

The Northwestern Lutheran

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

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ADVENT

(Wisconsin Synod Hymnal 102:
Gott Lob, ein neues Kirchenjahr)

Another Church Year has begun,
God's grace anew revealing.
Unbounded wonders He hath done
His faithful promise sealing.
The ancient cov'nant still remains;
His Spirit's teaching still sustains
The Church on faith's foundation.

O Zion, laud Thy God and raise
A song of adoration!
Thou royal Priesthood, grant Him praise
And thanks as Thy oblation.
Bless Him Who through His Word doth come
To sanctify His Christendom
And consecrate His Temple.

We merit not Thy grace to win,
Thou God of our salvation.
Bowed down by guilt, and stained with sin,
Worthy of condemnation,
Our flesh hath naught whereof to boast,
As it reveals a countless host
Of oft-renewed transgressions.

Renew in us the spirit, Lord,
And by Thy loving-kindness
A contrite heart to us afford.
Unveil our carnal blindness.
Grant us desire Thy will to do,
Put off the old, put on the new,
That our whole life may please Thee.

Preserve Thy Sacraments divine!
May Thy blest Word eternal
Upon this vale of darkness shine.
Grant us Thy joy supernal.
O bless Thy Church and schools we pray
And let Thy cov'nants point the way
That leads to life immortal.

Unto Thy shepherds strength afford
And unction in their preaching.
That we may feast upon Thy Word,
Grant purity in teaching.
O may all hearers doers be,
Shield us from vain hypocrisy,
From doubt and from denial.

O may this dawning Church Year be
A bearer of salvation.
In faith and trust we leave to Thee
Its end and consummation.
On earth Thy Church must battle on,
But when eternity shall dawn
Forever she shall triumph!

Translated from the German.

Anna Hoppe.

BUSINESS DEPRESSIONS THEN AND NOW

The Depression of Haggai's Time

There was a most serious business depression in Judaea at the time of Haggai, the prophet, as described in his first chapter:

Thus saith the Lord of hosts:

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe ye, but there is none warm; and he that earneth wages earneth wages to put it in a bag with holes. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Verses 6, 9, 11.

A terrible drought had worked its havoc in pasture and field, and man and beast went hungry; earnest labor brought not enough return for sufficient food and clothing; what little was harvested had no profit or blessing in it, because the Lord had "blown on it"; those who still earned money put their money in a bag with holes, that is they suffered great financial losses. There was a drought on all the labor of the hands; every kind of work, labor, occupation, profession, business suffered. Surely, a critical situation.

The Cause of It

As to the cause of it we read:

"Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house." Verse 9.

About fifteen years before this prophecy the Jewish tribes had returned from the Babylonian captivity. In the first flush of gratitude for their delivery they had at once gone about the construction of a new temple. But the neighboring, hostile Samaritans succeeded in putting a stop to their work which had not gone far beyond the laying of the foundations. However, the enthronement of a new king in Persia had made conditions more favorable for the Jews. They could then have continued with the building of the temple, but they did not. Their gratitude and fervor had in the meantime cooled. They were now too busy with the cultivation of their new fields, the rebuilding of their city: prosperity was beginning to return. A few timid voices raised for the building of the Lord's house were soon quieted with the remark that this

was no time for building; that they had neither the means nor the time for it.

Then came the word of the Lord, "This people say, The time is not come, the time that the Lord's house should be built. But is it time for you, O ye, to dwell in ceiled houses, and this house lie waste?" Verses 2, 4.

They were unable to build the Lord's house, but could erect for themselves not only simple and plain shelters but even "ceiled houses," furnished with every convenience and ornamental luxuries. As one commentator has it. "It is high time," says one, 'that my house were wainscotted.' 'It is high time,' says another, 'that my house were painted.' And God's house, all this time lies waste, and nothing is done about it." **Such behavior of the people had brought down upon them the judgment of God with its drought and the attending business depression.**

The Cure of It

"Thus says the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, says the Lord." Then Zerubabel and Joshua, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai, the Lord's messenger, unto the people saying, 'I am with you, saith the Lord.' And the Lord stirred up the spirit of all the people, and they came and did work in the house of the Lord of hosts, their God." Verses 7, 8, 13, 14.

The people considered their ways, they pondered the words of the prophet, they acknowledged their selfishness and ingratitude; they "feared before the Lord," called upon Him for forgiveness. Then they were stirred to take up the finishing of the temple. In spite of the previous hard times they took courage and found the means to finish the work. And God's answer was, "I am with you." And that was the end of that depression.

Our Present Depression

Who can help but notice how well the prophet's description of the calamity of his time applies to the depression of our day. Recall the drought that has visited parts of our country and dried up pastures and fields. Where there were abundant harvests, God did "blow upon them," there was no profit in them, because prices are so depressed. The man out of work lacks raiment and food. Men have put their money in a bag with holes; they have suffered great financial losses in the stock market, through the shrinkage of real estate values and salaries; life's savings have been eaten up through unemployment and bank failures. A drought has come upon all the labor of the hands, every one feels its evil consequences, the laborer in the streets, the mechanic in his shop, the business man behind his counter, the professional man in his office.

The Cause of It

That such calamities befall mankind under the government and providence of God, of that there can be no doubt. "Shall there be evil in a city, and the Lord hath not done it?" says the prophet Amos. (3. 6) "The Lord hath taken away," is the word of Job. "Not a sparrow shall fall to the ground without your Father," is the assurance of Jesus. But if the Lord does these things, why do they come upon us?

A Very Uncharitable Conclusion

If we were to see someone out of work, or knew one who had suffered great financial reverses and were to conclude from Haggai, chapter 1, "Ah, there is a man who has fallen under God's judgment. He has run to his own house, and allowed the house of the Lord to lie waste," that would be a most uncharitable conclusion. God forbids such judging. Remember that *we* are not prophets who have received a special revelation in regard to any particular judgment of God. For us the word still stands, "How unsearchable are His judgments, and His ways past finding out." Rom. 11, 33. Job, the man perfect and upright and one that feared God, lost all his possessions. But when his friends insinuated that he must be practising some secret sin and was playing the hypocrite, because so much trouble had come to him, God took them severely to task for such uncharitable and unfair judgment.

Christ, too, forbids such judgment: "There were present at that season some that told Him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, 'Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.'" Luke 13: 1, 2.

The Proper Conclusion

Consider *your* ways, except *ye* repent, is the Lord's word to us. God's judgments that come over us are an urgent call for *self*-examination, for the pastor and his people. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. How much food for thought there is in our present situation. Have I sinned, as those Jews of Haggai's time had sinned? Does the house of the Lord lie waste? It does not in the sense that we have not built churches. But has not the cause of the Lord's house and kingdom beyond our churches been allowed to lie waste? During the last years the deficits in our synod's treasury have so accumulated that all courage for extending the Lord's work has ebbed away; at our late session of synod there was only talk of retrenchment. No new missions must be started, no new buildings erected, however badly needed. And while these conditions developed, we have lived in our "ceiled houses"; we have enjoyed the unheard-of convenience of our present-day homes, we have had

our cars and radios, — our trips hither and thither. Let each one of our young people put to himself the question. How does the money that I spend for movies, sweets, smokes, amusements of every sort compare with the amount that I spend for building the house of God? Have I selfishly run unto mine own house, while the house of the Lord and its cause were suffering? That is the question that each one should put to *himself*. Consider *your* ways, says the prophet.

The Cure for Our Depression

And if, after considering *our* ways, we feel guilty in any way, let us confess our sins to the Lord, even those that we have committed thoughtlessly and in ignorance. Let us turn to Him for forgiveness. We can rest assured that He will be with us. Has He not given us Immanuel, God with us, to be our Savior? Is Jesus, our Savior, not constantly in our midst with His Gospel and holy sacraments, assuring us that even before we called he heard us and won for us an atonement for all sins, also the sins of omission in His Christians? When we turn to Him in prayer, He will send His Holy Spirit into our hearts to stir us up. Through Him we shall receive strength "to go up into the mountain and bring wood, and build the house of the Lord," to carry out His command, "Go ye into all the world and preach the gospel, the good news, to every creature." Luther says, Amendment of life is the best repentance; neither is there any wiser way to break our sins than to practise the contrary duties." Let us during these days bear one another's burdens. Let the more fortunately situated take up and carry some of the load of their unemployed and poorer brethren. Let us thus get rid of our **spiritual depression**, and the other will depart soon enough. For we have the Lord's promise: *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it.*" Mal. 3: 10.

And Christ has promised, "Seek ye first the kingdom of God and His righteousness and all these things, material needs, will be added unto you." Matt. 6: 33.
Let us trust Him! W. F. S.

COMMENTS

He Killed the Sick He killed the sick, an eminent physician in Berlin, the press tells us, without waiting for enactments that would legalize such procedure. From his experience this doctor preaches a sermon on a subject we discussed in the last issue of the Northwestern Lutheran, that of the painless killing of the incurably sick.

In all he had poisoned thirty-nine patients whom he believed to be incurably sick. Finally his wife was compelled to consult him in matters of her health. He diagnosed her case as cancer and found her incurable. Upon her request to be freed of her pain, she was given the

same poison that had ended the life of the thirty-nine patients of her husband.

However, when he made a post-mortem examination he found to his horror that his diagnosis had been wrong and that she could have lived and been cured. Overcome with despair, he decided to die as she had died. But before he took the poison he wrote the public prosecutor a letter informing that official of what he had done.

His closing words are: "I write this letter to you that you may publish it as a warning to other physicians *not to allocate to themselves the functions of Providence.*"

May others learn from this man's horrible experience. To disobey a commandment of our God means to dethrone the all-knowing, all-wise, almighty, gracious and merciful Lord and to put a frail and fallible man in his place. A wicked presumption and the greatest folly that will always work harm, though the harm it works will not in every instance become apparent in this life as in this case.

In this respect the Fifth Commandment is by no means an exception. When a child disobeys its parents; when a married person against the will of God seeks to sever the marriage bonds; when a man employs wrongful means to provide for himself and for his family; when a church in order to increase in numbers begins to tolerate false teaching and sinful living; the authority of God is denied, his grace and guidance are rejected, and man arrogates all authority unto himself, blindly trusting in his own wisdom and strength, only to meet with bitter disappointment in time and in eternity.

Samuel says to Saul: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."
J. B.

The World's End may never come, according to Dr. Richard Chase Tolman of the California Institute of Technology, as reported in a news dispatch found in the Chicago Tribune of recent date. Dr. Tolman is reported to be one of the best known mathematicians of the world, and one of the men with whom Einstein conferred a year ago.

The scientific theory for years has been that inevitably creation is bound some day to freeze up, a form of universal death, not only for earthly life, but for all forms of energy. This old "heat death" theory is based on the undeniable facts that matter is being rapidly converted into heat, light and the other forms of radiation, and thermo-dynamic laws which seem to prevent a reversal of this running down process.

Dr. Tolman has created some mathematical "models" of creation in which this seemingly impossible reversal takes place. He treats these models as partly analogous to actual facts, each differing from present known realities in some significant respect.

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If radiation, that is, light and heat, start converting themselves back into solid matter, the universe which now is running down, can some time again renew its youth.

"If, Oh yes, if! If things in this world came to be of themselves, if these things maintain their existence by their own power and volition, if they can go forward or in reverse like an automobile — then, and only then shall we be ready to discuss this wonderful new find of science with the most learned mathematician. Until then we content ourselves with the firm word of our Lord, who has foretold very plainly that this world shall come to an end, and in fire. We shall take the Word of our Savior against a world of mere scientists. Z.

* * * * *

Many Things To Be Learned There are many things to be learned from the present depression: and many men volunteer to act as our teachers in these days. But if we are wise, we will not be too ready to follow such leaders, but will carefully study their suggestions and examine them in the light of the Word of God.

A writer in *The Christian Survey* calls this time of economic depletion a providential opportunity "for the churches to make definite and permanent strides toward Christian unity."

He calls attention again to the overchurched community that is unable to support the various denominational churches within its bounds, asking: "How can Protestantism tolerate this condition with a complacent conscience? How can denominational mission boards go right on using the gifts of their trustful constituents to foster and maintain this mockery of the Gospel of Christ?" Under the stress of the times, he believes, people will more readily recognize the economic and other advantages of "unity" and consent to a merger of these smaller churches into one strong community church. Several forms of such a community church are: "an out-

right community church with no denominational connection, a federated church with each uniting group retaining its formal existence within the union and a formal connection with its denomination, and a community church with a specific denominational affiliation."

The article is an arraignment of "denominationalism." A few quotations will show us the trend of the writers thoughts.

In perpetuating divisions which no longer have any vital reality, it shuts out from our religious life the one most significant value that remains after our sectarian and dogmatic interests have faded out, namely, a sense of the community as such sharing in the ideals of faith. This possibility of investing the community itself with sacramental significance is shut out by our division into competing sects.

The important thing is to recognize that the interests of a denomination, as such, are not to be compared with the obligations which a local church owes to its community and to the larger church of Christ.

We can well conceive a denominationalism that deserves to be condemned. Where two churches in a small community are truly one in the faith, they should not continue their separate existence purely from a sense of loyalty to a particular church body.

But this is not what the writer has in mind. He makes light of the differences obtaining between the Protestant denominations and holds that they should not be permitted to shut out from our religious life the "sense of the community as such sharing in the ideals of faith." The thought of a "sacramental character of a community" is utterly un-biblical; and, what faith is it, we would ask, in the ideals of which a whole American community could and would share, unless it were a religious colony founded by men who were already of one faith?

Perhaps the words of another writer in the same issue will throw light on the subject of this "faith." He says:

What more is there is any true religion than "to do good?" What do we care about the sectarian affiliation or distinctive religious allegiance of any man when we find him honorable, just, loving? In the last analysis, it is not important that America, or any other country, be Christian. What is important is that America, and every other country, establish righteous law, administer exact justice to its people, give equal opportunity to all sorts and conditions of men, practice mercy in all cases of public affliction, be sensitive to all social needs and aspirations, and seek peace and pursue it among the nations of the earth. If, in doing these things, the nation chooses to call itself Christian, and to affirm that its practices are an exemplification of Christian doctrine, so be it. . . .

Other nations, seeking the fulfillment of the same ideals of civic and social life, may call themselves Mohammedan, or Confucian, or Buddhist. Names are accidents of history, phenomena of place and time, and these have no abiding significance. . . . Religions are many, religion is one: and the one religion is the practice of universal love.

Very properly this second writer quotes Nathan the Wise:

'The very thing that makes me seem Christian to you, makes you a Jew to me.'

In the ideals of a "faith" of this kind every natural man can share. But, let us say immediately, he will be more ready to profess it than to practice it, as the history of mankind up to this very day plainly shows. This is the "faith" of the lodges.

But this "faith" is the direct contradiction of the Gospel of Jesus Christ. Churches that are ready to adopt this conception of the Church can readily unite with any respectable civic body and perhaps should do so in order to save the costs of separate maintenance.

But it is entirely different with churches that are truly Christian. They follow Paul, who declares: "I determined not to know any thing among you, save Jesus Christ, and him crucified." Their message to the world is that of salvation by grace through faith in the Redeemer who died that men might live. To them faith is a poor sinner's trust in the blood and merit of Jesus Christ by which he is justified before God and an heir of everlasting life.

That faith is not of human achievement. It is a gift of the Holy Ghost. And the Spirit of God works through the Word. To the Christian the Bible is the inspired Word of God; the blessed means by which men are regenerated and the Church is built; and the one and only authority over all teaching in the world. He trusts the Word; he loves it; he obeys it implicitly; he confesses it before men, and by its preaching seeks to bring life to those still spiritually dead. Not for all the treasures in the world will he surrender one jot or tittle of the Word.

To him the divisions in Protestantism have, therefore, indeed a vital reality. According to the confessions of the various denominations, there are doctrinal differences between them. These are by no means unimportant. As the Church lives by the preaching of the Word and as preaching is its one and only mission on earth, a church must hold doctrine to be of paramount importance. Pure teaching builds the Church; false preaching endangers its life. Faithfulness to Christ and His Word therefore demands that we withdraw from the fellowship of those who persistently teach and uphold error. The responsibility for the offense rests on those who in their teaching depart from the Word of God. A small band of men who for conscience sake refuse to merge with others in a community church is, therefore, serving the best interests of the Church and is so furthering *the true kingdom of Christ* on earth. And a denomination that supports such group in an "overchurched" community is by no means proving itself unfaithful to our Lord and is not wasting the money of its constituency. The charge falls back upon the heads of these who advocate the merging of the church of the cost of Truth.

J. B.

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Query Under the heading, "Not Even a Half Truth" a sectarian paper which uncompromisingly stands for the fullest possible mixture of Church and State treated its readers to the following:

How often the well worn phrase is repeated: "You can not make people moral by law." There is not and can not be a scintilla of evidence produced proving the above quotation to contain any truth whatsoever.

History down through the ages from the days of Moses to the time law was again thundered from Mt. Sinai by the Nazarine right up to now proves that phrase only a delusion and a snare.

We reprint the above literally but refrain from mentioning names, lest it appear that we were holding another up to scorn. The writer's knowledge of Moses, Mt. Sinai and the Nazarene appears to be just as hazy as his conception of what is meant by morality. If Sinai's message can make truly moral, we query, then why did God throughout the ages prepare and in the fulness of time proclaim the message of Calvary? G.

* * * * *

Weekday After-School as advocated and promoted by **Religious Teaching** the common efforts of the Catholic, Jewish and Protestant churches of New York is the subject of an article in the New York Sunday Times. It seems that the leaders of the Jewish, Catholic and Protestant Teachers Associations met at a luncheon of 1,800 members at the Hotel Astor, and joined with the clergy in reaffirming their spirit of cooperation in the interfaith attempts to spread the religious-education movement in New York.

The Rev. Dr. Howard Chandler Robbins, professor of Theology at the General Theological Seminary, in speaking to this assembly, stressed the need of religious education for the young, but also stressed the need of religion to keep abreast of science. "The two main currents of modern life are religious and scientific," Dr. Robbins said. "It is primarily for teachers to see that they are both made effective for the public good, and that through education."

Aside from the fact that a religious education for the young can hardly be attained by after-school sessions or in connection with the public school, so that this school give regular credits for such instruction in religion, as sponsored by this Association, the mixed character of the churches behind this movement precludes any effective good in the way of religious training. If, in addition to that, they heed the advice of Dr. Robbins and try to accommodate Scripture truths to scientific researches, we despair of any real progress in religious convictions of the poor children undergoing this treatment. Why not let the Catholics train their own children in the Catholic faith, as they are wont to do, and the Jews train theirs in Jewish laws, while the poor Protestants must do the best they can with their Sunday Schools? We do not expect much of any real benefit for the young by the combined efforts of such a motley crew of teachers and their backers. Z.

THE SCRIPTURALLY CORRECT AND EVANGELICAL PRACTICE IN DEALING WITH LODGE MEMBERS IN OUR CONGREGATIONS

By Edgar Hoenecke, Pastor

*Printed by request of the
Michigan District Pastoral Conference*

Although it is quite commonly asserted that we of the Synodical Conference are in agreement as to the theoretical position on the lodge question, and although this treatise is to be of a specifically practical nature, we deem a brief restatement of the case of the true Lutheran Church against the lodge to form an essential premise and foundation for the thorough understanding and full appreciation of the Scriptural principles concerning the correct and evangelical practice in dealing with lodge members in our congregations.

From the following, direct quotations the position of our church against the lodge is clearly evinced:

The following quotations are taken from the "Acimnos Ceihpr," which is a transposition of the letters of the words "Masonic Cipher." This constitutes an authentic and authoritative presentation of the "Correct and Complete Work, and in addition thereto, *printed in full*, are the Monitorial Instructions for all degrees; then twenty-five ancient Landmarks of the Craft, and an appendix of valuable information consisting of test oath, prayers, odes, charges, addresses, soliloquies, etc. — published by the W. W. Daggett Publishing Company, Oshkosh, Wisconsin, 1922." Albert G. Mackey, noted Masonic author and authority, compiled the ancient landmarks from which we first quote. He explains that "landmarks are unwritten laws or customs of Masonry . . . their antiquity . . . and the peculiarity that they are unrepealable . . . are their essential elements."

Landmark 11th: "The necessity that every lodge, when congregated, should be duly tiled, . . . arises from the esoteric character of Masonry. As a secret institution, its portals must, of course, be guarded from the intrusion of the profane . . ."

Landmark 19th: "A belief in the existence of God as the Grand Architect of the Universe, is one of the most important landmarks of the order. . . . denial . . . is an absolute disqualification for initiation.

Landmark 20th: "Subsidiary to this belief in God . . . is the belief in a resurrection to a future life . . ."

Landmark 21st: "It is a landmark that a "Book of the Law" shall constitute an indispensable part of the furniture of every lodge . . . a Book of the Law, because it is not absolutely required that everywhere the Old and New Testament shall be used. The Book of the Law is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand architect of the Universe. Hence, in all lodges in Christian countries, the Book of the Law is composed of the old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be suf-

ficient; and in Mohammedan countries, and among Mohammedan Masons the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. . . . The Landmark, therefore, requires that a Book of the Law, a religious Code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge."

Landmark 23rd: "The secrecy of the institution . . . (is) . . . most important. . . . Not secrecy in the sense that its members are unknown, that it produces its results in darkness. . . . Its design is not only publicly proclaimed, but it is vaunted by its disciples as something to be venerated. . . . It works for a result of which it boasts: the civilization and refinement of man, the amelioration of his condition and the reformation of his manners. . . ."

Landmark 24th: "The foundations of a speculative science upon an operative art, and the symbolic use and explanations of the terms of that art, for the purpose of religious or moral teaching, constitute another landmark of the order. . . ."

Landmark 25th: ". . . these landmarks can never be changed. . . ."

Oaths and Obligations: Entered Apprentice Degree: "I, A. B., of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Holy Saints John, do hereby and hereon (the candidate is made to kneel before the altar of Masonry, his left hand supporting the Bible, on which lie the square and compasses, and his right hand resting thereon) most solemnly and sincerely promise and swear . . . binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

The Oath and Obligation of a Fellow-Craft Mason is similar to the above, varying in this that in several ways the candidate obligates himself to aid and relieve the brethren, and "not to cheat, wrong or defraud a lodge of Fellow-Crafts, nor a brother of this degree, knowingly . . . binding myself under no less a penalty than that of having my left breast torn open, my heart plucked out, and given as a prey to the wild beasts of the field and the fowls of the air . . ."

The Oath and Obligation of a Master Mason is again similar to those above with addition and variations, as also this: "furthermore, that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such; nor suffer it to be done by others if in my power to prevent it. . . ."

Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason."

Appropriate Address to Candidate, p. 182: ". . . Here, in this house of God, this temple of brotherly love, and around this sacred altar, we make our fraternal vows. On it rests the Holy Scriptures, which is the textbook of our faith and an emblem of our principles. It points to our coming end; it reminds us of our approaching destiny, and it admonishes us that our conduct should come with clean hands and a pure heart . . ."

Address on the "Great Light in Masonry," p. 186: "I particularly direct your attention to the great Light in Masonry, the Holy Bible. Howsoever men differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. . . ."

Charge to the Lodge, p. 197: ". . . With the trowel, spread liberally the cement of brotherly love and affection; and circumscribed by the compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Warden's approbation. Thus, when dissolution draws nigh, and the cold winds of death come sighing around us, and his chilly dews already glisten on our foreheads, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to the everlasting refreshments in the Paradise of God. Then, by the benefit of the pass, a pure and blameless life, with a firm reliance on Divine Providence, shall we gain ready admission into that celestial lodge above, where the Supreme Grand Warden forever presides, forever reigns. When, placed at his right hand, he will be pleased to pronounce us just and upright Masons, then shall we be fitted as living stones for that spiritual temple, "that house not made with hands, eternal in the heavens."

Apron Addresses, p. 198: "apron . . . emblematical of purity and all perfection. . . . Let its pure and spotless surface be to you an ever-present reminder of an unblemished purity of life and rectitude of conduct; a never-ending argument for nobler deeds, for higher thoughts, for purer actions. . . . And when at last your trembling soul stands naked and alone before the Great White Throne may it be your portion, oh my brother, to hear from him who sitteth as the Judge Supreme, the welcome words: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

Symbolism of the Third Degree, p. 204: ". . . the secrets of nature and the principles of moral truth were there unveiled before you. You learned to place a just estimate upon those wondrous faculties wherewith God

has endowed the creatures formed after his own image, and you feel the duty he had imposed upon you of cultivating those divine attributes with unremitting care and attention, that you may thereby be enabled to glorify him and render yourself a contributor to the happiness of mankind. To the man whose mind has thus been molded, Nature presents . . . the knowledge of himself. . . . she finally instructs him how to die. She leads him to reflect upon his inevitable destiny and prompts the inward monitor to say that death has no sting equal to the stain of falsehood, and that the certainty of death at any time is preferable to the possibility of dishonor. . . . To the careless and thoughtless the lesson would end here, but the upright and true . . . will pursue it further, and apply it to the eternal salvation of his soul. . . ."

Obligation and Oath on Initiation into the Ancient Arabic Order of the Nobles of the Mystic Shrine: ". . . I do hereby, upon this Bible, and on the mysterious legend of the Koran, and its dedication to the Mohammedan faith, promise and swear and vow on the faith and honor of an upright man, come weal or woe, adversity or success, that I will never reveal any secret part or portion whatsoever of the ceremonies I have already received, that are about to be communicated to me or that I may hereafter be instructed in, to any person in the world. . . . I will protect and defend the unsullied honor of any Noble of the Mystic Shrine, when absent, if assailed; and now upon this sacred book, by the sincerity of a Moslem's oath I here register this irrevocable vow, subscribing myself bound thereto as well as *binding myself by the obligation of the prerequisite to this membership, that of a Knight Templar* (N. B.: The so-called *Christian* degree.) or that of a thirty-second degree A. and A. Scottish Rite Mason. In willful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with livid plague, and may Allah, the God of Arab, Moslem and Mohammedan, the god of our fathers, support me to the entire fulfillment of the same, Amen, Amen, Amen." N. B.: Some of the details of the horse-play that follow after this horrible obligation in the course of the initiation are unprintable because of their obscenity.)

The following quotations are taken from the works of the Order of Oddfellows. Rev. A. B. Grosh, Past Grand and Past Chief Patriarch, writes in his Manual, p. 34: "The order as founded by brother Wildey (1819) was simply a humane institution; its main objects were to relieve the brethren, bury the dead and care for the widow and orphan. But gradually there was infused into its lectures and charges much moral and unsectarian religious instruction; and at each revision these principles were increased, and deepened and strengthened, until its beneficial and relief measures, from being ends, have become means to a higher and greater end — to improve and elevate the character of man to imbue him with concep-

tions of his capabilities for good; to enlighten his mind; to enlarge the sphere of his affections, and thus to lead him to the cultivation of the true fraternal relations designed by the Great Author of his being. . . ."

Grosh's Manual, p. 181, is found a Christ-less prayer, with the following note: "Adopted by the Grand Lodge of the United States, to exclude prayers offensive to members of the order, — the same spirit as observed in the foregoing, shall be *strictly* followed by the officiating clergyman or chaplain."

Official Ritual, p. 13: "The lodge at its option, may open and close with prayer, but, if prayer is used, only the forms here provided may be used."

Grosh's Manual, p. 90: "Our institution has instinctively, as it were, copied after nearly all secret associations of a religious and moral character."

Rite of Initiation: Chaplain: "Almighty and Supreme Ruler of Heaven and Earth, — with reverence we come into thy presence in behalf of this our friend now about to unite with this lodge and order, and dedicate his life to works of charity, love and peace. Guard him, we beseech thee, from all the perils of his way. As thy hand his hitherto led him, so may thou continue to watch over him in the hours of darkness and of light.

As in the presence of these witnesses he assumes the obligations of this brotherhood, may he also here consecrate himself to thy service and to the cause of humanity. Create in him a generous self-sacrificing spirit. . . . May he live thy law, the law which commands us to do unto others as we would that they should do unto us. And when, after life well spent on earth, he shall pass through the valley of the shadow of death, and cross the silent river to join the loved ones gone before, may he meet thee, his father, and hear the welcome plaudit: "Well done, good and faithful servant, enter into the joy of thy Lord."

Grosh's Manual, p. 161: "The Bible: — Emblem of revealed, spiritual truth. . . . Its teachings of God and his Fatherhood, of man and human brotherhood, — as well as 'the first and great command' and 'the second which is like unto it' on which 'two commandments hang all the Law and the prophets' give this emblem peculiar value to all Oddfellows of every sect and every creed. And in view of our certain mortality, all need its teachings as to a future life. Assured that man must die, we desire to be assured that the ever-living God is our Father, and will make us the sharers of his immortality and eternal life, as revealed in that Book of books."

Initiation into Royal Purple Degree, p. 269: "The Tables of Stone, Cross and Crescent, Emblem of Divine Government: — It represents the common basis of the three great religions of the world (Judaism, Christianity and Mohammedanism) which recognize the One, only-living and true God, — and the foundation of all governments which acknowledge God as the ruler of nations, and the interests and welfare of the human race as their

end and aim. This Law is a constantly operating fact in the progress of religions and human governments among men, teaching us faith and trust in the Divine Ruler.

This common basis of religion and of morals teaches Christians that, having received so much through the Jew, they may well bear with his supposed deficiency (N. B.: The reference here is indisputably to the Jew's denial of Jesus of Nazareth as the Christ.) until they can impart to him again; and the Moslem, that the foundation on which he stands is also common ground to the others; and the Jew, as his Law progresses among the nations moulding legislation and elevating morality, even while he is without a national home, it instructs in patience and in hope and to follow with his love wheresoever his Law goes in blessing and in triumph.

Followers of different teachers, ye are worshippers of one God, who is Father of all, and therefore ye are brethren. As such, charity, and speaking the truth in love, should prevail among us, — unity in good works, wherein all agree; toleration in opinions, wherein we differ."

At this point we would call attention to the fact that in all of these secret societies each candidate, previous to his initiation into the secrets and mysteries of the order, is required to obligate himself either by oath or by his sacred word of honor to the conscientious observance of all the principles and tenets of the order; and that hereby each members of a secret order has made himself voluntarily responsible for all that the lodge represents, and has added to the confession of the deed also his willing confession of the lips for the doctrines, principles and practices of the lodge.

We now add to the evidence above a rather lengthy quotation from the pamphlet of Elijah Alfred Coil, Unitarian preacher and member of the Masonic order:

"It is becoming more and more clear to me, as the facts relating to the subjects are brought out, that the fraternities, and the churches called liberal, have been working along parallel lines for years; but because the one put the chief emphasis upon the Fatherhood of God, and therefore emphasized theology, while the other put the chief emphasis upon the brotherhood of man, and therefore emphasized sociology, they have not realized that they were occupying practically the same ground. . . . Evidences of a better understanding are now appearing, and there is promise that real cooperation will ensue. —

"I have often thought, in recent years, that I should like to organize a Sunday School class, and use as a textbook the monitors of our leading fraternal orders, and show the members of these organizations the logic of the principles to which they, in their lodges, are pledged. *Nearly all of these monitors have as their very heart the Fatherhood of God and the brotherhood of man, immortality and salvation by character*, principles very familiar to every Unitarian Sunday School scholar who has been properly taught the fundamentals of our faith. —

"That the fundamental difference in the principles embodied in the historic creeds of Christendom and those of our modern secret orders has not clearly been thought out is indicated by the fact that many pledge themselves to both. There are lodge men who, in the churches, subscribe to the doctrine "that we are accounted righteous before God only for the merit of our Lord and Savior, Jesus Christ, by faith, and not for our own works and deservings," and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: "Although our thoughts, words and actions may be hidden from the eyes of men, yet that all-seeing Eye, whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits." (N. B. This taken from the third section of the Work on the Master Mason's Degree, MC, p. 150.) *A little child, once its attention is called to the matter, ought to be able to see, that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found, in substance, in the liturgies of nearly all the others.* If "we are accounted righteous before God only for the merit of our Lord and Savior, Jesus Christ, by faith, and not for our own works and deservings," then it cannot possibly be true that the all-seeing Eye "pervades the inmost recesses of the human heart, and will reward us according to our merits." *One of these declarations excludes the other.* Men cannot consistently subscribe to both. They do, however, subscribe to both and are thereby led to inconsistencies which they do not discern. — . . . The fact that they do this does not indicate that they are deliberately inconsistent, but rather that they subordinate reason to sentiment and emotions on such occasions. That confusion and weakness are resulting from the course many are now pursuing in thus pledging themselves to one set of principles in their churches and to another set in their lodges, is so apparent that all who see conditions as they really are should count it a privilege to help clear the atmosphere and bring about a more consistent course. —

"If ever there was an age in which clear thinking and conscientious action were needed, it is the one in which we live. *The inadequacy of the dogmatic and ceremonial forms of religion is being more clearly shown every day. That is why I say a new compact is needed, and it should so be formulated that the good people of all lands, races and forms of religion can unite upon it.* As conditions now are, earnest men are anxiously inquiring: "What must the Church do to be saved? . . . The time has come when men should be taught, in no uncertain terms, that they cannot bring on wars with their awful consequences, promote drunkenness, traffic in vice and the hundred other things being done which degrade humanity and intensify suffering, and then be saved through the

merits of another and not for their own works and deservings. It should be made clear to them that we are all children of one Father, and that, as members of a common household, we cannot escape sharing in the conditions which we help to create in this world, and that our harvest "Over There" will be determined by just what we sow here. *This is what the liberal churches and most of our fraternities are trying to impress upon the world.*

"Fraternity men, interested in the welfare of their children, should be informed that in the liberal churches their children will be trained in principles which they will not practically have to deny should they become members of the lodge. This is something of a far greater importance than it may at first seem.

"To develop the noblest type of manhood and womanhood, and insure the best possible society, a beginning must be made at the cradle.

"Now I am ready to make my appeal to you. I want you to realize that to neglect the moral and spiritual training of the young, or to teach them principles so out of harmony with the general trend of thought, that they are almost sure to be held indifferently or given up entirely in later life, is to invited moral and religious calamity. . . . They (the liberal churches) have championed and advocated the Fatherhood of God and the brotherhood of Man, immortality and salvation by character, and these are the very principles for which nearly all the great fraternities stand. Taught these principles in childhood, as they should be taught in the Sunday schools and churches, people will not have to unlearn or deny them should they choose to identify themselves with almost any of our present-day fraternities, as those brought up in 'orthodox' Sunday Schools and churches have to unlearn, deny or ignore much that has been taught them if they become members of a lodge.

(To be concluded)

WORLD EVANGELIZATION OPPOSED BY SATAN

If there is one thing the devil does not want, it is world evangelization. You start out to-morrow to win souls, and the devil will suggest a dozen different things for you to do, good enough things if he can only take you off your job. On the mountain top he showed Jesus the kingdoms of the world and he promised him all these if instead of following the path of the Cross, he would yield homage to him. The devil ever since has been trying to keep people from doing those things that will mean the conversion of man and the propagation of the Gospel throughout the world. He has done everything he could in the missionary movement to do very good things, but secondary things. But he is desperately active to keep us away from the vital things.

—Thomas Cochrane.

OUR CONVERSATION IS IN HEAVEN

Sermon Delivered At Funeral of Rev. Gottlob Stern
Columbus, Wisconsin, August 26

Philippians 3:20-21

If we were able to behold, that which has come to pass, with glorified eyes, we would see no reason for being sad. But, as it is, sorrow has filled our hearts. When Jesus once met a widow in tears, committing a loved one to the ground, He said to her: "Weep not." And to Mary Magdalene weeping at the sepulcher in Joseph's garden He spoke inquiringly: "Woman, why weepest thou?" Jesus is intent on drying tears. Permit me to address you in His Name on the words of our text:

Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Philippians 3:20-21.

The Apostle speaking of himself and other believers says: "Our conversation is in heaven." That of which a man often speaks we call his conversation. A Christian loves to speak of heaven and heavenly things. These are his conversation. Our departed brother's conversation was in heaven. As a pastor he was called to speak of heavenly things to others. How well he did this you, who at one time or other have been his parishioners, are in a position to testify. Forced into premature retirement on account of the language problem he continued to have his conversation in heaven, assisting in the holy ministry wherever occasion arose. And you, members of his family, know right well that as often as you were gathered around the family altar of your home his conversation was in heaven. And, finally, on his dying bed when his pastor spoke to him of his departure, his conversation was in heaven.

The Greek word for which the word conversation is used in the English translation in reality means citizenship. A Christian strictly speaking holds a twofold citizenship, one in a country in this world, the other in heaven. His temporal citizenship a Christian forfeits or loses in death, only to enter into full possession of his heavenly citizenship. Our deceased brother now has become a full-fledged citizen of heaven, serving his Lord in everlasting righteousness, innocence and blessedness. Since a child of God knows that all will be well only after possessing fully that heavenly citizenship, his "conversation" is constantly in heaven, even though he be a subject in some temporal kingdom. Thus the Apostle adds: "From whence also we look for the Savior, the Lord Jesus Christ."

Our Savior is in heaven occupied with His rule. We confess: "He ascended into heaven and sitteth on the right hand of God the Father almighty." But He

is coming again to get His own according to His promise: "Where I am there shall my servants also be." The sentiments of a believer's heart finds expression in the words of Jacob: "Lord, I wait for thy salvation," or in the words of the Psalmist: "How long, O Lord, how long," or in the words of the poet: I long for home, the bosom of the Father, the mansions of the blest, far from this world's confusion would I rather enjoy their deep, sweet rest.

Your deceased husband, father and grandfather did not look nor long in vain for his Lord to come. Sunday morning, on the Lord's day, the day when our deceased brother's "conversation" so repeatedly had been in heaven, his Lord sent His angels to bear his soul to the skies. Yes, "blessed are the dead that die in the Lord, from henceforth." "There shall be heard no more the voice of weeping nor the voice of crying, for God shall wipe away all tears from their eyes. The Lamb which is in the midst of the throne shall feed them and lead them to the living fountain of waters."

It is true his body is left behind for the time being and we commit it to the ground, because it is as the text states a "vile" body and subject to decay on account of sin, but Jesus who has delivered His people from their sins will change this "vile" body and fashion it like unto His glorious body. "The hour is coming in which all that are in the grave shall hear the voice of the Son of man and come forth." That is our sweet comfort as we stand at the cold and clammy grave. Time and again the deceased confessed this truth, when he in his ministry officiated at Christian burials, with the words of Job: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another." This we also confess at his burial.

Yes truly, there is a reuniting of the body and soul. It indeed requires power to perform this act, but Jesus possesses this very power and will effect it "according to the working whereby he is able even to subdue all things unto himself." He who rose from the dead and glorified His own body is sufficiently able to transform ours. "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will."

Therefore weep not, but let your conversation be in heaven, all the more since another of your number has gone before. And all the rest of us let us, let us bear in mind that "we have here no continuing city — and seek the one which is to come." Amen.

L. C. Kirst.

Submitted by Correspondent
of West Wisconsin District.

AN APPEAL FROM APACHELAND

"God helps him who helps himself," says the man of the world jocosely. The writer quotes it in reverence, for, properly interpreted, it is in line with the command of the Lord: "In the sweat of thy face shalt thou eat bread."

The essence of this motto has been impressed on our Apaches by our missionaries at all times, and physical support has been gradually withdrawn, as our readers may have noted from our appeals from year to year. However, in spite of this, with the holidays and the severity of winter again drawing near, we feel impelled to approach our fellow-Christians in behalf of some that we dare not neglect:

1. The children of our Orphanage, Day Schools and Boarding School — some three hundred in num-



ber. They are near and dear to their teachers, who are instructing them in your stead, and to enable the latter to supply their charges with appropriate gifts of clothing, small gifts of cash would be most welcome.

2. The Poor. The Savior says, "Ye have the poor always with you"; and so we have, — feeble old men and women, unable to work, some of whom would already have succumbed to exposure in winters past had it not been for your gifts. For such, as well as for neglected children, any kind of clothing and blankets (with the exception of women's hats, shoes and dresses), will be gratefully accepted by: A. Nieman, F. Uplegger and Paul A. Behn. Any gifts of cash received by them will also be judiciously applied. Please send no package by express.

Names and addresses of missionaries:

E. Sprengeler, Bylas (Bylas Mission Day School).

H. E. Rosin, San Carlos (Peridot Mission Day School).

F. Uplegger, San Carlos (San Carlos Government Boarding School).

Alf. M. Uplegger, Globe.

A. Nieman, Cibecue.

A. C. Krueger, Cibecue (Cibecue Mission Day School).

Chr. Albrecht, Whiteriver (East Fork Orphanage, Day School and Boarding School).

E. Edgar Guenther, Whiteriver. E. E. G.

THE URGENCY OF PRAYER

It is no loss of time to pray. Many think it chiefly or wholly lost time. They are so full of business, they say, and assume that prayer will spoil their business. I tell you that your business, if it be of such sort as ought to be done at all, will go all the better for much prayer. Get time somehow, by almost any imaginable sacrifice, sooner than forego prayer.

Are you studying? It is no loss of time to pray, as I know very well by my own experience. If I am to preach, with only two hours for preparation, I give one hour to prayer. — Charles G. Finney.

FROM OUR CHURCH CIRCLES

Southwestern Pastoral Conference

The one-day conference of the Southwestern Pastoral Conference will meet at Rev. H. A. Pankow in Hustler, Wis., on December 8, 1931, 9:30 A. M.

Service: 7 P. M.

Confessional Address: M. Glaeser, H. Kirchner.

Sermon: G. Gerth, J. G. Glaeser.

Papers to be read by Rich. Siegler, Catech. Quest. No 355, continued; L. Witte, Augustana, Art. 18; C. W. Siegler, Chicago Theses, § 10, page 26; M. Glaeser, Exegesis, 1 Cor. 12. G. Vater, Sec'y.

Meeting of Synodical Conference 1932

The next meeting of the Synodical Conference of North America is to be held at Mankato, Minn., Rev. A. Ackermann, pastor, August 10 to 15, 1932.

Herm. Gieschen, Sec'y.

Notice of Appointments

Mr. George Isenberg, of Baraboo, Wis., has been appointed as member of the Mission Board of the

West Wisconsin District in place of Mr. Fred H. Wolff, deceased.

Pastor Carl Siegler, Bangor, Wis., has been appointed as member of the Commission for Student's Aid in the West Wisconsin District in place of Pastor H. Zimmermann. Pastor P. Froehlke, 717 W. Broadway, Winona, Minn., will serve as chairman of this committee.

Wm. Nommensen, President,
West Wisconsin District.

Tenth Anniversary

On November 15, 24th Sunday after Trinity, our Ascension Mission of Detroit, Mich., was privileged to observe the tenth anniversary of its organization. Three services were held, in which the grace and mercy of the Triune God, which has preserved and blessed this church in the face of manifold attacks from without and within, was magnified by word and song. In the morning service Pastor Nicolai proclaimed the Word in German and in English, in the afternoon the sermon was preached by Pastor H. Heyn and in the evening Pastor O. Peters, Secretary of the Mission Board, spoke the Word of God to those who during the years of its existence had been confirmed at the altar of Ascension Church. All services were well attended, many guests from nearby sister churches in Detroit and vicinity being present. The local choir, the choir of Jehovah-Zion Church and a pastors' quartet in the evening contributed songs of glad praise for the enhancement of the services. Noonday and evening meals were served in the basement of the church. A souvenir booklet, containing the history of the church, list of communicants, the order of the festal services, etc., was published as a guide and memorial of the day.

Ascension is the third of the five Missions established in Detroit, and since the day of its inception has shared the history of the church at large with its alternations of victory and apparent defeat, progress and retrogression, gain and loss. Its growth up to the beginning of the present depression had not been phenomenal, but continuous and steady. During the last year, however, the congregation has suffered a considerable loss of members due to removal from the city, which could not be replaced by new receptions, so that in numbers her strength shows no gain, compared with a few years ago. Nevertheless the congregation will not suffer itself to become discouraged, but will trust in God the more, especially in view of the vast opportunities for mission work in its environment. Figures, of course, have but practical significance, the following, however, will afford a brief review of the past, and an insight into the present state of the mission: Baptisms 149; Confirmations 107; Marriages 55; Burials 45; Communed 1130; Voting Members 45; Souls 275; Children in Sunday School 90.

May Christ, the great Shepherd of His church, grant grace for the preservation, furtherance and blessing of this

work of His hands. Yea, Lord, the work of our hands, which is Thy work, establish Thou it. H. C. Richter.

Golden Wedding Anniversary

On November 15 Mr. and Mrs. Julius Voelz, members of the First Lutheran Church at Lake Geneva, Wis., since 1884, observed the fiftieth anniversary of their marriage. H. J. Diehl.

Memorial Wreaths

In memory of Mrs. Marg. Krauter: Mrs. Dora Gertz, Mrs. Louise Hanson, Mrs. Geo. Jaeck, Mr. Fred Nehring, Mrs. Herman Semler, Marie Draeger. For Missions. The sum of \$43.50. Zion's Church, Toledo, Ohio.

In memory of the Rev. G. Stern who died at the age of 72 years, \$20.00 from the Central Conference, for needy students. H. Geiger, Sec'y.

Change of Address

Rev. A. F. Herzfeldt, 411 East Atlantic St., Appleton, Wis.

MISSION FESTIVALS

Town Lake, Wis., St. John's Church, Theo. Monhardt, pastor. Speakers: H. Monhardt, M. Drews. Offering: \$114.75.

Muskegon Heights, Mich., A. Hoenecke, pastor. Speakers: Prof. O. Hoenecke and W. Schaller. Offering: \$52.70.

Manitowoc, Wis., Immanuel's Church, Theo. F. Uetzmann, pastor. Speakers: J. Potratz, Ph. Froehlke. Offering: \$166.82.

Fourteenth Sunday after Trinity

Doylestown, Wis., St. John's Church, A. L. Mennicke, pastor. Speakers: Carl Schinerer, L. Kirst, F. Stern. Offering: \$215.06.

Fifteenth Sunday after Trinity

Brownsville, Wis., St. Paul's Church, Ph. Martin, pastor. Speakers: P. W. Kneiske, E. Redlin. Offering: \$152.00.

Knowles, Wis., St. Luke's Church, Ph. Martin, pastor. Speakers: Ph. Martin, F. Zarling. Offering: \$26.90.

Slades Corners, Wis., St. John's Church, Edmund Sponholz, pastor. Speakers: S. A. Jedele, E. Jaster, A. J. Beversdorf. Offering: \$295.92.

Sixteenth Sunday after Trinity

Fountain Prairie, Wis., St. Stephen's Church, A. L. Mennicke, pastor. Speakers: A. Dornfeld, W. Zank. Offering: \$80.58.

Watertown, Wis., St. Mark's Church, W. Eggert and J. Klingmann, pastor. Speakers: H. Paustian, W. Pankow, Prof. W. Huth. Offering: \$902.90.

Seventeenth Sunday after Trinity

Litchfield, Minn., St. Paul's Church, Karl J. Plocher, pastor. Speakers: J. Plocher, W. J. Schulze. Offering: \$118.00; Ladies' Aid, \$15.00; Luther League, \$10.00; Sunday School, \$5.00; total, \$148.00.

Ft. Atkinson, Wis., St. Paul's Church, P. Jahnke, pastor. Speakers: C. Aaron, E. A. L. Treu, J. Klingmann, Sam Miller.

Offering: \$491.21; Ladies' Aid, \$175.00; Walther League, \$5.00; School, \$35.00; Junior Walther League, \$10.00; total, \$716.21.

Milwaukee, Wis., St. Matthew Church, A. Halboth, pastor. Speakers: Prof. A. Pieper, L. Karrer, H. Ebert. Offering: \$425.61.

Eighteenth Sunday after Trinity

Kaukauna, Wis., Trinity Church, Paul Th. Oehlert, pastor. Speakers: Walter Pankow, Cornelius Aaron. Offering: regular monthly for October, \$218.46.

Fall River, Wis., Trinity Church, A. L. Mennicke, pastor. Speakers: A. J. Engel, L. Bernthal. Offering: \$83.63.

Clarkston, Wash., St. John's Church, E. F. Kirst, pastor. Speaker: W. Lueckel. Offering: \$47.00.

Mukwonago, Wis., St. John's Church, A. Maaske, pastor. Speakers: G. Redlin, J. G. Ruege. Offering: \$58.38.

Winona, Minn., St. Martin's Church, A. W. Sauer, pastor. Speakers: M. Carter, R. Korn. Offering: \$860.34.

Nineteenth Sunday after Trinity

Tolstoy, So. Dak., St. James' Church, F. E. Blume, pastor. Speakers: S. Baer, G. Schmeling. Offering: \$50.95.

Loyalton, So. Dak., Loyalton Lutheran Church, F. E. Blume, pastor. Speaker: S. Baer. Offering: \$15.71.

Milwaukee, Wis., Jerusalem Church, Henry Gieschen, pastor. Speakers: A. Halboth, A. Mittelstaedt, A. Koelplin. Offering: \$711.35.

Twentieth Sunday after Trinity

Green Bay, Wis., St. Paul's Church, W. Gieschen, pastor. Speakers: C. Aaron, W. Gieschen. Offering: \$278.23.

Milwaukee, Wis., Messiah Church, R. W. Huth, pastor. Speakers: E. Ebert, R. Buerger. Offering: \$171.55.

North Fond du Lac, Wis., St. Paul's Church, K. Timmel, pastor. Speakers: W. Wojahn, H. Cares. Offering: \$94.00; Sunday School, \$35.00; total \$129.00.

Twenty-first Sunday after Trinity

Milwaukee, Wis., Church of the Atonement, W. J. Schaefer, pastor. Speakers: Prof. E. E. Kowalke, Paul Pieper. Offering: \$53.54.

Twenty-second Sunday after Trinity

Pine Grove, Wis., St. Paul's Church, W. Gieschen, pastor. Speaker: W. Gieschen. Offering: \$58.29.

Andes, No. Dak., Zion Church, W. A. Krueger, pastor. Speakers: F. Reuter, E. Reckow. Offering: \$57.85; otherwise, \$18.17; total, \$76.02.

Oak Grove, Wis., St. Peter's Church, Martin F. Drews, pastor. Speakers: N. Kissling, R. O. Buerger. Offering: \$89.30.

Twenty-third Sunday after Trinity

De Pere, Wis., Immanuel Church, A. W. Voigt, pastor. Speakers: G. Redlin, W. A. Gieschen. Offering: \$72.13.

Town Lanark, Wis., St. John's Church, F. A. Reier, pastor. Speakers: E. Benj. Schlueter, R. E. Ziesemer. Offering: \$10.67.

Saginaw, W. S., Mich., St. John's Church, O. Frey, pastor. Speakers: O. J. Eckert, M. Schroeder. Offering: \$122.58.

Toledo, Ohio, Apostles' Church, R. C. Timmel, pastor. Speakers: G. N. Luedtke, R. C. Timmel. Offering: \$200.00.

Randolph, Wis., Friedens Church, H. R. Zimmermann, pastor. Speakers: J. Klingmann, M. J. Nommensen. Offering: \$91.54.

Twenty-fourth Sunday after Trinity

Mishicot, Wis., St. Peter's Church, Ed. Zell, pastor. Speaker: Herman Gieschen. Offering: \$66.30.

Milwaukee, Wis., Trinity Church, Arnold Schulz, pastor. Speaker: M. Rische. Offering: \$240.00.

BOOK REVIEW

Day of Trouble. By G. L. Wind. Concordia Publishing House, St. Louis, Mo. Price, \$1.50.

This is another story by a writer known to many readers in Lutheran circles. He aims to offer Christian young people stories which are clean and wholesome while they are none the less entertaining. We do not hesitate to say that he has admirably succeeded in his latest book. We cordially recommend it to the consideration of such as are seeking gift-books for the confirmed youth at the approaching festival season. G.

Northwestern Lutheran Annual for the Year 1932. Price, 15c. Gemeindeblatt Kalender auf das Jahr 1932. Price, 15c.

These are the annuals of our Synod. The statistical information they contain and the directory of addresses are features which ought to recommend them to every member of our body; but beside this both books offer about twenty-five pages of good reading matter and the usual calendar for the twelve months. Every family should have a copy. G.

MINNESOTA DISTRICT

October, 1931

PASTORS: W. G. VOIGT, Acoma, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$15.00, Michigan Lutheran Seminary \$15.00, Dakota-Montana Academy \$3.02; total \$63.02. W. G. VOIGT, Acoma, Indian Mission \$50.00, Negro Mission \$50.00, Home Mission (Minnesota) \$100.00, Poland Mission \$15.00, Madison Student Mission \$18.26; total \$233.26. W. G. VOIGT, Acoma, Home for Aged, \$20.00, Student Support \$18.42, Church Extension Operation \$50.00; total \$88.42. O. P. MEDENWALD, Amery, Wis., Indian Mission \$25.00, Home Mission \$125.00, Negro Mission \$25.00, Poland Mission \$15.00, Madison Student Mission \$10.00; total \$200.00. J. R. BAUMANN, Bay City, Wis., General Administration \$10.00, Dr. Martin Luther College \$10.00, Home Mission \$10.00, Student Support \$4.00; total \$34.00. WM. FRANZMANN, Baytown, Synodic Administration \$8.05, Church Extension Operation \$7.90; total \$15.95. WM. FRANZMANN, Baytown, Educational Institutions \$150.00, Missions \$150.00, Church Extension Operation \$11.78; total \$311.78. WM. FRANZMANN, Baytown, General Support \$9.23, To Retire Debts \$10.00; total \$19.23. THEO. HAAR, Bear Valley, Missions \$29.00. H. AM END, Brighton, Dr. Martin Luther College \$23.03, Indian Mission \$15.00, Home Mission \$50.00, Poland Mission \$10.00, General Support \$25.00; total \$123.03. E. G. HERTLER, Brownsville, Negro Mission \$1.50. W. P. SAUER, Crawford's Lake, General Mission \$14.61. R. F. SCHROEDER, Dexter, Finance, \$18.67. R. F. SCHROEDER, Dexter, Finance \$20.75, Negro Mission \$23.56; total \$44.31. C. J. SCHRADER, Echo, General Administration \$13.00. C. J. SCHRADER, Echo, Home for Aged, Belle Plaine \$10.00. H. A. SCHERF, Eden, Dakota-Montana Academy \$20.00, Student Support \$100.00; total \$120.00. CARL C. KUSKE, Emmett, Church Extension Fund \$1.00, from Bethany Ladies' Aid, Memorial Wreath in memory of Aug. F. Rauschke, Renville, Minn. P. GEDICKE, Essig, General Support \$4.75, Dr. Martin Luther College \$4.15; total \$8.90. HY. BOETTCHER, Gibbon, Synodic Administration \$100.00, Educational Institutions \$150.00, Indian Mission \$125.00, Home Mission \$225.00, Negro Mission \$75.00, Poland Mission \$25.00, Madison Student Mission \$10.00, Student Support \$25.00, General Support \$25.00, Memorial Wreath for Gust Briese from Children and Grandchildren for To Retire Bonds \$30.25, Memorial Wreath for Anna Horst from Mrs. H. Boettcher for Negro Mission \$5.00, from Marg. Horst for Twin City Mission \$5.00; total \$800.25. HY. BOETTCHER, Gibbon, Indian Mission \$12.16, Home Mission \$20.00, Negro Mission, Rosa Young Lecture \$23.00; total \$55.16. F. W. WEINDORF, Grace, Goodhue, Theological Seminary \$10.00, Northwestern College \$9.61, Dr. Martin Luther College \$10.00; total \$29.61. F. W. WEINDORF, Grace, Goodhue, Negro Mission \$18.21. F. W. WEINDORF, St. John's,

Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$3.89; total \$33.89. F. W. WEINDORF, St. John's, Goodhue, Negro Mission \$26.14. WM. FRANZMANN, Grant, Synodic Administration \$11.50, Educational Institutions \$35.00, Missions \$40.00, Church Extension Operation \$15.00; total \$101.50. A. JUL. DYSTERHEFT, Helen, Bethesda, Watertown \$146.00. E. G. HERTLER, Hokah, Negro Mission \$9.00. W. J. SCHULZE, Hutchinson, Student Support \$49.00, Church Extension Fund \$100.26; total \$149.26. W. J. SCHULZE, Hutchinson, Indian Mission \$250.00, Home Mission (Minnesota District) \$400.00, Negro Mission \$100.00, Poland Mission \$35.00, Church Extension Fund \$400.00; total \$1,185.00. M. J. WEHAUSEN, Malta Mission, Johnson, Negro Mission \$7.90. M. J. WEHAUSEN, Johnson, Negro Mission \$32.95, Student Support \$7.28; total \$40.23. E. G. HERTLER, La Crescent, Negro Mission \$31.35, To Retire Debts \$12.50; total \$43.85. PAUL W. SPAUDE, Lake Benton, Synodical Reports \$3.56. PAUL W. SPAUDE, Lake Benton, Michigan Lutheran Seminary \$9.80. T. H. ALBRECHT, Lake City, Indian Mission \$120.00, Negro Mission \$120.00, Home Mission \$125.58; total \$365.58. KARL J. PLOCHER, Litchfield, General Administration \$41.25, General Missions \$118.00, Home Mission \$15.00 from Ladies' Aid; total \$174.25. W. P. HAAR, Loretto, General Institutions \$122.37. C. A. HINZ, Mason City, Iowa, Church Extension \$57.66. THEO. HAAR, Mazeppa, Educational Institutions \$47.00. PAUL T. BAST, Minneapolis, Home Mission \$100.00. PAUL C. DOWIDAT, Minneapolis, Twin City Mission \$100.00. J. CARL BAST, Morton, Student Support \$10.00. A. EICKMANN, Nodine, General Institutions \$95.00. A. W. BLAUERT, Olivia, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$25.00, Poland Mission \$25.00; total \$200.00. HENRY ALBRECHT, Omro, Northwestern College \$30.00, Negro Mission \$14.50; total \$44.50. M. C. KUNDE, Oronoco, Negro Mission \$20.20. J. WEISS, Pelican Lake, General Fund \$17.70. J. R. BAUMANN, Red Wing, Negro Mission \$32.00. AUG. SAUER, Renville, General Missions \$25.75. AUG. SAUER, Renville, General Missions \$18.75. H. C. NITZ, Rockford, Church Extension Operation Special Collection for Zebaoth Congregation, Milwaukee \$28.96. G. E. FRITZKE, St. Clair, Indian Mission \$10.00, Home Mission \$40.00, Negro Mission \$10.00, Poland Mission \$5.00, Student Support \$5.00, General Support \$1.20; total \$71.20. G. A. ERNST, St. Paul, Educational Institutions \$100.00, General Missions \$300.00, Indian Mission \$30.76; total \$430.76. C. F. BOLLE, St. Paul, Synodic Administration \$50.00, General Institutions \$50.00, Missions \$50.00; total \$150.00. A. C. HAASE, St. Paul, General Administration \$25.00, General Institutions \$100.00, Indian Mission \$50.00, Home Mission \$202.20, Negro Mission \$25.00; total \$402.20. MRS. H. A. LARSON, Treasurer, Mission Auxiliary, Trinity \$20.00, Emanuel \$10.00; total \$30.00. G. R. SCHUETZE, Sheridan, General Administration \$24.50. WM. C. ALBRECHT, Sleepy Eye, General Institutions \$100.00, Indian Mission \$50.00, Negro Mission \$30.00, Home Mission \$100.00, Poland Mission \$26.50, Student Support \$50.00, General Support \$32.50; total \$389.00. O. K. NETZKE, Smith's Mill, Missions \$70.72. O. K. NETZKE, Smith's Mill, Theological Seminary \$7.81, Dr. Martin Luther College \$10.00; total \$17.81. J. W. F. PIEPER, Stillwater, General Administration \$155.00, General Institutions \$80.00; total \$235.00. HENRY ALBRECHT, Taunton, Dr. Martin Luther College \$4.50. PAUL W. SPAUDE, Verdi, Synodical Reports \$2.46, Indian Mission \$10.85; total \$13.31. PAUL W. SPAUDE, Verdi, China Mission \$5.54. E. G. FRITZ, Wellington, General Institutions \$20.00, Church Extension Fund \$6.00; total \$26.00. H. E. LIETZAU, Woodbury, Indian Mission \$50.00, Home Mission \$120.00, Negro Mission \$20.00, Poland Mission \$10.00; total \$200.00. PAUL E. HORN, Zumbrota, Missions \$100.00, Negro Mission \$35.29, To Retire Bonds \$91.69; total \$226.98. H. A. SCHERF, from "N. N., Minnesota" for General Support \$100.00. CLIFFORD HOLT, Treasurer, Minnesota District Walther League, for Apache Mission Orphanage \$417.74. H. R. KURTH, District Treasurer.	Rev. Carl Bast, St. John's Congregation, Mequon, Mission Festival Offering for General Missions 115.00
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during September for General Institutions \$60.00, General Support \$30.56; Collection during October and Mission Festival Offering for General Missions \$388.26; Church Extension Fund (Zebaoth Congregation) \$168.40; total	647.22
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Iron Ridge, Reformation Festival Offering for Seminary, Thiensville \$10.00, Northwestern College \$19.00; total.....	29.00
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during September for General Institutions \$209.90, Lutheran High School \$20.75, Lutheran Children's Home \$13.50; Collection during October for General Missions \$1,069.45, Church Extension Fund (Zebaoth Congregation) \$500.00, Lutheran High School \$18.00, Lutheran Children's Home \$26.00; total	1,857.60
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Pentecost Offering for General Fund	42.85
Rev. P. Burkholz, Sr., Dreieinigkeits Congregation, Mequon, Mission Offering for Indian Mission \$100.00, Negro Mission \$40.00; St. John's Congregation, Mequon, Mission Offering for General Fund \$130.00; total	270.00
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Mission Offering for General Missions \$232.00, Church Extension Fund (Zebaoth Congregation) \$140.40; Collection for Lutheran City Mission \$2.70; total	375.10
Rev. H. W. Cares, Emmanuel Congregation, Tp. Herman, Mission Festival Offering for General Missions \$45.35, Home Mission \$50.00; Reformation Offering for Seminary, Thiensville \$8.25, Northwestern College \$10.00; Zion Congregation, Tp. Theresa, Mission Festival Offering for General Missions \$24.50, Home Mission \$30.00; Reformation Festival Offering for Dr. Martin Luther College \$10.00, Michigan Seminary \$8.75; total	186.85
Rev. H. J. Diehl, First Ev. Luth. Congregation, Lake Geneva, Mission Festival Offering for Home Mission	200.00
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Mission Festival Offering for General Missions \$1,098.00, Church Extension Fund (Zebaoth Congregation) \$5.00; total	1,103.00
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during August and September for Church Extension Fund (Zebaoth Congregation) \$37.69; Mission Festival Offering for Home Mission \$44.03; total	81.72
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during September for General Institutions \$50.06, General Missions \$60.00, Indian Missions \$1.50, Lutheran City Mission \$7.07; total	128.63
Rev. F. G. Gundlach, Salem's Congregation, W. Granville, Reformation Festival Offering for General Fund \$33.85, Lutheran High School \$5.00; total	38.85
Rev. A. F. Halboth, St. Matthew's Congregation, Milwaukee, Mission Festival Offering for Gen. Missions \$100.00, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$50.00, Polish Mission \$50.00, Madison Student Mission \$25.51; total	425.61
Rev. O. Heidtke, Jerusalem's Congregation, Morton Grove, Collection for General Fund \$25.00, Seminary, Thiensville \$15.00, Northwestern College \$20.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$5.00, Home for Aged, Belle Plaine \$5.00, Indian Mission \$20.00, Home Mission \$20.00, General Support \$6.93; total.....	136.93

SOUTHEAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for General Fund \$75.00, General Institutions \$75.00, General Missions \$100.64, Lutheran High School \$16.75, New Seminary \$5.00; total.....	\$ 272.39
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Rev. Walter Hillmer, St. Luke's Congregation, Kenosha, Mission Festival Offering for General Missions	48.19	Rev. M. F. Plass, St. John's Congregation, Oakwood, Mission Festival Offering for General Fund \$50.00, Northwestern College \$25.00, General Missions \$28.00; total	103.00
Rev. Gerald O. Hoenecke, St. Paul's Congregation, Cudahy, Collection during August and September for General Missions	48.10	Rev. W. Reinemann, Friedens Congregation, Elkhorn, Mission Festival Offering for Indian Mission \$35.00, Home Mission \$40.00, Negro Mission \$10.00, Polish Mission \$25.00, Madison Student Mission \$10.00, Lutheran High School \$13.91, Church Extension Fund (Zebaoth Congregation) \$10.00; total	143.91
Rev. Walter A. Hoenecke, Bethel Congregation, Milwaukee, from N. N. for Church Extension Fund (Zebaoth Congregation) \$10.00; Mission Festival Offering for General Institutions \$50.00, General Missions \$50.00, Negro Mission \$30.00, General Support \$23.00; total	163.00	Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, Collection during September for Seminary, Thiensville \$35.05; Collection during October for Home Mission \$34.45; total.....	69.50
Rev. Edwin Jaster, Zion's Congregation, Bristol, Collection at 35th Anniversary for Seminary, Thiensville	12.00	Rev. Ad. von Rohr, Friedens Congregation, Hartford, Mission Festival Offering for General Fund \$97.32, General Institutions \$100.00, General Missions \$100.00; Reformation Festival Offering for General Fund \$83.80; total.....	381.12
Rev. L. F. Karrer, St. Andreas Congregation, Milwaukee, Mission Festival Offering for General Missions \$10.00, Home Mission \$7.40, Church Extension Fund (Zebaoth Congregation) \$6.02; total	23.42	Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, Collection for Lutheran City Mission.....	125.00
Rev. P. W. Kneiske, St. John's Congregation, Lannon, Collection for Church Extension Fund Zebaoth Congregation) \$27.30; Mission Festival Offering for Seminary, Thiensville \$10.00, Northwestern College \$10.00, Indian Mission \$10.00, Home Mission \$15.00, Negro Mission \$7.91; total	80.21	Rev. J. E. Schaefer, Trinity Congregation, Thiensville, Mission Festival Offering for Indian Mission \$79.00, Negro Mission \$50.00; Reformation Festival Offering for Bethesda Home \$20.00; from the Ladies' Aid for Lutheran Children's Home, Wauwatosa \$25.00; total.....	174.00
Rev. H. F. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Mission Festival Offering for General Fund \$543.63—\$30.19; total	573.82	Rev. E. C. Schroeder, Garden Homes Congregation, Milwaukee, Collection during July, August and September for General Fund \$3.24, General Institutions \$20.00, Home for Aged, Belle Plaine \$10.00, General Missions \$40.00; total	73.24
Rev. C. Lescow, St. John's, Woodland, Mission Festival Offering for General Institutions \$25.00, Indian Mission \$25.00, Negro Mission \$20.00, Home Mission \$30.00, Church Extension Fund (Zebaoth Congregation) \$3.00; Reformation Festival Offering for General Fund \$15.75; total	118.75	Rev. Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Mission and Reformation Festival Offerings for General Missions \$22.01; Woodlawn Congregation, West Allis, Mission and Reformation Festival Offerings for General Missions \$41.20; total	63.21
Rev. Alfred Maaske, St. John's Congregation, Mukwonago, Mission Festival Offering for General Missions	58.38	Rev. M. F. Stern, St. Paul's Congregation, Neosho, Mission Festival Offering for General Institutions \$20.60, General Missions \$130.00; total	150.60
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Mission Festival Offering for General Fund	176.30	Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Mission Festival Offering for General Fund \$386.15; Collection from Children for Negro Mission (Buildings) \$16.45; total	402.60
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Reformation Festival Offering for General Institutions \$10.21; Mission Festival Offering for General Missions \$26.90; St. Paul's Congregation, Brownsville, Reformation Festival Offering for General Institutions \$43.53; Mission Festival Offering for General Mission \$152.00; total	232.64	Rev. Jul. Toepel, St. Matthew's Congregation, Desplaines, Harvest Festival Offering for General Fund	33.05
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Mission Festival Offering for Seminary, Thiensville \$30.00, Northwestern College \$20.00, General Missions \$40.00, Indian Mission \$20.00, Home Missions \$20.00, Negro Mission \$8.00; total	138.00	Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Mission Festival Offering for Indian Mission \$45.70, Negro Mission \$45.70, Home Mission \$45.70; total	137.10
Rev. Theo. Monhardt, St. John's Congregation, Tp. Lake, Mission Festival Offering for General Fund	114.75	Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Mission Festival Offering for Home Mission \$138.93; from N. N., for Indian Mission \$2.00; total	140.93
Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Mission Festival Offering for General Fund	192.76	Rev. H. Wolter, St. Paul's Congregation, Lomira, Reformation Festival Offering for Budget \$19.03; Collection for Budget \$7.51; St. Peter's Congregation, Tp. Theresa, Reformation Festival Offering for Budget \$4.93; Collection for Budget \$5.24; total	36.71
Rev. C. A. Otto, St. John's Congregation, Wauwatosa, Collection during September for General Institutions \$200.00, General Missions \$110.96; total	310.96	Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Mission Festival Offering for Seminary, Thiensville \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Indian Mission \$20.00, Home Mission \$70.00, Negro Mission \$15.00, Poland Mission \$12.78, Student Support \$20.00; total	197.78
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for Church Extension Fund	120.00		
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during July and August for General Fund \$376.13, Church Extension Fund (Zebaoth Congregation) \$77.00; Collection during September for General Fund \$217.42; total	670.55	Budgetary including \$5.00 for New Seminary and Debts and \$1,002.16 for Church Extension Fund (Zebaoth Congregation)	11,074.53
Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Mission Festival Offering for General Fund \$50.00, General Institutions \$15.39, Indian Mission \$15.00, Negro Mission \$10.00, Home Mission \$20.00, Polish Mission \$5.00; Reformation Festival Offering for General Support \$13.14; total	128.53	Non-Budgetary	293.68
		Total	\$11,368.21
			CHAS. E. WERNER, Cashier.

DAY BY DAY WITH JESUS CALENDAR

A Calendar for Family and Private Devotions

Edited by PROF. W. H. T. DAU, D. D.

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Northwestern Lutheran Annual (Wisconsin Synod)

Price: Single copies, 15c

Gemeindeblatt = Kalender (Wisconsin = Synode)

Einzeln 15c.

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Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter mit Angabe der von ihnen behandelten Tage.

Preis: Einzeln 60c.

Supplement of the Northwestern Lutheran

Vol. 18.

Milwaukee, Wis., December 6th, 1931.

No. 25.

I CANNOT FEEL SAVED

Martin Luther was asked by his arch enemy if he felt his sins forgiven. "No," said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His Word. Paul did not say: "Believe on the Lord Jesus Christ and thou shalt feel saved," but "Believe on the Lord Jesus Christ and thou shalt be saved."

Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid. I know from this receipt that it is paid, and I feel happy because I know it is paid."
—The Bible Banner.



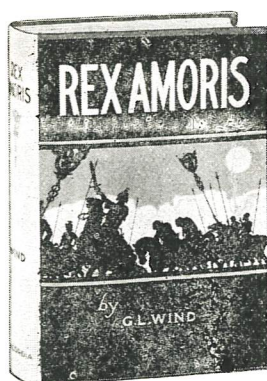
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By G. L. Wind

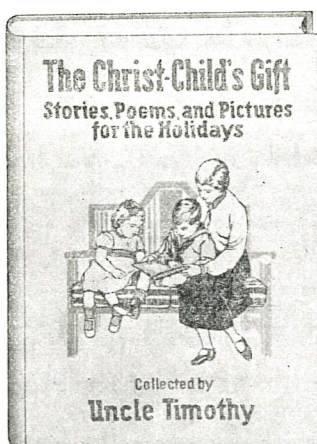
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DAY OF TROUBLE

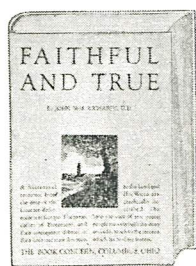
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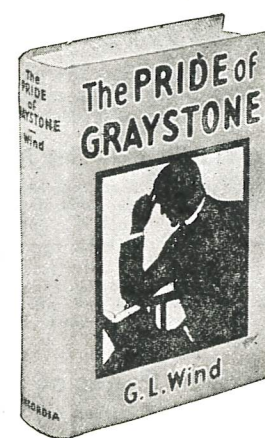


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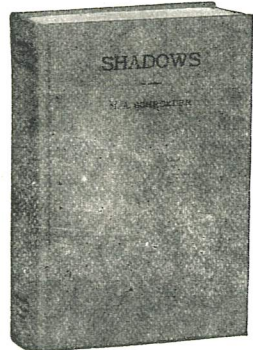
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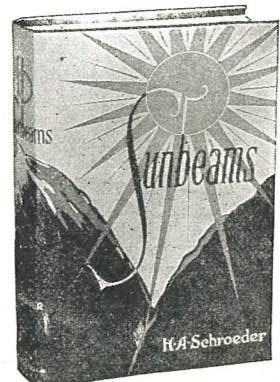


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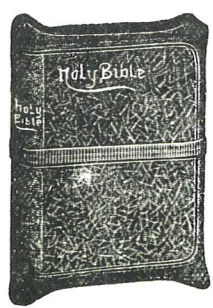
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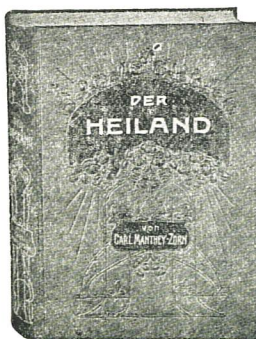
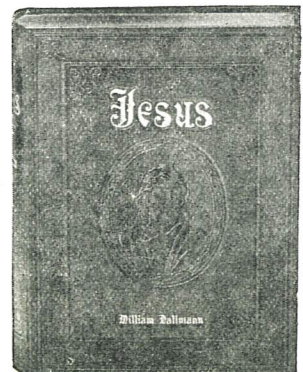
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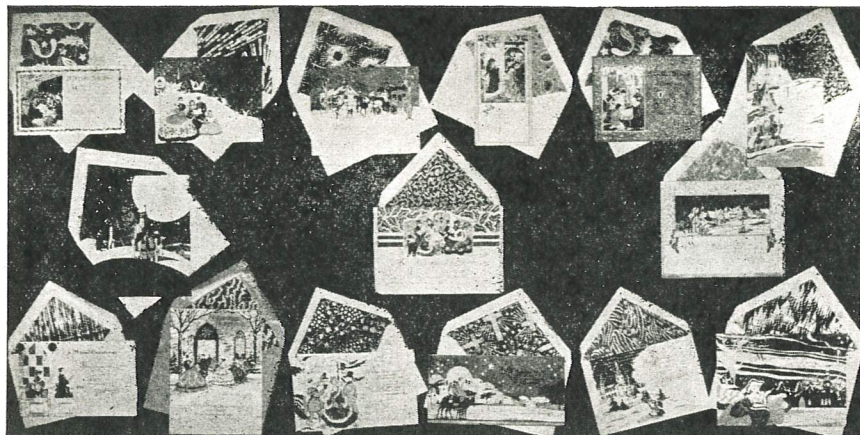
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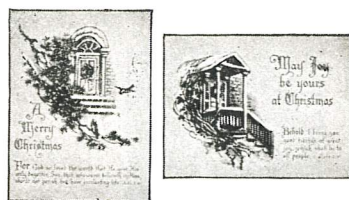


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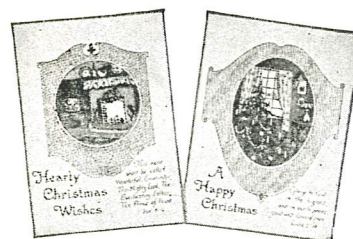


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