

The Northwestern Lutheran

Rev C Buenger Jan 32
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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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PRAYER CHANGES THINGS

Prayer changes things!
Friend, do the storm-clouds lower?
And does the way seem drear?
Dost thou await the threatening thunder shower
With trembling and with fear?
Hush thee, be still! Thy Father knoweth.
Comfort and strength His grace bestoweth.
Prayer changes things!

Prayer changes things!
Do erstwhile friends forsake?
Are fond ambitions foiled?
Art thou in doubt as to the course to take?
Is earthly wealth despoiled?
Has death laid low thy dearest treasure?
Has illness crushed what gave thee pleasure?
Prayer changes things!

Prayer changes things!
Does sin thy heart oppress?
Have hopes that once seemed bright
Like vapor vanished into nothingness?
Does darkness veil the light?
Or does remorse o'er by-gone errors
Rob thee of rest, fill thee with terrors?
Prayer changes things!

Prayer changes things!
Does all thy toil seem vain
For restless, wayward youth?
And do the worldlings in their proud disdain
Scorn God's eternal Truth?
Has love grown cold? Does courage falter?
Almighty God all things can alter.
Prayer changes things!

Prayer changes things!
Bow to the Father's will.
Since Christ, the Savior died,
And paid the ransom price on Calv'ry's hill,
No boon will be denied
To His redeemed, for whom He pleadeth,
For whom His mercy intercedeth.
Prayer changes things!

Prayer changes things!
Forgiveness, peace of mind,
Strength, solace, joy anew,
In fervent prayer Thy pleading heart will find,
Ask, and thy Lord will do!
To Him Thy every burden voicing,
Pray, and go on thy way rejoicing,
Prayer changes things!

(Tune: "Es ist noch Raum")

Anna Hoppe.

THE ONE HUNDRED AND FIFTEENTH PSALM

Verses 1 and 9 — 18

Not unto us, O Lord, not unto us, but unto thy name
give glory, for thy mercy, and for thy truth's sake.

O Israel, trust thou in the Lord: he is their help and
their shield. O house of Aaron, trust in the Lord: he is
their help and their shield.

Ye that fear the Lord, trust in the Lord: he is their help
and their shield.

The Lord hath been mindful of us: he will bless us; he
will bless the house of Israel; he will bless the house of Aaron.
He will bless them that fear the Lord, both small and
great.

The Lord shall increase you more and more, you and your
children.

Ye are blessed of the Lord which made heaven and earth.
The heaven, even the heavens, are the Lord's; but the
earth hath he given to the children of men.

The dead praise not the Lord, neither any that go down
into silence.

But we will bless the Lord from this time forth and for
evermore. Praise the Lord.

Farewell Sermon

Delivered on April 26, 1931

BY J. JENNY

Dear Friends in Christ:

Appearing for the last time in this pulpit as your
pastor it behooves me to say farewell to you. And the
thought which now lies uppermost in my mind, is the
one expressed in the opening words of our Psalm:
"Not unto us, O Lord, not unto us, but unto thy
name give glory, for thy mercy and thy truth's sake."
Far be it from me that I should glory in anything I
have accomplished during my thirty-seven years of
pastorate in your midst. Looking back over the past
I see my faults, mistakes, neglects, lost opportunities,
sins even, standing in solemn array to accuse me.
They apprise me of the fact that before God I am as an
unprofitable servant who has come short. These ac-
cusers would indeed frighten me were it not for the
blessed promises of God in Christ. I trust that He is
willing to pardon all my shortcomings through the
blood of His dear Son. The very verses quoted: "for
thy mercy, and thy truth's sake," assure me of this.

But, my dear friends, in spite of human weakness
and shortcomings on my part, I know also that God
has abundantly blessed my humble labors among you.
It is needless to try to enumerate the blessings God
has bestowed on you and me during the years of my

service among you. Many are the blessings that have been showered down upon us as we labored together in this congregation. The preaching of the Word has not been in vain. It has borne much fruit, fruit for the edification and salvation of souls. Your interest also in the work of the Church at large has been manifested, and many material improvements have been made as well. For all these things God alone shall have the praise and glory, as delivering my farewell sermon.

Yet in saying farewell to you to-day, I am thinking not only of the past, but also of the future, in particular of the future welfare of this congregation. And what do you think lies uppermost in my mind at this parting moment in this respect? It is the exhortation of the Psalm: "O Israel, trust thou in the Lord." Hence my farewell to you is the exhortation:

Trust in the Lord!

1) Trust in the Lord, and He will continue to bless you, you and your children.

"O Israel, trust thou in the Lord. O house of Aaron, trust in the Lord." The Lord, of course, is Jehovah, the covenant God, the God of grace and mercy, the God who has manifested Himself in His dear and only begotten Son Jesus Christ, the Savior of mankind. This God is the one and only true God standing in opposition to all man-made gods which are but idols, no matter what their names may be. In this one and only true God Israel is to trust, that is, to place her full and only confidence in Him, even as a believing child of God does, saying: O Lord God, I trust in thee; Thou art my hope and salvation, my heart's joy and consolation. In this one and only true God the house of Aaron, furthermore is to trust, that is, to confide in Him, seeking His wisdom and guidance for all of its transactions. Both Israel and the house of Aaron are exhorted to trust in the Lord. Israel, however, as you know, is none other than the chosen ones of God, those that have been called by the Gospel, enlightened with the gifts of the Holy Ghost, sanctified in the one true faith in Jesus Christ — the holy Christian Church; while the house of Aaron constitutes the body of public servants in the Christian Church, whose particular calling is to administer the Word of God and the sacraments.

Israel, the Church of Christ, with the Christian ministry, is to trust in the Lord. Why? Because, as our Psalm says, "He is their help and their shield." If there is any being that can help them, if there is anyone that can guide and protect them, it is the Lord God. To whom shall they appeal for help and guidance and protection, if not to Him? Shall they appeal to the strong and mighty in this world, men who exert a powerful influence on the shaping of society, in the molding and adjusting of social, moral and economic conditions? Or shall they appeal to

the tenets of the modernists and liberals in our days who would teach another God than the God of the Bible, whose slogan is the Fatherhood of God and the Brotherhood of men? Ah no, the God of the Bible, the God who is the Father of our Lord Jesus Christ, and through whom we are His children, is the only one who can and shall help them; the only one who will bless them. It is particularly promised in our text, "He will bless the house of Israel; he will bless the house of Aaron." He will shower His blessings both on the Christian Church and the ministry, and what is blessed of God is blessed and shall remain blessed.

And so, my dear friends, I would exhort you, at this parting hour, to trust in the self-same God and Him alone. I can answer you that you, too, are a composite part of that body which is exhorted in our Psalm, "O Israel, trust thou in the Lord; O house of Aaron, trust in the Lord." As members of the Christian Church, as those who are chosen of God as citizens of His Kingdom and inheritors of His promises, as those who profess their faith in Jesus Christ, God's only Son, their Savior, and who enjoy the ministration of the Gospel in their midst, you, too, are exhorted to trust in the Lord.

And oh! how much that does mean for you, for you and your children! Listen to the words of the Psalmist, v. 13: "He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children." What a glorious promise! He will bless them that fear Him, both small and great, both young and old. God has blessings in store for all of His children, and He will increase them. "The Lord shall increase you." God's blessings always give an increase. It gives increase in material things, in number, building up the family; increase in health, wealth and prosperity, in honor and reputation among men; and above all increase in spiritual blessings. He will bless them that fear Him with the increase of spiritual knowledge and wisdom, of grace, holiness and joy in the Holy Spirit. They are blessed indeed, whom God thus increases, who are made wiser and better, and fitted for God and His kingdom.

Trusting in the Lord you have the assurance that this glorious promise will find its fulfillment with you also. The Psalmist says in our text, v. 12: "The Lord hath been mindful of us; he will bless us." The Lord God has indeed been mindful of you. He has never forgotten nor forsaken you. During all the years of the existence of your congregation which now has reached the 57 year limit, He has preserved and maintained in your midst the ministration of the means of grace in truth and purity. You have been taught from this pulpit, in the Christian Day School, in the Sunday Bible School, and Catechetical Class, a pure

Gospel. It is the same old Gospel Paul preached nineteen centuries ago, of which he says: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. 1:23. This Gospel God has preserved in your midst all these many years, and who can estimate the blessed fruit it has borne here? God only knows how many have been enlightened by the Gospel preaching and teaching and strengthened in their faith; God only knows how many have been sanctified unto holiness of life; God only knows how many have been comforted in sorrow and distress. Surely, the Lord has been mindful of you, and He who has blessed you in the past will also continue to bless you, you and your children. It is a matter of great joy to me to-day to see such a large number of children assembled here at this parting hour. It reminds me of the fact that the blessings of God, during my pastorate in this congregation, have come down on the second and third generation. Those of you who have been baptized by me thirty-seven years ago, have established their own families and together with their children have become an integral part of our congregation. Behold the increase of God's blessings! May they continue to increase more and more for your and your children's sake.

2) Trust in the Lord! By trusting in the Lord God you will receive strength and power to carry on the blessed work of His Church.

"Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Thus our text. It cost God something to bless the members of His household, both temporally and spiritually; it cost Him the creation of the world to bless them materially, and it cost Him the sacrifice of His own Son to save them from sin and its curse and to grant them life and eternal salvation. Should not this fact that God has been working so hard for their temporal and spiritual welfare induce men, especially those who recognize and enjoy His work to become responsive in being instrumental in the hands of their Creator and Savior to perpetuate His name and glory, in other words, to carry on the blessed work of His kingdom? You have learned in your Catechism: "For all of which it is my duty to thank and praise, and to serve and obey Him." To praise the Triune God is the primary purpose of our life on earth. If we do not praise Him here when shall we praise Him? Hence our Psalmist says, vv. 17 and 18: "The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for ever more. Praise the Lord." While our life lasts we are to spend it in praising the

Lord, in proclaiming the Gospel, in confessing the truth, in spreading His kingdom, thus to perpetuate the holy Christian faith to posterity for the glory of God and the salvation of men.

And then, dear Christian friends, this shall be your task for the future life of your congregation. You shall praise the Lord, you shall confess His name in proclaiming the Gospel of salvation to yourselves and your children in the Church and the Christian Day School and Bible Classes; you shall take a lively interest in the Word of God, in the services of His house, and in the work of the Church at large. But since you know you have not the strength and power to do this of yourselves, we exhort you at this parting moment to trust in God. It is He alone who can enable you to carry on His blessed work; for He worketh both to will and to do according to His good pleasure. And He will give you strength and power for the work you are called upon, for He wants you to do the same.

3) Trust in the Lord! With this my farewell exhortation you have the assurance that God will lead you and your children or to the goal of eternal happiness. A farewell always reminds us of that last farewell which we must take from our friends. Some day we will have to bid to all our friends farewell and leave them behind. And so what could be more fitting with which to close this farewell exhortation than this, that God may be with you through life and death unto eternal life. Or as the words of our Psalm have it, "We will bless the Lord from this time forth and for evermore." As we part to-day and bid each other godspeed on our way, perhaps never to meet again on earth, what is more blessed to contemplate than that we shall meet before the throne of God in heaven? And who can give us to realize that glorious hope save God Himself, who has blessed us for that purpose, yea, who was begotten us again to a lively hope by the resurrection of Jesus Christ from the dead? And so my farewell exhortation to you is, Trust in the Lord. God be with you and your children. And may we all meet at Jesus' feet to worship and adore Him through all eternity. Amen.

COMMENTS

Why the Pastor Was Not Called We can readily understand why the pastor was not called when we read this editorial in the Lutheran Herald:

At a meeting of a congregation the calling of a new pastor was under consideration. A candidate was proposed and his fitness for the place considered. He had several good recommendations. A prominent layman in the church called for the floor and said: "Mr. Chairman, I notice by records of the church that this pastor in his former charge, which was by no means a mission charge, had not encouraged the people to contribute anything to benevolences (budget). Is it wise for a congregation to call as a pastor a man who neglects this

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part of the church work? Is it not a very important part of his work to take the initiative and encourage us to comply with the command of the Lord to go into all the world and preach the Gospel to all nations?" He was not called.

It would be assuming too much to believe that all the members of this congregation were as well informed as this man was and of the same mind with him. From our own observations and from reports we have read we know that almost every congregation has some members who would be only too glad to have a minister who did not trouble them with appeals for the support of the institutions and missions of their synod. Though it seems impossible, many who profess to believe in Christ as their Savior show little or no concern that his Gospel be brought to those who have it not and without it are lost.

But this objector appealed to faith, and wherever the Gospel is being preached to men faith will be found. And it will respond to the appeal of the Lord. The speaker was right. A minister who does not teach his people to give for missions is not faithful to the Lord of the Church. Nor is he faithful to the souls entrusted to his care. He is not warning them against the sin of ingratitude and neglect that may finally destroy their souls. He is not fostering their spiritual life as he should and is so depriving them of the spiritual growth and enrichment that the gracious God wants to bestow on them. When once their eyes have been opened to these facts, Christians will not want to make such a man their pastor.

In this instance there was no great difficulty; they simply did not call the man. But what if a congregation called a pastor in good faith and now finds him careless in the performance of this duty?

Ministers are only human, and they will have their faults. Again, the constant resistance with which he met in his efforts to further the spirit of giving for missions may have broken his spirit. Must a congregation then resign itself to the conditions and continue to neglect the Lord's cause till the minister has been replaced by another?

By no means. The neglectful minister should be earnestly admonished and the fainthearted tenderly en-

couraged by the members of the congregation. We quote again from the above editorial:

We can never forget an experience we had in the early part of our ministry. Besides our regular charge we had a small congregation of about a dozen families. These few men had just built a new church, and were trying to pay for it. We had a meeting of the congregation and had discussed many topics and elected officers, etc. We called for someone to make a motion to adjourn. Mr. Johnson — that was his name — rose and said: "We have not collected any money for the synodical treasury this year. We have had quite a lot of extra expenses, but our teachers at the college and seminary and our home and foreign missionaries cannot be expected to live through the year without pay. It is our duty to do something to support this work. If the congregation will elect me, I shall go around and collect the money for the Synod." This motion was passed, and he collected the usual amount. We felt thankful but also a little humiliated, because we did not trust these people and expect that they would be willing to do their share. The pastor very often assumes the prerogative of knowing what people want, and what they are willing to do without consulting them. In many cases it is a safe guess to take for granted that they are opposed to all kinds of collections, but even so they know that it is the pastor's duty to encourage them to give to the Lord's work.

It is an easy matter for an individual church member who loves the Lord and is filled with zeal for the cause of the Kingdom to bring about a change. The Word of God is just as powerful coming from his lips as it is when the minister preaches it; and his appeal to the faith of the minister and of the members will not be in vain.

The biennium is drawing to its close. We have learned that very many congregations have again not met their budget for our synodical missions and institutions. But it is not too late. Let us have faith and speak to God's people as this layman did. And let us place ourselves at the service of the Lord as he did. God will bless our efforts, and we will experience a great joy.

J. B.

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Gandhi — World Savior Boyd W. Tucker of Mansfield, Ohio, has become a disciple of Gandhi. He writes in the Chicago Tribune of April 1, "I am a disciple of Gandhi because I find him the most vital living spiritual personality in the world to-day. In some respects he has given Christ's message a richer and fuller interpretation, which Jesus himself had neither the time nor the environment in which to develop it. I believe that in Mahatma Gandhi, God has again visited the world in its hour of desperate need.

Gandhi stands to-day as the world's greatest hope of salvation from militarism, from class war, from bolshevism, from sectarian strife, and from tragic conflict between the orient and the occident. He is utterly misunderstood in the west, but I make a bold prophecy. His proposed visit to London and later to America will be an epochal event, representing the greatest transformation since the Renaissance."

Gandhi is the leader of a great movement against the British rule in India. He counsels the millions that fol-

low him blindly to resist the laws of the government but to use no physical force in doing so. He preaches the doctrine of non-violence. His cause, for which he fights, is political merely. The spiritual values in his teachings are derived from paganism. Now paganism has not been able to save the world heretofore, and cannot be expected to do it now. To compare him and his campaign against the powers that be with Christ shows, to say the least, a sad ignorance of the Christ and his message and labor of love in redeeming the world from its manifold afflictions by delivering us from sin, death and the power of the devil. These mighty powers Mahatma Ghandi cannot hope to engage in mortal combat with the weapons at his disposal. The spiritual poverty of men who are looking for another Savior besides the Christ is indeed great and glaringly shown in this hope of world salvation through Ghandi. Z.

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Russian Ravings Hate is a very powerful incentive — only equalled by love. God's love toward sinners despite their sins makes Him very patient in His dealings with whole countries as with individuals. Russia is an instance. Quoting from an article in the Posener Zeitungsdienst, the News Bulletin relates the following:

Unable to destroy religion and the Christian church effectively where it has once flourished the "Society of the Godless," with the official backing of Soviet authorities, will build in Russia in the vicinity of Nischni-Novgorod, an entirely new city for about 30,000 laborers in which there is to be no trace of religious life. The city is to consist of forty immense communal houses, equipped with club rooms, lecture halls, motion pictures, gymnasiums, libraries and dining rooms. On each floor there is to be an information table for answering questions about the non-religious life. Two periodicals, "The Godless" and "The Godless at the Work Bench," are to be distributed freely. In the meeting rooms a member of the Society of the Godless is to be in attendance at all times for anti-religious consultation. Anti-religious lectures and classes are to be presented every fifth day.

History probably knows no instance where insane hatred was carried so far as is the case to-day in poor benighted Russia. Active persecution of pastors goes on with unabated fury. The Evangelische Pressedienst of Berlin reports that eight additional Lutheran pastors in the Volga valley have been arrested by Soviet authorities, charged with fictitious crimes. This number together with two previously arrested makes a total of ten pastors in the Volga district who are prevented from serving their parishes.

Has the hatred against God and all order perhaps found a new stimulus in the growing conviction that the five-year plan is doomed to failure and when that is generally realized a storm is likely to break loose which will rock the Soviet structure to its very foundations? How things are going on over there is presented in the following editorial taken from the Chicago Tribune:

Another Strategic Retreat In Russia

When Lenin was forced by conditions to restore some of the practices of capitalism, the right of private trade among others, he was candid and strong enough to admit it as a retreat, a strategic retreat, of course. Stalin ended Lenin's "new economic policy" and announced his determination to enforce communist principles without compromise, but the necessities imposed by the five year plan are stronger than any dogma. The latest news is that wages are to be determined by work done and not according to the supposed needs of the worker. This is abrogation of one of the central principles of socialism: from every one according to his ability, to every one according to his needs.

This dogma is dear to the sentimentalist. It represents what we believe is called the higher justice, though to many of us the justice is not as clear as it might be. Its main weakness is that it doesn't work. This is denied, of course, by the theoretical socialist, but experience does not support him. Stalin, although he purports to be a communist of the strictest orthodoxy, probably did not expect it to work and now he has reached a point in his experimentation when the demonstration of its unworkability has become so conclusive and results so critical that he can afford to act in accordance with it. So the soviet rule throws overboard the most sacred principle of socialism and adopts openly what is the mainspring of the capitalist system. The economic equality which communism is guaranteed to establish goes glimmering and the proletariat will get what he works for rather than what he is supposed to need.

This will of course be justified by the party directors as merely a temporary resort, another strategic retreat, but it is in fact a surrender of the essential principles of communism, and adoption of the essential principle of individualism. The whole controversy between the two orders of society depends upon this issue. Democratic individualism believes that communism will not work because it defies any relation between effort and reward. For this relation communism in practice substitutes organized force and cannot do without it. But the substitution does not accomplish its purpose even under conditions so favorable to tyranny as exist in Russia.

May God be the help of His people in these sad times as He once was against the Pharaoh of Egypt. G.

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Is Spiritualism A Fake? Nino Pecararo, "mystic," whom the late Sir Arthur Conan Doyle admitted won him over to spiritualism declared his seances were "all a fake." "I've never seen a ghost and don't believe any one else ever has," he said according to a report in the Chicago Tribune. "I'm sick and tired of giving seances and having spiritualism reap the profit. When ghosts appear at my seances they are Nino Pecararo in the flesh."

To prove his point he allowed himself to be securely bound, then freed himself and wrote two messages. One was "from Doyle" and the other "from Houdini." The handwriting compared favorably with authentic originals of the famous men. In addition Pecararo passed on two "messages" from dead persons to newspaper men present and also had "ghost hands" play an accordion. The demonstration was given in the apartment of Joseph Dunninger, chairman of a committee named by a scientific

magazine to expose fake spiritualism. Dunninger said more than \$5,000,000 was spent annually in New York alone on spiritualistic work. He added, "Conan Doyle had implicit faith in Nino and wrote that spiritualism rises or falls by him."

Will the seekers after occult believe Nino now? Hear his complaint: "Eleven years ago when I told people I was a spiritualist, they didn't believe me," he said. "Now I'm trying to convince them I'm not and they won't believe me."

These age-old superstitions shall never die out because men will not believe the truth of God in His Word and hence must believe strong lies. It is a judgment of God upon unbelief. Let us beware lest we too be ensnared in these wiles of the devil. The Word of God is the only light upon our path on earth. Z.

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Spain's King Another king has lost his crown. By what to all appearances was a bloodless revolution Spain has again become a republic. Back in 1873 a similar experiment was tried at the expense of some blood-letting; the republic was of short duration. In the short period of one year three presidents attempted to hold things together. Then as now some of the provinces sought to cut loose from the main body of the state and become independent. In 1875, with accession of Alphonso XII, crown and throne were again acknowledged. Perhaps the royal family of Alphonso XIII had the other experiment of republican government in mind as they left their home-land. Anyway, Queen Victoria Eugenie announced as she crossed the French border: "The king has not abdicated. He has not even passed over his powers. He has merely left the country." The king himself declared in a final statement: "I do not renounce any of my rights . . . I am deliberately suspending the exercise of the Royal power and I am leaving Spain."

The calm unbloody transition as Spain is now coming to know it is something unique for a country whose soil has drunk the blood of so many martyrs. Spain is the land of the Inquisition. Seville alone, to instance the persecution of the Jews, saw 268 burned at the stake in the year 1481. In that same period of time 2,000 were killed in the direct vicinity of the city, 79 were condemned to languish in noisome dungeons, 17,000 were scourged or subjected to other cruelties. A writer of that day reports that 300,000 of these people stripped of their wealth, robbed of their lands, left Spain on one day as exiles — the greater number to die of hardship. The Protestants of that day fared no better. The Roman Catholic church sought to make converts by employing the most horrible tortures. Is it a wonder then that sunny Spain to-day is a Roman Catholic country? True, there are a few Protestant churches in Spain and freedom to worship as one desires is said to be granted; yet 99% of the population bow to the rule of papal see of the Vatican. Royal Spain had the distinction of being the only country still paying

state tribute to Rome, about \$12,000,000 a year. With an undisputed sway of so many centuries the church has, of course, amassed fabulous riches. No wonder that the pope characterizes the Spanish revolution as a "setback." It all depends on the position from which you view it. What will a free Spain do with the rule of the pope? "Time" reports that the Zamora Government, remembering Mexico's troubles, moved tactfully last week toward breaking the relations of Church and State. "First it was announced that if the Republic continued to pay its tribute to the Church, the Vatican must promise that all the money would be spent in Spain, not given over to the Church for general expenses. Next it was decreed that no Government official should attend church festivals in his official capacity, no priest should preach on political matters. Spanish cemeteries, in which only Catholics have had the right of Christian burial, were to be open to all."

This does seem as if policy against Rome was to be rather aggressive, in spite of the high percentage of the population acknowledging the overlordship of the pope. To see how Spain develops along the newly-chosen line will offer an interesting study for the observer during the coming weeks. G.

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What Judaism Believes According to a report in the New York Times, Rabbi Nathan Krass of Temple Emanu-El, who denied recently in a sermon the actuality of miracles as described in the Bible, was criticized by the Rev. Dr. Bernard Drachmann in his sermon recently at Zichron Ephraim, Sixty-seventh Street, New York City. Dr. Drachmann recalled that one of the articles of the Jewish creed says, "I believe with perfect faith that all the words of the prophets are true," and that this demanded absolute belief in the word of the Bible.

"Dr. Krass asserted in his sermon of April 12 that the accounts of miraculous happenings in the Bible are not true narratives of actual occurrences but mere fables to be relegated to the domain of folk-lore," said Dr. Drachmann. "It is not even good scientific teaching, for the outstanding characteristic of the Bible is its love of truth. Modern scientific investigation supplies many a striking corroboration of Biblical statements."

"To deny the possibility of miracles is to deny the omnipotence of God. He who created nature must have the power to control or alter it, if He so will. The omnipotence of God is an axiomatic assumption of Judaism. To deny the existence of miracles is a narrow and unphilosophic concept. That which we call nature is as marvelous and incomprehensible as anything which occurs outside its domain."

Well said, Rabbi Drachmann. But if it is a cardinal point of the Jewish creed: "To believe with perfect faith that all the words of the prophets are true," then why does not Judaism believe the words of the prophets concerning the Christ? Why does it not believe that Jesus of Na-

zareth is that Christ of whom the prophet David spoke in his 32th Psalm, or why deny that the prophecy of Isaiah in his 53rd chapter is literally fulfilled in this same Jesus on the cross? Is not this the greatest miracle of all, Jesus' suffering and dying as our substitute for our sins? But the gospel of Jesus the Christ and him crucified is a stumbling block to the Jews. See 1 Cor. 1, 23. Z.

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"The Churches and Lynchings" Under the heading "The Churches and Lynchings," The Christian Century voices the following complaint: "Practically all the major church bodies, both denominational and interdenominational, are putting the weight of their influence against lynchings. But in communities where lynchings occur it is not always true that the churches take any clear position in opposition to this ghastly evil."

Two instances are cited. In both the Federal Council of Churches authorized or requested a minister to make a detailed study of the tragedy. In one of the cities the churches, we are told, agreed to say nothing about the affair. In the other, "there was public silence."

By way of contrast the following excerpt from a sermon preached the Sunday after the lynching is given: "There are men and women to-day who claim to be Christians but refuse to give one penny to help spread the missionary tidings and make Christians. We need more of the kind of love that will help in work across the seas to bring Christ to those who do not know."

In the same spirit of criticism the reply of a Presbyterian minister who refused to cooperate with the Federal Council is published: "The last several weeks in our gracious revival in ———, and these two weeks in our revival work in ———, I have been laboring for the saving of lost souls, and my duties in this, His work, are so heavy and confining that I have not time, or adequate ability, I am afraid, to be of any help."

We are compelled to admit that we find ourselves unable to understand this complaint. The Christian Century certainly does not want to intimate that the churches have left the people who hear them in doubt as to the right or wrong of lynching. It will have to admit that they who from their heart accept the Gospel of Jesus Christ will not take part in an outrage of this kind. There is no charge made that an individual church that had certain knowledge of the fact that one of its members took part in this crime feared to admonish him and, if he did not repent, to excommunicate him. If the personal influence of a church member did not aid in creating public sentiment against lynching, or if a church member as a citizen failed in his duty to help bring the guilty to justice,

this cannot in justice be laid at the door of the churches.

This is the situation. A crime has been committed. Not a citizen who does not know that wrong has been done. No one can be in doubt as to the stand of the churches. They have always preached: "Thou shalt not kill." "Vengeance not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." "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. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

The first thing to be done is to punish the guilty. And that is most distinctly not a function of the church. The church is not a detective. It does not bear the sword.

To the man who said to Jesus: "Master, speak to my brother that he divide the inheritance with me," the Lord replied: "Man, who made me a judge or a divider over you." And no one will on this account declare Jesus indifferent to injustice. Paul says, 1 Cor. 5: 12-13: "What have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth." In his second epistle to Timothy Paul declares: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." When those churches refused to entangle themselves with the affairs of the civil government they did just what the Lord who chose them expects them to do, to confine themselves to their one and only mission, the preaching of the Word of the Cross. And no thoughtful citizen will, after all, really want to see the churches engaged in ferreting out crime or stalking about with the sword of civil punishment in their hands.

And, as to creating public sentiment against the crime of lynching, what we have said above will stand. There is no more effective method than that of preaching Christ into the hearts of men. Where Jesus reigns in a heart, there is the love that worketh no evil.

It is most significant that very often they who demand of the church that it bring its influence to bear on the life of the community are the very men who refuse to accept our testimony against indifferentism in doctrine, unionism and the denial of Christ, for instance in lodgism, and constantly attack us for the stand we take on the grounds of the Revealed Word.

J. B.

A CHANGE OF THEME

It is a sunny spring morning in Apacheland. Your missionary is taking his daily half-dozen at the woodpile. Along comes an Apache veteran of some eighty summers

leading a little boy by the hand. He asks for a coat for the little boy.

A missionary must assume that every Indian coming onto the premises has been lead thither by the Holy Spirit, regardless of what his avowed mission must be, as in this case the request for the coat.

The missionary sits down on the saw horse. Obviously the theme for his morning's discourse laid right onto his tongue is "a *coat of righteousness*." In order to jerk the old gentleman to spiritual attention and face him with an issue, he means to ask him point blank, "What do you think of Jesus Christ."

Therefore he begins, "My friend, you are an old man. You have had many experiences and seen many things in your day. Therefore you are no doubt a man of wisdom. Therefore I wish to ask you a very important question this morning." He pauses a moment to let the old gentleman grasp the thought thus far advanced. The latter looks into space a moment and then laughs, but somewhat sadly.

"You are mistaken, my friend," he answers. "I am indeed an old man. But when a man gets old he is no longer wise. He gets childish instead. Why, I can lay something aside and the next moment I have forgotten where I placed it. No, I am no longer a wise man. I am getting childish," he concluded, shaking his head rather sadly.

Without knowing it, the old man had pulled the switch and sidetracked the missionary's train of thoughts completely. But also, without knowing it, he had released another far more pertinent.

The missionary continues, "You have spoken the truth, and yet what you have said is not a loss to you but a positive gain. Let me explain that to you: When I tell the little Apaches boys and girls in school the story of Jesus, the Son of God, and all that He said and did, whether it be his feeding the five thousand, or his resurrection from the dead, they believe it all. They believe it because they are children and trust me. They think that what ever I tell them is true. That is the nature of children. I have their good will, and they ask no questions as to whether what I tell them may be true or not. But the blessed thing is that what I tell them is really true, because I talk to them from the Book of God. Therefore to be a child is a blessed thing, for it makes it easier for the Lord Jesus to draw them to Him and in this way make them children of His heavenly Father. That is why Jesus was so anxious to touch the children and bless them. That is why He said, 'Of such is the Kingdom of God.'"

"But," the missionary continues, "when I talk to the young men out in camp about the same things that I tell to the children, they do not all believe me. They have learned to think. They think they are smart. They think that they know things. They think that it is real wisdom to be interested only in the things that you can see and touch. To talk about sin seems silly to them. Therefore, the talk of sin, and of a living Savior does not interest

them at all. Satan uses their mind as a door to shut Faith out of their heart so it cannot enter in. In that way they shut themselves out from the blessings of the Gospel. That explains the words of Christ when He says, 'Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.'

"But now you, my friend, have passed beyond that smart aleck age. You yourself admitted that you are getting more like a child again. What a blessing that is for you indeed. And what a blessing for you just this morning. You realize full well the vanity of all earthly things. And now when I tell you of sin and the curse of sin as it grew in the garden of Eden and as it spread all over the world and over all human hearts I know that you believe it. And when I continue to remind you of the Son of God named Jesus, the only Savior from our sins, the only one who died on the cross for all mankind, and the only one who rose again from the dead as a proof that all those believing shall do likewise, — why, I know that you believe me. And so you see that your becoming like a child is a blessing, as the Lord Jesus Himself says. Is it not so?"

"Yes," he answers and his eyes gleamed with a little of their former light. "What you say is indeed true. I do believe. And for some time *I have prayed to Jesus only*." Thereupon he thanked the missionary for the message, took his little grandson by the hand, and together they went their way.

The missionary again took up his axe. He had received no opportunity to ask his question, and yet how adequate it had been answered! E. E. G.

HE THAT IS OF GOD HEARS THE WORDS OF GOD

What does it mean "to be of God"? That the Jews did not understand this is evident. According to their understanding, "to be of God" merely meant to confess oneself a worshipper of the true God. This they thought they were. They considered themselves to be of God, and when Jesus denied this they accused Him of being a Samaritan and possessed by a demon.

Is it not true that many church members to-day believe that they are of God for no other reason than that they belong to church and attend divine services fairly regularly? But to be of God means a great deal more. It means that a person has been born anew, that he has through regeneration become a child and heir of God. An inner spiritual change has taken place by virtue of which he has come into the most intimate relation to God. He is born of God, and as a child of God he hears His Word, perceives what is God's will and his desire is always to do that will.

This personal relation to God is something which they cannot understand who as yet have no experience of it. To them it seems mere foolishness, to say the least, because spiritual things must be judged spiritually, and

where the capacity for such judgment is lacking, it is but natural that the judgment will be distorted.

The Jews put their sole trust in the fact that they were the children of Abraham and as such the chosen people of God. Theirs were the promises and all the blessings of the covenant. As true as this was and is, it nevertheless does not follow that they are of God simply of this reason. The true children of Abraham are they who are born anew, who have his faith and spirit and are willing to obey God. The Jews refused to accept Jesus as their Messiah, sent them for their salvation. They rejected Him, despised Him, called Him a devil, and crucified Him. And yet He had come from God and did not seek His own glory or praise. But He promised eternal life to all who kept His word.

What we should observe particularly in this connection is that our relation to God must be more than an external relation to a local congregation or to a group of congregations of the same faith. Our trust must be more than in observing certain ordinances and customs. This is evidently what Jesus wishes to emphasize, and it is something which so many fail to understand. They have externalized their religion, made it consist in the acceptance of certain tenets, formulated beliefs and in the observance of certain rules and regulations. There is probably nothing wrong in their belief, it is the faith of their church. Their life, too, may be entirely exemplary, it may even be more exemplary than that of some who we have all reasons to believe are the true children of God. And yet these people have no real spiritual joy. There is nothing in their life to indicate that they know anything of that happiness and freedom that should characterize the children of the household, the sons and daughters of God, who walk in and out of the Father's house with the utmost liberty and freedom; not with the freedom and abandon of the world, but with the freedom of those who know their Father's house and have His Spirit of obedience and loyalty.

It follows that these people, whose relation to God is spiritual and free, gladly observe everything that Jesus, the only-begotten Son of God, tells them. They hear and obey His words, they walk in His commandments. Their lives are characterized by love and truth and their great desire is to serve their Master in His Kingdom on earth.

Are we of God? Are our ears so attuned to the divine truth that we hear and discern the voice of God and of His Son through the Holy Spirit every time we read or hear the Word of God? Then we are willing to keep His words and to glorify Jesus.—The Lutheran Companion.

CHRISTIAN INTERMEDIATE SCHOOLS

Why the church should maintain such schools, as well as higher ones, is a question which one often hears. Ages ago, it is said, there were no such schools. Let us read our history and see what we find. There are, perhaps, eight propositions which have historical bases.

1. The Master favored such institutions. He told Peter that if he loved Him he would feed His lambs. The historian Karl Schmidt writes: "Christ, the perfect teacher, gave by His example and by His own teaching the eternal principle of pedagogy."

2. The early church had such institutions. Seeley says: "The first Christian schools were catechumen schools. A catechumen was a person who desired instruction in the new faith with a view to baptism and admission into the church. At the close of the second century Protogenes established a school at Odessa, in which reading, writing, text of Scripture, and singing of Psalms were taught. This was the first Christian common school."

3. The early church regarded them as more important than colleges and universities. Karl Schmidt says, "In A. D. 181 a catechetical school was established at Alexandria. Because the pagans had better schools and better means of preparing themselves for intellectual combat, the Christians established this school. It was virtually a university. It was much higher than the catechumen school in its course of study, and in the intelligence and learning of its students and professors. As the Roman Empire became Christianized, and as Christians gained in education and intelligence, there was less and less occasion for the existence of schools of the character of catechetical schools."

4. The early Christians regarded them as more important than the public schools. Seeley says: "The early Christians would not permit their children to attend the pagan schools, as they feared moral and intellectual contamination. The only safety, especially for converts from paganism, was to be 'separate from the world' about them. So where their numbers were sufficient they established schools of their own."

5. The early Christians believed in personal and individual instruction for all. Seeley says: "Christian education has for its end the interest of the individual. The world has been slow to learn this lesson taught by Christ. The idea of universal education had its beginning with the Christian era."

6. The early Christians believed in Christian education for the youth. Chrysostom (347-407) said: "Religious instruction is an essential factor of the school work. It is of the highest importance that children should be brought up in the nurture and admonition of the Lord."

7. Luther regarded these institutions as very important. He says: "Believe me, it is far more important that you exercise care in training your children than that you seek indulgences, say many prayers, go more to church, or make many vows." In his *History of Pedagogy* Gabriel Campyre says: "It is to the Protestant Reformation that must be ascribed the honor of having first organized schools for the people. In this origin the primary school is the child of Protestantism and its cradle was the Reformation." Karl Schmidt, in "*Geschichte der Paedagogik*," says: "The ideas and spirit of the Reforma-

tion form the basis of the common school, which up to this time had been sporadically established in isolated places."

8. Luther's system of pedagogy favors these schools. Seeley includes the following propositions in Luther's pedagogy: "(A) Religion is the foundation of all school instruction. (B) Parents are responsible for the education of their children and are held accountable for non-attendance. (C) Every child must learn not only the ordinary subjects, but also the practical duties of life. (D) Every clergyman must have pedagogical training and experience in teaching before entering upon a pastorate. (E) The teacher must be trained, and in that training singing is included. (F) Children must be taught according to nature's laws. (G) His course should include language, history, mathematics, singing, and physical training, besides religion. (H) Every school should have a library. (I) It is the inherent right of every child to be educated, and the church must provide the means to that end."

So one can see that history is not absolutely void of reasons in the matter of Christian intermediate schools.

Arthur F. Giere in *The Lutheran Sentinel*.

THE BEAUTIFUL STORY

"I've a beautiful story to tell you,"
Said a God-fearing Mother one day;
As she called her little son, David,
Away from his innocent play.

"Come here, on my lap I will hold you;
Now lay your small head on my breast.
For, in years when you're old and grown weary —
This story will bring you sweet rest.

"There once was a poor little Baby,
Who gave all His riches to thee.
He slept upon hay in a manger,
That your bed most cozy might be.

"Now this little Baby is Jesus,
The Son of your Father above,
Who asks you for naught to repay Him;
Save only a heart full of love.

"And later, when Jesus was older,
He preached to the people on earth:
That He was the promised Messiah —
As angels had sung at His birth.

"When people were sick, Jesus healed them;
The sorrowful hearts, Jesus cured;
If any were naked, He clothed them;
And comforted sad hearts, that feared.

"He always was ready to feed those
Who trustingly asked Him for bread;
And also unfolded His Godhead
By raising some, who had been dead.

"Then, one day, e'en though He was blameless,
They led Him to Calvary's Hill:
And there to the high cross they nailed Him
The Scriptures of God to fulfill.

"And there, as 'twixt earth and the heavens
Our beautiful Savior was hung,
God laid all our sins and shortcomings
Upon His own blameless Son.

"And Jesus so willingly bore it
Because of His love for us all.
Then suddenly loud 'It is finished!' —
The people could hear Jesus call.

"Yes, then the great work of Salvation
Was finished, and lo! Jesus died,
While His scorners rejoiced at their vict'ry;
But the loved ones of Jesus — they cried.

"But God in His Power is stronger:
For, lo! on the third day at morn —
Our Savior arose in His glory,
Having put sin and Satan to scorn.

"And now He is up by the Father,
At the right hand of Whom He now reigns.
Having saved every soul that repenteth,
Asking nothing but love for His pains.

"My Son, you will hear many stories
In life, as your years hurry by;
But the beautiful story of Jesus
Is a story that never will die.

"You may gain all the wisdom of sages,
Still your heart may be sick and in pain.
But the knowledge and love of your Savior
Brings comfort and bliss that remain."

— Adeline Weinholz.

POLITICS AND RELIGION

That any American citizen should be unwilling to vote for any man on the sole ground of his religion seems upon the surface to be inexcusable, and contrary to that principle of the separation of church and state upon which our government is founded. Theodore Roosevelt once declared that he hoped some day to see a Roman Catholic in the White House, and with that unprejudiced sentiment many citizens have agreed. It is conceivable that Governor Smith in the last presidential campaign won as many votes as he lost on the religious issue. His broad minded declaration of political independence of Rome and the Pope, published in the *Atlantic Monthly*, aroused wide discussion and much favorable comment. If his announced attitude could be maintained there could be no justification for discrimination against him on the ground of religion and to be guilty of it would have been a confession of narrowmindedness.

Mr. C. C. Marshall, however, a lawyer of New York, who called forth Governor Smith's declaration and who professed himself to be personally satisfied with it, but who expressed at the time doubt whether such a position could be maintained in practice by any Roman Catholic in high office, now returns to the subject in a book just issued entitled, "The Roman Catholic Church in the Modern State." He here affirms that no Roman Catholic could successfully occupy the independent attitude

of the late Democratic candidate in the face of the claims of the Roman pontiff, and declares that the election of Mr. Smith to the presidency would have plunged the United States into a serious political and religious quandary, similar to that which confronts the British government in Malta at the present moment.

"It is beyond question that with the Pope's approval," says Mr. Marshall, "Roman Catholic voters in Malta have been denied absolution and refused the sacraments of the Church unless they pledged themselves in the confessional to vote against candidates unsatisfactory to the authorities of the Church. As the result of this the constitution of Malta has been annulled and the elections suspended until, as the British government puts it, the Pope 'restores to the electorate of the colony complete freedom to exercise their political judgment.' The Pope has refused, and the rupture between the Vatican and the British government continues. As the question of Church and State was focused on Governor Smith in the United States in 1927-1928, it is now focused on Lord Strickland in Malta, head of the ministry and leader of the 'Strickland' or 'constitutional' party, and, curiously enough, like Governor Smith, a devout Roman Catholic. He has attempted to put into practice the very principles of religious liberty that Governor Smith professed when soliciting the votes of his fellow-citizens for the presidency and has found himself in collision with the pope. The Vatican has denounced him to the British government as *persona non grata*. The latter has protested such action as an interference in the politics of a British colony. When Lord Strickland escaped assassination in Malta, the people petitioned the Archbishop that a *Te Deum* be sung in the cathedral. The Archbishop refused the request."

It is the view of the Vatican that the Roman Catholic Church is entitled to decide for itself where the function of the church ends and that of the civil power begins, and the British government is sending a royal commission to Malta to negotiate with the hierarchy there as to the respective functions of church and state. The Pope has not one view for Malta and another for the United States.

We have never questioned the sincerity of Mr. Smith's statement. It is apparent that he believes that his membership in the Roman Catholic Church need in no way interfere with exclusive political loyalty to the interests of the people of the United States. But the present situation in Malta raises a question of the utmost moment for this country, and the best time to discuss it and to determine the facts is now, in the quiet between elections, and not at a time when political feeling runs high, as in a presidential year. What are the facts? To what degree could a good Roman Catholic maintain his political independence of Rome in the United States if an issue were to be raised here similar to that which now disturbs the island of Malta? Our American Roman Catholic friends, whose patriotism is as far beyond question as our own, should be as eager as we to determine the facts. —The Baptist.

JESUS IS ALWAYS WITH US

The Master's first disciples realized the truth of this promise after His resurrection in a manner that they had not done before. They were not troubled by the enemies when Jesus was taken. Though they were just as poor as they had been before His death, they lacked neither desire nor courage to labor if necessary. And they go together. After laboring in their old profession as fishermen for a whole night without any reward and return discouraged to the shore, they suddenly discover that the Master has been with them and in the early hours of the morning rewards their labors with a rich draught of fishes.

Even so Jesus is with us to-day. He is with us when everything apparently goes against us — in physical as well as spiritual want. When the need is greatest His help is nearest. "Lo, I am with you always." This promise the children of God should take to heart and never for a moment waver in their faith and trust in Him. The Church of Christ can go ahead in her important mission of preaching the gospel to all men and know that Jesus is with her and gives her the power that makes for the salvation of the souls of men.

If we only are obedient to His advice, the result of our labors will be surprisingly great, as in the case of His first disciples when they cast out the net on His advice and pulled it to shore full of fishes. And we will be able to recognize Jesus in His providential dealings with us, especially when we experience His wonderful help. And just as we experience His nearness and help in our individual life, so will we also experience it in our special work in His kingdom. He is with us as parents and educators, as pastors and Sunday School teachers and in other lines of church work.

We should, therefore, always be in His presence. It should be our desire always to so live that He may look with pleasure upon us. The disciples partook of His bounty in His presence. They counted the fishes they had caught and they had to learn that nothing of His gifts was to be wasted.

As Christians we should ever endeavor to live our life before or in the presence of Jesus. "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17). We should labor as if everything depended upon us, at the same time remembering that without the help of Jesus all our endeavors are in vain. We shall not lack something to do for Him. Neither shall we lack His blessing. And we must learn to take care of this blessing. The blessings of the Lord do not come by our own power, but they surpass all our powers. Our strength will be wonderfully maintained, so that nothing of God's blessings will be lost because of our weakness. The net did not break

though it was over full of fishes. How encouraging it would be if we might experience more of this in our labors for our Master and for the Church!

One day we shall be with Jesus always. If we daily walk in His presence and as His disciples are conscious of His nearness, then we may always be assured that one day we shall be received by Him on the heavenly shore to be with Him forever.

—The Lutheran Companion.

"I made life sweet," my Lord will say
When we meet at the end of the King's Highway.
"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy.
And what did you?" my Lord will say,
"As you traveled along the King's Highway."
— Robert Davis.

FROM OUR CHURCH CIRCLES

General or Joint Committee

The Joint Committee will meet on the 27th day of May at 9:00 A. M. in St. John's School in Milwaukee, Wis. Conjointly with this meeting the Committee on Assignment of Calls will hold its sessions.

* * * * *

All memorials and reports to Synod must be in my hands by June 5. Later copies can not be incorporated. Printed form will be mailed June 15.

G. E. Bergemann, President of Synod.

Joint Mission Board

The General or Joint Mission Board is to convene in the Republican House, Milwaukee, Wis., on May 25 and 26, first session beginning at 10:00 A. M.

Julius W. Bergholz, Sec'y.

One Day Red Wing Delegate Conference

The Red Wing Delegate Conference meets at Minneola, Minn., Rev. T. E. Kock (Goodhue, Minn.), pastor, on June 2, 1931. Sessions begin at 9:00 A. M. Each congregation of the Conference is to be represented by at least two delegates.

E. G. Hertler, Sec'y.

Delegate Conference of Eastern Dakota-Montana District

Delegate Conference of the Eastern Dakota-Montana District meets, God willing, at Grover, So. Dak., Rev. W. Sprengler, pastor, from 2:00 P. M., June 16 to June 18.

Rev. Paul W. Spaude is to conclude his paper on "A Biographical Study of Martin Luther's Play Spirit."

Rev. W. Lindloff is to deliver a paper on "Boy Scouts and their Relation to our Lutheran Doctrine."

Rev. A. H. Birner is to deliver an "Explanation of Church Liturgy and Church Etiquette."

Sermon: A. Lenz; Alternate, W. Fuerstenau.

Confession: L. Lehmann; Alternate, M. Keturakat.

Please announce your intended absence or presence to Rev. W. Sprengler, Route 1, Hazel, South Dakota, in due time. State also if you desire lodging.

J. B. Erhart, Sec'y.

Laying of Cornerstone

On the afternoon of Easter Day the Church of the Atonement, Milwaukee, Wis., was permitted to lay the corner-stone of its new church. Pastor Arthur Tacke preached the sermon.

A short history of this newest Mission in Milwaukee may be of general interest. Approximately eighteen months ago the Mission Board of the Southeast District felt that the time had arrived to open a Mission in this rapidly developing community. They considered this especially urgent because of the fact that no parochial school existed in this large center of population. Acting upon this necessity two members of the Mission Board pooled their small savings and bought two lots on the corner of Ruby Avenue and North 38th Street, intending this to be the future home of this Mission. But circumstances developed later which forced the young Mission to abandon this site and purchase land on Ruby and 42nd Street. Here the new church is being erected and also a parsonage. At the time when this Mission was opened, Synod's stringency demanded the utmost economy; hence the chapel, formerly used by the Garden Homes Mission, was moved to Ruby Avenue and No. 38th Street. During the summer of 1929 the members of the Mission Board did the necessary repairing and painting of the building and gave the whole surroundings a presentable appearance. Thus love, love for Jesus, was at work to establish the "Ruby Avenue Mission" as it was then called.

During the last days of August, 1929, the chapel was ready for use, and was dedicated to the service of the Triune God on the first Sunday in September. On the first Monday in September a Christian Day School was opened with an enrollment of 19 children. Mr. A. F. Zorn was put in charge of the school. Simultaneously with the opening of school regular Sunday services were begun. These were in charge of Pastor Walter Gieschen, a member of the local Mission Board and pastor of Jerusalem Church of this city. He, with the help of other brethren, served in this Mission until October, 1929, when a call to the pastorate of the Mission was extended to the undersigned, who accepted the call and was installed on November 3, 1929.

On January 12, 1930, the congregation was formally organized under the name of "The Church of the Atonement." In this first meeting 14 members signed the constitution. By the grace of God, the congregation grew steadily in numbers so that the little chapel was taxed to capacity a few months later and the necessity for larger quarters was keenly felt. In October of the same year the congregation had its first sad experience. The chapel was condemned by the City Health Department forcing us to abandon it for school purposes. This meant to give up the school or provide a modern school building. The alternative was met in the only way open to us, the way our God would have us meet it — it was decided to erect a new building. The school children in the meantime were to be transported to another Christian Day School. This is still being done at this writing.

These are the factors which contributed to the present undertaking of erecting a new building to be used jointly for school and church purposes. Though the congregation in the meantime has grown, having now 43 voting members, yet this building program is a mighty undertaking for so small a congregation; this everyone of us realizes very well. But we trust in the Lord and His grace. In His name we have begun this work and to His glory. May He who has promised: "I will build my church," — bless us and prosper the work of our hands. W. J. Schaefer.

Silver Wedding Anniversary

On April 26 Mr. and Mrs. Samuel Oberlander, members of Trinity Congregation of Grafton, Nebraska, celebrated their silver wedding. Text, 2 Sam. 7, 18-19. May the Lord abide with them in the future.

W. Krenke.

Ordination and Installation

Authorized by President Wm. Nommensen, Candidate Alvin Berg was duly ordained and installed as pastor of St. James Congregation at Norwalk, Wis., by the undersigned on Sunday Jubilate.

Address: Rev. Alvin Berg, Norwalk, Wis.

A. Berg.

Installations

Authorized by President John Gauss, the undersigned, assisted by the Pastors H. C. Richter and F. Decker, installed the Rev. Henry Allwardt in the "Grand River Avenue Church of our Savior," Detroit, on the second Sunday after Easter. May the Lord's abundant blessings attend our brother in his new field of labor for the eternal weal of many souls.

Address: Rev. Henry A. Allwardt, 9831 Dundee Ave., Detroit, Mich. Oscar J. Peters.

Authorized by our District President, the Rev. Im. F. Albrecht, I installed my son, Raymond A. Haase, as Pastor of Saint Paul's Lutheran Congregation in North Mankato, Minnesota, on Sunday, April 19, 1931. The Pastors A. Ackermann, W. J. Schulze and O. K. Netzke assisted in the installation service. May God bestow His blessings upon the labors of His servant.

Address: Rev. Raymond A. Haase, 244 Wheeler Avenue, North Mankato, Minnesota.

A. C. Haase.

* * * * *

Upon the request of President Aug. F. Zich, the undersigned installed Rev. F. Reier on Sunday Jubilate, April 26, 1931, as pastor of Immanuel's Congregation of Waupaca, Wis. May God's blessing be upon his work.

Address: Rev. F. Reier, 115 Maple St., Waupaca, Wis. G. E. Boettcher.

Memorial Wreath

In memory of Henrietta Mischke, born September 26, 1853, died March 8, 1931, Ariosa Stoltz, \$1.00, for Children's Home, Minneapolis. W. F. Sprengeler.

Acknowledgment and Thanks

In memory of the late Prof. M. Wagner the student body of Dr. Martin Luther College donated the sum of \$71.00 as a memorial wreath. This money has been turned over to the Synod's Fund Committee. The interest thereof is to be used for the college library.

The Ladies' Aid of Hoskins, Nebraska, donated the sum of \$5.50 toward our household expense.

Our appreciation and thanks to the kind donors.

E. R. Bliedernicht.

* * * * *

We wish to thank the Ladies of the Friendship Club of Manchester for the splendid donation of eighteen sheets and six towels, made up and furnished by the above for our Lutheran Children's Home at Wauwatosa.

Ev. Luth. Kinderfreund Society,
per Fred W. Werner, Treas.

* * * * *

Northwestern College acknowledges with thanks the receipt of three quilts intended for the college sick rooms, the gift of the Fox Lake Mission Club. Gifts of this nature are always highly welcome, since we depend on them to furnish our sick rooms more completely and to make replacements.

E. E. Kowalke.

* * * * *

From the following mission friends gifts of clothing, toys, etc., as well as cash donations have come in for East Fork Mission: Orphanage, Boarding School, and Day School. To all of our friends we extend our heartiest thanks.

ARIZONA: Mr. and Mrs. H. C. Stolp, McNeal; Mr. C. Hansen, Tucson; Anna D. Ahrens, Tucson; Louise Ahrens, Tucson.

CALIFORNIA: Ladies' Aid, Rev. Arthur C. Keck, Alhambra.

COLORADO: Amelia Doctor, Alamosa; Mrs. C. Doctor, Denver; Montgomery Ward & Co., Denver; Miss Ella Muench, Denver.

ILLINOIS: Mrs. John Herscher, Bonfield; Miss C. A. Mueller, Chicago; Caroline Wille, Chicago; Ladies' Aid, Rev. W. H. Lehmann, Libertyville.

INDIANA: Priscilla Circle, Elizabeth Droste, Ft. Wayne, Elizabeth Droste, Ft. Wayne; H. Franke, Ft. Wayne; Rosina Hansing, Indianapolis; Miss L. Forstbauer, Mishawaka; Mr. and Mrs. H. D. Schoppmann, New Haven.

IOWA: Wm. J. Miller, Paullina.

MARYLAND: Florence and Marie Muhle, Baltimore.

MASSACHUSETTS: Miss Louise Wild and Nephew, Easthampton.

MICHIGAN: Ladies' Aid, Rev. P. Schulz, Ann Arbor; Ladies' Aid, Rev. J. F. Zink, Bay City; Anna W. Paul, Detroit; Luther League, Geraldine L. Doehler, Escanaba; Mrs. W. C. Trump, Flint; Miss Albertha Hein, Mt. Pleasant; Rev. R. Koch, Munith; Dorothea Baur, Sebawaing, Ladies' Aid; Rev. M. Haase, South Haven; Mrs. Albert Mueller, Unionville.

MINNESOTA: Theo. J. Albrecht, Backus; M. Gensmer & Son, Caledonia; Mrs. E. C. Lueders, Canby; Mrs. H. Am End, Cologne; Lillian and Violet Sell, Elgin; Rev. E. G. Fritz, Fairfax; Mr. H. Schmechel, Fairfax; Rev. H. J. Bauman, Hamburg; A. Aldinger, Houston; H. & M. Brueshaber, Lake City; Ladies Aid, Rev. W. P. Haar, Loretto; Rev. A. Ackermann, Mankato; Mrs. M. Brandt, Mankato; Mrs. B. Emmel, Mankato; Theodora Emmel, Mankato; Mrs. Don Livingston, Minneapolis; Rev. H. E. Lietzau, Newport; Prof. J. E. Sperling, New Ulm; William Stelljes, New Ulm; Mr. C. J. Bender, Red Wing; Junior Walther League, Fern E. Wendland, Rochester; Senior Walther League, Carl Kruessel, Rochester; Dora Schellin, Rochester; Mrs. A. Jeske, Rockford; Mrs. F. Kettenacker, Rockford; Mrs. G. Kettenacker, Rockford; Mrs. W. Schulze, Sr., Rockford; Rev. H. C. Nitz, Rockford; Ladies' Aid, Mrs. P. J. Yackel, Sanborn; Ladies' Aid, Rev. W. C. Albrecht, Sleepy Eye; Tabitha Club, Rev. Wm. C. Albrecht, Sleepy Eye; Amanda Braun, St. Paul; Paul Denninger, St. Paul; John T. Fuhrmann, St. Paul; N. N., Winona; Women's Club, Rev. Paul Froehlke, Winona; Mrs. J. R. Frank, Wood Lake, Ladies' Aid; H. A. Schlenner, Wood Lake.

MISSOURI: N. N., St. Joseph.

NEBRASKA: Mrs. J. S. Burger, De Witt; Ladies' Aid, Mrs. J. Martens, Gresham; Ladies' Aid, Rev. Im. P. Frey, Hoskins; Dora Witte, Lincoln; Ladies' Aid, Mrs. Emil Raasch, Norfolk; Mrs. Augusta Doerr, Omaha; Mrs. Chas. A. Zimmermann, Omaha; Aug. and R. Steinbeck, York.

NEW YORK: St. Paul's Lutheran Church, Rev. Riedel, Brooklyn; Calvary Ruth Guild, Jeanette A. Pohl, Buffalo; Esther Skov, Fords; Miss F. Borecki, Long Island City.

OHIO: Hertha Hill, Cleveland; Irma Hill Kruse, Cleveland; Clara Hill, Cleveland; Mrs. Louise Hill, Cleveland; Mrs. L. C. Krueger, Evanston, Cincinnati; Mrs. C. J. Rauch, Jenera.

PENNSYLVANIA: Junior Aid Society, Eleanora M. Liesmeyer, Pittsburgh; Sister Alice L. Ott, Rochester.

SOUTH DAKOTA: Mr. and Mrs. Jacob Heier, Akaska; Peace Ev. Luth. Congregation, Clark; School and Ladies' Aid, Viola H. Louis, Colome; H. Fuerstenau, Hazel; Rev. G. Schmeling, Henry; Ladies' Aid, Mrs. C. J. Fritz, Cary; Sunday School, Rev. D. F. Rossin, Lemmon.

TEXAS: Ed. A. Haseloff, Vernon.

WISCONSIN: Irene E. Miller, Appleton; Ladies' Aid, Mrs. Gust. Kalin, Barron; N. N., Beaver Dam; Mrs. Louis Prueter, Beaver Dam; Ladies' Aid, A. F. Wilbrecht, Brownsville; Ladies' Aid, Rev. Martin L. Buenger, Caledonia; Rev. W. Fuhlbrigg, Coleman; Helmut Ihlenfeldt, Columbus; Mrs. Chas. Karsten and Son Delore, Columbus; Rev. Wm. Nommensen, Columbus; R. W. Henning Co., Eldorado; Mr. and Mrs. H. R. Fuhrman, Elwood; Mrs. H. Saxmann, Fond du Lac; Miss B. Wegner, Ft. Atkinson; Mr. and Mrs. Frank P.

Falk, Morrison, Greenleaf; Walther League, Mr. Martin Langhoff, Hamburg; Mr. and Mrs. Chas. Jaeger, Helenville; Mrs. Herman Jaeger, Helenville; Mr. and Mrs. Arnold Koeppel, Helenville; Mr. and Mrs. George Koepel, Helenville; Mr. and Mrs. Oscar Koepel, Helenville; Mr. and Mrs. Wm. Lange, Helenville; Mr. and Mrs. Sigmund Thoma, Helenville; Rev. G. E. Boettcher, Hortonville; J. H. Mueller, Hustler; C. C. Frohmader, Jefferson; John M. Frohmader, Jefferson; I. W. S. Club, Dora Bienfang, Jefferson; A. W. Notbohm, Jefferson; Ruth M. Waterbury, Jefferson; Ladies' Aid, Rev. M. J. Nommensen, Juneau; A. Friend, La Crosse; Mr. Wm. A. Peters, La Crosse; M. Pieper and School Children, La Crosse; Mrs. H. E. Protz, La Crosse; Miss Mildred Albrecht, Lake Mills; Lutheran Girls' Club, Frieda Behnken, Lake Mills; Ladies' Aid, Rev. L. H. Koeningger, Manitowoc; Mrs. Katharine Jens Manitowoc; Rev. T. F. Uetzmann, Manitowoc; Rev. Fr. Koch, Manitowoc; Ladies' Aid, Rev. M. J. Hillemann, Marshall; Elsie Bellack, Milwaukee; Bible Class, Rev. V. Brohm, Milwaukee; Gethsemane Ladies' Aid, Mrs. E. Drews, Milwaukee; "Nähkränzchen," Mrs. F. C. Falk, Milwaukee; J. Gieschen, Milwaukee; Nathanael Sunday School, Mr. H. Lange, Milwaukee; Katharine and Elizabeth Mayer, Milwaukee; Mrs. Carrie Plass, Milwaukee; W. A. Thiele, Milwaukee; Mr. and Mrs. A. Ginnow, Neenah; Mrs. A. Petermann, Newburg; Mrs. Paul Blum, Neillsville; Ladies' Aid, Rev. W. Bauman, Neillsville; Mrs. Alb. Pawlisch, North Freedom; Mrs. Roehler, Prairie du Chien; Rev. H. Koch, Reedsville; Mr. and Mrs. H. Mehlberg, Seymour; Florence Moede, Shawano; C. J. Niedfeldt, Soldiers Grove; Mr. Ernest Kuesel, Spring Valley; Mr. Carl Naseband, Spring Valley; Henry Jaeger, So. Milwaukee; Mrs. Gust. Bartels, Tomah; Students, N. W. C., Watertown; Mrs. C. J. Erdmann, Waukesha; Miss Lydia Heine, Wauwatosa; Mrs. J. Kowert; Wm. F. Huebner, West Allis; Mrs. Aug. Gnatzig, Whitewater; Miss Dora, Gnatzig, Whitewater; Rev. P. Monhardt, Wilton; Ladies' Aid, Rev. O. Hoyer, Winneconne; Trinity Sunday School, Miss Alina Kirchhoff, Watertown; Mrs. J. Fitting, Waukesha; Ruth Petermann, Wauwatosa;

N. N., White Bluffs, Washington.

F. H. Ahlers, Ozone Park, L. I.

Margaret Miller, Washington, D. C.

CHR. ALBRECHT.

DAKOTA-MONTANA DISTRICT

February, 1931

Rev. S. Baer, Zeeland, No. Dak.....	\$ 48.24
Rev. R. F. Gamm, Faulkton, So. Dak.....	130.00
Rev. G. Schmeling, Clark, So. Dak.....	15.00
Rev. Paul Kuske, Cohogen, Mont.....	16.33
Rev. Paul Kuske, Watkins, Mont.....	17.50
Rev. F. Wittfaut, Volk, Mont.....	3.45
Rev. Wm. Lindloff, Ward, So. Dak.....	35.60
Rev. Wm. Lindloff, Elkton, So. Dak.....	23.13
Rev. W. T. Meier, Watertown, So. Dak.....	190.00
Rev. A. H. Baer, Aurora, So. Dak.....	18.50
Rev. E. Schaller, Mound City, So. Dak.....	17.61
Rev. J. B. Erhart, Rawville, So. Dak.....	13.96
Rev. D. F. Rossin, Shadehill, So. Dak.....	16.50
Rev. D. F. Rossin, White Butte, So. Dak.....	18.00
Rev. D. F. Rossin, Lemmon, So. Dak.....	23.50
Rev. F. Wittfaut, Crow Rock, Mont.....	9.68
Rev. F. Wittfaut, Crow Rock, Mont.....	110.00
Rev. F. Wittfaut, Terry, Mont.....	5.88
Rev. R. J. Palmer, Willow Lakes, So. Dak.....	63.10
Rev. J. P. Scherf, Roscoe, So. Dak.....	11.27
Rev. S. Baer, Hague, No. Dak.....	8.39
	\$795.64

* * * * *

March, 1931

Rev. W. F. Sprengeler, Grover, So. Dak.....	\$ 20.00
Rev. F. Wittfaut, Crow Rock, Mont.....	34.57
Rev. G. Schmeling, Henry, So. Dak.....	19.00
Rev. G. Schmeling, Florence, So. Dak.....	7.10
Rev. J. B. Erhart, Rawville, So. Dak.....	14.00
Rev. S. Baer, Zeeland, No. Dak.....	38.46
Rev. A. H. Baer, Aurora, So. Dak.....	17.50

Rev. P. G. Albrecht, Theodore, So. Dak.....	28.39
Rev. P. G. Albrecht, Bowdle, So. Dak.....	80.14
Rev. W. F. Sprengeler, Grover, So. Dak.....	30.00
Rev. E. A. Birkholz, Marshall, So. Dak.....	82.65
Rev. W. R. Krueger, Reeder, No. Dak.....	75.00
Rev. Herbert Lau, Altamont, So. Dak.....	12.10
Rev. Herbert Lau, Goodwin, So. Dak.....	10.70
Rev. Herbert Lau, Gary, So. Dak.....	17.75
	<hr/>
	\$487.66

Zeeland, No. Dak.

ADAM J. HEZEL,
Treasurer.

TREASURER'S STATEMENTS

March 31, 1931 — 21 Months

Receipts Distributed and Disbursements

General Administration	\$194,791.13	\$ 89,949.90
Educational Institutions	228,807.45	365,915.34
Home for the Aged	12,257.08	15,150.77
Indian Mission	35,876.92	62,708.30
Negro Mission	20,426.80	48,595.30
Home Mission	158,748.62	201,350.61
Poland Mission	8,450.16	26,664.72
Madison Student Mission	2,826.91	9,016.17
General Support	23,846.18	35,525.93
Indigent Students	9,326.25	12,021.94
To Retire Debts	10,956.45	

Total Collections and Revenues	\$706,313.95	\$866,899.48
Coll. to Retire Debts, Rev. Brenner ..	72,616.76	

	\$778,930.71	\$778,930.71
Deficit		\$ 87,968.77

Statement of Collections for Budget Allotments and Arrears

Pacific Northwest	\$ 1,993.33
Nebraska	19,785.82
Michigan	51,133.07
Dakota-Montana	25,235.30
Minnesota	117,971.81
North Wisconsin	114,420.71
West Wisconsin	120,031.31
South East Wisconsin ..	115,112.43

Total Coll. from Dists. ..	\$565,683.78	\$853,125.00	\$288,152.18	710.96
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From other sources	3,220.83		\$287,441.22	3,220.83
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Total	\$568,904.61		\$284,220.39	
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From Rev. Brenner	72,616.76		72,616.76	
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Total Collections	\$641,521.37		\$211,603.63	
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From Altenheim Fund ..	2,903.15		2,903.15	
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	\$644,424.52		\$209,700.48	
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Revenues	134,506.19	153,124.98	18,618.79	
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	\$788,930.71	\$1006,249.98	\$277,319.27	
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Budget Disbursements and Debt Reduction ...	866,899.48	866,899.48	139,350.50	
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Deficit	\$ 87,968.77		87,968.77	
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Unappropriated		\$139,350.50		
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Debts

Debts July 1, 1929	\$713,188.30
Debts Made Since	188,613.54

	\$901,801.84
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Debts paid	179,363.08
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March 31, 1931	\$722,438.76
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Increase	\$ 9,250.46
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THEO. H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

March 31, 1931 — 21 Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06
Coll. for Budget, Districts	568,904.61
Coll. for Budget, Brenner	72,616.76
Revenues	134,506.19
Church Ext. Accts. Paid	15,341.64
Church Ext. Revenues	868.78
Trust Funds previously reported	19,639.39
Sem. Bldg. Com. Wick acct.	15,327.82
Sale of Assets	35,300.00
From Altenheim Fund	2,903.15
Fire Damage Theol. Sem. Paid	520.00
	<hr/>
	\$894,933.40

Liabilities

Accounts Payable	\$ 8,805.80
Notes Payable Issued	\$149,616.46
Notes Payable Paid	148,824.10
Plus	792.36
Non-Budgetary Coll.	\$ 29,174.78
Non-Budgetary Paid	29,122.48
Plus	52.30
Inmates Deposit	\$ 1,000.00
Inmates Deposit Paid	1,400.00
Minus	400.00*
	<hr/>
	9,250.46

Total Net Cash to Account for	\$904,183.86
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Disbursed Therefrom

Budget Disbursements	\$866,899.48
Church Ext. Loans	8,690.65
Church Ext. Expense	144.76
Accounts Receivable	965.47
Institutional Cash Advances	475.00
1927-1929 Budget Funds Remitted	56.40
1927-1929 Trust Funds Remitted	3,236.40
1929-1930 Trust Funds Remitted	18,114.39
Loans to Poland	800.00
1924 Coll. Transfer Mich. District	50.00

	899,432.55
Cash on Hand April 1, 1931	\$ 4,751.31

"QUITTUNGEN"

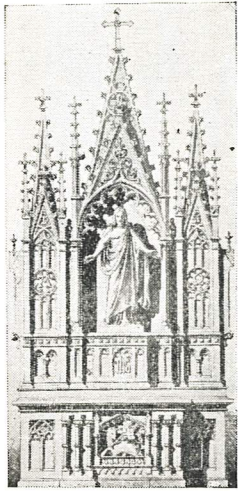
Other Sources

Previously Reported	\$3,024.83
F. W. Hertel, Madison Student Church	3.00
G. Kraschnewski, Madison Student Church	3.00
Dr. T. C. A. Abelmann, Madison Student Church ..	25.00
Max E. Buelow, Madison Student Church	10.00
Harry Koerner, Madison Student Church	10.00
Henry Kopelke, Madison Student Church	25.00
Mrs. Arthur Froemming, Madison Student Church ..	50.00
J. Wm. Robisch, Madison Student Church	25.00
Carl Fischer, Madison Student Church	15.00
Christ Albrecht, Indian Mission	5.00
H. Sperling, Indian Mission	25.00

\$3,220.83

THEO. H. BUUCK,
Treasurer.

CHURCH FURNITURE



No. 2129

IF YOU are in need of Church Furniture, please write for our large catalog which contains illustrations of Altars, Pulpits, Hymnboards, 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.

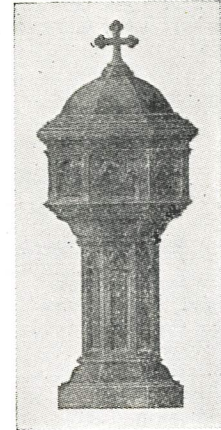
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For the construction of our Pews, Altars, Pulpits, and other Church Furniture, we use air seasoned, kiln dried lumber, and guarantee first class workmanship.

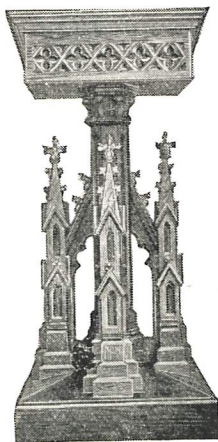
Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

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.

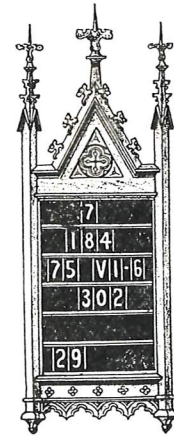
Our prices are based on material and labor only, since we do not send out traveling representatives. We are, therefore, in a position to quote Church Furniture at very moderate prices and would be pleased to have an opportunity to submit our quotations to you.



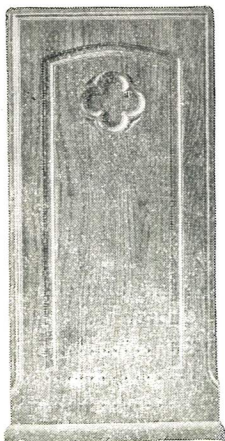
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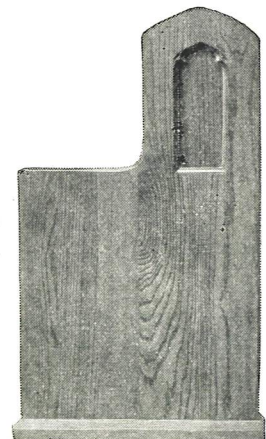
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