uplifted, to cover the face, in silent prayer — as in the "meeting house" at Sorgum Center.

A. W. B. in Ev. Luth. Herold.

SYNOD NOTES, MINNESOTA

Six times the Mission Board has called in vain to fill the vacancy in North Mankato. The call was declined by Pastors O. Medenwald, E. Reim, H. Lietzau, G. Fischer (Madison, Wis.), E. Hempeck, Ad. Spiering. At this writing Pastor Raymond Haase has the call.

Morgan and Hastings are still vacant. The former congregation has postponed calling for a few weeks. Hastings will not unite with Prescott, but has decided to call again.

Pastor F. Zaring has accepted the call to Iron Ridge, Wisconsin, succeeding Pastor J. Henning.

Pastor C. Kuske has been called to the Emmet-Flora parish and will be installed in his new field the forepart of March.

Pastor Ad. Spiering; formerly of New London, Wis., has accepted the call to Montrose, Minn., a small congregation which had so far been served by Pastor E. Bruns of Delano.

A very fine spirit was shown by the members of the small congregation in M. at its annual meeting. The finance report showed a deficit of over \$200.00 for current expenses. The shortage had been caused by arrears in regular (irregular) contributions. But there was unallotted money in the treasury, the loose money of the regular Sunday offerings. In very many, if not in most cases this money would undoubtedly at once have been applied on the shortage for current expenses. Not so in M. Mr. H., a farmer, and a man who has been repeatedly been entrusted with public office in his community and who had attended the Delegate Conference, moved that first of all enough of this money be taken to make up the congregation's quota for mission purposes. This motion was readily seconded by a local business man and unanimously carried with a good, loud "Aye." Not a word was necessary or spoken in the matter by a pastor, although two were present. A former faithful pastor had sown the seed which was now bearing fruit. We recall that, when that former pastor left this field, officers of the affiliated congregation gave instruction to the Synod official not to propose any pastor who "might let us fall asleep on Synod work or mission matters."

The congregation at M. has less than thirty voting members; it carries a heavier local expense account per members than the average congregation, it pays its pastor a higher salary than another Lutheran congregation, twice its size, in the same town; as much as other congregations that are fully three times larger.

If the majority of our congregations had kept pace with this congregation in Mission matters our Joint Synod would have no debts and could expand its Mission efforts.

Im. F. A.

TWENTY "MOST POPULAR" HYMNS

Rev. Carl Doving, city missionary pastor of Chicago and student of hymnology, recently appointed by the Norwegian Lutheran Church of America as advisor on hymnology on its Hymnal Committee, has received much publicity in parish bulletins of a number of denominations in Chicago. The committee is now at work revising the Lutheran Hymnal which contains 618 hymns.

Pastor Doving's study is lined with book shelves containing hymnals in more than 300 foreign languages, nearly every language in which such books have been published. He has translated 32 leading Norwegian, Danish and German hymns into English and has rendered some hymns in a half dozen languages.

Born in Norway, he went to Africa at the age of sixteen, engaged in mission work in Zululand for seven years, later coming to the United States where he has served as pastor of various Lutheran congregations. A recent tabulation by Pastor Doving of the number of languages into which the most translated Christian hymns have been rendered produced the following list:

Hymns	Languages
A Mighty Fortress is Our God	171
Rock of Ages	130
Just As I Am	106
Adeste Fideles	104
Nearer, My God, to Thee	101
Jesus, Still Lead On	93
Holy, Holy, Holy	81
O Sacred Head, Now Wounded	80
Jesus, Lover of My Soul	78
Guide Me, O Thou Great Jehovah	75
All Hail the Power	65
Abide With Me	66
Hark, the Herald Angels Sing	64
What A Friend We Have In Jesus	70
I Heard the Voice of Jesus Say	62
Jesus Shall Reign	51
Sun of My Soul	50
When I Survey the Wondrous Cross	50
Lead, Kindly Light	50
I Gave My Life For Thee	47

THE AVERAGE SUNDAY SCHOOL ATTENDANCE

Once when a man praised the glorious privilege of enjoying the Gospel, our Lord Jesus Christ pointed out to him the great difference between a purely intellectual faith and true faith; he did so in the parable of the Great Supper (Luke 14:15-24). Here everything was prepared for the enjoyment and satisfaction of the guests who were highly honored by having been

invited to this exclusive affair; but, o pity! when the supper-time was announced to them, they had all kinds of excuses and pretexts for staying away: urgent business, married life, and what not? but "they all with one consent began to make excuse." The Great Supper did not exist as far as these people were concerned: yet it had not been prepared in vain. Through his servant the Master found and invited other people, individually unworthy as men could see, but they were exalted so much higher by the grace of this kind Lord. He has given the Gospel, and by His loving-kindness He will win the hearts of sinners to appreciate it.

What are we going to do with our Bible class and Sunday School? The Great Supper is ready: teachers, Bibles and literature, helps, a convenient place and time, but what troubles us is, that the attendance might be better and more regular; from New Year to December 1 we ought to have a better average attendance than 25 or 30% of our Christmas crowd. We, the teachers and pastor, are only servants calling for the Master; and we are urgently inviting old and young to come and attend; we beg you, fathers and mothers, to back us up in this blessed work, both when you are sending your children to Sunday School, and when they come home. Let them realize from your example that God's Word is not only something for the children to memorize but also for father and mother the most precious thing. Help them prepare their lesson, and when they come home let them tell you what they have learned. Such interest is natural: we expect it, and where it is, our Sunday School is bound to grow, not only in numbers, — a bag of candy and nuts will do this at Christmas — but it will grow in spiritual blessings, create a desire for a more thorough knowledge, and help prepare the young for active and intelligent church membership. To live in and to work with the church, will be as self-evident to them as to the twelve-year old Jesus when He said (Luke 2:49): "Wist ye not that I must be about my father's business?"

It is poor comfort to think that the Sunday Schools of other congregations are likewise suffering. So, dear fellow-Christian and church-member, wherever you are at home, let us, the servants of Christ, ask you for the privilege of teaching your children the Gospel of Christ; and if you will come along and spend a quiet hour with God's Word in the Bible Class, so much better: "Come; for all things are now ready!"

— F. Soll in The Evangelist.

— The fear of God is that deference to God which leads you to subordinate your will to His; makes you intent on pleasing Him; penitent in view of past wilfulness; happy in His present smile; transported by His love; hopeful of His glory.

— Geo. Bowen.

† CHRISTOPHER FREDERICK JOHN
DREWES †

Born January 12, 1870, at Wolcottville, Niagara County, N. Y.

Baptized January 23, 1870 (third Sunday after Epiphany), in St. Michael's Lutheran Church at Wolcottville.

Attended the Lutheran school in W. and for a short time the public school.

Was confirmed by Rev. Chr. Hochstetter on Pentecost Sunday, May 13, 1883.

Went to Concordia College, Fort Wayne, Ind., in October, 1883, to prepare for the ministry.

Graduated from Concordia College in June, 1889, and entered Concordia Seminary, St. Louis, in the fall of that year. Graduated June 27, 1892, and received a call to Trinity Congregation, Memphis, Tenn.

Ordained and installed at Memphis by Rev. Gottlieb Theiss, Sunday, July 10, 1892.

Married to Laura Motz, October 9, 1892, in Holy Cross Church, St. Louis.

Accepted a call to St. John's, Hannibal, Mo., and was installed by Rev. H. Dahlke, November 11, 1894.

New church dedicated July 11, 1897.

Wrote "Catechism on the Knights of Pythias." 1904.

Wrote "Catechism on the Maccabees." 1904.

Installed in Bethany Church, cor. Natural Bridge and Clay Ave., October 22, 1905, by Rev. E. H. T. Schuessler.

Elected a member of the Board for Colored Missions by the Synodical Conference of North America at its convention in Winona, Minn., August 1908. Chosen recording secretary of Board in September. Chosen chairman of the Board September 15, 1911, and editor of the "Missionstaube." Served as chairman to the end of 1916.

Organized the Association of Sunday School Teachers in and near St. Louis, and served as chairman for two years March, 1909, to 1911.

Planned the Concordia Sunday School Lessons early in 1909 (Rev. R. Jesse and I sent by S. S. Ass'n. to Board of Dir. of Concordia Publ. House appeared at meeting September 15, 1909. Board added me to editorial board.), wrote the "Lektionen fuer Mittelklassen" and the "Lektionen fuer Oberklassen" and revised the translation of these lessons for ten years.

Was appointed by the Board of Directors of Concordia Publishing House on the Sunday School Lessons Committee, January, 1910.

First visitation of the Louisiana field of the Colored Missions in April, 1910. — Synodical Conference, August, 1912.

First trip to Greensboro, N. C., in June, 1913. Prof. Berg had been taken seriously ill.

Sunday School Hymnal, 1915. — Edited the Lutheran Sunday School Hymnal (Volkening), 1915.

Chosen chairman of the committee which had charge of the jubilee collection in our Synod in connection with the quadricentennial of the Reformation.

(Appointed a member of the committee in December, 1916.)

Made an official trip with Prof. Theo. Graebner to New York City, January 1, 1917, to speak to the pastors of Manhattan regarding the unionistic celebration of the jubilee of the Reformation which they had inaugurated.

Because of overwork, Bethany Congregation requested Synodical Conference, which met in Toledo, August, 1916, not to reelect me to its Mission Board. I was elected nevertheless and a committee consisting of Prof. Geo. Mezger and Rev. Louis Wisler sent to consult with the congregation. The outcome: I resigned, but the congregation permitted me to serve on Board till February, 1917. The Board extended a call to me to become Executive Secretary. I accepted and entered upon the new office May 1, 1917. Moved to Sylvan Pl., Kenwood, Mo., May 1, 1917. Moved three times in Kenwood within two years. (Residences sold by owners.)

Residence purchased by the Mission Board, to which we moved January 10, 1923 — 3407 Halliday Ave.

Wrote the "Lutheran Catechism," which appeared in August, 1924 (R. Volkening). Seven editions in four years.

Chairman of the Pastoral Conference of Eastern Missouri, April 14, 1925-26. Work in the Colored Missions made it impossible to serve more than one term.

Chairman of the Pastoral Conference of St. Louis and St. Charles Counties from

Wrote "Concordia Bible Class," 1919.

Wrote "Concordia Bible Class," 1920.

Wrote "Half a Century of Lutheranism Among Our Colored People." — 1927.

Wrote "Introduction to the Books of the Bible." 1929.

Wrote Christmas Program: Prophecy and Fulfillment. 19.....

Children

Walter W., Elma L., and Theodore R. Drewes.

Grandchildren

Dorothy Rae, Marjorie E., and Theodore R. II.
(Children of Theodore R. Drewes.)

Prof. Theo. Graebner.

There is not a boy or a girl, all Christendom through, whose lot is not made better by this great book, the Bible.

—Theodore Parker.

FROM OUR CHURCH CIRCLES

Joint Mississippi and Southwest Conference

The Joint Mississippi and Southwest Conference will meet, D. v., with Pastor Theo. J. Mueller at La Crosse, Wis., beginning Wednesday forenoon, April 22, at 10:00 A. M. to Thursday afternoon, April 23. Service, Wednesday evening.

Confession: W. C. Limpert, Theo. Mahnke.

Sermon: W. Lutz, P. Monhardt.

Papers to be read by: H. Zimmermann: Exegesis James 5; A. Sauer: Augustana, Article 28; W. C. Limpert: Homiletical exegesis of the Gospel or Epistle of the following Sunday.

The pastor loci would like to have the announcements, of coming or not coming, by the 15th of April.

G. Vater, Sec'y.

Milwaukee Mixed Pastoral Conference

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet, God willing, April 21 and 22 at Trinity Church (Pastors H. Gruber and H. Bleeke), Highland Ave. and N. Ninth St., Milwaukee. The first session will begin at 9:30 A. M.

Papers: Lutherische Praxis bei Leichenbegaengnissen, W. Lochner; Was ist anstaendig fuer einen Pastor? H. Eggold; A Pastoral Charge Based on Acts 20:17-36, E. Hoffmann; Besondere Zeitsunden im Spiegel der zehn Gebote, R. Buerger; Worauf muss sich bei uns gemeinsame Praxis alleine gruenden? F. Bergen; Malicious Desertion, W. Meyer.

Service with the Lord's Supper will be held Tuesday evening at 7:45 o'clock with a sermon by L. Voss (substitute A. Voss).

L. M. Voss, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet April 14 and 15, 1931, at Racine, Wisconsin. (Rev. E. R. Blakewell, 2917 Olive St.)

Sermon: Rev. J. Toepel (Rev. L. Baganz).

Confessional Address: Rev. A. Lossner (Rev. O. Nommensen.)

Old Papers: Th. Volkert, C. Buenger, A. Lossner, and Wm. Lehmann.

New Papers: W. Pifer: "Higher Education for our Lutherans and does Valparaiso bring that?"

O. Nommensen: "The Theory and Practice of the United Lutheran Church."

Kindly make early announcement to the local pastor.

Edmund Sponholz, Sec'y.

Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet April 14 and 15 in the St. Paul's Congregation at Brownsville, Wis. Opening session

on Tuesday morning at 9:30 o'clock. Service Tuesday evening.

Papers: Hebr. 11, Rev. A. von Rohr; Lord's Prayer, Rev. G. Bradtke; Conclusion of the Ten Commandments, Rev. A. C. Lengling; Art. V of the Augsburg Confession, Rev. H. Cares; Das Gebet des Herrn, Rev. Wm. Weber.

Sermon: Rev. G. Bradtke, Rev. T. C. Voges.

Confessional Address: Rev. H. Wolter, Rev. R. Marti.

Please announce intended absence or presence.
Ph. Martin, Sec'y.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District meets at Renville, Minn., on April 14-16. Rev. Aug. Sauer, Pastor.

Papers: The office of the Ministry, Rev. A. C. Haase; Lessons which might be drawn from the references of Christ to the Old Testament, Rev. Henry Albrecht; Exegesis, Philemon, Rev. Hy. Boettcher; Sermon Study, Trinity Gospel, Rev. T. E. Kock; Christian Tact, an Expression of Christian love in pastoral fellowship, Rev. F. Greve.

Sermon: Rev. P. Dowidat (Rev. J. Weiss).

Confessional Address: Rev. G. Fritzke (Rev. G. Hinenthal).

Register with Rev. A. Sauer, please!
H. E. Lietzau, Sec'y.

Lake Superior Pastoral Conference.

The Lake Superior Pastoral Conference will meet at Marinette, Wis. (Rev. A. Gentz, pastor) on April 20, 1:00 P. M., to April 22, M.

Sermon: Rev. C. J. Henning, Rev. H. Hopp.

Confessional Address: C. C. Henning, Theo. Hoffmann.

Papers are to be read by Pastors C. C. Henning, Theo. Thurow, W. W. Gieschen, K. Geyer. Beside this to each member of conference a portion of the Books of Proverbs for discussion has been assigned.

Pastor loci requests that all pastors who intend to be present give notice of such intention in due time and state if they wish lodging.

Paul Eggert, Sec'y.

Pastoral Conference of the Dakota-Montana District

The Pastoral Conference of the Dakota-Montana District will meet from April 14 to 16 at White, S. Dak., Rev. H. C. Sprenger, pastor. The first session will begin at 9 o'clock Tuesday morning.

Papers to be read: 1. Exegesis, Titus 2, Pastor Wm. Lindloff; 2. Paul, the Pastor, Pastor P. G. Albrecht; 3. History of the Jews from the division of the kingdom to the time of Christ, Pastor E. Schaller;

4. Die historische Entwicklung der sieben Bekenntnisschriften der lutherischen Kirche, Pastor D. F. Rossin; 5. How may we stimulate regular attendance at the Lord's Supper? Pastor E. R. Gamm.

Sermon: Pastor W. R. Krueger (Pastor Paul Kuske).

Confessional Address: Pastor D. F. Rossin (Pastor R. J. Palmer).

Rev. Sprenger requests early announcement of intended attendance or non-attendance.

Herbert Lau, Sec'y.

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will meet this year at Stanton, Nebr. (Pastor E. A. Klaus), April 21 to 23.

Papers: Exegetical — Romans 5 — Siffring; Heb. 5 — Horlamus; 1 John 3 — Press; Acts 5, 12-14 — Hahn; Exposition of the Book of Acts — Wietzke; Aufgabe der Predigt — Klaus.

Sermon: Vollmers (Gruendemann).

Confessional Address: Huth.

Please notify the local pastor whether you will attend the conference or not. W. Baumann, Sec'y.

Southwestern Michigan Conference

The Southwestern Michigan Conference will meet on April 14 and 15, 1931, at Coloma, Michigan, Rev. Franzmann, pastor.

Papers: Dr. H. Wente: Work of own choice; W. Westendorf: Justification; W. H. Franzmann: Exegesis on Luke 16, 1-9; J. Roekle: Sermon for criticism; O. Sonnemann: Sermon for criticism.

Sermon: E. Lochner (H. Hoenecke).

Confessional Address: M. Haase (A. Hoenecke).

Remarks: Announcement urgently requested.

W. H. Franzmann, Sec'y.

Joint Conference of Manitowoc and Sheboygan Counties

The Joint Conference of Manitowoc and Sheboygan Counties meets, D. v., April 28-29 at Reedsville with Pastor H. Koch. First session Tuesday morning at 9 o'clock.

Essays: Typische und direkte Weissagungen von Christo im Alten Testament, P. Kionka; Melchisedek, J. Halboth; Joseph, Br. Gladosch; Exegesis: Is. 43: 24, 25, W. Laesch; Rom. 3: 21-31, E. Stoeckhardt; Joh. 1, 15-34, H. Grunwald; Ps. 56: 58, H. Koch; 1 Cor. 9, 19-23, Fr. Koch.

Confessional Address (English): G. Kaniess (C. Schulz, Sr.)

Sermon (German): L. Koeninger (N. Schlavensky).

Please announce! Edw. H. Kionka, Sec'y.

Golden Wedding Anniversaries

On February 27 Mr. and Mrs. Friedrich Lange, members of St. John's of Rice Lake, Wis., were permitted to celebrate their golden wedding. A church service was held at which the undersigned spoke briefly on 2 Sam. 7, 18. May the God of all mercy continue to bless the aged couple!

F. H. Senger.

* * * * *

Mr. and Mrs. Fred Busse, members of Zion Ev. Luth. Church at Sanborn, Minn., celebrated their golden wedding anniversary on February 17 in the presence of the nearest relatives. A short service was held by the undersigned.

R. Schierenbeck.

Acknowledgement and Thanks

The following societies and individuals sent moneys and clothing for the benefit of the Indians of Upper Cibecue and surrounding territories:

Wisconsin: The Ladies' Aid, West Allis; the Ladies' Aid and Young Peoples' Society, Greenville; the Ladies' Aid, Clayton; Mr. Jahnke, Appleton; Ladies' Aid of St. John's Congregation, East Bloomfield; Ladies' Aid, Denmark; Rev. P. Monhardt, Wilton; Mrs. Louis Schmidt, Fond du Lac.

Minnesota: Ev. Luth. Church Choir, Arlington; St. Paul Ladies' Aid and St. Paul Luther League, Litchfield.

Michigan: Ladies' Aid and Young People's Society, Manistee; Women's Society of Trinity Church, Marquette.

Nebraska: Mrs. Gustav Martens, Gresham.

S. Dak.: Rev. H. C. Schnitker, Faith.

May the Lord return the favors.

A. W. Nieman.

* * * * *

The Indian Mission Station at Peridot, Arizona, has received the following donations: 25.00 from the Young People's Society of the congregation at Prairie Farm, Wis., and \$5.00 from the Ladies' Aid Society of Emanuel Lutheran Church of Flint, Mich.; Rev. B. J. Westendorf.

We herewith extend our sincere thanks to the givers.

H. E. Rosin.

* * * * *

The scholars of St. Mark's School, Watertown, Wisconsin, donated to Dr. Martin Luther College, New Ulm, Minnesota, the sum of \$30.00. This money will be used for the purchase of books for the college library.

The Ladies' Aid, New Ulm, Minnesota, donated a woolen blanket and an electric pad for the visitors' room.

Our appreciation and thanks to all!

E. R. Bliefernicht.

ITEMS OF INTEREST

SAINT CHRISTOPHER

Here is a report as printed in the New York Herald-Tribune, Monday, February 9, 1931, on page 8. They print a picture of Father DeNonna holding a mass at the Roman Catholic Church of the Holy Family, 319 East Forty-seventh Street, New York City, on Sunday, February 9, 1931. The newspaper states: "A line of automobiles a block long were blessed with a third century relic of Saint Christopher, 'Patron of Travelers' by the Rev. Father Daniel DeNonna, priest outside the church . . . standing on the church steps while a small crowd gathered in a drizzling rain the priests made the sign of the cross in all directions with the reliquary. Marked with medallions of the four evangelists, it contains a part of a bone of the Syrian giant and martyr. It bears the inscription 'de Ossilris Christopher Martyris' and has been authenticated by Rome." This confraternity is that of Saint Christopher, for whose membership any tourist, garage worker, chauffeur or taxi driver is eligible. "Part of the prayer used in blessing of automobiles as translated from the Roman ritual reads: 'Let us pray, O God, our Lord, vouchsafe to hear our prayers, and bless this car with Thy Right Hand; bid Thy Holy Angels stand by it, to save and protect from every danger all those who travel in it.'" You pay for a large medal of Saint Christopher — then affix it to your car and throw your insurance into the garbage can. What rot — graft and paganism — anything to rake in the dollars. What a difference between this and Protestantism, where we believe in God as the Supreme Ruler of the universe and Jesus Christ our only mediator.

TWO LUTHERAN PASTORS SHOT IN RUSSIA

Saechsische Evangelische Korrespondenz reports on the basis of reliable information just received that the persecution of the Christian Church in Soviet Russia continues in its worst form.

In White Russia the situation is especially distressing, particularly in the cities of Smolensk, Witebsk, Minsk, Polozk and Wohilew and their surroundings.

Throughout this vast territory all church life has been destroyed within the past few months. In September two Lutheran pastors remained at their posts. One, Pastor Schwalbe of Smolensk, was shot on September 30 on charges of holding counter-revolutionary views. The other was threatened by the G. P. U. and was compelled to flee during the night. The activities of traveling ministers have also been limited.

Every Lutheran Church and House of Prayer in White Russia has been dispossessed and seized for worldly purposes. According to latest information received in Germany a young assistant pastor in the North Caucasus, Kaufmann by name, was shot by the authorities in December. Concerning the details of the murder nothing is known. In addition an aged pastor emeritus has been arrested as a dangerous person.

LUTHER IN CHINESE

The Netherland Christian Press Bureau is authority for the statement that Dr. C. J. Voskamp, venerable missionary at Tsingtao, China, of the United Lutheran Church in America Mission, has in preparation a translation into Chinese of Luther's "Concerning the Freedom of the Christian Man." Dr. Voskamp is assisted by an elderly Chinese scholar, who is so deeply interested in the accuracy of his translation that with extreme care he clothes Luther's thoughts in the noble dress of well written Chinese. The work, which has been in process for a long time, is now nearing completion.

FOREIGN LANGUAGE PRESBYTERIANS

Dr. W. P. Shriver, director of the department of city immigrant, and industrial work of the Presbyterian Board reports in "The Immigrant Now" that there are 535 Presbyterian churches in this country that employ a foreign language. The following shows how they are grouped:

"Of those which serve the more recent immigrants, 64 are for the Slavic races, and enroll 5,600 members; 77 for Italians, with 6,800 members and over 7,000 enrolled in their Sunday Schools.

There are 48 churches for the Hungarians, of the Reformed Church of Hungary, close kin to the Presbyterians, located largely in New Jersey, Pennsylvania, and Ohio; these churches have about 5,000 members, and 2,900 in their Sunday Schools.

For the Spanish-speaking population in the Southwest, including the Mexican, there are 76 churches and missions with over 4,700 members, and about the same number in church schools. There are scattered churches for the Armenians, Syrians, Persians, and Assyrians.

On the Pacific Coast 40 churches and missions serve the Orientals; there is no work more rewarding. For the older German and Welsh populations there are 210 churches, with a long history and a great service."

ARKANSAS SCHOOLS PROVIDE BIBLE READING DAILY

Sponsored by the moral welfare league of Arkansas, provision has been made for the compulsory reading of a Bible passage daily in the schools of the state. The new law provides that school teachers read passages reverently "without comment."

— The Christian Century.

WEST WISCONSIN DISTRICT

January, 1931

Rev. Wm. A. Baumann, Neillville	\$ 329.94
Rev. J. W. Bergholz, Onalaska	33.50
Rev. J. W. Bergholz, La Crosse	200.00
Rev. L. C. Bernthal, T. Trenton	125.00
Rev. A. J. Engel, Pardeeville	131.00
Rev. G. W. Fischer, Madison	16.40
Rev. Gerhard Fischer, Savanna	9.00
Rev. Gustav Fischer, Ringle	100.00
Rev. Gustav Fischer, Wausau	99.00
Rev. Gustav Fischer, Schofield	146.88
Rev. E. C. Fredrich, Helenville	116.31
Rev. J. Gamm, La Crosse	526.60
Rev. H. Geiger, Randolph	52.58
Rev. J. G. Glaeser, Tomah	22.83
Rev. M. Glaeser, Wonewoc	122.50
Rev. M. Glaeser, Hillsboro	25.85
Rev. W. Gutzke, McMillan	102.00
Rev. W. Gutzke, March	33.00
Rev. M. J. Hillemann, Marshall	43.94
Rev. R. C. Hillemann, Plum City	44.77
Rev. R. C. Hillemann, Eau Galle	43.62
Rev. R. C. Hillemann, Waverly	5.52
Rev. O. E. Hoffmann, Beyer Settlement	14.00
Rev. O. E. Hoffmann, Iron Creek	10.75
Rev. O. E. Hoffmann, Poplar Creek	8.00
Rev. P. Janke, Fort Atkinson	221.58
Rev. F. Kammholz, Rib Lake	15.41
Rev. F. Kammholz, T. Greenwood	4.20
Rev. H. Kirchner, T. Westfield	26.16
Rev. Theo. Kliefoth, Oak Grove	32.37
Rev. E. Kolander, Marathon	59.00
Rev. R. P. Korn, Lewiston	215.55
Rev. G. O. Krause, Stetsonville	1.50
Rev. H. Kuckhahn, St. Charles	21.00
Rev. O. Kuehl, Rozellville	50.80
Rev. O. Kuehl, Green Valley	15.55
Rev. O. Kuhlow, Jefferson	1,229.25
Rev. Wm. Limpert, Altura	71.11

Rev. F. W. Loeper, Whitewater	169.28
Rev. F. W. Loeper, Richmond	98.50
Rev. A. W. Lovek, T. Knapp	3.79
Rev. A. W. Lovek, Shennington	11.88
Rev. A. W. Lovek, T. Lincoln	7.68
Rev. Wm. Lutz, New Lisbon	54.50
Rev. Wm. Lutz, Mauston	88.25
Rev. Wm. Lutz, T. Summit	21.25
Rev. Theo. Mahnke, Cataract	33.01
Rev. Theo. Mahnke, Little Falls	19.48
Rev. G. C. Marquardt, Mercer	14.52
Rev. G. C. Marquardt, Hurley	107.31
Rev. A. L. Mennicke, Doylestown	22.10
Rev. A. L. Mennicke, Fall River	15.93
Rev. A. L. Mennicke, Fountain Prairie	9.54
Rev. J. Mittelstaedt, Menomonie	130.01
Rev. R. W. Mueller, Arcadia	53.85
Rev. G. E. Neumann, Rib Falls	19.14
Rev. G. E. Neumann, T. Rib Falls	8.89
Rev. G. E. Neumann, T. Stettin	16.00
Rev. Wm. Nommensen, Columbus	235.05
Rev. E. J. Otterstatter, Prentice	22.95
Rev. E. J. Otterstatter, Tomahawk	68.27
Rev. E. J. Otterstatter, Tripoli	2.66
Rev. E. J. Otterstatter, T. Spirit	13.92
Rev. Aug. Paetz, Dalton	12.50
Rev. Aug. Paetz, Friesland	29.29
Rev. E. H. Palechek, Chaseburg and T. Hamburg	100.00
Rev. E. E. Prenzlow, Cornell	47.00
Rev. J. M. Raasch, Lake Mills	456.87
Rev. H. W. Reimer, Tuckertown	84.73
Rev. H. W. Reimer, Lime Ridge	57.05
Rev. A. W. Sauer, Winona	806.32
Rev. Chr. Sauer, Ixonia	3.25
Rev. H. Schaller, Goodrich	14.25
Rev. J. H. Schwartz, West Salem	139.16
Rev. F. H. Senger, Bruce	7.00
Rev. F. H. Senger, T. Dallas	12.48
Rev. F. E. Stern, Watertown	10.00
Rev. M. Taras, Lebanon	14.10
Rev. G. W. Thurow, Waterloo	481.59
Rev. Aug. Vollbrecht, Fountain City	101.70
Rev. F. Weerts, Cambria	48.00
Rev. A. Werr, Ridgeway	16.35
Rev. A. Werr, Wilson	20.15
Rev. W. E. Zank, T. Deerfield	107.35
Rev. W. E. Zank, Newville	121.80
Rev. H. R. Zimmermann, T. Lincoln	43.45
Rev. H. R. Zimmermann, Buffalo City	8.08
Rev. H. R. Zimmermann, Cochrane	27.01

\$8,343.61

Budgetary	\$8,158.50
Non-Budgetary	185.11

Total for January, 1931 \$8,343.61

February, 1931

Rev. A. Berg, Sparta	\$ 109.00
Rev. A. Berg, Sparta	97.16
Rev. A. Berg, Norwalk	8.76
Rev. A. Dasler, Fox Lake	8.10
Rev. E. C. Fredrich, Helenville	55.00
Rev. P. Froehlike, Winona	127.08
Rev. H. Geiger, Randolph	15.98
Rev. H. W. Herwig, Oconomowoc	25.00
Rev. Wm. Keturakat, Sun Prairie	45.00
Rev. L. C. Kirst, Beaver Dam	97.16
Rev. J. Klingmann, Watertown	51.08
Rev. G. C. Marquardt, Mercer	1.00
Rev. G. C. Marquardt, Hurley	17.69
Rev. M. J. Nommensen, Juneau	172.82
Rev. Wm. Nommensen, Columbus	63.50
Rev. J. H. Paustian, Barre Mills	194.06
Rev. J. M. Raasch, Lake Mills	4.75
Rev. H. Schaller, Goodrich	10.00
Rev. H. Schaller, Medford	2.50
Rev. J. H. Schwartz, West Salem	4.00
Rev. E. Walther, Wisconsin Rapids	277.01
Rev. L. A. Witte, Dorset Ridge	24.99
Rev. L. A. Witte, Kendall	80.27

\$1,491.91

Budgetary	\$1,473.69
Non-Budgetary	18.22
Total for February	\$1,491.91

H. J. KOCH, Treasurer.

MINNESOTA DISTRICT

February 1931

PASTORS: W. G. VOIGT, Acoma, Indian Mission \$20.00, Home Mission \$20.71, Poland Mission \$10.00, Madison Student Mission \$7.00, New Seminary, New Ulm and Debts \$3.00, Church Extension \$25.00; total \$85.71. W. G. VOIGT, Acoma, Home for Aged \$23.37, Church Extension \$50.00; total \$73.37. J. E. BADE, Balaton, Home for Aged \$32.60. J. R. BAUMANN, Bay City, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$3.20, To Retire Bonds from J. H. Bolland \$5.00; total \$33.20. WM. FRANZMANN, Baytown, To Retire Debts \$25.49. E. G. HERTLER, Brownsville, Pol. Miss. \$.60. A. MARTENS, Burchard, Gen. Administration \$1.90. R. JESKE, Caledonia, Indian Mission \$20.00, Home Mission \$21.80; total \$41.80. A. C. KRUEGER, Cedar Mills, Lutheran Children's Friend Society \$10.35, Twin City Mission by Y. P. S. \$25.00, Wheatridge Sanataria, Denver, \$10.75; total \$46.10. R. F. SCHROEDER, Dexter, Finance \$29.28. C. J. SCHRADER, Echo, Theological Seminary \$19.10. M. SCHUETZE, Ellsworth, Indian Mission \$19.00. F. ZARLING, Emmet, Dr. Martin Luther College \$20.46, Deaf Mute Institute, Detroit, Mich., \$.25; total \$20.71. F. ZARLING, Emmet, Home Mission \$15.56. F. ZARLING, Flora, Dr. Martin Luther College \$7.03. F. ZARLING, Flora, Home Mission \$6.47, Lutheran Children's Friend Society from Ladies Aid \$12.00; total \$18.47. F. W. WEINDORF, Grace, Goodhue, General Mission \$18.40. F. W. WEINDORF, St. John's, Goodhue, General Missions \$33.88. E. G. HERTLER, Hokah, Poland Mission \$3.35. M. J. WEHAUSEN, Johnson, Synodic Administration \$5.01, Theological Seminary \$57.21; total \$62.22. E. G. HERTLER, LaCrescent, Poland Mission \$19.00, Lutheran Children's Friend Society from David Moldenhauer \$2.00; total \$21.00. T. H. ALBRECHT, Lake City, Synodic Administration \$50.00, Educational Institutions \$50.00, Missions \$25.41; total \$125.41. KARL J. PLOCHER, Litchfield, General Support from N. N. \$50.00. KARL J. PLOCHER, Litchfield, Educational Institutions \$53.64. W. P. HAAR, Indian Mission \$93.16. W. FRANK, Lynn, Dr. Martin Luther College \$18.22. A. ACKERMANN, Mankato, Home for Aged \$25.00, Indian Mission \$25.00, Negro Mission \$25.00, Bethesda, Watertown, \$25.00, Lutheran Children's Friend Society \$25.00; total from Ladies' Auxiliary \$125.00. A. EICKMANN, Nodine, Missions \$70.00. R. C. AVE LALLEMANT, North St. Paul, Home Mission \$101.15. HENRY ALBRECHT, Omro, Dr. Martin Luther College \$4.50. CARL C. KUSKE, Oshkosh, Dr. Martin Luther College \$8.10. J. WEISS, Pelican Lake, General Fund \$20.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Home for Aged \$10.23, Home Mission \$10.00, General Support \$10.00; total \$65.23. M. C. KUNDE, Pine Island, General Institutions \$27.70. W. C. NICKELS, Redwood Falls, Dr. Martin Luther College \$24.70. AUG. SAUER, Renville, Dr. Martin Luther College \$32.75. J. PLOCHER, St. Paul, Student Support \$50.00, Twin City Mission \$14.84; total \$64.84. MRS. H. A. LARSEN, Treas., Twin City Mission Auxiliary, St. Paul, from Trinity \$14.00, Emanuel's \$18.00, St. John's \$22.00; total \$54.00. R. SCHIERENBECK, Sanborn, Theological Seminary \$30.00, Dr. Martin Luther College \$30.00, Home for the Aged \$35.00, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00, Student Support \$20.00, Bethesda Lutheran Home at Watertown, Wis., \$25.00; total \$240.00. G. SCHUETZE, Sheridan, Finance \$19.75. WM. C. ALBRECHT, Sleepy Eye, Negro Mission \$23.00, Dr. Martin Luther College \$49.50, Negro Mission, Thanks-Offering from N. N. \$100.00; total \$172.50. J. W. F. PIEPER, Stillwater, General Administration \$89.00, General Institutions \$45.00; total \$134.00. A. MARTENS, Tyler, General Administration \$5.65. R. JESKE, Union, Indian Mission \$10.00, Home Mission \$11.35; total \$21.35. E. G. FRITZ, Wellington, General Institutions \$31.00, General Support from N. N. \$5.00; total \$36.00. H. J. HEILMANN, 87 Bedford St., S. E., Minneapolis, To Retire Debts \$10.00.

H. R. KURTH, District Treasurer.

Südost-Wisconsin-Distrikt.

Pastoren: Paul A. Behn, Lutherische Apache Mission, White River, Arizona, Koll. für Indianermision \$41.08. P. J.

Bergmann, Christus-Gemeinde, Milwaukee, Koll. im Februar für Allgemeine Anstalten \$82.17. John Brenner, St. Johannes-Gemeinde, Milwaukee, Koll. im Januar für Unterstützungskasse \$188.60, Lutherische Hochschule \$59.00, Kinderfreunde-Gesellschaft \$65.50; zus. \$313.10. R. D. Buerger, Gethsemane-Gemeinde, Milwaukee, Koll. der Katechismus-Klassen für Kinderheim, Wauwatoja, \$6.54. G. H. Ebert, Carons-Gemeinde, Milwaukee, Koll. im Januar für Stadtmision \$54.51. G. W. Dornfeld, St. Markus-Gemeinde, Milwaukee, Koll. für Reich Gottes \$109.88, Stadtmision \$6.25; zus. \$116.13. H. und W. Gieschen, Jerusalem-Gemeinde, Milwaukee, Koll. im Januar für Allgemeine Anstalten \$91.72, Lutherische Stadtmision \$5.39; zus. \$97.11. D. Hagedorn, Salems-Gemeinde, Milwaukee, Koll. von Juni bis Januar für Reich Gottes \$75.00, Neubau des Seminars \$75.00, Lutherische Hochschule \$20.00, Lutherische Stadtmision \$20.00; zus. \$190.00. A. F. Halboth, St. Matthäus-Gemeinde, Milwaukee, Miffionsfestkoll. für Reich Gottes \$100.00, Seminar Thiensville \$50.00, Indianermision \$100.00, Reifepredigt \$100.00, Negermision \$50.00, Polenmision \$50.00, arme Studenten \$50.00; zus. \$500.00. Gerald Hoenecke, St. Pauls-Gemeinde, Eudahy, Koll. im Januar für Reich Gottes \$21.30. D. Hohenfeir, Grace-Gemeinde, Glendale, Arizona, Koll. für Reifepredigt \$11.45; Gemeinde zu Prescott, Arizona, Koll. für Allgemeine Anstalten \$9.92; von Frl. M. Goltz für Indianermision \$5.00; zus. \$25.67. Edwin Jaffer, Zion-Gemeinde, Bristol, Passionskoll. für Seminar Thiensville \$22.33, Northwestern College \$20.00; zus. \$42.33. J. Jenny, St. Jakob-Gemeinde, Milwaukee, Koll. für Unterstützungskasse \$62.30, Lutherische Hochschule \$7.10; zus. \$69.40. A. Koelvin, Fairview-Gemeinde, Milwaukee, Christfestkoll. für Reifepredigt \$93.17. Paul Pieper, St. Petrus-Gem., Milwaukee, Koll. im Jan. für Reich Gottes \$68.99; von John Bengrowski für Luth. Hochschule \$5.00; zus. \$73.99. M. F. Rische, Davids Stern-Gemeinde, Kirchhamn, Koll. für Altenheim, Belle Plaine, \$22.85. Harry Shiley, St. Petrus-Gemeinde, West Mills, Christfest- und Neujahrskoll. für Allgemeine Miffion \$26.03. M. F. Stern, St. Pauls-Gemeinde, Neosho, Koll. im Januar für Allgemeine Miffion \$30.30; Koll. im Februar für Allgemeine Anstalten \$36.47; zus. \$66.77. Theo. Volkert, Erste Evangelisch-Lutherische Gemeinde, Racine, Koll. von den Miffionsvereinen der Frauen für Stadtmision \$25.00, Chinamiffion \$100.00, Ind.-Miff. \$100.00, Negerm. \$100.00, Reifepredigt \$100.00, Dr. Bruy Miff. \$9.00; zus. \$434.00. Arthur B. Wolf, St. James-Gemeinde, Milwaukee, Koll. im Januar und Februar für Reifepredigt \$66.70. F. Koch, Manitowoc, Wis., perf. Beitrag für Kirchbaukasse \$5.00, Polenmision \$5.00, Taubstummenanstalt (Detroit) \$5.00; zus. \$15.00.

Zusammenstellung.

Synodalzwecke inklusive \$75.00 für Seminarbau	\$1,969.56
Andere Zwecke	388.29

Quittiert am 9. März 1931. \$2,357.85

Chas. E. Werner, Kassierer.

Nord-Wisconsin-Distrikt.

Monat Februar.

Pastoren Paul G. Bergman, Rhinelander, \$61.11. Th. Brenner, Freedom, \$30.18. Christ A. F. Döhler, Escanaba, Mich., \$74.89. G. F. Eggert, Crandon, \$39.06. W. G. Fuhs-Brigge, Coleman, \$14.75; T. Beaver, \$21.22. W. W. Gieschen, Crivitz, \$35.60; Athelstane, \$5.10. D. E. Goyer, Winneconne, \$13.65; Zion, \$4.45. Paul J. Kionka, Maribel, \$74.40. Harold Kleinhaus, Oshkosh, \$128.36. Geo. Koss, Martesan, \$247.13. L. G. Küniger, Manitowoc, \$500.00. W. H. Kuetner, Newaunee, \$77.00. Louis G. Mielke, Shiocton, \$75.27; Deer Creek, \$19.61. Paul Th. Dehler, Kaukauna, \$57.28. C. P. Bankow, Green Lake, \$16.00. Gerh. Pieper, Fond du Lac, \$439.33. F. W. Näs, Wabeno, \$8.60. Emil Reblin, Ellington, \$49.00. T. W. Reblin, Kingston, \$40.00; Salemville, \$27.50. Edw. C. Reim, T. Korejt, St. Johannes-Gemeinde, \$3.75. Wm. Röpke, Marquette, Mich., \$15.00; Green Garden, \$10.00. Martin F. Sauer, Brillion, \$85.15. G. B. Schlüter, Oshkosh, \$150.00. A. C. Schneider, Fremont, \$33.01. Fr. Schumann, Sawyer, \$16.10. B. F. Siegler, Neshanawpee, \$20.50. Wm. Wadzinski, Manchester, \$16.67; Marquette, Wis., \$3.61. F. C. Wenland, Larjen, \$13.30.

Zusammenstellung.

Synodalzwecke	\$2,343.13
Andere Zwecke	83.45

\$2,426.58

Albert Böds, Kassierer, Appleton, Wis.

CHURCH FURNITURE

IF YOU are in need of Church Furniture, please write for our large catalog which contains illustrations of Altars, Pulpits, Hymn-boards, Lecturns, Fonts, etc., for Lutheran Churches.

If, amongst the many designs we show in our catalog you find none suitable, we would be glad to submit special drawings in correct harmony with the style of your church.

As none of the Altars and Pulpits are stock articles, but built to order, any change in the dimensions, as well as in the design, can be made.

The same applies to pew ends and other Church Furniture shown in our catalog.

Our pews are constructed in the most durable manner and for comfort. We especially recommend our styles 3 and 4. Style 3 has a straight reclining back and a deep curved seat, and style 4 has a curved reclining back and a deep curved seat. All styles are built "solid" and will not warp or crack as veneer very often does.

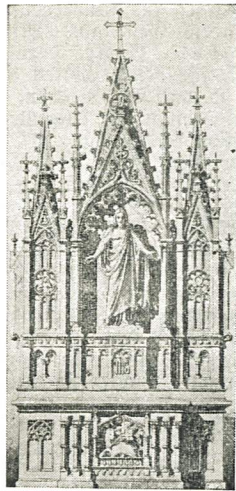
Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

For the construction of our Pews, Altars, Pulpits, and other Church Furniture, we use air seasoned, kiln dried lumber, and guarantee first class workmanship.

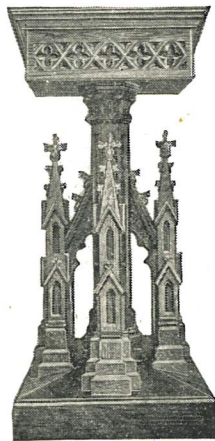
Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

We ship our pews with seat and back put together. To erect the pews it is necessary only to attach the ends and supports. We are shipping in this manner to save congregations the considerable cost of having the pews erected, as our pews can be put together by a few handy men without difficulty.

Our prices are based on material and labor only, since we do not send out traveling representatives. We are, therefore, in a position to quote Church Furniture at very moderate prices and would be pleased to have an opportunity to submit our quotations to you.



No. 2129



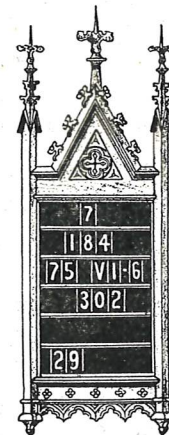
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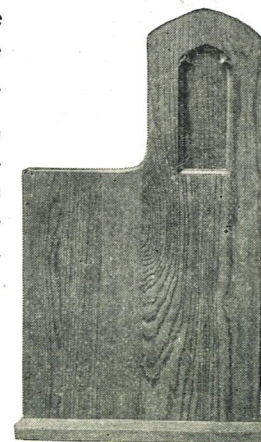
No. 144



No. 4012



No. 5008



No. 125

NORTHWESTERN PUBLISHING HOUSE

935-937 North Fourth Street

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