

# The Northwestern Lutheran

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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:5

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No.

## TO ALL OUR COMMUNICANTS.

The time has come again when we in spirit follow the Master to Jerusalem and witness His suffering and death. This season of the church-year, more than any other, offers us incentive to confess: "We love him, because he first loved us."

The stronger the love, the more intense is the desire to manifest itself and to serve its object. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9. Peter declared his willingness to DIE for Jesus: he was to do so in good time, but first he was to experience that other, sometimes more difficult, thing — LIVING for Jesus. Peter was not an exception, but an example of the rule. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." We all acknowledge this when each for himself confesses the end of his redemption to be, "that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness." To serve Jesus, to live for Jesus, is the Christian's life purpose. Naturally, this life is not led apart from God; on the contrary, it rejoices in a continual contact and communion with Him. We not only may justly exult: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," but we have the added assurance, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

In a most mysterious manner, as Jesus once revealed to Nicodemus, the Spirit comes into our hearts, renewing them, furnishing them forth with life, light, strength and hope. The means which He employs are the means of grace, Word and Sacrament, to whose divine influence we should therefore surrender ourselves with single-minded zeal and constant care. Because this is the order of the Spirit's working, and He not only calls, enlightens, sanctifies and keeps, but also "gathers," the individual children of God soon learn to appreciate a community of interests, aims, and conditions: they realize that together, collectively, they form a great body of which Christ is the Head and they are members — they form His Church. How wonderfully has He not cared for sinners, both

individually and collectively, by the institution of His Church! Standing on the ground of a unity in faith, bound together by the ties of brotherly love, how well has He not fitted us poor weak creatures to be something to His glory.

His commission for His Church does not vary with the changing times and generations, it is ever the same: "As my Father hath sent me, so send I you." "Go ye into all the world, and preach the gospel to every creature." The church has a multiplicity of gifts, but they are all to serve one end — the glorification of the Savior in the salvation of the sinner.

You, dear fellow-Christian, are united with us for this very purpose. We call our church body The Joint Synod of Wisconsin and Other States. Our household is quite extensive, what with our schools, colleges, seminaries, institutions of mercy, missions and so on; but we number many helpers who have joined hands with us to work for the Master's Cause, about 150 thousand communicant Christians.

While the Master, who has said, "without me ye can do nothing," has ever kept faith with His church and been a generous Provider, we must to our shame confess that we have often withheld for our own selfish ends what was intended for the furthering of His Kingdom. Out of a time of depression we now look back on such a period, where we enjoyed the greatest prosperity and — suffered the Kingdom of God to lack for the ordinary means of upkeep. The officials of Synod told us that a very small average amount per day from our communicant members would suffice to carry on our work; we did not provide it. Nor did we finish the special collection for New Seminary and Debt. The result is what might be expected. We are in dire need. In the name of Jesus your Synod's officials come before you and say, Let us by a strong and concerted effort put an end to such shameful conditions and make it possible to extend the Lord's work where we, of necessity, have curtailed it.

We plan an every-member canvass to be prepared during Lent and specially placed before all our congregations on April 3rd, the Sunday set apart for that purpose.

This preliminary notice is to be followed by circulars to all communicant members giving details.

The Every-Member Canvass Committee.

### JESUS THE CHRIST

"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and you believed not; the works that I do in my Father's name, they bear witness of me." John 10:24, 25.

"If thou be the Christ" — a question of momentous importance to the Jews. From Moses to Malachi all the prophets of God had spoken of the promised one whom God would send to be the Savior of his people. All the faithful had waited for the coming of this promised Savior.

This question is of equally great importance to all men. In the history of the human race there is no one whose advent into the world had been foretold for four thousand years. The very history of the Jewish people from the days of Abraham is a testimony to him whom God had promised, the Hope of the nations.

When Jesus came nineteen hundred years ago, even his enemies, as the men in our text, found in him that which claimed their attention much against their will. Since then all Christian preaching centers in Jesus and declares him that one and only one whose coming and work was foretold from the very beginning of our race. During Lent, the sermons do not grapple vaguely with the problems of sin and grace; they point to Jesus and preach his suffering and death as the salvation of all men.

Yet, as in those days, only comparatively few accept Him and claim him the Christ, their Savior. As then, so now, those who do not believe in him try to blame Jesus for their unbelief: "How long dost thou make us to doubt?" They claim that Jesus himself keeps them in suspense.

Is this true? By no means. Jesus answered the unbelievers in our lesson, and answers the unbelievers of our day, "I have told you."

Let us remind ourselves of only a few of his sayings. Jesus plainly declares that he is the promised one of whom the prophets witnessed. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." In the synagogue at Nazareth he read from Esaias and declared: "This day is this scripture fulfilled in your eyes."

Jesus leaves no one in doubt about his person. His opponents of that day understood perfectly that he declared himself the Son of God and for that called him a blasphemer. "I and my Father are one." "My Father worketh hitherto, and I work also." "Before Abraham was, I am."

Nor does Jesus leave any one in doubt as to the purpose for which he came into the world and as to his work and its fruits. "The Son of Man is come to save that which was lost." "I am the good shep-

herd: the good shepherd giveth his life for the sheep." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

"I told you," Jesus declares, and no one will be impressed by the reply of the Pharisees: "Thou bearest record of thyself; thy record is not true." Compare the life of Jesus with that of his ancient and modern critics, and you will not be in doubt as to whom to believe.

But Jesus goes further: "The works that I do in my Father's name, they bear witness of me." They had seen him do works that no mere man can do; and these were the works the prophets had foretold the Messiah would do, works of divine power, works of tender love. True, they had not yet seen the greatest work of all. That is the work we contemplate in the season of Lent, the work of the redemption of mankind by his holy, innocent suffering and death. If Jesus can declare to his opponents of that day that they had seen works that proved him the Messiah, how much more does this hold good of those who are permitted to follow him on his way to the cross and to behold him in the Garden, before the council and Pilate, finally to see him bow his head in death on Golgotha, yes, to stand at the open tomb and on the mount of the ascension.

"I have told you, and ye believed not." No one can justify his unbelief by saying Jesus holds me in suspense; he does not tell me plainly that he is the Christ. The blame falls back on the unbeliever who hardens his heart against the loving, saving words of Jesus, who willfully shuts his eyes against everything that glorifies the Man of Sorrow as the Hope of the nations. As Jesus here rebukes and silences his enemies, so will he silence them on the last day when they appear before his judgment seat.

A rebuke, indeed, but spoken in saving love. Hear Jesus plead with these men: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

Let all honest seekers come in this Lenten season to hear Jesus and to see him in his performance of the great work of the Father, and their doubts will be removed, their suspense will be ended. With the believers, who are by the contemplation of the passion of their Lord refreshing their faith, they will confess: "Thou art the Christ, the Son of the Living God."

J. B.

— Whatever else may be scarce, opportunities for doing good are not so. Open doors to helpful service can always be found. And the wisest man is he who makes these possibilities count for most.

— Selected.

## COMMENTS

The Dawn of Man's Soul was, according to Dr. Breasted, the eminent Egyptologist, at Egypt in 2,000 B. C. As reported by the Chicago Tribune some time ago, "The dawn of character in man, and conscience, when he first began to appreciate the values of the world within himself, and to worship less the material world outside, was sketched vividly by Dr. James Henry Breasted in his address at the dedication of the new Oriental institute at the University of Chicago."

Dr. Breasted defied the claims of those he called the "old school theologians," who would have it that man's conscience and character were produced by divine revelation or inspiration.

"It was the outgrowth of man's own social experience," the noted archeologist proclaimed, from out of his half a century of searching in the dead worlds. "It sprang out of his own soul and no outworn theological doctrine of inspiration, no conception of a spotlight of Divine Providence shining exclusively on Palestine, shall despoil man of this crowning glory of his life on earth, the discovery of character."

The rise of man as pictured by Darwin, from the stone age to the building of the pyramids and beyond, Dr. Breasted told in his discourse. "Here, then, was a man still under the tremendous impression of the physical world, the world about him, but not yet aware of the world within him. When five or six hundred years of desert storms had buffeted the Great Pyramid of Gizeh and its companions on the Sahara plateau, a thoughtful Egyptian looked up at the pyramids and sang of the colossal futility of merely physical survival of the body."

"The human soul had entered into the first great age of disillusionment. As if through the dust and tumult of an engrossing conflict, man for the first time caught something of the veiled splendor of the moral vision. He began to hear the voices within himself, and out of the conflict of social forces he gradually became conscious of the inner values. Thus the Egyptians were the discoverers of character."

"Not projected from the outside into a world of unworthy men by some mystic process which our old school theologians called inspiration or revelation, but springing out of man's own life, illumining the darkness of social disillusionment and inner conflict, a glorious vindication of the worth of man, the dawn of the age of conscience and character broke upon the world, a historically datable event, about 2,000 B. C."

"This tremendous transition went on as a process entirely independent of religion. It transformed religion, however, for it brought forth for the first time a god of brotherly kindness . . . a god whom they called 'the good shepherd,' two thousand years be-

fore the 'Good Shepherd' of Christian faith. That splendid vision arose out of the earliest spiritual revolution. It was caught up and exalted by the Hebrew prophets and through them has brought into our lives a light which still shines from the east."

Thus hardly beset is a poor scientist who must in some way account for man as he is today. The scientist cannot deny that a man is more than a physical body, that there is within him a spirit that drives him. Evolution cannot account for this spirit, nor for his conscience, nor for the fact that he seeks to find his God. That man is a living soul is of course strenuously denied. Hence they must assume a struggle, a dim realization within man at some time long after the hoary "stone age," when he was mere brute, from which evolves the consciousness of a higher being than the brute, an evolution out of nothing.

Men like Breasted can even date this new development from literary remains in Egypt. Of course you must close your eyes to the fact that there was a civilization of the same age and at the same time in the valley of the Euphrates at Chaldea and Babylon. Also you are supposed not to enquire further into the obvious fact that men must have been thinking human beings long before some one wrote a poem or a piece of literature that has come down to us, as many of such pieces undoubtedly perished. But above all you must ignore the record of revelation in Scripture, for that is the first requisite of a scientist that he cannot and dare not allow Scripture a place in his investigations. Scripture must be combated, must be denied, otherwise you are not of the elect in science.

But the fact of an early revelation or at least existence of the Lord God among the Jews cannot be denied. So evidently this Jewish religion with its founding of Christianity must be derived, not from inspiration or revelation, but from some other human source. Dr. Breasted claims this for Egypt. Friedrich Delitzsch in his *Babel und Bibel* claimed it for Babylon. Both, of course, are in error.

Man was born with a certain knowledge of God in Egypt and in Babylon, in India and in Alaska. Meager as this knowledge was, he knew himself to be a being responsible to his God, whom he did not know as well as he might, even from the works of God in nature, and whom he therefore likened to images of wood and stone and brute beasts, before whom he bowed.

We appreciate the labors of Dr. Breasted, for they are valuable, in digging up the remains of ancient Egyptian culture, but we deeply deplore that he, too, must join the chorus of the unbelievers, who try to destroy faith in that God who alone has revealed Himself as the only "Good Shepherd," and whom no Egyptian ever knew as the Savior from sin. Under the harsh and cruel conditions of life in ancient Egypt

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men lived and died in sin without hope. That this fate may not overtake us let us rate the dreams of our scientists for what they are worth — just dreams.

Z.

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**"Why Follow the Dead?"** Referring to recent interruptions of funeral processions in Chicago, a writer in *The Christian Century* says: "Confronted with the alternative of either following the body of a deceased friend to the cemetery in a hired car driven by a union driver (at the expense of the deceased's family, of course) or not following it at all, it was impossible for the sorrowing but still not altogether stunned mourner not to find himself asking, Why follow the dead to the grave?"

The writer thinks that a little thought on this subject would bring about a change in our burial customs leading to a quiet, reverent, private, disposal of bodies which their tenants have abandoned, much as we dispose of a worn-out flag in order that after years of honorable service it may not be put to a degrading use.

If this were a plea for the elimination from our burials of everything that is in conflict with our Christian thought on death, vulgar display, the waste of moneys that could be put to a better use, lodge mummery, singing and oratory that do not express, or that even contradict, our faith, to restore truly Christian simplicity and dignity, we would be in hearty accord.

But what the writer actually wants to dispose of is that which is really Christian, the hope of the resurrection of our body, which he considers no more in harmony "with what as modern men we know and what as Christians we believe about death" and so "becomes an obstacle in the way of clear thinking and sane acting in regard to the dead." He says:

The fact is that the funeral is the one among all our ceremonials which has been least adjusted to the requirements of modern intelligence and Christian faith. It is understandable that those who still believe in the literal resurrection of

the body — the re-assembly and revivification of the actual substance which constituted the flesh and bones of a man at the time of his death — should pay honor to the corpse, lay it in consecrated ground, and follow it with ceremony to the spot which is to be the place of its long rest and the scene of its glorious resurrection. Not many actually believe that, but most people behave as though they did.

He argues, "If they sleep, they are where their bodies are," and contends that with this conception we are "back upon the level of the simple savage who conceives of the 'earth-spirit' of the departed as haunting the place where the body is laid."

We know that the soul is not in the body which we lay away but in heaven with the Lord. Rev. 14:13; Luke 23:43; 2 Cor. 5:8; Phil. 1:23; Acts 7:59; Eccl. 12:7. Only the bodies sleep, waiting for the Day of the Lord, when the Victor over Death will call them forth from the grave glorified and made like unto his glorious body. Christians believe what Christ says: This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: **and I will raise him up at the last day.**" The resurrection of our body, its glorification and reunion with the soul, are clearly taught in many places in the Bible. 1 Thess. 5:16; Rom. 8:11; John 5:28-29, etc. Modern man has no more knowledge about death than ancient man had, the pagan in the university, no more than the pagan in the jungle. What we know about death, we know through revelation. And the true Christian to-day believes what God reveals to him in Holy Scriptures, though the "modern Christian" refuses to believe it. Remember what Paul says, 1 Cor. 15. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."

No, do not eliminate from the burial of our dead the hope of the resurrection of our body; on the contrary, let the burial service dwell particularly on that hope and its foundation, and let everything be done in true harmony with that glorious hope which we have through Christ.

J. B.

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**Found — A Tail** Some weeks ago the London Express brought notice of the appearance of a new book on evolution. That in itself is nothing surprising; on the contrary, as long as there are people who content themselves with the theory of evolution as an explanation of the visible world's origin, there will, no doubt, be no lack of books whose expressed object is to bolster up the theory with alleged proof. What was surprising to an intelligent

reader was a comment made on what the book purports to offer an anxiously waiting world. The report says:

There is a new shock in store for the tribe of Tennessee fundamentalists, who refuse to believe that man had an apelike ancestor.

The Java ape-man skull, the Piltdown skull from Sussex, the skull of the Peiping man dug up on Chicken Bone Hill, and many other prehistoric relics have satisfied the scientists, but the fundamentalists always want to know what man has done with his tail.

"If he is descended from a monkey," they say, "show us his tail."

Joseph McCabe now shows them man with his tail.

The man with a tail lives in Honolulu, in the middle of the Pacific Ocean. He has a tail a foot long. He not only has a tail, but he is proud of his tail, and has been photographed, with tail complete. Mr. McCabe has the photograph.

What is surprising is the misrepresentation, through ignorance or malice, of the Fundamentalist position. We are made to appear as merely skeptical of the cogency of the evolutionist's line of argument and waiting, perhaps sadly fearful, for the production of the final link — the tail. The truth of the matter is, the Fundamentalist is not waiting at all to learn about man's origin; he has learned all there is to learn about the matter and he has learned it from no less source than the Creator Himself who speaks to man in the Bible. Instead of studying the animal world for hidden traces of his descent or filtering a supposed primordial ooze or slime for a first cause for the development of the things that be, he looks upward and thanks his Maker for the noble revelation of man's beginning, which He has given. He would not relinquish this position of faith if a whole tribe of tailed men could be produced.

How easy "Science" is taken in! A man with a tail proves that the whole family of men is descended from the ape! How about the five-legged calf! It is a phenomenon that appears periodically: scientifically viewed it would prove that the gentle kine family is descended from the centipede, would it not? What of the man with the extra finger on his hand? And what of the Siamese twins? The possibilities which open out to scientific investigation are positively staggering once you let yourself go.

We said, How easy "Science" is taken in. Here is an instance related in *The Lutheran Witness*, 1928:

#### *Missing Link Turns Out to Be a Pig*

A tooth was found in an ancient river bed in Nebraska in 1922 and put forward by scientists of the American Museum of Natural History as proof that an ape-man, or forerunner of the human species, lived millions of years ago in America. G. Elliot Smith and other distinguished anthropologists accepted the tooth as proof that a subhuman or high anthropoid type had existed in the United States. It was thrown up to William Jennings Bryan frequently in course of the evolution controversy because the ancient molar had been found in his State.

In February, 1925, the American Museum of Natural History in its bulletin reaffirmed its position that the tooth was a near-human type, declared that no tooth had ever been subjected to

such a severe scientific cross-examination, and added that "every suggestion made by scientific skeptics was weighed and found wanting."

Some of us scoffed at the claims made for this tooth, but Henry F. Osborn and Wm. K. Gregory continued to assert with the voice of authority that this was undoubtedly the tooth of a being midway between the brute and man. However, last summer a number of other teeth were found in the exact locality where the famous molar had been discovered, and it is now admitted by Professor Gregory that it originated from the jaw of an extinct wild pig.

We congratulate Professor Gregory upon the candor of his admission. As for the lessons to be derived from the Nebraska tooth, these are so obvious that they require no statement on our part.

For the amusement of our readers and to show how the secular press of that date treated the incident, we give you the story told in a lighter vein in the words of the *Omaha-World-Herald*, February 24, 1928:

#### *That Million-Dollar Tooth*

*Hesperopithecus Haroldcookii*, alias, the Million-dollar Tooth, has taken another tumble, and, oh, what a bump it got! Instead of being the sole surviving remnant of a noble Nebraska Neanderthal, it turns out to be a grinder from the prehistoric jaw of one of his pigs. Instead of being worth a million, it is worth, judging from the price of pork on the hoof today, perhaps all of 30 cents.

The first fall of this famous tooth occurred when Prof. William K. Gregory handed it over to a laboratory assistant to be X-rayed. "Be mighty careful of it," says he; "it's worth a million dollars." Whereat the laboratory assistant naturally dropped it, and the fragments had to be cemented together before further study could proceed. But that tragedy was as nothing compared with the shattered theories that remain, when the animal built around the tooth turns out to be a pig instead of a pithecoïd man.

This is the tooth that was discovered eight years ago by Harold J. Cook on his ranch at Agate, Nebr. It soon became the most famous and most critically examined tooth in the whole history of anthropology. One and all the leading scientists of this continent and Europe pronounced it to be the remains either of a man-ape or an ape-man. As the home of the missing link Nebraska received the accolade of science bestowed upon such noted places as Java, Heidelberg, and the Neanderthal.

The tooth not only became famous in its own name, but achieved additional fame as a weapon in the hands of the evolutionists during the battle of a century which culminated in the Dayton, Tenn., monkey trial. Here was the indisputable proof of man's relationship with the animal world, dug right out of the soil of Mr. Bryan's own State. The Fundamentalists scoffed at it, but it graveled them. You could see that. And now it turns out that they were right, after all, and the evolutionists are left with hardly a tooth to their name to support their cause.

It isn't so much the loss of this tooth's fame which we mourn as it is the loss of our faith in the infallibility of science. If there is so little difference between a pig's tooth and a man's that the one may be mistaken for the other for eight years, aren't there infinite chances for error in the identification of the fossilized fragments out of which such an amazingly strange prehistoric fauna has been recreated for us?

G.

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**Mexico's Troubles With the Priests** Under a new law enacted by the Mexican congress for the federal district of Mexico City and promulgated by President Ortiz Rubio, the

number of priests in this district is limited to one for every 50,000 inhabitants. Against this law the Catholic clergy of Mexico City has appealed to the courts, claiming it to be unconstitutional.

Archbishop Pascual Diaz in a pastoral letter to the clergy, according to a new dispatch to the Chicago Tribune, insisted that the provision of the constitution giving every Mexican the right of religious freedom is violated. He cited as his reason that, while Catholics are permitted to retain their churches, they are not permitted to possess the number of priests needed to "carry out the indispensable requirements of the Catholic religion."

He maintained that the Catholic religion does not recognize community worship and that it demands the presence of a priest at all religious ceremonies of whatever nature and in such outstanding events as at birth (?), baptism, confirmation, marriage, preparation for death and burial.

Another blow struck by the Mexican state against the Catholic Church is the decree signed by President Rubio forbidding the department of education from recognizing credits of students from secondary religious schools. Only those credits will be accepted which are secured from lay schools.

It would seem that the troubles of the Romish sect in the Latin countries, such as Spain and its American colonies in Mexico and South America, are a just retribution upon the insolence and greed displayed by the Catholic priesthood for so many centuries in these lands. More and more the pope is looking toward the United States and Canada for his mainstay in the future. The greater share of his financial support comes from these two countries now. Z.

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**Yes, Puzzled** World conditions to-day present a problem which has for weeks and months defied solution, though the keenest minds have made the attempt. Man has not only made distance something negligible with his telegraph, telephone, radio; he invades the depths of the sea and soars with the eagle above the clouds. But he cannot keep order in the affairs which concern his most intimate well-being. In the following item, reprinted from the Sunday School Times, so true a description is offered that we think our readers will profit by reading and pondering on it. Under the title "Puzzled" the paper says:

Most men are puzzled to-day. A writer in a British journal, "The New Statesman," says: "We are probably living in the most puzzled age in the world's history. . . . We are puzzled in our politics, we are puzzled in our theology, and even the sciences and the arts are puzzling us as mortals were never puzzled before. . . . I have ceased to know, and am now merely puzzled. . . . I cannot for the life of me understand why, if the civilized world can produce more than it can consume, everybody has not a reasonable share of food, clothes, and shelter. I am puzzled as to the causes of unem-

ployment, and I am puzzled as to its cure. I am puzzled as to whether great reserves of gold in America and France are hampering international trade, and, if so, why? . . . I am puzzled about India. I am puzzled about Russia. . . . Amid all my uncertainties, however, I am certain of one thing, and that is that uncertainties such as mine are more general to-day than they used to be. . . . The chief puzzle of the present age, it seems to me, is how long the general puzzlement will last, and whether the puzzle will be solved by a man who knows or by a man who only thinks he knows."

It may be said, humbly but truthfully, that the only people on earth to-day not puzzled are those who, born again from above by faith in Christ as Savior, find in these staggering puzzles in current events the most convincing fulfillment of God's Word. The Scriptures have so plainly foretold these manifold puzzles as certain to occur in the end of the age, and heralding the Lord's return, that those who "love His appearing" recognize all this confusion as a sure sign, among many others, of his early return. The Lord Jesus himself said that, just before he comes again, there should be "upon the earth distress of nations, with perplexity," Luke 21:25. The divinely predicted perplexity is certainly here, with "men's hearts failing them for fear." The Scriptures also tell us that this world-wide puzzlement will be temporarily solved, for a while, by a world-ruler supernaturally empowered by Satan, a "man of sin . . . the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; . . . shewing himself that he is God," 2 Thess. 2:4. But under his reign the world will be plunged into worse tribulation, as a result of God's judgments, than has yet been known; and then the perplexity will be ended by Him who alone can solve all the world's problems and bring permanent peace and eternal blessing. For "then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke 21:27-28.

Perhaps the "man of sin" is already come, heralding the near end; and maybe that is what the Lord wants us to think on more often and more seriously; it is so easily crowded into the background with what man has accomplished and what he still plans on doing. But man has about succeeded in twisting and crippling everything that formerly gave him quiet pleasure. Why, even his work used to give him a quiet satisfaction, he brought a kind of love to it, it did not irk him to think of it in the time of his leisure! Look at labor conditions as they are to-day. You might with profit think on what man has done to the home, to education of the young, to the social relations with his fellow-man, to the relation of the nations, yes, to the church.

We are well aware that some will cry, "Pessimism! Why look so darkly?" Maybe an honest and square facing of conditions as they are would be the first step on a path which would lead to better things. G.

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**Rome's Reply** The Roman Catholic organ Our Sunday Visitor in its issue of January 31 relates that Father John Corbett, associate editor of The Messenger of the Sacred Heart, from the pulpit of St. Ignatius Loyola church challenged the reply made to the Pope's recent encyclical by the Rev.

James De Wolf Perry, presiding Bishop of the Protestant Episcopal Church. We quote Our Sunday Visitor:

Father Corbett centered his sermon around the right of private judgment and the sole sufficiency of the Scriptures. Bishop Perry said these are fundamental Protestant doctrines, and as long as they are not acknowledged by the Catholic Church, a unity of the faiths is impossible.

"No matter how sincere the reasons and arguments given by those outside the Catholic Church we cannot attach value to them," Father Corbett said.

Note how cleverly the Father chooses his position! As long as you are **outside** the Catholic church he "cannot attach value" to your reasons and arguments. It is hardly necessary to say that after you are **in** the Catholic church you have, of necessity, abandoned all reasons and arguments against the papal supremacy. However, in what directly follows it would appear that, in a way at least, he would submit a contention that reveals the improbability of the correctness of the Protestant position:

Father Corbett said, "It is impossible to conceive of God giving a book of such profound worth as the Bible to man and then telling each man on earth that he may interpret the meaning of the book as he chooses."

Again very clever. When or where did the Protestant church ever make such a statement? We hold that "the things of the Spirit of God . . . are spiritually discerned . . . comparing spiritual things with spiritual." The Bible is its own interpreter. God makes it our sacred duty to let the Holy Spirit do this by a constant and prayerful use of the Scriptures. Out of many plain passages that say just this we will but quote St. John's words: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into world." The Bereans (Acts 17:11) were commended for this very practice. Perhaps the style of argument employed above were best met by the statement, It is impossible to conceive of God giving a book of such profound worth as the Bible to one man alone and telling him you are to interpret it for all men on earth. The danger would ever be that he might become one "Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." The danger would ever be that he might lay hands on the Holy Sacraments even to the withholding of the cup from the ordinary usage of the layman, contrary to the express command of One who said: "Drink ye all of it."

The Father goes on to point out to us the necessary dire results which must naturally follow out of our stand for private judgment.

The so-called right of private judgment has resulted in the destruction of Christian unity. There are listed in New York City more than sixty different Protestant sects.

We might answer that fire annually consumes

many homes, and yet people will persist in cooking and heating by means of fire. The misuse or incautious use of a thing never argues against its right use. Dissension and strife cannot properly be laid to the correct use of the Scriptures which God has designed for His children, but are due to a lack of the right use. Sin is the breeder of dissension. Discord will cease from the earth when sin does. Nor is the absurdity of the Protestant position made evident when the Father adds:

Can you suppose that, if a bewildered person were to ask Christ, our Lord, on earth to-day what he should hold as the meaning of the words, "This is my body," the answer would be, "Use your own private judgment. You may believe anything that seems good to you"?

Considering the abuse which the Holy Sacrament of the Altar is made to suffer among men, we think He would very emphatically turn us into the Scriptures for our answer with the words: What did I say? What is written? The fact that Holy Communion is an institution regarding which different people teach differently is not due to the fact that the Scriptures are hazy on the point of doctrine, but, on the contrary, that, regardless of the plain words of Institution, some people "believe anything that seems good to" them or to somebody whom they have placed in Jesus' stead.

As to the other point, the sole sufficiency of the Scriptures, St. John's words in the last chapter of Revelation ought to make all argument unnecessary: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Jesus said to the Pharisees, "Thus have ye made the commandment of God of none effect by your tradition." St. Paul says, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

No, the very thought of the Church submitting to the rule of any one man, or system of men, is repugnant to the Spirit and the express word of Him who declared: "The scribes and pharisees . . . love the uppermost rooms at feasts, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." Matt. 23.

G.

## DEPRESSION AND CHRISTIANITY

By A Layman

I.

Dear Reader:

Much has been said and will be said about the causes of the disaster that has overtaken the world of to-day. Men of great ability in worldly matters are

stressing their views as to the proper solution of man's downfall and distress of nations.

Dear reader, have you ever stopped to think that no ruler on the face of the earth can successfully rule over a nation if he himself and the people are not God-fearing?

The real cause of suffering and distress of many nation on earth to-day is very simple. I shall proceed to give you what I firmly believe to be the real cause.

First, because men of all nations have to the greatest extent deserted their God in heaven. This does not mean that there are no God-fearing and Christian men or women living on the earth. Thank God, we still have true Christian men and women who are striving hard in this sin-sick world to do the will of their Creator. What after all was the cause of the terrible and destructive World War, which had its beginning in the year 1914? There is but one answer to the question, and that is, men did not love their neighbor as they loved themselves. To my knowledge, this short verse of but five little words: "love thy neighbor as thyself," is the most powerful weapon we have to combat the evil that exists among all people of all nations to-day. And as a God-fearing and God-loving man or woman you will agree with me when I say, if all men of all nations had loved their neighbors as they loved themselves, that terrible slaughter of men and destruction of property would never have come to pass. I further venture to say, if men would only believe and practice this little verse all the navies in the world and whatever has been invented for the destruction of life and property in war would not be worth the paper this article is written on.

Is it not true that the most learned men and women of to-day and the foremost educators of our land admit that an unheard-of crime wave is sweeping through the country at the present time? And it is rapidly increasing in spite of all the laws and so-called progress and enlightenment in the world; especially do we find it so among the youth of our beloved land. Not long ago I picked up the newspaper to read the news of the day. Sorry to say, there was nothing on the front page of that paper but crime of all description. Two murders, two bank robberies, in which two men were shot and three wounded, and petty thievery of every hue covered the entire page. It also gave an account of the capture of two gangs of bank bandits. And the deplorable part of the account was that they were all young men between the ages of seventeen and twenty-seven.

I dropped the paper and thought to myself, that surely isn't fit for a Christian to read. I picked up the paper again and turned over to the editorial page. And what do you think I found there? An editorial is usually considered good reading matter. Space

will not permit to give the entire editorial, I'll just quote one paragraph. "Nothing is more useless, it seems to us, than to try to keep conditions from changing. The intelligent thing to do is to give the children every possible opportunity to train their intelligence, so that when they start changing the world over, as they surely will, they will not be blind revolutionists, but rather enlightened evolutionists."

## II.

Now there is nothing wrong with the first part of the paragraph, but the last idea expressed in the words "enlightened evolutionist" threatens to destroy all Christianity even now.

Where shall we flee for refuge? My place of refuge shall be none other than the teachings of the Lutheran Church, the Wisconsin Synod and the Missouri Synod. We still have the teaching of the Bible pure and unadulterated as put forth in the Augsburg Confession over 400 years ago by the greatest reformer since the time of Christ, Doctor Martin Luther. We have had all these years, and still have at the time of this writing, men at the head of our church who have as good an intelligence and conception of God's Word as the world can produce. And none of these great leaders ever found any reason to add or subtract anything from the teachings of the sainted Luther.

Dear brethren, let us not forsake our Lutheran Church as some are doing at this time of depression and world unrest, our Heavenly Father has abundantly blessed us with earthly things. The trouble does not lie with the Giver of all earthly blessings, but it lies in the hearts and mind of sinful mankind. There was a time in bygone days when our forefathers gave from their meager earnings cheerfully for the kingdom of God, but how different it is at the present day since the evolution theory is gripping the minds of many, especially the youth.

I do not blame our youth or men and women for thinking at times, I wonder if there isn't something in the theory. Those whom I blame are the scientists, who teach and preach that the world has always stood and always will stand, and the evolutionists, who proclaim the evolution theory that man descended from monkey as truth thereby denying the revelation of God in Genesis concerning the origin of man.

I feel assured that most of them who read this article are of the same faith I am. The purpose of this article is to show that if we want to withstand the onslaughts of the devil and his coworkers we must ourselves believe and teach our children that God is the Creator of heaven and earth and all mankind, and some day he will again destroy it. And above all, let us teach our children that they have a



savior in Christ Jesus, who came into this world to save the descendants of Adam and Eve and not the generations of an ape. So let us all labor while it is day, for the night cometh when no man can work.

Frank Mellenthin.

### PUNISHING CHILDREN

A father wrote his daily a letter that the meanest job he ever tackled was that of punishing his child. He added that he is convinced that many parents dodge this job.

He is right about that. There are parents who so hate to punish a child that they do not do it at all. They pretend to love their children, but they do not love them as God wants them loved, for they fail to do for them what God demands. God has said: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6:4. But God has also said: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22:15. "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell." Prov. 23:13-14.

Ever and again we hear the sad story about the parents who "can do nothing with" the child. They say the girl has a frightful temper, she is "nervous"; she must be handled carefully; "she is exceptionally bright." Yes, she has will enough to boss her parents, but not will enough to boss her own life. It does not require very much brains to boss soft-hearted and soft-headed parents. Of such a girl we heard lately: "They never punished her, and she developed a little princess complex and did whatever she pleased to do; now she has gone to the devil and made life black for her parents as well as for herself."

We could mention many reasons why parents should insist on obedience and respect from their children, but we shall point to one, and that is sufficient:

God demands this!

My dear parents, if you do not punish your children for sin, and if you do not insist on obedience to, and respect for, your commands, God will take you in hand, and He will punish both you and the child. The child has inherited sin from you, but you can bless the child through proper rearing. Do not misunderstand me, — certainly we are to be kind to our children. We are to provide for their physical needs; we are to show them love and attachment; we are to pray with them and for them. But if you see that ugly thing disobedience in them, — and it is in all children, — then show them how you hate this sin. The punishment administered by a Christian parent will not be as bitter as the ruin of the children's lives

and their eternal damnation. And if you feel the difficulty of this work, then pray God for help. That is the kind of prayer God will hear. He will help you, for He loves your child even more than you love it.

— S. in Lutheran Witness.

### THE DEVIL'S DUE

Martin Luther had a servant, named Elizabeth, residing in his house. In a fit of displeasure she left without giving the family any notice. She later became dangerously ill. In her sickness she requested Luther to visit her. On taking his seat by her bedside, he said:

"Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something weighing upon my conscience — I have given my soul to Satan."

"Why," said Luther, "that is of no great consequence; what else?"

"I have," she continued, "done many wicked things; but what oppresses me most is that I have deliberately sold my poor soul to the devil. Oh, tell me, sir, how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined this man of God, "suppose while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful or binding?"

"Oh, no," said the deeply humbled girl, "for I could have no right to do that."

"Very well, you have still less right to give your soul to the archenemy; it no more belongs to you than my children do; it is the exclusive property of the Lord Jesus Christ; He made it; when lost, He redeemed it; it is His with all its powers and faculties, and you cannot give away or sell what is not yours. If you have attempted it, the whole transaction was unlawful and void. Now, do you go to the Lord, confess your guilt with a broken and contrite spirit, and entreat Him to pardon you, and take back again what is wholly His own; and for the sin of attempting to alienate His rightful property, throw that back upon the devil, for that is his and his alone.

The girl obeyed, was converted, and died full of faith and hope.

—Altef J. Hansen in The Ansgar Lutheran.

### THE PHARISEE WHO BECAME A PUBLICAN

A pastor sat at the bed of a sick man whom he had been called to visit. Before the pastor could put any questions, the man raised himself up in bed and said: "You see, pastor, I have a good heart, and I don't know how I deserved being laid up in bed with this sickness. I have always been good, and have done much good for other people. This is also my comfort

now, that I have always done right and need fear no one."

In this wise the man went on for a while. At last he turned to the pastor with an expectant look, and as the pastor remained silent, as if he were in deep thought, the man asked: "Why don't you say something?"

"Oh," replied the pastor, "it is with me as it was with Job's friends."

"How was it with them?" asked the sick man with a curious look.

"Well, listen," said the pastor, opening his Bible; "I will read it to you. Here in the Book of Job, in the thirty-second chapter, first verse, we read: 'So these three men ceased to answer Job, because he was righteous in his own eyes.'"

The reply made the man restless, and he asked the pastor what was wrong with him. He then listened attentively as the pastor showed him from the holy law of God that there is none righteous, no, not one. The pastor also spoke to him of Christ, who said: "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners, to repentance." He told him of Christ's work for the salvation of sinners.

The self-righteous Pharisee became a penitent publican, trusting as a poor sinner in God's mercy in Christ Jesus, who came to seek and to save that which was lost. — Sel.

### "WE WOULD SEE JESUS"

John 12:21

#### "There is life for a look at the Crucified One"

The story is told that a pastor who had for some time in his discussions touched upon various themes outside of the Gospel, one Sunday morning found a slip of paper on his pulpit with the words: "We Would See Jesus." He was deeply impressed, and on his return from church knelt in his study asking the Lord's pardon for past negligence, and pleading with Him to grant him the unction of His Spirit, so that he might indeed break the Bread of Life to His flock. The next Sunday and the Sundays following his themes were not based on "Thus saith Shakespeare, or Plato, or Aristotle, or Demosthenes, or Browning" but on "Thus saith the Lord." God had truly opened his eyes to the fact that "never man spoke like this man." A few Sundays later a slip of paper again greeted him as he approached the pulpit, but this time the words read, "Then were the disciples glad that they saw the Lord."

"We Would See Jesus!" How this yearning gripped the hearts of all in whom the Word of God found fruitful soil! When the "seed of the woman who would bruise the serpent's head" was promised

to Eve in the garden of Eden, she believed the Lord, for it is written that when she beheld her first-born, she exclaimed: "I have the man, the Lord!" (Original rendition.) She believed the Messiah had arrived.

"We Would See Jesus!" was the desire of the patriarchs, and prophets and kings and all believers of the Old Testament who looked forward to "that blessed hope." We find the words of Jesus Himself bearing testimony to this when He said: "Verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them, and to hear these things which ye hear, and have not heard them." But while these godly men of old were denied the privilege of beholding the Messiah with their physical eyes, they did see Him with the eye of faith, as the many prophecies concerning Him, the Psalms, and especially Isaiah 53 so clearly testify.

"We Would See Jesus" was also the fervent wish of New Testament believers who clung to the same "blessed hope," the coming of the Promised One. The Shepherds on the fields of Bethlehem, the Wise Men from the East, Simeon and Anna in the Temple, Zacchaeus at the tree-top, the four thousand and five thousand respectively who were fed by Him, the blind who received their sight, the dumb who regained their speech, Mary Magdalena who gained forgiveness, the woman who touched His garment for healing, the sick man at the pool of Bethesda, those who sought the healing of their demon-possessed dear ones, the malefactor on the cross, all demonstrated this desire to "see Jesus." And what a blessing this sight was to them!

"We Would See Jesus!" The Bible says that certain Greeks came up to worship at the feast and asked this question. Is it not our desire also?

The apostle Paul writes to the Hebrews — Chapter 2, Verse 9 — "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Seeing Jesus only as a wise Teacher, a noble Example, a Miracle-Worker, the Ideal of Human Perfection will not save the sinner. Christ did not proclaim Himself merely as the Way-Shower, but as the Way, the Truth and the Life, without Whom none can approach the Father. The life-giving look that saves sees in Him the Promised Messiah, the Savior and Redeemer, the Lamb of God taking away the sins of the world, the Just dying for the unjust. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." "If ye believe not that I am He, ye shall perish in your sins," says the Savior. It is through faith in the substitutionary blood atonement of the suffering Son of God upon the Cross of Calvary that the sinner is brought nigh to God, and receives cleansing and

pardon for his sins. Either Jesus is thus seen as a Savior now, or at His second coming as a Judge.

"We Would See Jesus!" We see Him in His Word, in the Sacraments, in His Church. We can come to Him in all our trials, and sorrows, and perplexities, both physical and spiritual, as he is the blest Physician who has balm for the soul as well as for the body. He so tenderly invites us when He says: "He that cometh to me I will in no wise cast out." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And the call is open to all Whosoever will." Touching the election controversy, the great Spurgeon has well said: "The 'whosoever will's' are the elect, and the 'whosoever won't's' are the others." He is the Friend of Sinners who will not condemn the penitent though his or her sins be of scarlet dye. He is the Way to the House of the Father, and some day when the Carpenter of Nazareth has added the finishing touches to the last of the "many mansions" and prepared a place for all His own, He will come again and receive His Bride unto Himself, that where He is she way be also. Then all who have rejoiced in seeing Him with the eye of faith as their Savior and Redeemer, will there behold Him in all His kingly beauty and majesty, and regal splendor, arrayed in the glory that was His before the world was. Then the blessed of the Father will inherit the kingdom prepared for them before the foundation of the world.

There was "life in a look" for the suffering Israelites bitten by the serpents in the desert when they gazed at the brazen serpent lifted up by Moses at God's command. Even so, there is life in a look at the Crucified One, the One Who crushed the serpent's head and healed us from the sting of sin and death. There is life in a look at the risen, ascended, glorified Son of God, our High Priest and Mediator, Who liveth to make intercession— seated at the right hand of the Father. He Himself is the Author and Finisher of the saving faith that looks unto Him. Let us praise Him that by His Spirit He has kindled this faith in our hearts, and may this faith, "more precious than gold that perisheth," fill us with joy unspeakable as we see Jesus, "of whom Moses and all the prophets have spoken." For there is life in a look at the Crucified One — life more abundant, Spirit-born life — life everlasting. "He that hath the Son hath Life!"

A. H. in The Friend.

"Whatever the avenues of cultural satisfaction may occupy my attention during the week, I come to the House of God with a hunger of soul which only the Bread of Life will satisfy. On the Lord's Day I want release from the world of economics, science, literature, art, politics, and social reform. Even the humblest servant of God who will lift my vision to

the Savior and unfold in simple terms the treasures of His Word places me in greater debt than the most brilliant apologist, though he be endowed with the wisdom of the ages." —Hugh R. Monro.

## FROM OUR CHURCH CIRCLES

### Church Dedication

The Evangelical Lutheran Congregation of the Divine Charity dedicated its new house of worship to the service of the Lord on Septuagesima Sunday, January 24.

The dedicatory ceremony was performed by the pastor of the congregation, the Rev. J. G. Jeske. In the three festival services on Dedication Sunday the pastors Wm. Sauer, H. J. Diehl, and Wm. Dallmann proclaimed the Word. Pastor E. Schueler delivered the sermon in a children's service on Tuesday evening. Pastor A. Voss spoke at a service sponsored by the societies of the congregation on Thursday evening. The festival week closed with a sacred concert on Sunday evening, January 31.

Divine Charity Mission was begun by the Rev. Wm. Dallmann in 1912. In the spring of the year 1913 the Wisconsin Synod received it from him and Pastor H. Wojahn of Waukesha aided by seminary students supplied it with preaching and Sunday School. Services and Sunday School were held in the auditorium of the Jerusalem School. The first resident pastor, the Rev. Carl Dornfeld, called in the fall of 1913, served the Mission faithfully until June 1914, when God in His unsearchable wisdom called him to his eternal reward. The year following his death was a trying time for Divine Charity. Not a few urged the abandonment of the mission. In 1915, however, the Mission Board succeeded in buying a chapel from the Presbyterians on North Pierce Street, and the Rev. H. J. Diehl was called as pastor. He served until 1919, being succeeded by Pastor J. Ruege. During the latter's ministry the old chapel was removed to the corner on which the new church now stands, was remodeled at a considerable cost, and on February 4, 1932, it was rededicated to the service of the Triune God. That Sunday also marked the installation of Pastor J. G. Jeske, Pastor Ruege having accepted a call to the Lutheran High School. After a few years it became apparent that the remodeled church no longer was adequate for the needs of the congregation, and on December 1, 1930, the motion was passed to erect a new church. Work was begun on July 6, 1931. On the 9th of August the cornerstone was laid. Aided by good weather the work progressed rapidly, and the end of January 1932 saw the hopes of Divine Charity realized.

The new church: This is what the architect says of it, "The new house of worship is designed along the lines of what is quite generally called the "English

chapel" type of architecture. No attempt was made to produce a museum specimen: the building is no reduced replica, nor a small scale model of some great church structure built in a foreign place in a past age. The thought was to produce a thoroughly adequate, economical, and attractive building to house a modern congregation located in a residential district of a modern city."

The church is built of materials that were chosen for their durability and permanence. The first floor structure is a concrete slab carried on steel joists. All stairs and floors in the basement halls are of terrazo. The washrooms have tile floors with tile base. The stone facing on the exterior is quartzite, taken from the Crab Orchard quarries in the Cumberland mountains of Tennessee. Contrasting with this material is the lime stone trim, cut from blocks, quarried in Indiana. The roof is covered with tile. The windows above the first floor level are glazed with tinted and stained glass set in lead bars, richly ornamented with symbolic designs.

All woodwork on the interior of the church is white oak. All church furniture, including the sanctuary furnishings, is also white oak. The altar is of Crab Orchard quartzite slabs, carved with a few significant symbols.

The dimensions of the building are as follows: a length of 95 feet, a total width of 75 feet and a height of 46 feet from the grade to the top of the tower parapet. The main auditorium seats 360 worshippers; the auxiliary auditorium affords accommodations for 120; the balcony provides for a choir of eighty. The wall between the vestibule and the main auditorium is provided with casement windows, which can be opened to accommodate an overflow audience. The basement has a meeting room 20x35 feet, which leads into the recreation room, 28x64 feet, a large kitchen, several smaller rooms and a fire-proof room for the heating and ventilation plant.

The organ, built and installed by the Verlinden, Weickhardt, Dornoff Organ Co. of Milwaukee, is built into a chamber directly above the sacristy. The organ consists of 16 full sets of pipe and 30 tonal elements, equipped with 13 couplers and 8 general combination pistons. The console is of the two-manual type and is located to the rear of the balcony.

The total cost of the building with equipment is about \$60,000.00.

In closing we quote from the dedication booklet: "And now, what is it all for? Provision for worship under inspiring conditions, with adequate provision for parish activities, in beautiful architectural design? Yes. We have all that. But the structure is more than architectural design. It is intended to be a spiritual achievement. The people are the real Church, and only as there blossoms in the life of the members the spiritual beauty of which this church is

but a material symbol, will it serve its purpose and justify the effort made and the sacrifices entailed in its erection. We dedicate to-day a beautiful church, hallowed by prayer, consecrated to holy aims. Let us pray always for humility of spirit, earnestness of purpose, simplicity of faith and daily increasing beauty of soul, that we may be and remain living stones in the great temple of God to whom we dedicated this earthly structure for His worship and praise through the coming generations." H. J. D.

#### 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.

#### Rosebud Delegate Conference

The Rosebud Delegate Conference will meet March 14 and 15 at Mission, South Dakota, Pastor Herbert Hackbarth. First session at 1 P. M. on Monday. Communion service Monday evening.

Papers: Conclusion of the Ten Commandments, Pastor L. Tessmer; Why Should Infants Be Baptized?, Pastor H. Hackbarth; The First Article, Pastor M. Braun; The Errors of Pentecostalism With Special Reference to Their False Teaching Concerning Conversion, Pastor L. Sabrowsky.

Sermon: Pastor R. Bittorf (Pastor L. Tessmer).

Please announce to Pastor Hackbarth your intended presence or absence.

Alwin Degner, Sec'y.

#### Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at St. Peter's Lutheran School, East Second Street, Fond du Lac, March 21 to 23. Sessions begin Monday at 2:00 P. M. and end at noon on Wednesday. Mr. A. A. Moskop, 345 North Main Street, will provide quarters for all announcements received up to March 7.

#### PRACTICAL LESSONS

##### I. Primary Grades

1. Resurrection (2nd grade).....Miss Edna Gruetzmacher  
Substitute: Birth of Moses (1st and 2nd grade).....  
.....Miss Gertrude Gieschen
2. Paper Cutting for Busy Work (1st grade).....  
.....Miss Ada Werner  
Substitute: Reading, Recitation and Assignment where  
local teacher left off (1st grade).....Miss Geiger

##### II. Intermediate Grades

1. A Reading Lesson (Aim: Developing Interest in Literature) (5th grade) .....Theo. Lau  
Substitute: Division of Decimals (6th grade).....  
.....J. Harmening
2. Organs of Circulation (6th grade).....Wm. Schriefer  
Substitute: Hymn 290, Since Christ is gone to heaven  
above .....A. Dierks

III. Upper Grades

1. Luther at the Diet of Worms (7th grade).....E. Blauert  
Substitute: A Lesson in Topical Spelling.....Mr. Boese
2. The Holy Ghost has Sanctified Me (8th grade).....  
.....Theo. Boettcher  
Substitute: Life of Job (Lesson 57).....Martin Busse
3. Constitutional Convention (7th grade).....A. Albrecht

THEORETICAL

1. Welchen Anteil hat der Lehrer an der Vorbereitung der Konfirmanden?.....E. R. Schneider
2. Physical Exercises in School.....M. Hoffmann
3. School Library.....M. Dommer
4. Die Pflege des Gemüts (German or English).....M. Leyhe
5. False and dangerous aims in modern Education..L. Serrahn  
A. F. Pape, Sec'y.

Notice

In view of the fact that the Northwestern College Board has learned, since the publication of the Call for nominations of candidates for assistant inspector, that the synodical resolution adopted in this matter in August, 1931, is being differently interpreted than the Board interprets it by some of the brethren, it was resolved in a special meeting not to publish the list of the candidates nominated nor to call at this time, but to hold final action in the matter in abeyance until the meeting of Joint Synod in 1933.

Until said time nothing permanent will be done. The temporary arrangement of inspectorship as it obtained in the past two years will continue until the sessions of the next Joint Synod meeting.

Northwestern College Board,  
F. E. Stern, Sec'y.

Milwaukee Lutheran High School

The 295 students now enrolled at the Lutheran High School come from 50 congregations in Milwaukee County, while only 29 congregations are members of the High School Conference.

To secure the active support of all Synodical Conference congregations in the city a change in the constitution of the conference respecting the paragraph on membership has been proposed. In its present form the paragraph provides that a congregation becomes a member of the conference by passing a formal resolution to join, by electing delegates to the conference meetings, and by promising its material support. The proposed change in the constitution would make the procedure less formal. The fact is that Christian education is the God-imposed obligation of every Lutheran congregation and, hence, every Lutheran congregation in the city automatically ought to hold membership in the conference. It is proposed to invite all congregations not now members of the conference to elect and send delegates and thereby declare themselves members of the conference and willing to discharge their responsibility to the best of their ability.

A gift for missions is a contribution to win souls that are lost.

A gift to the Lutheran High School is a contribution to conserve souls already won.

The Publicity Committee,  
Lutheran High School,  
H. J. Eggold, Chairman.

Installation

Authorized by President C. Buenger, Rev. G. Redlin was installed by me as pastor of Zion's Church in town Wayne, Wis., in the forenoon and by his father, Rev. E. Redlin, in St. Peter's Church in town Addison, Wis., in the afternoon on Sunday, January 10. The Lord bless pastor and the congregations!

Address: Rev. G. Redlin, R. R., Allenton, Wis.  
H. Wolter.

Correction

Report of Treasurer of Pacific Northwest District in Volume 19, No. 2, Page 30, concerning **St. Paul's, White Bluffs** should read **\$59.32** instead of **\$29.32**.  
G.

Memorial Wreath

In memory of Mrs. Ferdinand Sannwald (Sybilla, née Leibold) born July 9, 1859, at Milwaukee, Wis., departed on January 4, 1932, at New Ulm, Minn., the sum of \$4.00 for Home of the Aged, Belle Plaine, and \$4.00 for Children's Home at Minneapolis, by N. N.  
G. Hinnenthal.

Acknowledgment and Thanks

The Mount Olive Ladies' Aid, Delano, Minnesota, donated a quilt for use in the hospital rooms of Dr. Martin Luther College. Our cordial thanks.

E. R. Bliefernicht.

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Our Apaches at Peridot, especially the school children, were presented with Christmas gifts from the following friends:

Mr. H. W. Jaeger, South Milwaukee; Mr. Rud. Jahnke, Appleton, Wis.; Mr. and Mrs. F. Wichert, Norfolk, Nebr.; J. S. B., West Allis, Wis.; Mr. W. Prah, Milwaukee, Wis.; Mrs. Ida Wuerger, Milwaukee, Wis.; Mrs. H. C. Berndt, Hartford, Wis.; Miss C. Denninger, San Diego, Calif.; Mrs. Lasanske, Wauwatosa, Wis.; St. John's Congregation, Pastor F. C. Uetzmann, Wrightstown, Wis.; Ladies' Aid, Pastor E. Schoenicke, Greenleaf, Wis.; Trinity Ladies' Aid, Pastor W. G. Fuhlbrigge, Coleman, Wis.; Ladies' Aid of St. John's Lutheran Church, Pastor O. Kehrberg, Mosinee, Wis.; Emanuel Lutheran Ladies' Aid, Pastor B. J. Westendorf, Flint, Mich; Sewing Society, Hartford, Wis.; Pupils of the Kindergarten, first and second grades, Mrs. Pape and Miss Ruth Schaller, teachers, Milwaukee, Wis.; Members of the family of the late Dr. James Douglas, New York.

To all kind givers a hearty "Thank You!"

H. E. Rosin.

During the past year East Fork Mission received gifts of cash, clothing, quilts, school supplies, etc., from the following mission friends. With few exceptions these gifts arrived either shortly before or soon after Christmas.

Albrecht, Mrs. Chr., Boyd, Minn.; Albrecht, Rev. Henry, Boyd, Minn., School Children; Albrecht, Theo. J., Backus, Minn.; Albrecht, Rev. Wm. C., Sleepy Eye, Minn., L. A. Society; Albrecht, Rev. Wm. C., Sleepy Eye, Minn., Tabitha Club; Adinger, Mr. and Mrs. Arth., Huston, Minn.; Ammann, Miss Anna, Helenville, Wis., Ladies' Society; B., J. S., West Allis, Wis.; Baker, Mrs. S. W., Clark, So. Dak., Peace Ev. Luth. Church; Bartels, Mrs. Gust., Tomah, Wis.; Bartsch, Mrs. Gust., Gary, So. Dak., Ladies' Aid; Baur, Mrs. Ad., Sebewaing, Mich.; Becker, Herman, Manchester, Wis.; Beemann, Mrs. E., Chelsea, Mich., Ladies' Aid Society; Bender, C. J., Red Wing, Minn.; Berndt, Mrs. H. C., Hartford, Wis.; Birkholz, Rev. Edw., Marshall, Minn., Ladies' Aid; Bleck, Robert, Rockford, Minn.; Borthel, Mrs. J., Black Creek, Wis.; Braun, Amanda, St. Paul, Minn.; Breutzmann, A., Wauwatosa, Wis.; Breitlow Furniture Co., Winona, Minn.; Boese, Mrs. Wm., La Crosse, Wis.; Brohm, Rev. V., Milwaukee, Wis., Bethesda Eng. Bible Class; Brueshaber, H. and M., Lake City, Minn.; Buerger, Mrs. Geo., De Witt, Nebr.; Daehn, Alma E., St. Peter, Minn., S. S., L. R. and Individuals; Danielson, Mrs. L. P., Omak, Wash., Ladies' Aid Society; Diemer, Miss Emma, Ft. Wayne, Ind., Priscilla Circle; Doerr, Mrs. C. H., Omaha, Nebr.; Doctor, Amelia, Alamosa, Colo.; Doctor, Mrs. C., Denver, Colo.; Emmel, Mrs. B., Mankato, Minn., and Misses Brandt and Emmel; Erdmann, Mrs. Carl J., Waukesha, Wis.; Falck, Frank P., Greenleaf, Wis., Morrison; Fitting, Mrs. J., Waukesha, Wis.; Fortsbauer, Leona, Mishawaka, Ind., Walther League; Frank R. N. Miss E., Cottonwood, Minn.; Frank, Mrs. J. R., Wood Lake, Minn., Luth. Ladies' Aid; Franke, Henry, Ft. Wayne, Ind.; Freng, Mrs. H. H., Altadena, Calif., Women's Auxiliary, Pasadena; Froehle, Rev. Paul, Winona, Minn., Women's Club; Frohmader, C. C., Jefferson, Wis.; Frohmader, John M., Jefferson, Wis.; Fuhlbrigge, Rev. W. G., Coleman, Wis., Ladies' Aid; Fuhrmann, Mr. and Mrs. H. R., Elmwood, Wis.; Gensmer, M. and Son., Caledonia, Minn.; Gieschen, J. Milwaukee, Wis.; Gnatzig, Mrs. A. and Dora, Whitewater, Wis.; Gunst, Miss M., Hartford, Wis.; Haar, Rev. W. P., (Greenwood) Loretto, Minn., Salem Ladies; Haase, Rev. M. A., South Haven, Mich., L. A., Y. P. S., and Individuals; Hansing, Rosina, Indianapolis, Ind.; Harms, Miss A., Cologne, Minn.; Haselaff, Ed. A., Vernon, Texas; Henning, Hermann W., Long Island City, New York; Henning, R. W. Co., Eldorado, Wis.; Heine, Lydia, Wauwatosa, Wis.; Hill, Clara L., Cleveland, Ohio; Herscher, Mrs. J., Bonfield, Ill.; Herscher, Mrs. J., Bonfield, Ill., Welfare Society; Hoyer, Rev. O. T., Winneconne, Wis., Zion Ladies' Aid; Israel, Mrs. Louise, Los Angeles, Calif.; Jaeger, C. H., Helenville, Wis.; Jaeger, Mrs. Ed. C., Watertown, Wis.; Jaeger, Mrs. Herman, Helenville, Wis.; Jaeger, H. W., So. Milwaukee, Wis.; Jens, Mrs. Kath, Manitowoc, Wis.; Jeske, Mrs. A., Rockford, Minn.; Kaempf, Mrs. U., Cecil, Wis., Ladies' Aid; Karsten, Chas. L., Columbus, Wis.; Keller, Miss H., Red Wing, Minn.; Klemm, Mrs. W., Mt. Clemens, Mich., Willing Workers Circle; Koch, Rev. H., Reedsville, Wis.; Koch, Rev. R., Munith, Mich.; Koeninger, Rev. L. H., Manitowoc, Wis., Ladies' Aid; Korn, Rev. R. P., Lewiston, Minn.; Kowert, Mrs. John and Daughter, Wauwatosa, Wis.; Kruesel, Carl, Rochester, Minn., Sr. Walther League; Krueger, Mrs. C. L., Evanston, Cincinnati, Ohio; Kuesel, Ernest, Spring Valley, Wis.; Lange, Rev. H., Milwaukee, Wis., Sunday School; Lau, Rev. Herbert, Aurora, So. Dak., Members First Ev. Luth. Church; Lehmann, Wm. F., Eau Galle, Wis.; Lehmann, Rev. W. H., Libertyville, Wis., Ladies' Aid; Liedtke, Ernst, Skamokawa, Wash.; List, Mrs. O., Augusta, Wis.; Litzau, Rev. H., Newport, Wis., Ladies' Aid (Lake Elmo); Lutz, Mrs. A., Lodi, Calif.; Maas, Mrs. Aug., Williamsburg, Iowa; Mahnke, Rev. T., Cataract, Wis., Ladies' Aid; Martens, Mrs. Gustav, Gresham, Nebr., Ladies' Aid; Masch, John, Black Creek, Wis.; Mayer, Katharine and Elizabeth, Milwaukee, Wis.; McMullen, Mrs. Anna, Tomah, Wis.; Michael, Mrs. A., St. Charles, Minn.; Miller, Wm. J., Paulina, Iowa; Minners, Mrs. J., Johnson, Minn.; Monhardt, Rev. E. M., Wilton, Wis., St. Matthew's Congregation; Montgomery, Ward & Co., Denver, Colo.; Mueller, Mrs. J. H., Hustler, Wis.; Mueller, Mrs. Margaret, Sebewaing, Mich.; Muench, Ella, Denver, Colo.; Muhly, Florence and Marie, Baltimore, Md.; Muller, Carmen A., Chicago, Ill.; Mutterer,

Edward, Rochford, Minn.; Mutterer, G. A., Rockford, Minn.; Naseband, Carl, Spring Valley, Wis.; Niedfeldt, C. J., Soldiers Grove, Wis.; Nelson, Mrs. J., Wood Lake, Minn.; Nitz, Rev. H. C., Rockford, Minn., Ladies' Aid Society; Nitz, Rev. H. C., Rockford, Minn., Cross Lutheran Y. P. S.; Nommensen, Rev. M. J., Juneau, Wis., Ladies' Aid; Notbohn, A. W., Jefferson, Wis.; Paul, Miss Anna, Detroit, Mich.; Pawlisch, Mrs. Alb., North Freedom, Wis.; Pertzsch, Mrs. H., Onalaska, Wis., German L. A. S.; Petermann, Mrs. A., Newburg, Wis.; Petermann, Ruth, Wauwatosa, Wis.; Peters, Mrs. Wm., La Crosse, Wis.; Pdigge, Miss Esther, Hollywood, Calif.; Protz, Mrs. H. C., La Crosse, Wis.; Prueter, Mrs. Louis, Beaver Dam, Wis.; Raasch, Mrs. Emil, Norfolk, Nebr., Ladies' Aid; Radke, Mr. and Mrs. Julius, Fairmont, Oklahoma; Rauch, Mrs. C., Jenera, Ohio; Reetz, Aug., Manchester, Wis.; Riedel, Mrs. J. P., Brooklyn, N. Y., Ruth Guild; Robisch, Miss Elizabeth, New Ulm, Minn.; Roepke, Rev. Wm. Marquette, Mich., Tri. Luth. Women's Society; Rossin, Rev. D. F., Goodwin, So. Dak.; Russ, Erwin F., Bloomfield, New Jersey, Walther League; Sabrowsky, Rev. L. Colome, S. Dak., Ladies' Aid; Sacksman, Mrs. Hulda, Fond du Lac, Wis.; Salzwedel, Mr. Fred, Manchester, Wis.; Sell, Lillian and Violet, Elgin, Minn.; Schaller, Mrs. E., Milwaukee, Wis.; Schedler, Rev. H., Hamburg, Wis.; Schlenner, H. A., Wood Lake, Minn.; Schmeling, Rev. G., Henry, So. Dak.; Schmelzer, Rev. G., Sebewaing, Mich., Ladies' Aid; Schneider, Miss Elsie, St. Joseph, Mo.; Schnitker, Rev. Hugo, Faith, So. Dak., Sunday School; Schultz, Rev. P., Ann Arbor, Mich., Ladies' Aid Society; Steinbeck, Mr. and Mrs. Aug., York, Nebr.; Stern, Rev. F. E., Watertown, Wis., Sunday School; Stolp, Mr. and Mrs. H. C., McNeal, Arizona; Toepel, Karl F., Algoma, Wis., Trettin, Emil, Milwaukee, Wis., Bible Class and School; Trump, Mrs. W. C., Flint, Mich.; Uttech, Vida, Jefferson, Wis., I. W. S. Club; Wadzinski, Rev. Wm., Manchester, Wis., A. Fenske, G. Rhein, G. J. Rhein; Walker, Rev. M., Buffalo, N. Y., Ruth Guild; Waterbury, Mrs. P. S., Jefferson, Wis.; Waterbury, Ruth M., Jefferson, Wis.; Wegner, Bertha, Ft. Atkinson, Wis.; Wendland, Mrs. Hulda and Family, Balaton, Minn.; Werr, Rev. A., Winona, Wis., Ridgeway Ladies' Aid; Wiechmann, Irma, Rochester, Minn., Junior Walther League; Wild, Miss Louise, Easthampton, Mass.; Wilde, Erwin, Cudahy, Wis.; Wojahn, Rev. W. A., Fond du Lac, Wis., St. Peter's Aid; Zemke, Rev. W. A., Stewartville, Minn., St. John's Y. P. S.; N. N., Stewartville, Minn.; N. N., Winona, Wis.; N. N., Chokio, Minn.; A Friend, Beaver Dam, Wisconsin.

May the Lord's choicest blessings be yours.

Chr. Albrecht.

## ITEMS OF INTEREST

### LUTHERAN WORK ON THE SCREEN

Under the supervision of the Rev. Theo. Graebner of Concordia Theological Seminary, editor of the *Lutheran Witness*, the board of directors of the Missouri Lutheran Synod have produced a six-reel motion picture depicting the work of the synod in all of its departments of activity. The preparation of the film required ten months of labor in photographing, collecting and editing strips covering the educational, missionary, publicity and charitable work of the synod. Foreign scenes, as well as domestic, are included in the picture.

After the separation of the outline or scenario, Dr. Graebner, together with Rev. L. Meyer, director of publicity, who directed the production, arranged for many of the scenes in different localities to be taken by local motion picture photographers, according to instructions, while many other scenes were photographed under the direct supervision of Dr. Graebner and Pastor Meyer.

The fiscal office of the Missouri Synod has provided ten projectors with ten sets of reels available for churches of the synod. The standard gauge, 35 millimeters long has been used. It is stated that this new picture, "The Call of the Ages" is the first motion picture view of the entire work of a large church body, although various church bodies and denominations have used this medium for picturing some particular phase of their work.

—News Bulletin.

BOOK REVIEW

**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. Northwestern Publishing House (Milwaukee, Wis. Price, per single copy, 10c; in quantities, 8c.

Most of our readers will be familiar with the above essay, since it was offered them in serial form at the end of the year just passed. We heartily recommend it to all — pastors and laymen — as it offers light on a subject which the arch-enemy of the Church would much prefer to leave veiled in darkness or at least made indistinct beneath a haze of doubt. Here the reader with an open mind can see what the lodge stands for over against Christ and it must become clear to him that faith in the atonement death of the Savior and the belief in a salvation by character are utterly distinct from one another, can never be harmonized with one another, cannot at the same time live in the same breast. Who denies the atonement merit of Jesus' death, has no right to the name "Christian," since his denial is a slap at Him who declared, "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The essay makes it quite clear that a lodge-man does not properly fit into a Christian church nor does a church-man properly fit into the lodge.

G.

**Holy, Holy, Holy.** — The Song of the Saints to the Lamb of God — Der Siegesgesang der Seligen. 25c per copy, \$2.40 per dozen.

**Come Unto Me, Ye Weary** — Befehl du deine Wege. 15c per copy, \$1.50 per dozen.

**My Savior Lives!** — Mein Heiland lebt! 25c per copy, \$2.40 per dozen.

We wish to call the attention of choirs and choir-leaders to the above three anthems for mixed chorus — German and English text. They are published by W. F. Herrmann, 834 Greenwood Ave., Saint Joseph, Mich.

G.

MINNESOTA DISTRICT

January, 1932

Rev. W. G. Voigt, Acoma, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$6.75; total.	46.75
Rev. R. Polzin, Alma City, General Fund.	27.90
Rev. R. Heidmann, Arlington, Home for Aged from Children \$6.00, R. Kisther \$2.00; E. M. H. \$2.00; Student Support from Children \$7.00; E. M. H. \$5.00; add. to collection \$5.00; total.	27.00
Rev. R. Heidmann, Arlington, General Institutions.	43.00
Rev. J. E. Bade, Balaton, Lutheran Children's Friend Society, from Sunday School.	32.25
Rev. J. R. Baumann, Bay City, Home Mission \$8.00, To Retire Bonds from H. J. Bolland, Bay City, Wis., \$5.00; total.	13.00
Rev. Wm. Franzmann, Bayton, Educational Institutions \$20.00, Missions \$20.00; total.	40.00
Rev. Wm. Franzmann, Bayton, Home for Aged \$15.00, Student Support \$8.00; total.	23.00
Rev. C. F. Kock, Belle Plaine, Finance.	45.41
Rev. C. F. Kock, Belle Plaine, Emma Agather for Mission.	5.00
Rev. E. G. Hertler, Brownsville, Student Support.	1.00
Rev. E. G. Hertler, Brownsville, General Mission.	2.00
Rev. W. P. Sauer, Buffalo, Home for Aged \$7.00, Ind. Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Bethesda \$.25, Foreign Mission \$1.00; total.	38.25

Rev. G. F. Zimmermann, Cady, Wis., General Administration.	20.86
Rev. A. C. Krueger, Cedar Mills, Lutheran Children's Friend Society from School Children \$8.32, from John Witte \$10.00; Bethesda, Watertown, from Ladies' Aid \$5.00; Twin City Mission from Ladies' Aid \$10.00, from Y. P. S. \$25.00; total.	58.32
Rev. Otto E. Klett, Centuria, Home for Aged \$17.00; Indian Mission \$7.00, Negro Mission \$7.00, Bethesda \$3.00; total.	34.00
Rev. A. W. Blauert, Danube, General Institutions.	22.62
Rev. J. C. A. Gehm, General Institutions \$10.00, General Missions \$12.39; total.	22.30
Rev. E. H. Bruns, Delano, Finance.	70.40
Rev. R. F. Schroeder, Dexter, Finance.	30.62
Rev. C. J. Schrader, Echo, Michigan Lutheran Seminary	9.00
Rev. H. A. Scherf, Eden, Dakota-Montana Academy \$75.00, Home for Aged \$30.00; total.	105.00
Rev. M. Schuetze, Ellsworth, General Institutions \$23.00, Student Support \$20.00; total.	43.00
Rev. M. Schuetze, Indian Mission.	15.00
Rev. G. F. Zimmermann, Elmwood, Wis., General Administration.	6.05
Rev. Carl C. Kuske, Emmet, Dr. Martin Luther College	34.20
Rev. Carl C. Kuske, Emmet, Wheatridge.	2.70
Rev. Carl C. Kuske, Emmet, Dakota-Montana Academy	8.33
Rev. Im. F. Albrecht, Fairfax, General Institutions \$40.00, Home for Aged \$20.00, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$10.00, Poland Mission \$10.00, Student Support \$15.00, General Support \$15.00; total.	140.00
Rev. Karl A. Nolting, Frontenac, General Administration \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$5.00, Poland Mission \$5.00, General Support \$3.93, Lutheran Children's Friend Society from Charles Luth \$5.00, from Sunday School \$6.00; total.	74.93
Rev. Carl C. Kuske, Flora, Dr. Martin Luther College	19.05
Rev. Carl C. Kuske, Flora, Wheatridge.	2.50
Rev. Carl C. Kuske, Flora, Dakota-Montana Academy	2.90
Rev. Henry Boettcher, Gibbon, from Ladies' Aid for Indian Mission \$10.00, for Negro Mission \$10.00; total.	20.00
Rev. Henry Boettcher, Gibbon, General Administration \$10.00, General Institutions \$10.00, General Missions \$10.00, Indian Mission \$5.00, Negro Mission \$5.00, Student Support \$3.37; total.	43.37
Rev. F. W. Weindorf, Grace, Goodhue, Home for Aged \$10.00, General Missions \$13.58, Student Support \$10.00; total.	33.58
Rev. F. W. Weindorf, St. John's, Goodhue, Home for Aged \$10.00, Mission \$40.00, Student Support \$14.62; total.	64.62
Rev. T. E. Kock, St. Peter's, Goodhue, General Institutions \$16.43, Home for Aged \$15.00, Home Mission \$50.00; total.	81.43
Rev. T. E. Kock, St. Peter's, Goodhue, General Missions	7.30
Rev. Im. F. Lenz, Graceville, Missions \$10.00, Church Extension \$13.90; total.	23.90
Rev. Im. F. Lenz, Graceville, Home Mission.	2.75
Rev. Wm. Franzmann, Grant, Educational Institutions \$20.00, Mission \$15.00, Student Support \$10.00; total.	45.00
Rev. Jul. F. Lenz, Hammond, Dr. Martin Luther College \$2.00, Home for Aged \$2.50, Missions \$10.60, Student Support \$5.00; total.	21.60
Rev. E. G. Hertler, Hokah, Student Support.	6.55
Rev. E. G. Hertler, Hokah, General Missions.	6.00
Rev. A. Martens, Island Lake, General Administration.	20.00
Rev. M. J. Wehausen, Johnson, Church Extension Operation.	11.15
Rev. M. J. Wehausen, Johnson, Synodic Administration	26.01
Rev. E. G. Hertler, La Crescent, Home for Aged from Ladies' Aid \$5.00, Student Support \$25.00, To Retire Debts \$20.45; total.	50.45
Rev. E. G. Hertler, La Crescent, General Missions.	23.80
Rev. Paul W. Spaude, Lake Benton, Finance \$22.45, Home for Aged \$10.09, New Building Fund (New Ulm), \$4.83, Lutheran Children's Friend Society \$7.74; total.	45.11

Rev. T. H. Albrecht, Lake City, Synodic Administration \$50.00, General Institutions \$50.00, Indian Mission \$49.18, Home Mission \$50.00; total .....	199.18	Rev. J. Baur, Ridgely, General Administration \$11.50, General Institutions \$15.50, Student Support \$21.00, General Support \$18.50, Bethesda Lutheran Home \$8.00, Lutheran Children's Friend Society \$9.00; total .....	83.50
Rev. H. E. Kelm, Lanesburg, Finance.....	39.38	Rev. H. C. Nitz, Rockford, Home for Aged \$15.00, Student Support \$25.00, Twin City Mission \$29.61; total .....	69.61
Rev. Karl J. Plocher, Litchfield, Synodic Administration	71.66	Rev. G. E. Fritzke, St. Clair, General Administration \$7.80, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$10.00, Student Support (New Ulm) \$5.00, Home for Aged \$5.00, Lutheran Children's Friend Society (Alma City Society Club \$5.00), (St. Clair Ladies' Aid \$5.00); total .....	67.80
Rev. W. G. Voigt, Vacancy, Lynn, Theological Seminary \$7.00, Northwestern College \$6.45; total.....	13.45	Rev. Otto E. Klett, St. Croix Falls, Wis., Indian Mission \$15.00, Negro Mission \$15.00, Bethesda, Watertown \$3.00; total .....	33.00
Rev. W. G. Voigt, Vacancy, Lynn, Dr. Martin Luther College \$8.69, Michigan Lutheran Seminary \$7.00; total .....	15.69	Rev. Ernest C. Birkholz, St. James, General Administration .....	100.00
Rev. M. J. Wehausen, Malta, Synodic Administration \$5.00, Indian Mission \$5.00, Home Mission \$11.52; total .....	21.52	Rev. Ernest C. Birkholz, St. James, General Administration .....	124.95
Rev. A. Ackermann, Mankato, Indian Mission from Rosalie Deuber .....	5.00	Rev. J. Plocher, St. Paul, From N. N., for Church Extension Fund available for Mt. Olive Church at St. Paul, Minn. ....	1,000.00
Rev. A. Ackermann, Mankato, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Michigan Lutheran Seminary \$50.00, Dakota-Montana Academy \$50.00, Home for Aged \$75.00, Church Extension Fund \$63.39, Indian Mission \$100.00, Home Mission \$75.00, Negro Mission \$75.00, Poland Mission \$50.00, Student Support \$75.00, General Support \$72.90; total.....	836.29	Rev. J. Plocher, St. Paul, Educational Institutions \$36.44, Student Support \$10.10; total .....	46.54
Rev. C. A. Hinz, Mason City, Iowa, Home Mission...	27.43	Rev. Carl F. Bolle, St. Paul, Missions .....	35.00
Rev. C. A. Hinz, Mason City, Iowa, Home Mission from S. S. ....	4.00	Mrs. H. A. Larson, Treas., St. Paul, Twin City Mission Auxiliary, Trinity \$15.00, Emmanuel \$19.00, St. John's \$10.00; total .....	44.00
Rev. Jul. F. Lenz, Millville, Finance, \$12.75, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Negro Mission (Rosa Young Lecture), \$17.25, Student Support \$10.00, General Support \$15.00, Wheatridge \$6.25; total .....	106.25	Rev. R. Schierenbeck, Sanborn, Christmas Gift from Ladies' Aid, for Twin City Mission \$10.00, Indian Mission \$10.00, Negro Mission \$10.00; total .....	30.00
Rev. Paul T. Bast, Minneapolis, Missions.....	50.00	Rev. R. Schierenbeck, Sanborn, Home for the Aged....	57.00
Rev. Ad. E. Frey, Minneapolis, U. S. Veterans Hospital, Ft. Snelling, Home for Aged \$10.00, Deaf Mute Institute, Detroit, Michigan, \$6.00; total.....	16.00	Rev. G. R. Schuetze, Seaforth, Home Mission .....	7.10
Rev. W. Frank, Morgan, Theological Seminary \$15.00, General Missions \$6.10; total.....	21.10	Rev. G. Schuetze, Sheridan, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, General Support \$9.00; total .....	49.00
Rev. W. Frank, Morgan, Indian Mission .....	9.75	Rev. Wm. C. Albrecht, Sleepy Eye, Dr. Martin Luther College \$28.50, Lutheran Children's Friend Society from Lutheran School \$14.15; total .....	42.65
Rev. J. Carl Bast, Morton, Home for Aged \$10.50, General Support \$30.00, Lutheran Children's Friend Society (from Children), \$25.00; total.....	64.50	Rev. J. W. F. Pieper, Somerset, Wis., General Administration .....	5.47
Rev. G. Hinnenthal, New Ulm, by N. N. in memory of Mrs. Ferdinand Sannwald for Home for Aged \$4.00, for Lutheran Children's Friend Society \$4.00; total .....	8.00	Rev. J. W. F. Poeper, Stillwater, General Administration \$70.00, General Institutions \$36.70; total..	106.70
Rev. G. Hinnenthal, New Ulm, General Institutions \$15.00, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$15.00, Michigan Lutheran Seminary \$15.00, Dakota-Montana Academy \$15.00, Student Support \$25.00; total .....	115.00	Rev. Henry Albrecht, Taunton, Student Support .....	15.00
Rev. F. Koehler, Nicollet, Home Mission.....	46.64	Rev. A. Martens, Tyler, Negro Mission .....	5.75
Rev. A. Eickmann, Nodine, General Institutions \$51.00, Bethesda Lutheran Home, Watertown \$2.00; total .....	53.00	Rev. Paul W. Spaude, Verdi, Lutheran Children's Friend Society .....	8.40
Mr. O. W. Krueger, Treasurer, North Mankato, Theological Seminary \$10.00, Dr. Martin Luther College \$15.00, Home Mission \$50.00; total.....	75.00	Rev. Paul W. Spaude, Verdi, General Administration \$21.00, Home for Aged \$6.75; total .....	27.75
Rev. A. W. Blauert, Olivia, Home Mission \$28.00, General Institutions \$31.24; total.....	59.24	Rev. Karl Brickmann, Vesta, General Institutions \$26.87, General Missions \$20.00; total .....	46.87
Rev. Henry Albrecht, Omro, Indian Mission.....	40.00	Rev. E. G. Fritz, Wellington, Indian Mission \$5.00, Poland Mission \$30.00; total .....	35.00
Rev. A. Langendorff, Osceola, Wis., Home Mission....	17.68	Rev. Karl A. Nolting, West Florence, General Administration \$10.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$5.00, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$10.00, Poland Mission \$5.00, Student Support \$3.00, General Support \$3.11; total .....	86.11
Rev. J. Weiss, Pelican Lake, General Fund \$5.00, Dr. Martin Luther College \$5.00, Home for Aged \$5.00, Indian Mission \$3.63, General Fund \$5.00; total....	23.63	Rev. C. W. A. Kuehner, Winthrop, Mission \$71.56, Lutheran Children's Friend Society (from S. S.) \$19.53; total .....	91.09
Rev. E. W. Penk, Prescott, Wis., Missions .....	44.00	Rev. Carl G. Schmidt, Wood Lake, Indian Mission .....	46.81
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# Supplement of the Northwestern Lutheran

Vol. 19.

Milwaukee, Wis., February 14th, 1932.

No. 4.

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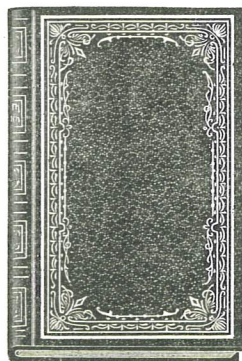
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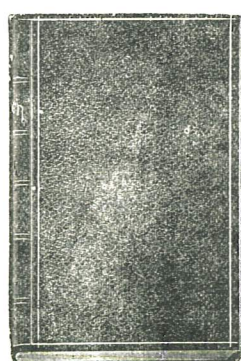
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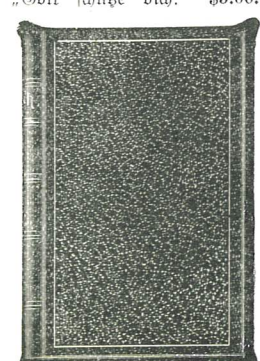
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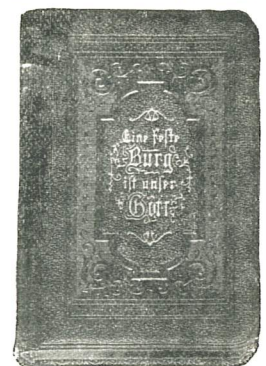
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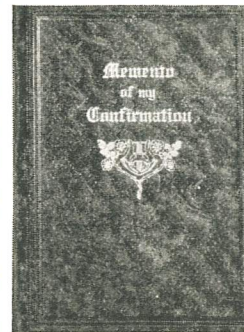
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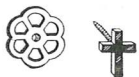
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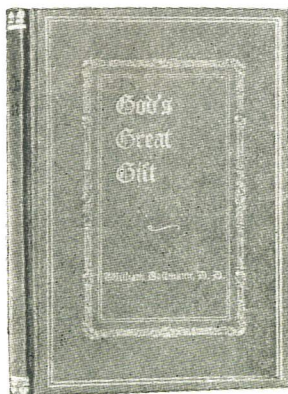
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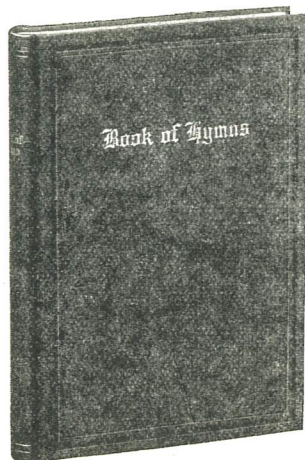
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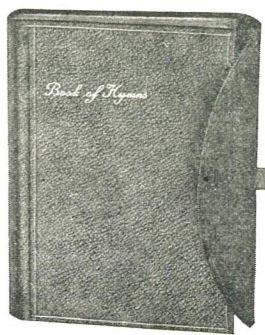
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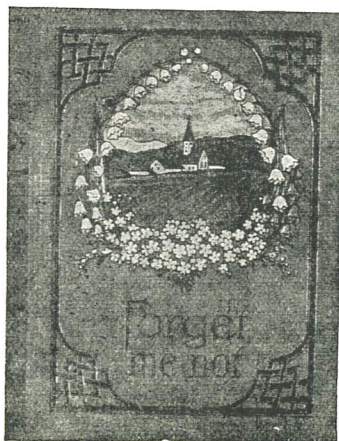
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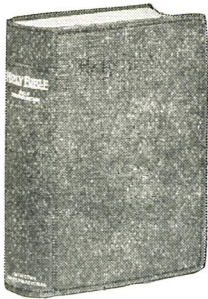
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**N**OW the children of Reu'ben and the children of Gād had a very great multitude of cattle: and when they saw the land of Jā'zēr, and the land of Gil'e-ād, that, behold, the place <sup>was</sup> a place for cattle:

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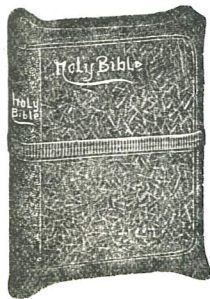
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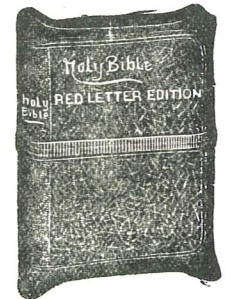
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<p>3 It seemed good to me also, having <sup>ru</sup> had perfect understanding of all things from the very first, to write unto thee <sup>p</sup> in order, <sup>q</sup> most excellent Thē-ōph'ī-līs,</p> <p>4 That thou mightest know the</p>	<p>sixth Year. 13 Bu s Matt. 2. 1. Fear t 1 Chr. 24. 10. prayer 19. a-bēth Neh. 12. 4. a-thou 17. 14 An u Gen. 7. 1. 17. 1. 1 Kin. 9. 4.</p>
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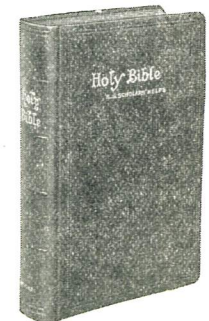
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