

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., October 11, 1931.

No. 21.

PRAYER FOR THE CAUSE OF CHRISTIAN EDUCATION

Father, Thy dear Son, our Savior,
Taught us to draw nigh to Thee,
When desiring boon or favor,
To receive Thy bounty free.
We now come, led by Thy Spirit,
Our petition to make known.
Well we know, Thy ear will hear it,
As it rises to Thy throne.

Take our children, we implore Thee,
In Thy love's paternal care.
When their trustful hearts adore Thee,
Hear their simple, fervent prayer.
For the young to stature growing
Guidance from above we ask.
Strength divine to youth bestowing,
Crown with good each noble task.

May the faith our fathers taught us,
Dwell within our children's hearts.
All the blessings it has brought us
Still Thy boundless grace imparts.
Grant us faithful Christian teachers,
Loyal to Thy Word's commands.
Grant us consecrated preachers,
Lifting upward holy hands.

Bless our schools of Christian learning,
Keep them loyal to Thy Truth.
Never from Thy precepts turning,
May they guide the mind of youth.
Bless Thy toiling sons and daughters
In the world's vast harvest-field.
As they sow beside all waters,
May Thy seed rich fruitage yield.

What avails all education,
God of wisdom, without Thee?
May we build on sure foundation,
Build for all eternity!
Earthly knowledge cannot save us
From eternal death and hell,
But the Word Thy mercy gave us
Of eternal life can tell.

Keep us true in days of trial
To the message of the Cross!
Keep us, lest by base denial,
We sustain eternal loss.
Keep us when temptations seize us
Lest from faith we fall away.
Grant us victory in Jesus,
In His precious Name we pray.

Take our hands in Thine, dear Father,
Thy blest will we may obey.
May our schools and churches gather
Sheaves for Thee while yet its day.
May our every endeavor
Find its source and goal in Thee,
Till we laud Thy Name forever
Through a blest eternity.

Anna Hoppe.

OBEDIENCE FIRST

"And Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country." Matt. 9:30. 31.

Jesus had answered the appeal of the two blind men, "Thou Son of David, have mercy on us." He had touched their eyes, saying, "According to your faith be it unto you." Their eyes had been opened.

Then Jesus said unto them, "See that no man know it." They disobeyed this command, spreading abroad "his fame in all the country."

We can readily understand them. This had been a most glorious revelation of the mercy and the power of Jesus. Their hearts were filled with wonderment, gratitude and love. They felt that they owed it to Jesus to tell of his mercy and his power. And did not the Scriptures exhort Israel: "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name"?

They thought of the many others afflicted as they had been, in perpetual darkness and in misery. Did they not owe it to those to tell them of Jesus who is able to open their eyes and so graciously willing to aid the afflicted?

The miracle Jesus had wrought in them was a mighty confirmation of the confession they had made, Thou art the Son of David. Israel had been taught to look forward to the coming of this Son of David. The down-trodden people of God were waiting for him. And by just such signs were they to recognize him at his coming. This was not merely a matter of the restoration of the sight of so many blind men. This miracle concerned the promised kingdom of God. Should they not spread the tidings and so hasten the coming of this kingdom?

We have no reason to doubt that they meant well.

But — Jesus had commanded, "See that no man know it." Jesus does not use words lightly. He wanted them to remain silent.

Exegetes have attempted to find the reason for this command. Reasons suggested are: That Jesus wanted

Rev C Buenger Jan 32
5026 19th Ave

to exemplify his own instruction, "Let not thy left hand know what thy right hand doeth"; that this inhibition was a judgment upon the unbelieving people of Capernaum; that the growing interest of the people would excite the jealousy of his opponents and endanger his further ministry; that Jesus feared that the publication of this miracle would lead men to seek him for physical healing rather than for the healing of their soul.

No need to weigh these suggestions; we shall never know the reason for this command, for Jesus does not reveal it to us. Sufficient, that he commanded them silence. Jesus is love. Jesus is wisdom. Whether we see it or not, that command is for the honor of God and for the good of his kingdom. Jesus makes no mistakes. The proof of true love for Jesus is implicit obedience to his commands, yes, even when these commands conflict with what we consider to be love toward God and for man. In spreading abroad his fame against his will, these men are not serving Jesus nor are they truly benefiting their fellowmen. They are not building but hindering the kingdom of God.

We must be very careful not to mistake our natural love and our purely human sympathy for the love that the Spirit of God kindles in our heart. Our natural heart does not remain untouched when men stress "the common fatherhood of God and the brotherhood of man," and there is always danger that our human sympathies sweep up into unionism to seek oneness with men at the cost of the truth of God. It is our natural love that makes it so difficult to see that true love for God and man demands that we admonish an erring brother and, if he remains impenitent, to deal with him according to the command: "Put away from among yourselves that wicked man." What is it other than human pity for a suffering spouse that to-day leads men whose honesty of purpose we cannot doubt to consider the loosening of the bonds of marriage against the command: "What God hath joined together, let not man put asunder." For their "love" young people set aside the fourth commandment and marry against the will of their parents. How often does not such mistaken love lead men and women to follow their spouse into an errorist church or into the lodge. So false love is often at the bottom of false teaching and loose practice within the church.

Now, true love comes to us from God. It is the fruit of faith, the work of the Holy Ghost. As he is the Spirit of Truth, love worked by him will never be at variance with the revealed truth of God, never contrary to God's will.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams." J. B.

A man must invest himself near at hand and in common things, and be content with a steady and moderate return if he would know the blessedness of a cheerful heart.
— Burroughs.

COMMENTS

Methodism's Direction of Civil Government The Methodist Conference which met at Appleton, Wisconsin, a few weeks ago came out boldly in its interference of purely governmental affairs. It issued an earnest appeal to President Hoover to retain the present director of prohibition in Wisconsin, W. Frank Cunningham, but to remove Levi H. Bancroft as United States attorney. Both of these gentlemen in question are political appointees by the government pure and simple; no church should arrogate to itself any right to intermeddle with such a relation.

Somehow also the report of this conference's social service commission leaked out and was given to the papers, at least to the Milwaukee Journal, from which periodical we take this item, and although the conference deplored this leak, yet little was done or could be done to soften its language. In this report President Hoover was bitterly attacked on his attitude toward the business depression. The administration's public utterances on this topic were branded as 'childish chatter betraying incompetency and ignorance'.

The boldness and arrogance of this language is revealing. It plainly shows that this church for one feels its oats, if one may use this homely phrase, and adopts the tone of a master to its servant, who must do its bidding. Just how much the reverend gentlemen understand about the causes of the business depression and how to remedy them, we cannot from this distance say. Judging by the dabbling of this gentry in all subjects under the sun, except the real Gospel of Jesus Christ, we are not surprised at their trying their hand at this one. These sectarian preachers are self-constituted advisors to the world on almost any problem confronting the public. And still these problems remain largely unsolved.

The conference, of course, had its say on the vexed question of birth control. Such august church bodies as the Lambeth conference, the Central Council of Jewish Rabbis, the Federal Council of Churches were brought out as backing the stand of the conference or at least its committee, that birth control and the broadcasting of its procedure was a most desirable thing. Quotations from the Bible were lacking necessarily. Yet this report had the effrontery to affirm that "Its economical and social implications are in harmony with the teachings of Jesus regarding the sacredness of human personality." Again no Biblical proof was forthcoming. This also for good and sufficient reasons. Need we say more? Z.

* * * * *

Some More Depression Bishop Reginald H. Weller of Fond du Lac, Wisconsin, according to the Milwaukee Journal of recent date, moved to put the convention of the Episcopal church, meeting this fall at Denver, on record as attributing the depression to "our sins" and to declare a nation-wide day of fasting and atonement.

Bishop Weller's resolution reads in part: "The world to-day is lying under a burden of adversity, suffering and want without equal in our generation. In this adversity we, with other nations, are suffering the just reward for our sin; for our policy of selfish isolation; for our pride in our own prosperity; for our refusal to co-operate with other nations in efforts for the common good; for holding aloof from institutions designed to avert war and promote peace; for our mad pursuit of unearned wealth by speculation; for our lavish expenditures, mortgaging to-morrow for the pleasures of to-day; for our failure to equalize economic fruits of labor and to take steps to insure continuous employment for those who are dependent upon their daily labor for their daily bread; for our toleration of corruption in high places, lawlessness and violence.

"We hold that no true or lasting well being can come to this nation except it be based upon humble repentance for our sins and sincere purpose of amendment."

Truly a remarkable list of sins! Sins of omission and commission. And by whom? By the humble Christian in his daily walk of life, in his neglect of God and his Word, in his making the things of this world his God? Very little of this. Mainly these are "sins" committed by the body politic again — sins of selfish isolation, of lack of co-operation to abolish war, sins of omission in not providing against hard times and employment of labor. Sins of which many a citizen cannot be convicted by the word proceeding out of the mouth of God that they are sins.

Indeed we have sinned greatly and we deserve nothing but punishment, including this "depression," if it must be called a punishment. But our gravest sins are the sins of neglect. We have forgotten that all our prosperity was a gift from the Maker of heaven and earth out of sheer mercy and grace of our Father, "without any merit or worthiness in us." And we have consequently neglected to thank this beneficent Father for His mercies. These are our great sins, committed daily, in respect to the earthly good gifts. Of these we need to repent heartily and to amend our life. We have amply deserved this time of dearth.

Yet it appears rather strange to us, and must appear strange to any sober-minded Christian, that when the good Lord withholds some of His earthly blessing from us, such as bread and butter, a fairly large income of money, that then we are all reminded of our sins, private and public, but when the Word of God is become scarce among us, that Word which is the very staff of life for man, body and soul — we say it boldly —, that then hardly any one seems to deplore this lack, and there is no public outcry for repentance. Does not this reveal the earthly-mindedness of so many of us, that the things for the body seem more important than the precious things for the life in God? And may not this 'depression' be a means employed by God to bring us back to our most valuable possessions, God's Word and Sacrament? If this time

has that blessed effect, then this depression may become a time of joyous elevation for the repentant. Z.

A GLIMPSE AT MINNESOTA LUTHERANS

The Lutheran Church in Minnesota is not a compact consolidation. Most of the people outside the Lutheran fold as well as many within our Church suffer from a lack of knowledge with respect to the actual conditions of the Lutheran Church. It is divided into many divisions called synods. Since the Government has taken the recent census of all the Christian denominations, many changes have been made within the Lutheran group. Several synods have merged into larger groups. To-day we note three large consolidations of almost equal size in the United States. They are the Synodical Conference, the American Lutheran Conference and the United Lutheran Church in America. A sprinkling of 100,000 are left in independent synods and congregations. Undoubtedly many of these lesser groups will join one or the other of the three larger associations in the near future. The tendency in that direction is present. These mergers and consolidations have not taken place at the expense of any fundamental Lutheran teaching or policy, as it is often said. The various Lutheran bodies entered into closer fellowship, not because of compulsion, but because of like-mindedness; otherwise they would not remain in the association, but sever connections. In this free land of ours no man is compelled to sacrifice his principles for the sake of some communion or association. It is true that certain merging bodies compromised since they did not consider fundamental what others regard as such.

There is a wide variety regarding the divisions of the Church between the urban and rural membership. As the dividing line we shall make the towns and villages with a population of 2,500. According to the national origins the Lutherans in Minnesota divide in the following manner:

I. The Norwegian Lutherans are divided 25% urban and 75% rural.

1. The Norwegian Lutheran Church of America has 25% urban and 75% rural membership.
2. The Lutheran Free Church is divided 27% urban and 73% rural.
3. The Norwegian Lutheran Synod (Synodical Conference) shows 31% urban and 69% rural.
4. The Lutheran Brethren are divided 57% urban and 43% rural.
5. The Eilsen Lutheran Synod reports 32% urban and 68% rural.

II. The Swedish Lutherans of the Augustana Lutheran Synod shows 61% urban and 39% rural.

III. The Danish Lutherans have 41% urban and 59% rural. The percentage of each of the two bodies is:

1. The United Danish Lutheran Church is divided 40% urban and 60% rural.

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.

Address all news items to Rev. F. Graeber, 3815 W. Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan St., Milwaukee, Wis.

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

2. The Danish Evangelical Lutheran Church reports 41% urban and 59% rural.

IV. The Finnish Lutherans are divided 38% urban and 62% rural. Their three bodies have the following percentage:

1. The Finnish Apostolic Lutheran Church has 23% urban and 77% rural.

2. The Finnish National Lutheran Church shows 43% urban and 57% rural.

3. The Finnish Suomi Lutheran Synod reports 55% urban and 45% rural.

V. The Icelandic Lutherans of the Icelandic Evangelical Lutheran Synod have 6% of the members in the cities and 94% in the country.

From this picture we note some interesting facts. The Norwegians in toto and the Icelanders are the most rural of all. The Finns take the next place in rural membership. Among all the Scandinavians, the Swedes are the most urban of all. There is a wide difference between the Swedes and the other Scandinavians. The percentage of the Scandinavians is 35% urban and 65 per cent rural.

VI. The German Lutherans are divided 52% urban and 48% rural. The United Lutheran Church in America has been added to this group, because it is traditionally German in origin, although the language it speaks now is wholly English.

1. The Missouri Synod is divided 55% urban and 45% rural.

2. The Wisconsin Synod shows 48% urban and 52% rural.

3. The American Lutheran Church has 42% urban and 58% rural.

4. The United Lutheran Church (English Synod of the Northwest) reports 67% urban and 33% rural. This body ranks highest among all the Lutheran groups, in urban membership. This fact is explained on the basis that this body is engaged largely in mission work in the cities.

VII. The independent congregations, belonging to no particular group but leading a church life of a free-lance, are of various national extractions. They are divided 74% urban and 26% rural. They are mostly active in the cities.

By way of comparison, we note that the percentage of the total Lutheran membership is 42% urban and 58% rural. Comparing the Lutheran Church with other religious bodies, with respect to urban and rural membership, the Roman Catholic population of Minnesota shows 80% urban and 20% rural. This fact is true of the Romish Church, at all modern times. Concerning the situation of the Reformed wing of the Christian Church, we are in darkness. The figures were not available at all.

The Lutherans that have the greatest influence and hold on their members are those that have a larger urban membership than rural. Without doubt these groups make strenuous efforts to center more and more in larger cities where the mission work, in fact, is more extensive and more profitable with regard to gain in members. The time is very near when mission work in the rural districts will be a thing of the past days. The farming inhabitants can well afford to come long distances to the place of worship, because of the automobile facilities to-day. There is no sense in organizing congregations in the rural regions, since fifteen to twenty miles do not cut any figure at all for social functions that take place several times in a week, or for business matters that are tended to at a greater distance. In this connection we Lutherans may learn a great lesson from the Catholic Church.

It must be noted here that the Norwegians and the Danes are intensely individualistic. The Norwegians, above all, have the tendency to divide up into smaller groups. Among them we find separate synodical bodies. Their congregations, too, are smaller than those of the German or Swedish.

With regard to the spiritual trend of the various Lutheran bodies in the State there are some interesting matters to be considered. The Lutheran Church in Minnesota, spiritually speaking, is divided into three groups: The Synodical Conference, the American Lutheran Conference, and the independent bodies or synods and independent congregations. The Finnish National Lutheran Church is already closely allied with the Synodical Conference. Undoubtedly in the future this Finnish body will be wholly associated with this federation. The English Synod of the Northwest of the United Lutheran Church, which is predominantly German in origin with much of the Scandinavian interspersed, the Finnish Suomi Synod and the Icelandic Lutheran Synod could very well have membership in the American Lutheran Conference. These three synods have the same spiritual tendencies; they deal with the same problems; and their activity is largely in the midwestern territory. The Finnish Apostolic Lutheran Church, the Lutheran Brethren, the Eilsen Lutheran Synod, the Danish Evangelical Lutheran Church and all the independent congregations are quite national-

istic in their ways and separatistic in their attitudes. They are Methodistic in many of their spiritual undertakings. They have a different spirit than all the other Lutheran groups that have more or less most things in common. At the present time they do not belong either to the Synodical Conference or to the American Lutheran Conference.

Compared with the sectarian denominations of our land, or with the greater number of the churches in Europe, that are to a large extent modernistic and unitarian, we must confess that the Lutheran Church in Minnesota (for we are speaking of this State now only), as a whole, is quite conservative and almost, with certain exceptions, sound, if we do not emphasize too much the individual interpretation of the term orthodoxy.

The Rev. Paul W. Spaude, B. D., M. A.

(To be continued)

"WHAT A FRIEND WE HAVE IN JESUS"

The hymn "What a Friend We Have in Jesus" is one of the most popular hymns in the English language. We are indebted to a friend for the following story of the origin of this hymn, which appeared in the *Abendschule*:

"This hymn has a story of its own, having been composed in a time of great distress and deep sorrow. The author is Joseph Scriven. He was born in 1820, in Dublin, Ireland, and had acquired his education at Trinity College. At the age of twenty-five he came to Canada. There he, himself a true disciple of Jesus, became engaged to a Christian girl. Together they planned how they would live in their future home, where the Lord Jesus was to be their guest of honor and ever reliable guide. They agreed never to harbor any ill feeling against one another in any matter. All was to be taken to the Lord in prayer. If ill feeling would threaten to arise, they would each withdraw in private and, kneeling, remain in prayer until they again could meet and embrace one another in love. They also resolved to serve their congregation when and whenever it would claim their time and labors.

"The day of the wedding was set. All preparations for the marriage had been made. On the day before the ceremony the bride was riding in a boat with some of her young friends. She had just remarked 'This is my last ride as a bride,' when suddenly a strong gale sprang up, and the boat was capsized. All were saved, except the bride; she sank to the bottom. Meanwhile Joseph Scriven was sitting in his room, dreaming of his future happiness.

"There was a knock at the door. An envelope was handed to him with the brief and so very sad information. Coming like lightning from a clear sky this message caused him to collapse. His prospects of a happily wedded life were shattered. Crushed in spirit, he was well-nigh hopeless. Where was he to find comfort and strength to bear this bitter sorrow? Then came to his mind what he and his bride, taken so suddenly from his side, had agreed

upon — that they would take all their affairs to the Lord in prayer. He at once knelt down and implored God to give him power and strength in order that he would not sink and perish in the wave of tribulation. And the best Friend in all his troubles, in every need, did hear his call. After a prayerful struggle of three hours Scriven arose; his heart had regained the peace of God and Savior. Jesus fulfilled to him that promise: 'Peace I leave with you, My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' John 14:27.

"Scriven had learned to say, 'Lord, Thy will be done!' Shortly after this his mother had to pass through deep waters of tribulation. For her consolation the son then, from his own experience, wrote this beautiful hymn. When Joseph Scriven lay on his death-bed in 1866, a kind neighbor visited him and saw the copy of the hymn on the table. He was greatly pleased with it and later had it published. The melody was arranged by C. C. Converse."

—W. G. P. in *Lutheran Witness*.

FREEMASONRY AND CHRIST

The *Lutheran Herald*, the official organ of the U. E. L. C. A., draws attention to the following which appeared in *The South Australian Freemason, a Journal devoted to the Interest of Freemasonry*: "Worshipful Masters of Lodges are advised that, in arranging musical programs for the Christmas meetings, it would be indiscreet and improper to permit the singing of Christmas carols. It is un-Masonic for any Worshipful Master to permit Christmas carols to be sung at lodge gatherings. Candidates are required to have a belief in God. The Jew, the follower of Mahomet, the Unitarian, the man who declining to describe himself as of any particular sect of faith still believes in the existence of God, can be a candidate. Christmas carols are in essence, when sung sincerely, acts of worship of Jesus as God. The Worshipful Master has no right to assume that all those present are Christians, no right to interrogate to ascertain." The *Herald* rightly makes the comment to this: "In this quotation we have unchallengeable evidence that our Church is right in its attitude of opposing Freemasonry. It is a brotherhood which admits non-Christians and excludes Christ the Lord from its meetings and worship. How can a Christian enter a brotherhood with such as have not through faith in Jesus Christ become children of God? How can a Christian take part in meetings, not social or business meetings, but meetings for the purpose of worship, when the Lord Jesus Christ is excluded from them? Whosoever confesses Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. Matt. 10:31, 32." We were very glad to see this fine testimony in the *Herald* and trust it will find a willing echo in the hearts of all the readers of that journal. Freemasonry makes no

attempt to veil the fact that it is a pagan religion. It is a religion of works. Its aim is to re-establish the old heathen faiths. It is, to our mind, a deep-laid Hebrew plot for the overthrow of Christianity. It works not by openly attacking the Church but by surreptitiously alienating the unwary from the Church. How far it has succeeded in doing this is shown by the large number of Christian laymen and preachers it has deluded into the belief that they can worship God as sincerely in the lodge as the can in the Church. There is no more harmony between Freemasonry and Christianity than there is between fire and water, and the church that would remain true in the service of Jesus must make it plain to its adherents that it is either the one thing or the other, but cannot possibly be both — either a Freemason or a Christian.

WHITERIVER

"Will I see you in church to-morrow?" I asked an Indian on Saturday.

"No, I live too far," he answered as he trotted off. He lives two miles up the river from our church.

The next morning after the first bell had rung I saw him galloping past, looking neither to right or left. A stranger would have thought he was hurrying to get the doctor.

Did he think that I would not recognize him? Or did he think that I did not know where he was going? How foolish! Had I not seen smoke near Lime Spring two days before? Have I not been in the country long enough to know: Where there is smoke there is fire; where there is fire there is corn boiling? And did I not know that on Sunday all trails would lead to Lime Springs?

It had been too far for my friend to ride two miles to church where he would find "the Bread of Life." It was not too far to ride ten miles for something that would ruin body, mind and soul.

At about eleven o'clock that night I heard galloping hoofs and the snorting and panting of poor sweat-reeking ponies that were being cruelly beaten by drunken riders. My man was one of the yelling crowd. He had kept his appointment with the evil one. And he had learned his lesson well. "Ye shall know them by their fruits," not only the false prophets, but also the children of false prophets.

Did I feel angry with that man for spurning my invitation to come to church? Suppose I handed a rope to a drowning man and he cast it aside and went under. Would I feel angry with that man lying dead on the bottom of the river? No, indeed, for his refusing my help would not harm me in the least. But I would feel sorry for the foolish man for going to destruction because of his own stubbornness.

A Bible Church is a house of God. There in God's Word Jesus is waiting to throw to the penitent sinner

the rope of forgiveness that He wove on the Cross some 2,000 years ago.

In riding past that Sunday morning our man had stubbornly rejected the loving Grace of the living Savior. He was shutting the door of Heaven upon himself. Who would not feel sorry for such a misguided man! And no man on earth can tell how great is the sorrow in the heart of Jesus as He sees such a man riding by. There is sorrow in every letter when Jesus says: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matthew 23:37.

* * * * *

But every cloud has a silver lining, — even mission clouds. Some time ago a young Apache from below was visiting on this reservation. He can walk only with the help of two crutches; but he is a Christian, a child of God, and bears his burden cheerfully.

Sunday found him at Bear Springs across the mountain. People visiting us from the East like to climb that mountain and then tell the folks back home what climbers they are. Our Apache brother could hardly be expected to climb up and down the steep trail with nothing but crutches to take the place of a pony. But he did it, and was at the church door before anyone else had arrived.

During the service he listened to God's Word. He listened so well that he was able to get up at the close of the service and repeat the sermon in Apache to our boys and girls. After church he cheerfully recrossed the mountain and returned to Bear Springs. He had sanctified the Holy Day. May the Lord preserve his faith in all Christian modesty and steadfastness.

Which of the two, think you, will stand before God, justified, on Judgment Day?

— E. E. G. in The Apache Scout.

ON BAPTISM

There is a great difference between baptized and unbaptized men. For since, according to the doctrine of St. Paul (Gal. 2, 27), all who have been baptized have put on Christ, and thus are truly regenerate, *they have now a liberated will*, as Christ says that they have been made free again (John 8:36); for this reason they afterward not only hear the word, but also, although in great weakness, are able to assent to it and accept it.

For since we, in this life, receive only the first-fruits of the Spirit, and the new birth is not complete, but only begun in us, the combat and struggle of the flesh against the spirit remains even in the elect and truly regenerate man, in which there is a great difference perceptible not only among Christians, in that one is weak and another is strong in the spirit, but also every Christian experiences in himself that at one time he is joyful in spirit, and at

another fearful and alarmed; at one time ardent in love, strong in faith and hope, and at another cold and weak.

But when the baptized have acted against conscience, allowed sin to prevail in them, and thus have grieved and lost the Holy Ghost in them, they need not be re-baptized, but must again be converted.

For it is once for all true that in genuine conversions a change, new emotion and movement in understanding, will and heart must occur, namely that the heart perceive sin, dread God's wrath, turn itself from sin, perceive and accept the promise of grace in Christ, have good spiritual thoughts, a Christian purpose and diligence, and strive against the flesh. For where none of these occurs or is present, there is also no true conversion. But since the question is concerning the efficient cause, i. e., who works this in us, and whence man has this, and how he attains it, this doctrine is thus stated: Because the natural powers of man cannot act or help thereunto (1 Cor. 2:14; 2 Cor. 3:5), God, out of His infinite goodness and mercy, comes first to us, and causes his holy Gospel to be preached, whereby the Holy Ghost desires to work and accomplish in us this conversion and renewal, and through preaching and meditation upon his word kindles in us faith and other divine virtues, so that they are gifts and operations of the Holy Ghost alone. This doctrine also directs us to the means whereby the Holy Ghost desires to begin and work this, instructs us how these gifts are preserved, strengthened and increased, and admonishes us that we should not receive this grace of God in vain, but diligently ponder how grievous a sin it is to hinder and resist such operations of the Holy Ghost.

— Pacific Northwest Evangelist.

A HAPPY HOME

A little home, no matter where,
If faith and love and peace live there;
And if the Savior dwells therein
And cleanses all from guilt and sin —
It is a home, a mansion grand,
Although its floors may be of sand
Instead of marble; and its walls
May be of logs. Whate'er befalls,
It's still a home: For there we find
The parents, both of equal mind.
They're poor in earthly goods and fame,
But rich in love for Jesus' name.
Two little hands are folded tight;
Two baby eyes, so large and bright,
Are looking up most trustingly,
As two small lips pray earnestly.
There's sweet contentment in the Lord.
And this the fruits of faith afford.
For every home where Jesus lives
His bless'd peacefulness He gives.

— Adeline Weinholz.

THOSE RUSSELLITES!

They have changed their name again — those Russellites! Like the criminal with a number of aliases this religious outfit is hard to keep up with. From henceforth, but not forever, the erstwhile *Russellites*, then *International Bible Students*, are to be known as *Jehovah's Witnesses*.

This decision was made right here in the hospitable town of Columbus, Ohio, where the international convention of the Russellites has just been held.

During the convention Judge J. F. Rutherford, leader of the sect, made a radio speech. His cohorts claim it went out "over the largest combination of radio stations ever used for one program." The Judge's theses were something like this:

Protestantism is all wrong.

Catholicism is just about as bad.

Jehovah's Witnesses have the truth and are the hope of Israel.

Trouble with the Judge was that he overlooked more than he saw. He was so busy regarding the mote in his brother's eye that he overlooked the beam in his own eye.

A little tract, called *A Warning*, published here in Columbus by some one who is on the job, gives a "few reasons why Christians should beware of these pernicious books" (those which the Russellites tried to sell while they were here.) These books, commonly known as *Millennial Dawn*, deny, as the tract ably points out: "The Trinity of the Godhead; the Deity of the Lord Jesus Christ; the bodily resurrection of Christ; the Deity and personality of the Holy Spirit; the present possession of eternal life; eternal punishment." Moreover, these pernicious books teach: "That Christ was a created being; not possessing immortality before His advent. That He was only exalted to the divine nature after His obedience unto death. That He is now only guaranteed everlasting life as long as He is obedient. That there is no suffering for sin, so that those who do not care for heaven need not be afraid of hell." To this might be added numerous other glaring and damnable false doctrines.

The Russellites are on the job. We give them credit for that. They compass land and sea to make one proselyte. They have the courage to enter the Lutheran Book Concern to seek converts. They literally "covered" this city and county with their emissaries while they were here. Two of them were in Venkatagiri, India, some months ago "with a Ford truck and plenty of harmful literature." A surprising zeal, but without knowledge.

It will not do simply to dismiss them as a "pest." In many respects they are that, resorting to the most underhanded methods in seeking "not to convert sinners, but to deceive and pervert saints." But even from the mosquito we can learn a lesson. If, in the promulgation of the Gospel truth we Christians had half the zeal — . . . Finish it yourself.

— Lutheran Standard.

UNIVERSALIST PAPER IN DIFFICULTY

The Universalist paper, *The Christian Leader*, has not been able to make both ends meet. It seems that the paper has been too "conservative" to suit many of the ministers and quite a few laymen within the church. Its "conservatism" consists in this, that the editor "does not believe that the Universalists or the Unitarians or any other distinctive liberals have any mission at all apart from the modernists. He has said so explicitly and repeatedly." And so the paper has been running behind because the Universalists think the editor has weakened the historic Universalist position. "Up to now the deficit amounts to fully \$20,000 a year. . . . That is a very impressive sum for a small constituency." (Quoted from the *Christian Register*.)

It is a little difficult for us to understand the position taken by the editor of the *Christian Leader*. To us it appears that the Universalists and the Unitarians should join, and that all modernists within the old denominations should be honest enough to dissolve their present church connections and join the Unitarian-Universalist body.

—Lutheran Herald.

THE LORD JESUS CHRIST

He was the Light, yet He hung in darkness on the Cross.

He was the Life, yet He poured out His soul unto death.

He was the Rock of Ages, yet His feet sank in deep waters.

He was the Son of God, yet He died a felon's death.

He was holy, undefiled, separate from sinners, and knew no sin, yet He was "made sin" when He took the guilty culprit's place, and suffered in his stead.

He bade the weary come to Him for rest, yet not on earth could He find rest until He said, "It is finished," and gave up His life to God.

He was the Lion of the tribe of Judah, yet He was led as a Lamb to the slaughter.

He was the root and offspring of David, yet He grew as "a root out of dry ground."

He was the chiefest among ten thousand, and the altogether lovely, yet it is written, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

He was the Ancient of Days, yet He was cut off "in the midst" of His days.

He was the Father of eternity, yet He became the Babe in the manger at Bethlehem.

He was the mighty God, yet He became a Man, and "was crucified through weakness."

He upholds all things by the word of His power, yet in Gethsemane an angel came to strengthen Him.

He was the image of the invisible God, yet His visage was "marred more than any man."

All the fulness of the Godhead dwells bodily in Him, yet He took on Him the form of a servant, and was made in the likeness of men.

"He spake, and it was done; He commanded, and it stood fast," yet He humbled Himself and became obedient — obedient unto death.

He was the desire of all nations, yet He was despised and rejected of men. — Selected.

FROM OUR CHURCH CIRCLES

Dodge-Washington Pastoral Conference

The Dodge - Washington Counties Pastoral Conference will meet October 13 and 14, 1931, at West Bend, Wis. (Rev. H. C. Klingbiel). The first session will begin at 9:30 A. M.

Papers: Exegesis on Hebr. 11, Rev. Ad. v. Rohr; Lord's Prayer, Rev. G. Bradtke; Conclusion of the Ten Commandments, Rev. A. C. Lengling; Augsburg Confession, Art. V, Rev. H. Cares. New papers: The Sin Against the Holy Ghost, Rev. C. Lescow; Exegesis on 1 Tim. 3, Rev. Ph. Martin.

Sermon: Rev. T. C. Voges (Rev. H. Cares).

Confessional Address: Rev. M. F. Stern (Rev. Ph. Martin).

Please announce! Ph. Martin, Sec'y.

Special Michigan Pastoral Conference

The Special Michigan Pastoral Conference will meet at Pigeon, Pastor G. Wacker, R. F. D. 1, October 13 to 14. Evening service October 13.

Confessional Address: E. Lochner (C. Leyrer).

Sermon: A. Maas.

Paper: The True Evangelical Way In Dealing With Lodge Members Who Are Members of Our Congregations, Rev. E. Hoenecke.

Please announce. R. G. Koch, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 13 and 14, 1931, at Caledonia, Wisconsin (Rev. Martin Buenger).

Sermon: Rev. J. Toepel (Rev. A. C. Bartz).

Confessional Address: Rev. O. Nommensen (Rev. W. Pifer).

Old Papers: W. Pifer, O. Nommensen, A. Lossner.

New Papers: E. R. Blakewell: "An Analysis of 'Disbelieving World.'" L. Baganz: "How Are the Promises of Temporal Blessings in the Bible to Be Understood?" E. Hillmer: "An Examination of Mission Methods."

Let us all make announcement to the local pastor.

Edmund Sponholz, Sec'y.

Lake Superior Pastoral Conference

Time: October 12, 7 P. M., to October 14, noon.
 Place: Peshtigo, Wis. (Rev. Kurt Geyer).
 Confessional Address: Theo. Hoffmann — H. Kahrs.
 Sermon: H. Hopp — R. Marti.

Beside the assigned topics from Proverbs, essays are to be read by the following pastors: Theo. Thurow, C. C. Henning, K. Geyer, H. Hopp.

Please announce early to pastor *loci*.

Paul C. Eggert, Sec'y.

Pastoral Conference of the Eastern District of the Dakota-Montana District

The Pastoral Conference of the Eastern District of the Dakota-Montana District will meet from noon, October 13, to noon October 15, in the Beth. Ev. Luth. Church of Twp. Hague, Clark County, Rev. R. J. Palmer, pastor.

The following pastors should be prepared to read assigned papers: A. Lenz, H. Lau, W. Sprengeler, H. C. Sprenger.

Sermon: Pastor A. Lenz (J. B. Erhart).

Confessional Address: Pastor M. Keturakat (W. Hellbush).

Register as soon as possible.

R. J. Palmer, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet on October 20 and 21, 1931, in Wrightstown, Wis., Rev. F. C. Uetzmann, pastor.

Topics: G. A. Dettmann, Life and Work of Paul; R. Gose, What is the Meaning of the Gift of the Holy Ghost in Acts?; V. J. Siegler, Ex. Hom. Treatise on Matt. 14:22-33; W. Pankow, The Difference Between Excommunication and Suspension; G. E. Boettcher, Scripture Proof for Our Doctrine of a Divine Call; F. Schumann, Ex. Hom. Treatise on John 5:1-9a.

Sermon: R. Gose (A. Habermann).

Confessional Address: E. Schoenecke (F. Schumann).

Remarks: The local pastor requests your announcement.

F. A. Reier, Sec'y.

Rosebud Delegate Conference

The Rosebud Delegate Conference will meet at Winner, So. Dak., with Rev. Wm. P. Holzhausen, on October 13 and 14.

Please notify the local pastor of your and your delegate's intended presence or absence.

A. T. Degner, Sec'y.

Joint Pastoral Conference of Southwest Minnesota

The Joint Pastoral Conference of Southwest Minnesota will meet October 6 to 8 at St. James, Minn., E. C. Birkholz, pastor.

Opening at 10 A. M. Services Wednesday evening.

Announcements after October 4 cannot be considered.

C. Bramscher, Sec'y.

Central Conference

The Central Conference will meet on November 3 and 4 at Deerfield, Rev. Walt. Zank, pastor.

Papers to be read by Pastors Janke and Dasler.

Confessional Address: Prof. Kiessling, Rev. Eggert.

Sermon: Pastors Schumacher, M. Nommensen.

Remarks: The church is on Highway No. 30. — Seven miles west of Lake Mills and two miles east of Highway No. 73.

Please, announce in due time intended presence as well as absence.

H. Geiger, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet October 27 to 28 in Pastor H. Monhardt's congregation, T. Franklin. First session on Tuesday at 10 o'clock. German evening service with Holy Communion.

Sermon: C. Bast, P. Burkholz, Sr.

Papers: Exegesis of Col. 2, 20ff, P. Kneiske, G. Hoenecke; and of 2 Tim. 2, 23ff, H. Wojahn, M. Rische. Other papers by J. Ruege, A. Petermann, and H. Monhardt.

Note: Take Highway 41 till BB; or U till BB, then 2 miles East.

E. W. Tacke, Sec'y.

Michigan State Teachers' Conference

The Michigan State Teachers' Conference will meet, D. v., at Benton Harbor, Mich., in the congregation of Rev. H. C. Haase. Sessions will begin Wednesday morning, November 4, and continue until the following Friday noon.

Practical Lessons

1. First PetitionRev. Peters
2. Jacob and EsauL. C. Sievert
3. Pilgrim FathersL. Luedtke
4. Written Reproduction of a StoryW. Woltmann
5. Introduction of PercentageW. Boelte
6. Changing Fractions to Lower or Higher Terms.....
-W. Stindt
7. The Northwest TerritoryC. Mueller
8. A Drawing Lesson.....F. Bartels
9. Preparation and Study of a Poem.....E. Winter
10. The Participle and its UsesE. Kirschke
11. Relation of Soil and Climate to Occupation.....A. Jantz

Substitute Lessons

1. Eighth CommandmentRev. Fischer
2. Offering of IsaacRev. W. C. Voss

- 3. An Agriculture LessonA. Wandersee
- 4. An Adjective ClauseH. Schulz

Theoretic

- 1. Reform Movements before the Reformation...Prof. Berg
- 2. Parent and Teachers' Associations.....J. Gehm
- 3. Work of the Lutherans in the Thirteen Colonies....
.....P. Mohrhof
- 4. Luther als PedagogeRev. R. Lederer

Sermon: Rev. O. J. Peters (B. Westendorf).

Please register with Arvin Jantz, 236 Empire Ave., Benton Harbor, Michigan. Wm. Holtmann, Sec'y.

Wisconsin State Teachers' Conference

The Wisconsin State Teachers' Conference will be held at Manitowoc, Wisconsin, on November 5 and 6, 1931.

Thursday A. M.

9:00 Opening Exercises and Address by Chairman.

Sectional Meeting, Group I, Lower Grades

- 9:30—10:10 Joseph and His Brothers.....Viola Oetjen
Substitute: Jesus in the Temple (1 and 2)
.....Gertrude Thurow
- 10:10—10:50 Picture Study: Can't You Talk?...Marie Reuter
Substitute: A Lesson in Hygiene—Clean-
linessH. Dessauer
- 10:50—11:45 Discussion.

Group II, Upper Grades

- 9:30—10:15 Noah's Time, a Picture of the Last Times.
.....E. Piepenbrink
Substitute: John Wycliffe, a Forerunner of
the Reformation (7 and 8)E. Bradtke
- 10:15—11:00 Letter Writing (6th Grade)A. H. Backer
Substitute: DiagrammingG. Glaeser
- 11:00—11:45 Discussion.

Group III, Mixed School

- 9:30—10:15 Bible History: The Supreme Test of
Abraham's Faith (Offering of Isaac).E. Blauert
Substitute: Catechism — Third Command-
mentM. Garbrecht
- 10:15—11:00 What Causes Leaves to Color and Fall?
.....A. Wilbrecht
Substitute: The Lungs.....E. Rolloff

Joint Meeting, Thursday P. M.

- 1:45— 3:00 LectureProf. Carl Schweppe
Substitute: By-products Resulting from the
Religious Course in our Schools..Rev. E. Reim
- 3:00— 3:10 Humor in der SchuleA. Maas
- 3:10— 4:00 Choir Rehearsal.

Joint Meeting, Friday A. M.

- 9:15—10:00 European Background of American His-
tory (Puritan Revolution)E. F. Krause
Substitute: Christ, our High Priest, Prophet
and King (7 and 8)Walter Albrecht
- 10:00—10:45 DrillKurt Oswald
Substitute: Civics — Procedure in a Circuit
CourtH. Zautner
- 10:45—11:00 Discussion.

Joint Meeting, Friday P. M.

- 1:00— 3:00 LectureRev. Herm. Gieschen
Substitute: The Life of Christ as Pictured
to us by the Old Testament ..Prof. A. Schaller
- 3:00— 4:00 LectureDirector E. Kowalke
- 10:10—10:50 Picture Study: Can't You Talk?...Marie Reuter
Substitute: 1. What is Character?
2. Is It Hereditary?
.....Pastor A. Ackermann

Please send in your announcements for conference to Rev. L. Koeninger, 1101 S. 8th St., Manitowoc, Wisconsin, before October 24.

Since there were so very few responses to a previous announcement, the matter of obtaining reduced railroad fares will have to be dropped.

J. F. Gawrisch, Sec'y.

Northwestern College

There is a decrease in the total enrollment at Northwestern College this year, which was not altogether unexpected because of the undeniably unfavorable conditions among farmers and laborers, from whose families so many of our students come. We have a total enrollment of 211 against 229 last year. Last spring 55 students graduated or completed the course they had planned to take here, and a few others failed to return to finish their course. The number of new students was not enough to replace them. There are 42 new students.

It might be of interest to compare the present enrollment with that of former years. Beginning with 1896 the enrollment for each year was as follows:

1896	160	1915	232
1897	156	1916	202
1898	136	1917	201
1899	134	1918	193
1900	154	1919	189
1901	141	1920	256
1902	143	1921	252
1903	155	1922	258
1904	161	1923	237
1905	209	1924	286
1906	241	1925	312
1907	248	1926	300
1908	278	1927	263
1909	283	1928	279
1910	241	1929	271
1911	225	1930	239
1912	204	1931	229
1913	202	1932	211
1914	230		

The size of the college freshman class is about the same as it was last year. This class may expect recruits from the local high school, from New Ulm, Saginaw, and our Lutheran High Schools. The local high school sent 11 students for this class, none of whom, however, intends to prepare for the ministry. New Ulm provided 5 new students for the freshman class, all of whom are planning to prepare for the min-

istry. From Saginaw and from Winnebago Lutheran Academy we received no students this year.

The freshman class in the preparatory department, the so-called Sexta, which corresponds to the ninth grade, is smaller than usual. This class has had as many as 60 members, all new students, and one year it reached the high mark of 75; last year it had 33 members, all new students. This year the enrollment in that class is 27, and of these 27 there are 5 old students who are repeating the course of that class, so that there are only 22 new ninth graders. It is in that class therefore where the chief decrease took place. It is quite possible that parents who had to choose between sending their sons away from home to their own school at Watertown and keeping them at home and sending them to the local high school, chose the local high school this year because of the smaller expense. In that case we may hardly hope that when conditions improve, these boys will still attend our schools, because our experience is that once they have entered the public high school, there is little hope of persuading them to change schools and course and prepare for the ministry. For one thing they seldom take a course including German and Latin in the high school and for that reason do not fit in with the corresponding class at Northwestern. Secondly, and more important, the spirit governing the instruction is quite different from that in the parochial school and at our synodical schools, so that any inclination toward the ministry that a boy may have had at the time of his confirmation is usually slowly changed under the influence of teachers, subject matter, and fellow-students to some other interest or ambition. There have been brilliant exceptions to this rule, but not many of them.

Besides those who graduated or otherwise finished their course in the college department, we lost only one student who might have been expected to return. Out of last year's preparatory department seven students dropped out to attend other schools. One of these transferred to New Ulm and another to Winnebago Lutheran Academy. It is rather surprising that the number thus dropping out was less than the normal.

E. E. Kowalke.

Dr. Martin Luther College

On September 2 school work was begun in Dr. Martin Luther College. Owing to the general economic condition, the drouth in the Dakotas and Minnesota and the resulting poor crop we feared a rather small number of scholars would be announced. But in spite of so many adverse factors, a surprisingly large number of scholars was enrolled. Thus far there are 45 new scholars, 23 boys, 22 girls. The total enrollment is now 177, 66 in the Normal Department,

111 in the High School Department. This enrollment comes up to our expectation. We had two very large classes graduating, and owing to inferior scholarship quite a few were advised to turn to some other occupation.

However, a study of the registration shows that whereas the number of boys preparing for the ministry has held its own, the number of such who are taking the so-called general course has decidedly increased, and the number of boys preparing for service in our Lutheran schools has deplorably decreased. This is not an edifying condition.

Years ago it was said that our teachers' seminary at New Ulm could not supply Synod with a sufficient number of male graduates. True, for a period of almost thirty years we offered an average of four to six male graduates per year. The result was that often congregations could not be supplied with teachers. We appealed to the young men in our circles to prepare for this very important work of teaching in our schools. The Lord was gracious to us, He supplied them in large numbers. In the course of time these large classes moved upward. No more did our congregations have to ask in vain that the Assignment Committee give them male teachers for their schools. All could be supplied. But contrary to hope, these larger classes were not absorbed by Synod's schools. In 1930 we offered ten male graduates, and only five calls were in the hands of the Assignment Committee. This past June we had a class of eight male members, and only four calls were presented. Since the session of this committee in May three more have been placed in schools, but one is still without a charge.

Such a condition must be earnestly considered. In a certain sense there was no retrogression in our midst. We are still able to place the number of teachers we placed 25 to 30 years ago. But these figures really spell for us a standstill, and standstill means retrogression.

So many of our large congregations still do not realize the value of the Christian school for their children. They are simply apathetic. Others apparently do not desire such a school. Both instances reveal a lack of Gospel fervor. Then again, we find many congregations employing female teachers in increasing numbers. We are well aware of the fact that many factors play into this matter, but frequently it is the tendency to operate as cheaply as possible. But this tendency to operate most economically does not stop here. Teachers find their way into our schools that have not the proper qualifications. Both factors, the increased supply of female teachers, and the appointing of teachers inadequately trained do not permit a very optimistic view of the future of our Lutheran schools.

The effects of this situation is noticeable in our enrollment. Owing to many adverse factors a decrease in enrollment in our school was anticipated. But that is not the point. If we look into our high school classes, we find they are of goodly size. But upon inspection we find a condition that must make us think seriously on this matter. Ninth grade this year has but five boys that intend to become teachers. Tenth grade has five, eleventh grade only two, twelfth grade seven. It is true, there may be some additions in the course of the next six to seven years, but there is also the usual "mortality" to be expected. What will be the ultimate result? Within a period of seven to eight years we shall be able to supply only a pitifully small number of male teachers for our schools. We all know from past experiences what effect that will have upon our teaching personnel.

Let us, pastors, teachers and congregation members concern ourselves about our Christian schools. If we are apathetic, let us ask the Lord to arouse us from this evil lethargy and teach us to realize the blessings of a Christian school for our children. Let us appeal to the Lord to give us hearts that are interested. Where there is a will, there is a way. Where there is love for the cause of Christian training of the young, there will be action. Where there are difficulties, prayer will bring a solution. Where there is prayer, there will be results.

In June, 1932, we shall offer 22 graduates, 16 men and 6 women. Let us hope that the Lord will stir our hearts with renewed zeal and effort, so that these need not stand idle for a long time, but can in the fall of the year enter joyously upon the service for which they have been prepared.

In conclusion let us state that with the opening of school this fall Prof. E. Sauer takes upon himself the duties of inspector of our boys' dormitory, and Prof. V. Voecks continues in those branches which he had charge of temporarily the past year. May the Lord bless the labors of these men in our midst and hold His protecting hand over our school for the coming year. B.

Dedication of the Church of the Atonement, Milwaukee, Wisconsin, September 13, 1931

How would you, as pastor of a church which is being dedicated, how would you like to see a giant of a tree fall upon the roof of the parsonage which has been newly built and in which you have been living only four weeks, damaging the building to the extent of nearly two thousand dollars? Wouldn't your heart sink in dismay? Well, such was the experience of the pastor of the Church of the Atonement, which is located on North Forty-second Street and West Ruby Avenue. While the pastor and the guest speaker for

the afternoon were waiting in the sacristy during the afternoon service, a terrific windstorm with tornado-like effect arose, and before it had passed by, leveled two large trees growing on neighboring property, the one as already stated crashing down on the parsonage, and the other falling between two rows of automobiles, leaving them almost without a scratch.

With the exception of this calamity, which naturally caused considerable excitement among members as well as guests, the program for the day was carried out as planned. In the morning the pastor, W. J. Schaefer, read the dedication service at the entrance to the church, whereupon the congregation in solemn procession wended its way into its cherished House of God. Professor M. Lehninger then pointed out to the congregation that it might rest assured that at all times the name of God would be glorified in this church, because the preachers, by the grace of God, would preach only Christ crucified. Furthermore that the hearers, too, would glorify God if their one aim when coming to church would be: We would see Jesus. In the afternoon Pastor John Brenner dwelt especially on the importance of the Christian day school, most heartily encouraging all to realize the crying need for a Christian day school in a Lutheran church and the innumerable blessings received as the result of truly Christian education. The evening service, in which Pastor William Sauer preached the Word, brought home to all the important truth that the Lord will be with the congregation in the future even as he was in the past, provided that its members would be of a contrite spirit and tremble at His Word.

Concerning the architecture the architect might just as well speak for himself. Mr. Grunwald says: "In selecting a style of architecture for the building to be erected the high, lofty clere-story type of building could not be considered. Rather a determined effort was made to design a building which could be executed in a modified type of the English chapel style. An edifice was contemplated which would embody a churchly atmosphere and feeling, a practical edifice which would serve both as a church and school, and above all, an edifice which would be erected at a moderate cost, because of limited funds."

The altar and pulpit, purchased from Divine Charity Church, were rebuilt by the Northwestern Publishing House, which also furnished the new pews. Not only are the pews reasonably priced, but also sturdy, comfortable, and neat in appearance. Likewise the rebuilt furniture harmonizes with the new and the woodwork. A small pipe organ with sweet and mellow tone was also purchased and installed. Though this organ has served elsewhere for many years, it will be adequate for this congregation for many years to come.

The school room was placed underneath the gallery that when the church membership becomes so large that this space is needed for church purposes the partitions can be torn out and this room will be added to the church nave. It is hoped that when this takes place the school attendance will also have increased to such an extent that a separate school building will be necessary. The new school, which is in charge of Mr. W. Steinberg, a recent Dr. Martin Luther College graduate, was opened with an attendance of twenty-eight pupils. May the Lord, who alone can move the hearts of the parents, teach them that only in their own Christian school can their children be taught properly, and may he persuade also those parents who have not as yet sent their children, that the proper place for a Lutheran child is in a Lutheran school.

And now the new church, the school room, and also the parsonage are ready for use to which they are to be put. All three are to be used only for one and the same purpose, and that is the worship of God the Father, the Son, and the Holy Ghost. That this congregation might worship in peace and quietness this building program was undertaken, and to that end alone. This building project was a mighty undertaking for the small band of Christians that makes up the membership of the Church of the Atonement. But from the very start the Lord was making good His promise given to all sincere Christians, the promise: "I will be with thee." He was with the congregation when it needed money to carry on the work, moving the hearts of many brethren to loan the needed funds. Without their aid this undertaking would have been impossible. Yes, the Lord has graciously been with this congregation, saving it from destruction time and again, every one that has followed the growth of the Church of the Atonement must realize that fact. May all the congregation, young and old, rich and poor, continue to trust only in the Lord and in His grace in the future also. Then, and then alone, will blessings and prosperity be the future lot of the Church of the Atonement.

R. H. K.

Dedication of School

On Sunday, September 13, St. John's Lutheran congregation of Stanton, Nebraska, dedicated its new school to the service of the Triune God. It is a two-room school, completely equipped with modern improvements and in the basement is a hall, kitchen and furnace room. The building is 30x60x12 feet, entrance hall 14x14 feet.

The entire cost of about \$9,000.00 is covered by free-will subscriptions.

The God of all grace abide with us with His blessings, that this school be and remain a workshop of the Holy Spirit.

E. A. Klaus.

Installations

Authorized by President C. Buenger, the undersigned installed Mr. William Krueger as teacher of St. John's Christian Day School at Burlington, Wis., on the 13th Sunday after Trinity.

Address: Mr. William Krueger, R. 2, Burlington, Wis. L. W. Baganz.

* * * * *

On the sixteenth Sunday after Trinity the undersigned with the assistance of Pastors Ludwig Tessmer and Martin Braun, authorized by President J. Witt, installed Pastor Lee Sabrowsky as pastor of Zion congregation at Colome, South Dakota.

Address: Rev. Lee Sabrowsky, Colome, So. Dak. Wm. P. Holzhausen.

* * * * *

On August 30, 1931, I installed Mr. W. Steinberg, a 1831 graduate of Dr. Martin Luther College, as teacher of the School of the Atonement at Milwaukee, Wis.

Address: Mr. W. Steinberg, 4521 North 42nd St., Milwaukee, Wis. W. J. Schaefer.

* * * * *

Authorized by President Nommensen, Pastor Albert Winter was installed in St. Luke's congregation at New Lisbon, Wis., and in St. Paul's and St. Peter's congregation at Mauston, Wis., by the undersigned on the 15th Sunday after Trinity.

Address: Rev. Albert Winter, Mauston, Wis. H. A. Pankow.

* * * * *

On the 13th Sunday after Trinity the undersigned, authorized by President E. Benj. Schlueter, installed the Rev. Heinrich Vogel of Jefferson, Wis., as instructor in Winnebago Lutheran Academy of Fond du Lac, Wis.

Gerhard Pieper.

* * * * *

Raymond H. Zimmermann, having been called by the Mission Board of the Southeast Wisconsin District and Grace Congregation at Tucson, Arizona, was installed in his work as teacher of Grace School and assistant pastor Sunday, August 30, President C. H. Buenger concurring.

Address: 234 N. Bean Ave., Tucson, Arizona. Arnold Sitz.

* * * * *

Authorized by President Buenger, the undersigned on the tenth Sunday after Trinity installed Rev. Alfred Maaske as pastor of St. John's Church, Mukwonago, Wis. Rev. Jaster delivered the installation sermon.

Address: Rev. Alfred Maaske, Mukwonago, Wis. Herm. Gieschen.

Authorized by President J. P. Scherf, the undersigned installed Rev. D. F. Rossin the 16th Sunday after Trinity as pastor of the St. Peter's Church at Goodwin, So. Dak. W. F. Sprengeler.

* * * * *

Authorized by President J. P. Scherf, the undersigned installed Rev. D. F. Rossin the 16th Sunday after Trinity, September 20, as pastor at Altamont, So. Dak. W. T. Meier.

* * * * *

Authorized by President J. P. Scherf, the undersigned installed the Rev. D. F. Rossin the 17th Sunday after Trinity, September 27, as pastor at Gary, So. Dak. L. Lehmann.

* * * * *

On August 23 Frank Redeker was duly installed by me as teacher of St. Paul's Christian Day School, St. James, Minn. May the Lord's blessing abundantly rest upon his labors among the Lambs of Christ.

Address: Mr. Frank Redeker, 704 7th Ave., So., St. James, Minn. Ernst C. Birkholz.

Ordinations

Authorized by President Wm. Nommensen, the undersigned ordained Candidate Albert Winter for the holy ministry in St. John's Lutheran Church at East Bloomfield on the 14th Sunday after Trinity.

A. E. Schneider.

* * * * *

Pursuant to the request of President Nommensen, Mr. Martin Drews was ordained to the holy ministry by the undersigned September 6 at Gethsemane Church, Milwaukee, Wis. Pastors M. Buerger, W. Mahnke, Prof. C. A. Hardt and Director E. H. Buerger, assisted. R. O. Buerger.

Acknowledgment and Thanks

Dr. Martin Luther College, New Ulm, Minn., received from the estate of the late John Boock, St. Peter, Minn., for many years a member of our college board, the sum of \$100.00. This money has been sent to our synod treasurer and is to be added to the general fund of Dr. Martin Luther College.

E. R. Blieferticht.

* * * * *

Friends of the late Mrs. Lueck of La Crosse, née Helen Limpert, donated a "memorial wreath" in the amount of \$11.50 to Dr. Martin Luther College. This amount has been sent to Synod's treasurer with the instruction that it be added to the college's library fund, the annual interest to be used for the purchase of books. Our cordial thanks to the donors.

E. R. Blieferticht.

Correction

In the report of the Minnesota District, 1930, the following name should appear: Paul W. Spaude, Lake Benton, Minn., and the name of Karl Bradtke, listed with St. John's, Vesta, Minn., should appear with St. John's, Lake Benton, Minn.

MISSION FESTIVALS

Brillion, Wis., Trinity Church, M. F. Sauer, pastor. Speakers: Edw. Kionka, Harold Kleinhans, Albert Froehlke. Offering: \$260.85.

Fox Lake, Wis., A. Dasler, pastor. Speakers: Prof. J. Meyer, Prof. A. F. Zich, M. J. Nommensen. Offering: \$131.13.

Seventh Sunday after Trinity

Richmond, Wis., Christus Church, Fred W. Loeper, pastor. Speakers: G. Kobs, O. W. Koch. Offering: \$127.96.

Town Deerfield, Wis., Immanuel Church, Walter E. Zank, pastor. Speakers: G. Baum, F. Stern, A. Mennicke. Offering: \$137.20; Ladies' Aid, \$30.00; total, \$167.20.

Rising City, Nebr., St. John's Church, H. H. Spaude, pastor. Speakers: A. Dommann, G. Jilg, W. Siffring. Offering: \$120.50.

Tenth Sunday after Trinity

Newville, Wis., St. John's Church, Walter E. Zank, pastor. Speakers: T. Voges, E. Fredrich, A. Paap. Offering: \$143.00.

Wrightstown, Wis., St. John's Church, F. C. Uetzmann, pastor. Speakers: C. Auerswald, H. Rosin. Offering: \$156.85.

Town Prairie Farm and Town Dallas, Wis., St. Paul's Church, John Henning, Jr., pastor. Speakers: E. Prenzlou, J. Mittelstaedt, R. Hillemann. Offering: \$243.00; St. Paul's Ladies' Aid of Town Prairie Farm, \$25.00; total, \$268.00.

Menasha, Wis., Trinity Church, J. G. Pohley, pastor. Speaker: Prof. John Meyer. Offering: \$250.00.

Winner, So. Dak., Trinity Church, Wm. P. Holzhausen, pastor. Speaker: R. W. Uecker. Offering: \$42.12.

Thirteenth Sunday after Trinity

Sevastopol, Wis., St. John's Church, Otto C. Henning, pastor. Speakers: A. Werner, W. Pankow. Offering: \$127.32.

Johnson Creek, Wis., Immanuel Church, A. W. Paap, pastor. Speakers: Max Taras, Leonard Bernthal. Offering: \$209.12.

Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: H. Kirchner, E. Palechek, Theo. Mueller. Offering: \$393.50.

Yakima, Wash., Grace Church, Fr. H. K. Soll, pastor. Speakers: A. F. Matzke, Fr. Soll. Offering: \$125.00.

Manistique, Mich., St. Peter's Church, E. C. Rupp, pastor. Speaker: E. E. Rupp. Offering: \$22.55.

St. James, Minn., St. Paul's Church, E. C. Birkholz, pastor. Speakers: H. Boettcher, W. F. Rolf, E. H. T. Walther. Offering: \$91.68.

Fourteenth Sunday after Trinity

Rice Lake, Wis., St. John's Church, F. H. Senger, pastor. Speakers: F. H. Senger, John Henning, Jr. Offering: \$29.76.

Arcadia, Wis., St. John's Church, R. W. Mueller, pastor. Speakers: W. Limpert, P. Froehlke. Offering: \$136.83.

Greenwood, Minn., Salem Church, W. P. Haar, pastor. Speakers: Prof. E. R. Blieferticht, H. C. Nitz. Offering: \$302.16.

Friesland, Wis., Trinity Church, Aug. Paetz, pastor. Speakers: W. Hartwig, Stud. Armin Engel, Sam Mueller, Indian. Offering: \$123.66.

Ward, So. Dak., Immanuel Church, Wm. Lindloff, pastor. Speakers: A. Lenz, H. Lau. Offering: \$65.72; from Ladies' Aid, \$5.00; total, \$70.72.

Town of Seneca, Green Lake, Wis., St. Paul's Church, Fred A. Schroeder, pastor. Speakers: Martin Huebner, E. Behm. Offering: \$54.93.

East Bloomfield, Wis., St. John's Church, A. E. Schneider, pastor. Speakers: John Schulz, Erdmann Pankow. Offering: \$145.02.

Brady Township, Mich., Christ Church, H. Engel, pastor. Speakers: Prof. W. Schaller, J. Zink. Offering: \$96.10.

Clatonia, Nebr., Zion Church, E. C. Monhardt, pastor. Speakers: G. Press, A. C. Gilker, R. Vollmers. Offering: \$428.36.

La Crosse, Wis., Mount Calvary Church, Theo. J. Mueller, pastor. Speakers: R. Jeske, A. Vollbrecht, A. Berg. Offering: \$115.18.

Olivia, Minn., Zion Church, A. W. Blauert, pastor. Speakers: R. Schierenbeck, E. G. Fritz. Offering: \$200.00.

Fifteenth Sunday after Trinity

Watertown, So. Dak., St. Martin's Church, W. T. Meier, pastor. Speakers: A. W. Koehler, L. Lehmann. Offering: \$225.40.

Hague Township, So. Dak., R. J. Palmer, pastor. Speakers: W. Nitzschke, Theo. Bauer. Offering: \$76.35.

Stanton Co., Nebr., St. Paul's Church, Im. P. Frey, acting pastor. Speaker: John Witt. Offering: \$17.36.

Parish at Town Portland, Wis., C. W. Siegler, pastor. Speakers: P. Monhardt, J. Schwartz. Offering: \$40.78.

Kasson, Wis., St. Bartholomew Church, E. Schoenike, pastor. Speakers: K. Toepel, Im. Uetzmann. Offering: \$62.60.

Faulkton, So. Dak., First Ev. Luth. Church, R. F. Gamm, pastor. Speakers: M. Cowalsky, E. R. Gamm. Offering: \$75.36.

Escanaba, Mich., Salem Church, Wm. F. Lutz, pastor. Speaker: Herman Gieschen. Offering: \$158.25.

Beaver Dam, Wis., St. Stephen's Church, L. C. Kirst, pastor. Speakers: E. Duemling, J. Schroeder, M. N. Carter. Offering: \$626.25.

Columbus, Wis., Zion Church, Wm. Nommensen, pastor. Speakers: Prof. M. Lehninger, W. Keturakat, A. Dasler, Wm. Sauer. Offering: \$980.00.

Abrams, Wis., Friedens Church, Paul C. Eggert, pastor. Speakers: E. A. Wians, Theo. Thurow. Offering: \$53.39.

Mauston, Wis., St. Paul's Church, Albert A. Winter, pastor. Speakers: J. G. Glaeser, A. Looch. Offering: \$70.87.

Onalaska, Wis., St. Paul's Church, J. W. Bergholz, pastor. Speakers: C. E. Berg, P. Froehlke, M. Glaeser. Offering: \$94.72.

Tawas City, Mich., Emanuel Church, W. C. Voss, pastor. Speakers: Prof. A. Sauer, M. Schroeder. Offering: \$114.06.

Balaton, Minn., St. Peter's Church, J. E. Bade, pastor. Speakers: Chr. Mack, Wm. Nickels, Herbert Lau. Offering: \$168.33.

Town Omro, Winnebago Co., Wis., Zion Church, O. Hoyer, pastor. Speakers: E. Redlin, M. Nommensen. Offering: \$29.90.

Sixteenth Sunday after Trinity

Raymond, So. Dak., Bethlehem Church, A. W. Fuerstenau, pastor. Speakers: E. Schaller, L. Lehmann. Offering: \$92.50; Ladies' Aid, \$25.00; total, \$118.50.

Manitowoc, Wis., First German Ev. Luth. Church, L. H. Koening, pastor. Speakers: Prof. F. Brenner, Br. Gladosch, R. Lederer. Offering: \$713.21.

Enterprise, Wis., St. John's Church, H. J. Lemke, pastor. Speakers: I. J. Habeck, H. Baxmann. Offering: \$29.24.

Willow Lake, So. Dak., R. J. Palmer, pastor. Speakers: L. Lehmann, E. Schaller. Offering: \$77.40.

Plymouth, Nebr., St. Paul's Church, W. Baumann, pastor. Speakers: W. Krenke, E. C. Monhardt, W. Ernstmeyer, H. Spaude. Offering: \$273.00.

Ableman, Wis., St. John's Church, Phil. Lehmann, pastor. Speakers: K. Rose, E. Quandt, M. Glaeser. Offering: \$170.23.

Powers, Mich., Grace Church, H. A. Kahrs, pastor. Speaker: Theo. Hoffmann. Offering: \$44.50.

Hermansville, Mich., Trinity Church, H. A. Kahrs, pastor. Speaker: Theo. Hoffmann. Offering: \$12.50.

Jenera, Ohio, Trinity Church, John Gauss, pastor. Speakers: F. M. Krauss, Geo. N. Luetke. Offering: \$311.01.

Marshall, Minn., Christ Church, E. A. Birkholz, pastor. Speakers: J. B. Erhart, C. Brickmann. Offering: \$106.00.

Seventeenth Sunday after Trinity

Town Westfield, Wis., St. Paul's Church, Phil. Lehmann, pastor. Speakers: Phil. Lehmann, J. Wiening. Offering: \$70.00.

Milroy, Minn., St. John's Church, E. A. Birkholz, pastor. Speakers: Wm. Lindloff, C. Mack. Offering: \$38.63.

BOOK REVIEW

Questions on Christian Topics Answered from the Word of God by Carl Manthey-Zorn. Translated by J. A. Rimbach. Third Edition. Northwestern Publishing House, Milwaukee, Wis., 1931. Price: 60 cents.

We hope this new edition of the book will continue to enjoy the favor with which the other editions were received. The 335 pages which it contains certainly offer a wealth of information on a wide diversity of subjects and the index supplied at the beginning of the volume makes the contents easy of access. G.

The Story of Luther, by W. G. Polack. Concordia Publishing House, St. Louis, Mo., 1931. Price: 60 cents.

The book is well written and besides offers a large number of illustrations. There are 141 pages divided into 17 chapters. Appended to the book is a carefully prepared series of Study Helps, furnished by H. A. Mertz of Evansville, Ind. The design of these Study Helps is to aid private students, more particularly the school-class, in an intelligent study and review of the book. The book should find many readers. G.

DAKOTA-MONTANA DISTRICT

August, 1931

Rev. L. G. Lehmann, Hidewood, South Dakota	....	\$ 87.70
Rev. L. G. Lehmann, Havana, South Dakota	.....	76.32
Rev. L. G. Lehmann, Gary, South Dakota	.....	40.00
Rev. W. R. Krueger, Burman, North Dakota	.....	16.15
Rev. W. R. Krueger, Burmann, North Dakota	.....	7.85
Rev. J. P. Scherf, Roscoe, South Dakota	.....	22.64
Rev. Wm. Lindloff, Elkton, South Dakota	.....	135.87
Rev. F. Wittfaut, Volt, Montana	.....	5.33
Rev. F. Wittfaut, Terry, Montana	.....	.75
Rev. W. F. Sprengeler, Grover, South Dakota	.....	4.30
Rev. W. T. Meier, Goodwin, South Dakota	.....	37.10
Rev. A. H. Birner, Arco, South Dakota	.....	69.40
Rev. R. F. Gamm, Ipswich, South Dakota	.....	9.34
Rev. J. B. Erhart, Rauville, South Dakota	.....	100.32
Rev. A. H. Lenz, South Shore, South Dakota	.....	51.20

\$664.17

ADAM J. HEZEL, Treas.,
Zeeland, North Dakota.

COLLECTION ENVELOPES

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

108

JAN. 1, 1932

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

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

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

PRICES FOR ENVELOPES

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

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

White or Colored Envelopes 13c per set.

Cartons 1c each extra.

Minimum charge \$3.00.

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1933.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN	..\$1.25
Same by mail to Milwaukee readers	.....\$1.50
GEMEINDEBLATT	.....\$1.25
Same by mail to Milwaukee readers	.....\$1.50
THE JUNIOR NORTHWESTERN	.....\$ .40
Same by mail to Milwaukee readers	.....\$ .50
KINDERFREUDE	.....\$ .40
Same by mail to Milwaukee readers	.....\$ .50

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of **paid-up** subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

NORTHWESTERN PUBLISHING HOUSE, 935-937 NORTH FOURTH ST., MILWAUKEE, WIS.