

The Northwestern Lutheran

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

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TO ALL OUR COMMUNICANTS.

We have at this season of the church year "set our face to go to Jerusalem" as to the stage set by eternity for the great central scene of all time. We there seek our best interests, "for the salvation is of the Jews." The Spirit's guidance is promised us for our way by the invitation from the Savior's lips. We have need of such help.

Of our Savior we read, Luke 9: 51, "when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." He sent before Him messengers to secure for Him a resting-place on the way. They entered into a village of the Samaritans, to make ready for Him. "And they did not receive Him, because His face was as though He would go to Jerusalem." Many in the world to-day look with Samaritan judgment on the Christian's Lenten journey, his absorption to one line of thought, his devotion. We know what Satan did to the twelve once on that memorable way. The Savior's isolation in the garden and as He hung on Calvary's tree, the deep despair of the disciples as they turned from the grave in Joseph's garden, — they are eloquent witness of Satan's success. The foe has not changed. "Our fathers worshipped in this mountain," said the Samaritan woman. The world of to-day has its heights from which it hopes to reach heaven, — character, benevolence, brotherhood. Worshipping there man remains athirst for the waters of life. The Savior's journey was continued in spite of the Samaritans. A few days before the Passover we find Him at Bethany.

It is a particular occasion, Matt. 26: 6-11. Simon the leper has arranged a feast in Jesus' honor. Simon, Jesus, the disciples, and Lazarus are reclining at table; Martha is serving. Mary quietly approaches from the rear. In her hand she carries an alabaster vase, containing precious ointment. She breaks the vessel and with the contents anoints the Savior's head and feet — a lavish use of the expensive. It's all for Him, and this vase shall never serve another in like stead; she breaks it. She would refresh Him after the heat and dust of the day, make more agreeable the closeness of the banquet-room: "and the house was filled with the odor of the ointment."

"To what purpose is this waste?" a harsh voice cries. The cry is taken up by other disciples as they sit at table. Such words, even when they come from

the lips of Judas, find a ready response for they strike a sympathetic chord within the human breast. Oh, with what care should we not keep watch over our hearts and guard our lips when we think and speak of what is for Jesus!

"Why trouble ye the woman?" the voice of Jesus asks in her defense. "That she hath poured this ointment on my body, she did it for my burial." Jesus points out the beautiful significance of Mary's act. But how does Mary know that they will soon bury Him? Not in vain had Mary "sat at Jesus' feet and heard his word." Jesus bore witness of this when He said, "Mary hath chosen that good part, which shall not be taken away from her." In the Master's words she had found the one thing needful: Himself. Did He lead her the path He took with the Emmaus disciples at a later date, through Moses and all the prophets? Did He overcome the foolishness and slowness to believe, which are so natural to every human heart, and gift Mary with eyes of faith? That must have been the case: she has "the one thing needful." It not only remained her precious possession — it wrought love. Love has a sharp ear and good sight. Love saw and love heard what transpired from Lazarus' awakening to Simon's banquet. They that had wanted to kill Lazarus, too, the innocent cause that many believed on Jesus — they had put a price on Jesus' head. Love understands and brings its final token.

"She had done what she could," was the verdict of Jesus on Mary's act. We have had more occasion than she had to sit at Jesus' feet, has faith there found the one thing needful? Has our faith blossomed forth into love which rests not until it has done what it can? The sweetness of Mary's ointment not only filled that house at Bethany; it was destined to be wafted down the years even to us: "Verily, I say unto you, Where-soever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of her." It breathes to us, Go thou and do likewise; do what you can for the Master's cause. A special occasion which asks a special effort on our part draws nigh: The Every-Member Canvass which is to be held in every congregation of our Joint Synod shortly after Easter.

Let us thoughtfully and prayerfully look forward to doing our full duty when the time arrives.

The Every-Member Canvass Committee.

OUR FATHER KNOWS

Oh, do not sigh for vanished wealth or pleasures,
And do not fret or murmur o'er your woes;
The things which heretofore have helped your body,
They might have harmed your soul: Your Father knows.

Go out of doors at night when it is darkest!
Look, how each star in heavenly splendor glows!
When skies are darkest, stars can shine the brightest.
Oh, happy thought: Our Heavenly Father knows.

In days of plenty, we are oft forgetful
Of Him, who all the good on us bestows;
In danger, then, our souls begin to hover,
While Satan grins — but God, our Father, knows.

Then, 'ere too late, God lays His hand upon us,
And dims life's pleasures, earthly pomp and shows.
Then takes us in His loving arm and tells us:
"Fear not, my child, your Heavenly Father knows."

Ah, yes, The stars shine brighter in the darkness:
As also Faith's small light more brightly glows,
When glories of this earth cannot molest it.
And this, my friends, our Heavenly Father knows.

— Adeline Weinholz.

"BUT IF IT DIE"

"And Jesus answered them, saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:23, 24.

The disciples, who loved their master dearly, did not want Him to die. When Jesus began to "show them how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed," Peter took Him aside to rebuke Him: "Be it far from thee, Lord, this shall not be unto thee." His death would be a calamity to them. It would mean the loss of the kindly teacher, the helpful friend, the great leader and the worker of wondrous miracles, in whom they had found true happiness.

And, what about His cause? After three years of faithful labor, there were now signs of success. People were flocking to him. The very wrath of his opponents was proof that they regarded Him as a dangerous rival. If he should die, his cause would go down in defeat, and his enemies would triumph. **No, He must not die.**

Many men to-day like to contemplate the figure of Jesus. They admire Him for the purity of His life, His kindliness, His sympathy with the suffering and His fearlessness in reproving sin even when He found it in the great and mighty. They would show men the beauty and loveliness of the life of Jesus to cause them to emulate Him and so by what they call the spirit of Jesus to transform the world. They lay stress to the influence of Jesus on the earthly life of man. A Unitarian preacher recently said: "Liberal religion helps men live good lives here; theological fairy tales try to sell them reserved seats in heaven."

— "Those who are looking for 'free salvation' will not find it in liberal religion. Liberal religion has no such patent medicine. It has no way by which you may substitute a pious type of church goodness for clear thinking and social usefulness. The slogan of liberal religion is, 'One World at a Time'."

Such men must think, If only Jesus had lived longer on earth, what a world would we not have by this time! They may admire the dying Lord as a fearless martyr to the truth, but they cannot but see in his death at least a temporary victory of evil over the good.

However, mark what Jesus says: "Except a corn of wheat fall into the ground and die, it abideth alone." A grain of wheat is complete in itself and full of life. If it is not buried to die, that life remains confined in it. It is not communicated. It does not produce new life.

So it is with Jesus. He lived in close and blessed communion with the Father. He was able to say truthfully, "I and the Father are one." "My Father loveth me." His was indeed a life of perfect love and obedience, a life that was fully in accord with the Holy Ten Commandments.

But, if He had not died, He would have remained alone, the only one with whom the Father could be well pleased, the only one to enjoy the blessed communion with the Father. Read Romans three: "There is none righteous, no, but one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. . . . There is no fear of God before their eyes: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. . . . For all have sinned, and come short of the glory of God."

Not a man would have been acceptable to God. Not a man would have believed in the Father and served Him in holiness and purity. All men would have died to perish forever, banished from the presence of God.

"But if it die, it bringeth forth much fruit."

Jesus died for us. Hebr. 2:9: "That he by the grace of God should taste death for every man." Rom. 5:6: "Christ died for the ungodly." Verse 8: "Christ died for us." 1 John 3:16: "He laid down His life for us."

We are saved by the death of Jesus. Rom 5:10: "We were reconciled to God by the death of his Son." Acts 20:28: "To feed the Church of God, which he hath purchased with his own blood." Hebr. 2:14: "That through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

So it had been promised, Is. 53: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

By the death of Jesus we are justified, reconciled unto God, and made His children and heirs of everlasting life. Jesus did not abide alone. He is now "the firstborn among many brethren."

By the message of the vicarious death of Jesus Christ men are raised up from spiritual death to a living faith and are filled with the Spirit of adoption, "whereby we cry, Abba, Father." Only by the Spirit that comforts the sinner with the death of Christ can a man begin to love the heavenly Father and to lead a "good life" on earth, following the steps of Jesus, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

By His death Jesus is of God "made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God!

J. B.

COMMENTS

Why Testify Against the Lodge The "Lutheran Standard" says:

From Marion, Ohio, comes a story that will be of interest to laymen who wonder why the Lutheran Church considers it her God-given duty to testify against the religious teachings and practises of the lodge.

Marion lodge N. 32 B. P. O. Elks paid tribute to six members who died in the last year. Among them was a man who shot and killed his wife and then hanged himself. Reminds one of the end of Judas, concerning whom the Bible says explicitly that he "went to his own place." But when an Elk commits suicide he does not go "to his own place," according to the memorial address made by Judge Charles L. Justice, a past exalted ruler of the lodge.

"Let us not so much mourn that our brothers are dead. Let us suppose they have lived — that they have not gone from us forever but as sojourners in a distant land who will meet us in brotherhood to separate no more forever." Thus the judge. And coupled with such "theology" his honor took occasion to berate "the intolerance and bigotry of the world in religious and personal affairs, declaring that the two have done more harm in the world than all wars ever waged." Under the category of intolerance and bigotry this Elk would doubtless include the word of Jesus: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me," John 14:6.

The Lutheran Church has no quarrel with the lodge as a social and civic institution and can commend it for some of its welfare activities. If that were all, the Church would have no occasion to make pronouncements on the subject. But when an organization practices religious rites and promulgates religious teachings in plain contradiction with the Word of God, the Lutheran Church can not but testify and warn against it.

The Standard stresses our chief objection to the lodge, its religious teachings and practices. These compel us to declare membership in a lodge incompatible with membership in a Christian church.

But even as a purely social institution a lodge would not be without danger to the Christian. Though not expressed in words and ceremonies, the spirit of the world would be present in the hearts of the members and would dominate the serious endeavors of the organization as well as its play to the constant embarrassment of the Christian.

We have seen many a Christian turned away from his church through his social connections with people of a different faith or of no faith at all. And where men of all shades of belief and unbelief organize for social purposes the situation is far worse. Far better for him who is working out his salvation with fear and trembling to keep clear of all entangling alliances.

J. B.

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The Jesuits Expelled from Spain The long threatened blow of the Spanish Government has finally fallen on the Jesuits. The order was dissolved by governmental decree. This means not that all the Jesuits must leave Spain, but that only the foreigners belonging to this order are to leave. There are some twenty-five higher schools involved, and one university. Other Jesuit activities, as the Chicago Tribune reports, undoubtedly will go on, as in other countries where they have been dissolved.

Confiscation of the property held by the order is of course the natural result of its dissolution. This will not be arduous, because practically none of the tremendous Jesuit property in Spain ever has been officially in Jesuit hands. Most of it is held in the names of individuals and companies in the form of stocks and bonds and hence cannot be confiscated. The total value of the Jesuit properties in Spain is estimated to be about \$100,000,000.

Article XXIV of the new constitution which Spain has adopted, contains this clause, according to the New York times: "Those religious orders which by their statutes impose, in addition to the three canonical vows (poverty, chastity and obedience), another special one of obedience to authorities distinct from the legislative authority of the State, shall be dissolved."

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This article aims at the Jesuit order and at no other. That order is the only one of the many congregations in Spain that would stand dissolved, although not expelled. The "fourth vow" taken by the Jesuits and by reason of which they are singled out for dissolution, is as follows: "I promise obedience to the supreme Pontiff's mandates to go forth on missions for the welfare of the faith and of the Catholic Church."

It has been suggested that the Jesuits might suppress this "fourth vow" and thus remain in the same class as the other orders whose legality is granted. But this the Jesuits have no thought of doing.

The Jesuits have one university and some twenty-five colleges, classed as secondary, in Spain, and some 6,000 students. Three of these colleges, with an enrolment of about 1,000, are in Barcelona. The membership of the order — priests, scholastics and lay brothers, is about 3,000. If these figures are supplied by the Jesuits themselves, they are not very reliable, and in any event seem much too low.

It will be safer to assume that some 3,000 members of these Jesuits will be transferred to Portugal, Belgium and Holland, while a majority of the most prominent Spanish Jesuits will probably take up residence in Rome, where they will be near the Pope their most intimate spiritual head. It is planned to send the younger Jesuits to the United States and South American countries.

In the United States the Jesuits conduct Georgetown University, the oldest Catholic seat of learning in America. They have flourishing colleges in many other parts of the United States, especially in St. Louis, New York, Boston, Chicago, Cincinnati, San Francisco and New Orleans.

The Society of Jesus was formed primarily for the regaining of the heretics, the Protestants who had left the Catholic Church, by means of moral suasion, education, and some other means and ways that were

often devious and dark. They date from the sixteenth century and their history has been stormy. Popes Paul III and Julius III granted them privileges such as no body of men in the Catholic Church had enjoyed before or since, for that matter.

They were entitled to all the rights of mendicant and secular orders and they were exempted from all episcopal council jurisdiction and taxes, recognizing no authority except that of the Pope, and even that only through the General of the Society. They were permitted to exercise all priestly functions, having had even the power to absolve from all sins and ecclesiastical penalties, which even archbishops cannot do unconditionally. They were allowed to acquire churches and estates and erect houses for the order without papal sanction. In conclusion, they had spiritual power almost equal to that of the Pope himself.

Spain has drafted a new church law. All Spanish cardinals, archbishops and bishops will be obliged to take an oath of allegiance to the Spanish republic. The oath must be taken within two months of the publication of the law. All religious creeds will have the liberty to practise in Spain and will enjoy the same rights and will be under the same obligations as the Catholic Church. The churches will be free to name their appointees for ecclesiastical posts, but the government reserves the right to veto any appointee if the latter is suspected of meddling in politics. (That should work well here in the case of the notorious Bishop Cannon. The editors.) Religious services will be allowed in military barracks, ships, hospitals, prisons, and other public institutions, but the attendance cannot be compulsory.

This action of the republic of Spain is quite a blow to the pretensions and prestige of the Pope, who will, however, not desist from his ambitious claims to lordship over all Christendom. Z.

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"Great Preachers" "No great preachers to-day?" asks The Literary Digest, and continues, "People shake their heads and say we have no more great preachers." That would depend entirely on the standard of greatness by which they are to be measured, we would venture to assert. A preacher is a witness for Christ, for he is a servant of the Church and as an official mouthpiece he is to convey the message which the Savior gave to His followers: Ye shall bear witness of me. "He hath committed unto us the word of reconciliation," St. Paul affirms, "now then we as ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."

This same apostle no doubt met much adverse criticism in his day, but he met it with the statement: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required of stewards that a man be found faithful." He knew that if he acquitted himself as a faithful servant in all matters that pertain to his Lord's business, he would hardly be found remiss toward the interests of them to whom he was sent. That was the thought which afforded him comfort under the criticism which his contemporaries voiced against his ministrations: "but with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord." True greatness in a preacher will therefore never be found divorced from a painstaking faithfulness toward the Lord as the first requisite.

But while discussing one side of the question, why not take a glance at the other side? In what light is the word of reconciliation viewed in our day? It is apparent that in many quarters of the so-called Church of to-day that is a negligible quantity; people openly confess that they believe they have progressed beyond the stage where a doctrine of this kind could be preached with profit. They look for something new where nothing new is promised nor ever will be found. A preacher after their own mind may achieve to a certain greatness, to their perverted taste; but it is an ephemeral thing, it cannot last because it is not of God.

When they that still have the truth hear it belittled and disparaged, they must not be discouraged; they must rather draw closer to Him "who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." G.

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"Money Is Power" From one of our contemporaries we reprint the following as it was taken from a business journal. It needs no comment.

They tell us the country is suffering from over production. Some time ago I saw oranges by the carload lying on the ground to rot and was told the reason for this criminal waste was that freight rates were so high that the grower could not afford to ship them to an eastern market. Some time after I saw apples by the carload floating down the Columbia River and when I asked the reason for this waste I received the same answer. Still later I saw whole fields of berries left to rot for the same reason and this year, with millions in dire distress, I have seen wheat left standing in the field because the price offered by the money powers was less than the price of growing the crop. I have seen salmon dumped into the sea because the price would have been forced down by putting them on the market. Our oil producers are unable to operate because big money in this country is interested in foreign fields where production is much cheaper and profits are larger.

Overproduction? Strange paradox. We are so rich we are poor! Have so much we are starving and are so prosperous that we are bankrupt! Great is the mystery of high finance!

"Money is power." No doubt about it. It enslaves the nation, eats like a canker into the marrow of civilization, rots the fiber of character, burns the fine sentiment out of home, makes grafters of those set for the defense of law and government, makes cringing cowards of men supposed to be the Prophets of the Most High God and is the Molech to which we offer a generation which will soon take the reins of government.

"Money makes the wheels go around." Most assuredly, but there is such a thing as turning the wheels so fast that it is impossible to stop at a moment of crisis! A hundred miles an hour and nothing to do when we get there? That's us. We are on our way. Thousands do not know where we are going, but we are going to arrive fast and in a cloud of dust discover that we have driven over the brink and into the grave yard of the world's dead nations. Only one thing under God's shining stars can stop us: An old-fashioned revival that will sanctify the lust of money power out of our natures and give us the vision of stewardship and unselfish service.

God give us grace to repent of the evil of our ways.

G.

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Rome Tightens Marriage Rule Under this caption the Milwaukee Journal of recent date reports, that marriage between Catholics and non-Catholics hereafter will be considered illegal by the Catholic Church unless the children actually are educated as Catholics.

The congregation of the sacred office decided that henceforth those who obtain the dispensation of the church for a mixed marriage must take those promises seriously, and that the church no longer will accept the plea that the laws of the countries where such persons reside prevent proper Catholic education of the children. Otherwise the church will regard such marriage as illegal. Protestants take warning! Z.

THE CROSS IN THE HEART OF GOD

"The Lamb slain from the foundation of the world"
(Rev. 13: 8)

It is a wonderful thing to think of the Lamb slain on Calvary, even the Lord Jesus Christ who shed His blood for us. Our hearts are made both sad and glad when we think of the wonderful atonement of our Lord Jesus Christ. The cross of Christ means more than a cross of wood to us; it means the whole atoning work of our Lord. It means not only that work itself, but it also means all that was accomplished by that work.

Although we have a great theme we will speak briefly. If we succeed in carrying one definite, clear idea straight to your hearts, we will not think these words have been in vain.

I. The Eternal Foreknowledge of God

We have our Lord's and our God's foreknowledge implied in this text — the eternal knowledge of God. "The Lamb slain from the foundation of the world."

Think of it — from all eternity God knew everything. He knew everything you were going to say, and everything you were going to do. He knew His own plan from all eternity. We are amazed at the eternal knowledge of God that is implied in this text. God knew about sin, and He knew that man would fall; yet God had provision in His foreknowledge from the foundation of the world.

This is not the only text that teaches this truth, and this fact is important, as there are those who place another construction upon our text. In the first chapter of 1 Peter, and the nineteenth and twentieth verses, we read: "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." We see the eternal foreknowledge of God implied here as well as in the eighth verse in this thirteenth chapter of Revelation, "The Lamb slain from the foundation of the world."

II. The Eternal Purpose of God

There is also implied in this text the eternal purpose of God. It was in the eternal purpose of God that Christ should die. The passage in Peter also teaches this: "Who verily was foreordained before the foundation of the world." The passage in Revelation says, "*from* the foundation of the world," and the text in Peter says, "*before* the foundation of the world." That is, it is the eternal purpose of God. We praise God that He has a plan, and man's failure and man's sin are not going to thwart the plan of God. But the fundamental thought that we wish to bring to you is not simply the eternal knowledge of God, and the eternal purpose of God, but the stupendous thought:

III. The Eternal Atonement of God

The Lamb was slain from the foundation of the world. Did you ever think about that? It reveals the eternal atonement of the cross in the heart of God. When the Lord Jesus Christ died on the cross, there we had revealed to us the love of God, there we had revealed the provision God has made so that He can pardon our sins, there we had revealed to us the work of Jesus Christ, which alone could satisfy God's sense of love and of justice, there we had revealed to us the work which alone could satisfy our own consciences, let us know that our guilt had been removed, and that sufficient sacrifice had been made.

But beloved, think back. The Lord Jesus Christ knew: we believe He knew in His young days something about My Father's business?" He had been at Jerusalem where the sacrifice had been made. We do not know just how much our Lord knew as a child in His humanity; in His Divinity He knew everything, but as a child He came to consciousness and realization of spiritual truth much as we do. But we believe from His earliest childhood the shadow of the cross was resting upon Him. He saw it more clearly when He grew older; but it was

there at an early day. A certain painting is very suggestive. There is a carpenter's shop, and the young man Jesus stands with outstretched arms, tired after His day's work. The evening sun is shining upon Him in such a way that the shadow that it casts is in the form of a cross. We believe there was the shadow of the cross in our Lord's heart, and in His consciousness from His earliest days. So that it was more than for a few days that He knew He was going to be executed, the shadow rested upon His whole life. Imagine how you would feel if you knew that thirty-three years from the time of your birth you were going to be despised, maligned, cruelly treated, and crucified! That would be equal to a hundred deaths. Oh, how much He must have loved us to have kept on steadfastly His whole life through, facing death all the time! How much He must have loved you, and how much He must have loved me! "The Lamb of God that taketh away the sin of the world." This seems wonderful to us, but, oh, beloved, the Lord Jesus Christ and the Father and the Holy Ghost knew it in heaven before Jesus ever left the glory. They knew it thousands of years before He ever came; they knew it at the time of the foundation of the world — away back in eternity. There never was a time when God did not know it; there was never a time when the Lord Jesus Christ did not know it. This text tells me that the cross, from all eternity, was in the heart of God. Oh, how much it must have cost God to see from away back in eternity that He was going to create man, and that man was going to fall! As soon as God saw that — I am speaking after the manner of man — it broke the heart of God, away back in eternity. He said, "We must do something," and the Lord Jesus Christ said, "I will go," and the Holy Ghost said, "I will make Your going effective in the heart of man; I will go, too."

When the Lord Jesus Christ died, it is often thought that He died of a broken heart on the cross. That it was not simply His wounds; but it was also the anguish of His spirit, and the sense of being the Sin-bearer of the world, the Substitute for sinning man. All the ingratitude, all the vileness, that had ever been committed rolled upon the Lord Jesus Christ, and broke His heart. Some physicians that have studied the crucifixion say that is the reason, when they thrust the spear into His side, that there flowed out blood and water. They say, If anybody died of a broken heart, that would be the condition.

When David was driven from his kingdom, he crossed the Jordan, and went up, weeping as he went because of his rebellious son Absalom — Absalom broke David's heart. Beloved, we broke the heart of Jesus. Beloved, we broke the heart of God; but through the broken heart of God, throughout all eternity has flowed the sacrificial love that we never would have known had it not been that we had been prodigal sons.

"The Lamb slain from the foundation of the world." It is wonderful. We cannot tell you this the way we

would like to, but we stand amazed. It tells what is in the heart of God. Oh, what love, what humility, what meekness, that He Himself would decide, and would have it all wrought out millions of years before it came — the redemption through our Lord Jesus Christ. We cannot help loving God more when we see this. We now have a revelation of Divine love that we had never dreamed until our God showed it to us. Beloved, there is eternal atonement in the heart of God. There is every provision there. Every sinner may have eternal life, and that life in us, poured out in sacrificial love, will reflect forever the Cross in the Heart of God. — Author unknown.

TWO LEAVES FROM THE DIARY OF AN ITALIAN MISSIONARY

Related in the Lutheran Witness

When in 1915 I started the Italian mission in West Hoboken, N. J., now Union City, the priest of the Roman church there became alarmed. He seldom preached a sermon without admonishing his flock to beware of a false prophet going around to steal souls from the bosom of the mother Church. I was informed that he did what he could to intimidate those few people who showed interest in our mission.

In that time I had some instructive experience with these Roman priests. When at one time I was leaving a barber shop, a priest approached me and asked, "Are you the man who is trying to mislead our Catholic people?"

Politely I answered that I was in the city not to proselytize, but to preach the Word of God to those who desired to hear it.

"Don't you know," said the priest, "that the Italians are all Catholics? Why are you spending your time destroying their faith? Would it not be better for you to try to live honestly?"

To his insult I replied: "Don't you know, dear sir, that about 75 per cent of the Italians are agnostics, atheists, or religiously indifferent? Don't you think that every Christian should aid them to find their Savior?"

"Yes," answered the priest. "The majority of them are ungodly; but as all Italians are baptized in the Catholic faith, they must be instructed by the priests. A man who has denied his faith has no right to teach religion to the Italians."

"Do you believe," I insisted, "that there is any difference between the Roman and the Lutheran baptism? We, like you, baptize in the name of the Triune God."

"There is a great difference between our baptism and yours," emphatically replied the priest. "We, in administering Baptism, use holy water, chrism, and salt; you simply use the water as it comes from the faucet."

"I am sorry to notice," I answered, "that you are not conversant with the way the apostles administered Baptism. Did the apostles have holy water, chrism, and salt when they baptized the three thousand in Jerusalem? Did Peter have holy water, chrism, and salt when he baptized Cornelius and his family? Did Paul have holy water, chrism, and salt when he baptized the jailer of Philippi and his family? Did Philip have holy water, chrism, and salt when he baptized the Ethiopian eunuch?"

After a brief pause the priest said: "You should know that our mother Church has the power to change any ordinance. Besides," he added, "you are quoting your Protestant Bible."

"If you," I suggested, "take the trouble to read the Acts of the Apostles as they are translated by Monsignor Martini, you will find out that I stated the truth."

Seeing that the poor priest was totally ignorant of the Bible, I offered him the Acts of the Apostles. He looked at the booklet with scrutinizing eyes. Finally he took it and said, "Yes, I can read it; I have permission to read any prohibited book."

We departed. I met him several times after that. We always discussed religion. I never forget the words that he uttered to me in our last conversation. He said: "My easy way of earning my bread and butter and my old age prevent me from doing what you have done." Being old, he went to spend his last days with his relatives in Italy.

This episode shows that the priests of Rome, generally speaking, are not conversant with the Bible. There are, of course, some exceptions. In many instances, however, these exceptional men leave the Church of Rome. According to the last census there are about two thousand ex-priests in Italy teaching in Italian colleges and universities, and a few hundred of them are connected with the various Protestant denominations. The last one of whom I read is Dr. Bonaiuti, professor of religious history in the University of Rome. On account of this Mussolini (answering the Vatican's complaint because of so many ex-priests employed by the State) said that the State needs the service of the intellectual ex-priest. Many of them occupy to-day the most important chairs in the colleges and universities of Italy. Generally speaking, the cultured Roman priests see the errors of their Church. Social or political convenience often prevents their leaving Romanism, but at heart they are admirers of Martin Luther. I heard some of them praising the great work of the Reformation of the sixteenth century. The implacable enemy of the Gospel of Christ is the hierarchy of Rome, because of its social and political prestige, because of its easy living through teaching superstition.

There is another instrument in the hands of the Curia — nunnery. The nuns, with rare exceptions,

are ignorant. They learn by heart the contents of their book of devotion without noticing the elastic or contradictory statements contained in these books. They frequently are bitter enemies of the Gospel of Jesus Christ. I will relate a recent instance of such stubborn opposition to the truth.

The treasurer of our Italian mission at Union City, N. J., is in the habit, when alone in his small grocery store, of reading the Bible. On the morning of September 3 an Italian nun, accompanied by a young girl, entered the store and asked alms for the Catholic orphan children. The nun approached the counter and, with a smile, asked, "What are you reading?"

"I am reading the Bible," answered the man.

"Don't you know," retorted the nun, "that you are reading a prohibited book and are therefore committing a mortal sin?"

"If Jesus commanded us to search the Scriptures," answered the man, "I believe that it is my strict duty to read them.

"You should know, my dear man," insisted the nun, "that you are reading a Protestant Bible."

"Yes," answered the man, "I read the Protestant Bible, because I am quite convinced of the glaring errors that are printed in the Roman translation of the Bible."

"Aren't you a Catholic?" asked the nun.

"I was a very devout Catholic," answered the man. "I attended Mass every Sunday, I often went to confession, I always did my penance, I bought indulgences and privileges; but a few years ago I saw the light. Now I am happy to say that I am a Lutheran."

At this the nun opened her eyes wide, contracted her brow, stepped back as if she had seen a black, menacing shadow, and cried out, "Lutheran! Lutheran! Don't you know that Luther was an apostate and a dissolute man? Don't you know that Luther is lying in the deepest place of hell, waiting for his followers?"

"I am surprised to hear a nun," retorted the man, "judging before she knows. I read the Small Catechism of Luther, I read his life, and I firmly believe that Luther was a man who walked with God. Nevertheless," he added, "I do not worship Luther. I worship the Triune God."

"I am sure," insisted the nun, becoming a little more quiet, "that you do not know that Luther rebelled against the Holy Father, the Pope, who is the Vicar of Christ and the successor of St. Peter, for the sole reason that he liked to live in concubinage with an ex-nun."

"If Christ," said the man, "promised that He would be with us until the end, I do not see the necessity of having a vicar of Christ. Next, I read in the first Epistle of St. Peter that he was one of the elders. He never mentions his being Pope. Furthermore, I read in the Bible that Paul went to Rome, but not a word

can be found there about Peter's ever having gone to Rome. Finally, St. Paul, in his first letter to Timothy wrote that the bishop must be blameless, the husband of one wife. Luther, therefore, in taking a wife, emphasized his protest against the wicked law of Gregory VII enforcing celibacy upon the clergy."

"Oh! what a blasphemy!" exclaimed the nun. "You certainly will go to hell. Even purgatory shall be locked for you."

"I am convinced," retorted the man, "that you are not acquainted with the Bible. I doubt that you have ever opened this sacred Book. Could you," he added, "show me any passage in your Bible which speaks of purgatory? I believe that the blood of Jesus Christ cleanses me from all sin."

The attractive young Italian nun, without answering the last question, left the store, simply saying, "I am sorry for you and for the many Italians I meet during my canvass of the city who tell me that they are Lutherans. I find them," she concluded, "even among the ignorant barbers, shoemakers, and ice-men."

A. Bongarzone, Missionary.

JUDGING PERSONS AND JUDGING DOCTRINE

At present there is a tendency to reverse the methods which the Bible prescribes for handling these two matters. The Bible warns us against judging our brother's heart: "Let us not therefore judge one another any more." The Lord Jesus expressly forbade such judging of our brother when He said: "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned." And again the Bible tells us: "But why dost thou judge thy brother, or why dost thou set at naught thy brother? For we shall all stand before the judgment-seat of Christ." And in that same chapter of Romans we read: "Who art thou that judgest another man's servant? To his own master he standeth or falleth." All these words warn us against rashly judging another man because his actions do not seem to conform perfectly to our standards. God tells us in other places that we are not to think evil of our neighbor, and we are not to speak evil of him. We are to put the best construction upon all his actions. For instance, when some one of our members is not in church, we are not at once to think that he is a despiser of God's Word. He may have a good reason for remaining away; he may have been called out of the city; he may for some good reason attend the church of a relative because they are celebrating a mission-festival or because some other special service is conducted there; he may be sick.

Again, some one may not give us or lend us what we expected of him. He seems to be well to do, but, for all we know, he may be in financial straits. When

we were in Germany in 1922, the Germans were complaining very bitterly about their lack of means. Someone remarked, "How can they be poor? Look at the beautiful buildings in which their homes and commercial activities are housed!" We said to that man: "But they cannot eat these houses and buildings." In spite of the beautiful structures there was a lack of food and a lack of money in Germany at that time, the Germans did suffer want at that time, appearances notwithstanding.

It is sinful to rush at a conclusion, to judge our neighbor because he does not say, do, or act as we think he ought. There are times when some one cannot explain his situation or his action to the satisfaction of others, and yet he may have good reason for acting as he does. Let us therefore heed this word of God: "Let us not therefore judge one another any more," Rom. 14:13.

Even when our neighbor has sinned, we have no right to condemn him as an unbeliever or as a hypocrite; he may have been overtaken in a fault, and if we are sure of this — remember, **if we are sure of it** and do not simply imagine it or accept it upon hearsay —, then we are to do what the apostle admonished us to do: "Ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou be tempted," Gal. 6:1.

Now, it is a strange thing that most people are very ready to judge another one in matters in which it is forbidden, but are not as ready to judge of doctrine; and yet, just that is commanded. God commands us to judge the doctrine which any one teaches. Some think that we ought to be very slow to judge what is taught. But God has told us that we are to be very exact and severe in judging doctrine. No teacher is above being judged by his hearers. St. Paul said to his congregation: "Judge ye what I say," 1 Cor. 10:15, and thereby called upon rather inexperienced Christians to judge of the things which he taught them. And everywhere in his letters St. Paul demanded of his hearers that they judge of the doctrine. Aye, even in the Old Testament all the Jews were told that they must judge of the teachings of their teachers, even of such teachers as could perform the greatest miracles, Deut. 13:1-3. Jesus was very kind to those who had fallen into sin, readily forgave them when they were penitent, and restored them. In the parable of the Prodigal Son He condemns the one who wished to treat the returned prodigal less generously than the father treated him. But He was very severe with those who taught false doctrine. No matter how respectable, how decent, how godly in appearance, was the life of the Pharisees, who were blind leaders of the blind, Jesus exposed them and condemned them in the most severe terms.

God wants us to judge of the doctrine. Those who sin against us we are to treat with leniency, but

the mouth of those who speak against the majesty of God's Word must be stopped. **Every false teacher slanders God and belies Him.** We dare not be lenient with such a false teacher. God's Word is not our property, which we may expose to perversion or surrender at will. Here judging is in place. Let us therefore learn to be very gentle with those who have sinned, let us seek to restore such in the spirit of meekness; but let us oppose with all earnestness and severity every one who teaches contrary to God's Word.
—The Lutheran Witness.

CHRISTIANITY CANNOT BE JAZZED — IT MUST CONQUER JAZZ

A Courier-Journal editorial paragraph comments upon Albert Einstein, the famed sponsor of relativity, having steered clear of New York on his second visit to America. The comment is that Einstein would have had to explain to the hungry press, "the depression, the status of the gold standard, and his latest theories regarding relativity, and in words of one syllable." Just so. Even in the field of religious thought many are being tarred of that brush. They want spiritual truth jazzed and sensationalized, so to speak, flashed at them from vari-colored electric signs. They mistakenly suppose that it is possible for such antics to catch men for God. Few people to-day wish to take time to meditate, to digest truth, or to think through to sound conclusions. Educational authorities are deploring a parallel tendency in the educational field. But there be no real growth either for the brain or the heart on the basis of the diet of jazzed and undigested facts, and equally undigested thrills and emotions.

Simplicity? Yes. Raw jazz and sensationalism? Never. Spiritual food does not and cannot please fleshly appetites. Our Lord said as much and pointedly refused to use the bait of fleshly appeal, or to accept as disciples loaves-and-fishes followers.

—Western Recorder.

DON'T TEAR DOWN THE PULPITS — JUST YET

The following editorial appeared in the Spokane (Wash.) Daily Chronicle on April 6, and was sent us by Pastor William Siegel, of Grace Lutheran Church, Spokane. The editorial "reveals a deep insight into the true nature of a pastor's work," says Pastor Siegel.

"The time-honored rural pulpit will in time give way to the radio tube and amplifier," predicts O. H. Caldwell, formerly a member of the federal railway commission. "Then the preacher will step aside in favor of world-famous divines preaching in great cathedrals sermons which may be heard around the earth.

"Maybe — and maybe not. The big city newspapers haven't abolished the rural editor yet — and don't expect or desire to do so. Nor have the great hospitals and clinics and cure-by-mail schemes made the country doctor a loafer. Famous divines do preach (around the earth) or at least across the continent already; but the messages of the men at home, dealing with the needs of their own people, are not silenced or unneeded to-day.

"One more hint: If vacuum tubes ever do take the place of choirs and preachers and organists, they can not touch the greatest work given to the pastor to do. They can not take his place in visiting the sick, in comforting the bereaved, in strengthening those who waver, in helping the discouraged, in guiding the perplexed, in being the friend of the fathers, the advisor of the mothers, the chum and playfellow of the children, the wise leader of the boys and girls of the country towns — the country towns which have sent forth so many of the great men and women of America in the last hundred years."

—The Lutheran Companion.

TWO DEPRESSIONS

Luke 15 and the Present One

The writer's little boy often comes home using words that he has used on the playground. Sometimes they are good and sometimes not so. Similarly the writer has heard the word *depression* so often that he is using it here as the heading of an article though he does not like the word at all.

The original meaning of the word *depression* indicates something *pressed down*, like a low spot in the road. Then the meaning became broader to indicate a low spot in the granary, pantry or purse. And finally the meaning of the word grew to take in a low spot in the hearts, like the children of Israel had when they turned their faces from Jehovah on the mountain and jumped naked around the golden calf.

In our own United States every one is worried just now about the low spot in the supply of money, food, and clothing. Here on the Reservation the depression is especially felt in the low price of corn, cattle and lack of work.

For two years or more now the wise men of our country have been busy thinking about the depression. It is beginning to hurt so much that they are beginning to look about for the cause and the cure. But no two of them have named the same cause or the same cure. And not one of them has named the *right* cause and therefore has no idea of the right way to end it. Not, not even our President.

They are like men, walking past a safe bulging with money, a granary bulging with wheat, a warehouse bulging with clothing, past a fence enclosing a field waiting to be worked, and then going into a huddle in the desert

and starving out there while talking about the cause and cure of depression. For it cannot be denied that never has there been more money, more food, and more work that ought to be done, than right now. We are the richest nation in the world. And yet there is *depression*.

But depressions are nothing new. They have appeared here and there from the beginning. Since they lie before us like an open book, why not study their causes and cures, and perhaps find the solution for our own depression?

Once upon a time Adam and Eve had a depression in the sweat of their face among thorns and thistles, while the Tree of Life was just beyond the gate.

Lot shivered in a cave near Zoar while Abraham's flocks were waxing fat on the hillsides of Canaan.

There was depression in the land of Pharaoh while the land of Goshen prospered.

But the depression that can be most easily studied is the one that is described in Luke 15. Let's try to run it parallel with the one of 1931.

1. In Luke 15: 11 and 12 we read that the younger of two sons said to his father: "give me the portion of thy substance that falleth to me. And his father divided unto them his living."

In 1927 there lived a certain person who had a heavenly Father. This heavenly Father poured into the lap of His child everything that he needed to live. He gave him sufficient from day to day so that his child would always know to whom he owed his living. All that the heavenly Father asked in return was to be recognized and accepted as his Father. But that hurt the young person's pride. He did not like to admit that he had to lean on his Father. And to be living under his Father's eye seemed too much like putting a fence around his freedom. And to tell the truth, his heart really delighted in things that his heavenly Father could not approve of.

2. Luke 15: 13, a. "and not many days after, the youngest son gathered all together and took his journey into a far country."

In 1928 our friend had broken all connection with his heavenly Father. He went to live there where his mind could be his only master. He left behind him the Bible, his baptism, his confirmation, going to church, his prayers and meditation; he left his faith behind. He deserted everything that had to do with God and His holy Word.

3. Luke 15: 13, b. "and there he wasted his substance with riotous living."

And now in 1929 our friend felt free. No one had any right to tell him what he should do and what he should not do. He could spend his wealth as he pleased. And therefore it came about that the heart that was created to be a temple of the Lord became a dirty den where all evil thoughts and desires could carouse to their fill. His money that was meant to feed his own, or the poor, or to help the church and build the Kingdom, went for fancy

cars, gas, movies, fancy clothing, fancy food, gambling, drinking, and every other evil and luxury.

4. Luke 15:14. "And when he had spent all, there arose a mighty famine in that country; and he began to be in want."

In 1930, when our friend, "had spent all, there arose a mighty famine in that country and he began to be in want."

5. Luke 15:15 and 16. "And he went and joined himself to one of the citizens of that country; and he sent him into his field to feed swine. And he would fain have filled his belly with the husks that the swine did eat and no man gave unto him."

And in 1931 our friend found that the citizen to whom he had joined himself was none other than Satan himself. Satan had coached him in wasting his substance. He had lead him on with promises of never ending pleasure in this land of "do-as-you-please." And now our friend finds that he has been fooled and that Satan has nothing to give back but husks. And on these husks he has written, "you poor fool."

6. Luke 15:17 and 20a. But when he came to himself he said, "I will arise and go to my Father and will say unto him, Father, I have sinned against heaven and in thy sight; I am no more worthy to be called thy son, make me as one of thy hired servants." And he arose, and came to his Father.

1932 — the person whom we have been running parallel with the prodigal son is you, no one but you, regardless of who you are. It matters not whether your sins have been as red as scarlet or whether you have been but lukewarm and indifferent. The fact remains that you quit your heavenly Father. You left Him because you ceased to love Him with all your heart. Unbelief took the place of Faith. And your Unbelief misled your brother into unbelief. And your brother's unbelief misled his brother, and so the depression spread. And therefore God holds you individually responsible for the depression. And therefore he is making just *you* suffer. So you see the cause for every depression, the cause of suffering and hunger and cold is your own Unbelief. Just as a weed grows from a weed, so depression in money, clothing or food grows out of the depression of the unbelieving sinful heart.

But the prodigal son *came to himself!* He awoke from his drunken spree. He realized how Satan had fooled him, robbed him, and left him naked, diseased and starving. In other words he *repented*. No, he did not do *penance* for he had no boot straps left by which he could pull himself up into God's grace. He *repented* when he realized that he had sinned against heaven and in his Father's sight. Therefore he arose and came to his Father.

But you, whom the new year of 1932 found lying out in the depression of 1931 chewing husks, after sin and indifference had seemed so sweet, I say what are you

going to do? Are you satisfied with your husks? Are you too stubborn to repent? Have you not yet had enough? Do you want to stay out in the desert of sin and choke to death on husks?

How foolish that would be and whom would you be harming but your own soul? Why not turn back to your heavenly Father "who has bread enough and to spare?"

7. Luke 15:20b. "But while he was yet afar off his Father saw him and was moved with compassion, and ran and fell on his neck, and kissed him."

You can be sure of just as hearty a welcome. That same Jesus, "Who came to seek and to save that which was lost" is waiting for you at the gate. His heart still is moved with compassion. He has waited day and night for you. He has a gift of forgiveness for you that will heal all your wounds.

8. Luke 15:22. But the Father said to his servants, "bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet, and bring the fatted calf, and kill it, and let us eat and be merry; for this my son was dead, and is alive again; he was lost and is found."

And so the depression was ended. And so it will be for you when the Lord Jesus again showers you with those blessings for which he worked so hard on Calvary.

And so you see there is only one cause for depression — your sin and my sin, and there is only one cure, — Jesus waiting for us at the gate. —E. E. G.

CHILDREN IN CHURCH

Recent issues of the parish bulletin of St. Paul's Lutheran Church, Pittsburgh, Pa. (Pastor Lammert Redelfs) have contained interesting notes on the much discussed subject of the children in Sunday School remaining for the church service. Pastor Redelfs quotes Dr. MacKenzie, of Western Theological Seminary, who, in the course of a lecture, declared:

"The soul of the child is very plastic. It is in the days of childhood that the deepest impressions are made. In my few years in America I have been studying your church life. I am convinced that great harm is being done by sending the children home after the Sunday School. If I had to choose between them I should select the church service for my child. The public worship is of primary importance."

Some of us will agree with Dr. MacKenzie that the church service is more important for the child than Sunday School, and others of us will disagree. All of us, however, will acknowledge that it is highly desirable that our children attend both Sunday School and church. As an instance of the value of the church service for the plastic souls of children, we quote from St. Paul's bulletin. Some one placed a note on the desk of the pastor of that church. The note read:

"I was deeply impressed with the worship of a small boy last Sunday. He sat in a front seat singing lustily throughout the hymn and taking part in the entire service. He seemed to know the service from memory. He gave the pastor such splendid attention during the sermon that my own spirit of worship deepened. Verily, a little child shall lead them!"

Some churches include in their morning service a short sermon for children, so that the children present receive one message that is especially designed for them. Whether this is done, or not, children will benefit by being trained to be regular attendants at church.

This is not simply the logic of Dr. MacKenzie or the opinion of Lutheran pastors. It is directly in line with the will of God. The great responsibility and privilege of Christian parents and of the Christian congregation is indicated in that memorable word which God spake concerning Abraham: "For I have chosen him that he may charge his sons and his household after him to keep the way of Jehovah," Genesis 18:19. To the end that our sons may be charged to follow the way of the Lord and may find delight in following that way, we need to utilize every possible agency: the home, the Sunday school, the catechetical class, as well as public worship. (Not to forget the Christian day school. Ed.) — Lutheran Standard.

FROM OUR CHURCH CIRCLES

Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference is called to meet in Special Session Tuesday, March 1, 1932, 1 o'clock P. M., at Brownsville, Wis., to receive explanations pertaining to the proposed every-member canvass.

Ph. Martin, Sec'y.

Southern Wisconsin Conference

A special meeting of the Southern Wisconsin Pastoral Conference will be held on March 1, at 10 A. M., at Kenosha, Wis. (Rev. C. Buenger).

Edmund Sponholz, Sec'y.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Florence, Wis. (Rev. M. Croll), April 11, 7 P. M. to 13, 2:00 noon, 1932.

Confessional Address: H. Kahrs (Wm. Lutz).

Sermon: H. Hopp (Wm. Roepke).

Papers: Theo. Thurow, Kurt Geyer, Henry Hopp, Theophil Hoffmann, Wm. Fuhlbrigge, and the unfinished topics on Proverbs.

Pastor loci desires early announcement.

Paul C. Eggert, Sec'y.

The Joint Mississippi and Southwestern Pastoral Conference

The Joint Mississippi and Southwestern Pastoral Conference convenes with Rev. Jul. Gamm at La Crosse, Wis., Wednesday and Thursday, April 20 and 21, beginning at 10 A. M. Wednesday. Services in the German language Wednesday evening.

Confessional Address: T. Mahnke—Rich. Mueller.

Sermon: P. Monhardt — Theo. Mueller.

Papers to be read by A. F. Sauer, Augustana, Art. 28; W. C. Limpert, Homil. Exeg. of Ep. or Gosp. of Sunday Jubilate; P. Froelke, Exegesis of Col 1; W. Lutz, What does the command: "Preach the Gospel to all Creatures," include.

Please announce by April 10.

G. Vater, 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
aboveA. 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.

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Notice

The Chorus at Michigan Lutheran Seminary is in need of 50 to 60 copies of "Koehler, Das Gemeindelied" and "Perlen alter Kirchenmusik," Koehler. Anyone willing to dispose of copies, singly or in quantities, will please communicate with

Prof. W. Schaller,
2110 Court Street, Saginaw, Michigan.

Installation

Authorized by President Im. F. Albrecht, Pastor J. Weiss was formally installed in his new charge, Zion's parish, West Lynn township, McLeod Co., Minnesota, by the undersigned with the assistance of Pastors Walter Voigt and Arthur Krueger. May the Lord shower His blessings upon his labors!

Address: The Rev. J. Weiss, Hutchinson, Minnesota, R. 3.
W. J. Schulze.

Golden Wedding Anniversary

On February 16 Mr. and Mrs. Christoph Rosenhauer of Burlington, Wis., members of St. John's Ev. Luth. Congregation at Slades Corners, Wis., were permitted to

celebrate their golden wedding in the circle of their children, relatives and friends. Soli Deo Gloria.
Edmund Sponholz.

Memorial Wreaths

In memory of Mrs. Louisa Zutz (June 16, 1840 — December 25, 1931) an offering of \$6.00 for Old Folks Home made by Trinity Ladies' Aid Society, G. Schmidt, Mrs. L. Brummund and Mrs. H. Heberer of Hoskins, Nebr.
Im. P. Frey.

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In memory of Mrs. Clara Buenger the members of Zion Evangelical Lutheran Church in Bristol, Wisconsin, dedicated the sum of \$5.50 to the Church Extension operations.
Edwin Jaster.

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In memory of Mrs. Clara Buenger Mr. and Mrs. H. W. Mueller and Mr. and Mrs. H. W. Schaefer gave \$5.00 to our Indian Mission.
Edwin Jaster.

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In memory of Mrs. Clara Buenger the Southern Conference pastors and their wives dedicated the sum of \$15.00 to our educational institutions.
Edwin Jaster.

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Memorial Wreath in memory of William Richter, died January 25 at the age of 78 years, donated by relatives for Church Extension Fund. Amount: \$7.00.
Rud. P. Korn, Lewistown, Minn.

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In memory of Mrs. Gesina Vlaas \$1.00 was contributed by Mr. and Mrs. Victor Baver for the Old Folks Home at Belle Plaine, Minn. Aug. Sauer.

Acknowledgement and Thanks

The following donations have come to Dr. Martin Luther College: From the congregation at Wellington, Minnesota, Rev. E. Fritz, 5 sacks potatoes, 8 quarts canned goods, 1 gal. lard; from the estate of the late Mrs. F. Sannwald, New Ulm, Minnesota, the children of the deceased donated \$100.00, which money is to be used for the purchase of teaching apparatus. To the kind donors we express our thanks.

E. R. Bliedernicht.

* * * * *

The Apache Indian mission station at San Carlos, Arizona, received Christmas gifts from the following friends:

ARIZONA: McNeal, Mr. and Mrs. H. C. Stolp; Tucson, Rev. Arn. Sitz, congregation. — CALIFORNIA: Los Angeles, Miss Edith Doenges. — INDIANA: South Bend, Rev. C. Aeppler. — MICHIGAN: Ann Arbor, R. 4, Rev. P. Schulz, congregation; Detroit, Mrs. Thun. Bach; Sturgis, F. H. Hubner. — MINNESOTA: Morgan, Mrs. F. Potzler. — NEBRASKA: Norfolk, St. Paul's Ladies' Aid. — OHIO: Toledo, Rev. R. Timmel, congregation. — WISCONSIN: Chaseburg, Hamburg, St. Peter's Ladies' Aid; Green Bay, Mr. and Mrs. A. W. Icks; St. Paul's Ladies' Aid; Hartford, Rev. A. von Rohr. Ladies' Aid, Mrs. H. C. Berndt; Juneau, Miss

Hertha Paepke; Lake Mills, Miss Frieda Behnken, Girls' Club; Maribel, St. John's Congregation, Rev. P. Kionka; Milwaukee, Rev. Walter Hoenecke, Young People; Jerusalem's Ladies' Aid, Rev. H. Gieschen; St. Marcus Ladies' Aid; Miss A. G. Wille; T. Newton, Rev. E. Kionka, Ladies' Aid; North Freedom, Herm. Klaetsch; Oakwood, Rev. M. F. Plass, Ladies' Aid; Reedsville, Rev. H. Koch, Ladies' Aid, Mrs. K. Haese, Mrs. Otto Mahnke, Mrs. Bessert, Mrs. J. Maertz, Mrs. R. Frost, Gust. Struck, Mrs. Bruss; Sawyer, Salem's Luth. Young People's Society; South Milwaukee, Mr. H. W. Jaeger; Rev. H. Monhardt, T. Franklin Ladies' Aid, Sun Prairie, Rev. W. Keturakat; Watertown, Mrs. Ed. C. Jaeger; West Allis, J. S. B.

Heartly thanks to all the kind givers, and may God bless them!
F. Uplegger.

On behalf of Northwestern Lutheran Academy I gratefully acknowledge the receipt of the following gifts during the first semester of the present school-year:

From Raymond, S. D., by Rev. Fuerstenau: 36 qts. canned goods, 1 gal. lard, 5 lbs. butter, apples, case of pork and beans, rug for sickroom; Walker-McIntosh, S. D.: vegetables and potatoes; Morrystown, S. D.: Mrs. Bubbers 1 bu. carrots; Mrs. Menzel chickens; Rev. Schaar 1 case eggs; Buhr Bros., beans and beets; Glenham, S. D., by Mr. J. Klein: ¼ hog, chickens, lard, butter, flour, eggs potatoes, vegetables, canned goods; Roscoe, S. D.: 14 chickens, 1 sack carrots, 1 bu. rutabagas; Hazelton, N. D., by Mr. Gimbel: 14 sacks potatoes, 9 sacks vegetables, pumpkins; Grover, S. D., by Mr. C. Benthin: 1 truckload of potatoes, chickens, canned goods; Lemmon, S. D.: 24 sack vegetables, lard, canned goods, chickens, ducks; Hettinger, N. D., by Rev. W. Krueger: 2 dressed sheep, potatoes, and other eatables; Mrs. J. Bauer, Sr., of Zealand, N. D., \$13.00.

K. G. Sievert.

The following friends remembered our Apache Indian Mission at Bylas the past few months:

ARIZONA: Miss M. Venzke, Bylas; Mr. R. Osborn, Bylas. — ILLINOIS: Ladies' Aid, Libertyville. — MICHIGAN: Ladies' Aid and congregation, Menomonie. — NEBRASKA: St. Paul's Lutheran Ladies' Aid, Norfolk; Carl Finup and school children, Hoskins. — NEW YORK: Miss E. Douglas, New York City; St. Paul's Ladies' Aid, Mission Society and Girls' Club, Albany. SOUTH DAKOTA: Ladies' Aid, Hazel. WISCONSIN: Mrs. F. Brenner, Miss L. Brenner, Prof. F. Brenner, Thiensville; H. W. Jaeger, South Milwaukee; Rev. J. B. Bernthal, Ixonia; J. S. B., West Allis; Mrs. H. Berndt, Hartford; Sewing Circle, Hartford; Mrs. Wm. Broese, La Crosse; Rev. N. Schlavensky, Denmark; Zion's Ladies' Aid, Columbus.

Gratefully, In His Name,

Ernst H. Sprengeler.

ITEMS OF INTEREST

LUTHERAN CHAPLAINS IN THE ARMY AND THE NAVY

According to the new Lutheran World Almanac which is to appear in February, there are nine Lutheran chaplains serving in the United States Army and four in the Navy. The distribution of the Army chaplains is as follows: the United Lutheran Church, six; the Augustana Synod, one; the Norwegian Lutheran Church, one; and the Missouri Synod, one; in the Navy, the American Lutheran Church, three; the United Lutheran Church, one.

For a number of years the Lutheran quota of Army chaplains was not filled, however, special efforts to secure suitable candidates has not met with favorable response so that now the Lutheran quota is nearly completed.

In addition to the regular chaplains, there are 78 Lutheran pastors acting as Reserve Corps chaplains and two as Reserve chaplains in the Navy. The total of regular and reserve corps chaplains of the Lutheran faith is 93, distributed among the respective bodies as follows: United Lutheran Church, 59; Augustana Synod, 6; Norwegian Lutheran Church, 7; Missouri Synod, 7; American Lutheran Church, 9; Wisconsin Synod, 2; United Danish Church, 2; Independent, 1; total, 93.

Captain John Hall, who saw service in France and is stationed at Fort Hayes, Columbus, Ohio, has recently been promoted to the rank of major in recognition of the splendid service he has rendered as an Army chaplain.

Chaplain M. Sitler, United States Navy Chaplain on the U. S. S. Melville, reports that he expects to cruise to Honolulu in February. His ship has been anchored at San Diego. During his stay there he has worked hand in hand with the Lutheran pastors in that city in an effort to bring service men and their families into closer relationship with the church.

BAPTISTS IN CONGO

The past year in Belgian Congo witnessed a serious increase in the persecution of our Congo Christians by the Roman Catholic priests and workers in their vicinity. The vigorous activity of the Vatican under the leadership of the present pope, who has awakened a new interest in Catholic missionary work all over the world, is expressed in Congo in aggressive, anti-Protestant efforts. Our missionaries do not complain of any serious Catholic effort to evangelize untouched pagan fields, but the intimidation of chiefs by priests, the cruel beatings of Protestant church members and the kidnapping of women and children are measures against which the mission feels that it is compelled to protest to the Belgian government, which is pledged to religious freedom by international treaty.

— P. H. J. Lerrigo in The Baptist, Jan. 24, 1932.

NORTH WISCONSIN DISTRICT

Month of January

Rev. G. E. Boettcher, Hortonville	\$ 118.00
Rev. Theo. Brenner, Freedom	67.45
Rev. Paul C. Eggert, Little Suamico	6.77
Rev. A. Froehle, Neenah	56.65
Rev. W. G. Fuhlbrigg, Coleman	14.90
Rev. W. G. Fuhlbrigg, Beaver	5.45
Rev. A. A. Gentz, Marinette	42.39
Rev. Kurt R. F. Geyer, Peshtigo	3.40
Rev. W. W. Gieschen, Crivitz	32.30
Rev. W. W. Gieschen, Athelstane	10.50
Rev. Walter A. Gieschen, Green Bay	63.25
Rev. Br. Gladosch, Greenleaf	118.13
Rev. Harold O. Grunwald, Louis Corners	60.61
Rev. W. G. Haase, Two Rivers	104.00
Rev. W. G. Haase, Sandy Bay	56.00
Rev. Wm. J. Hartwig, Montello	46.92
Rev. Wm. J. Hartwig, Mecan	40.28
Rev. Carl Henning, Peshtigo	127.50
Rev. Otto C. Henning, Sevastopol	142.05
Rev. M. Hensel, Weyauwega	176.16
Rev. Paul Hensel, Liberty	38.93
Rev. Henry Hopp, Daggett, Mich.	6.33
Rev. O. T. Hoyer, Winneconne	1.30
Rev. O. T. Hoyer, Zion	5.00
Rev. L. Kaspar, Greenville	92.70
Rev. L. Kaspar, Clayton	29.32
Rev. E. H. Kionka, T. Newton, St. John's	120.56
Rev. E. H. Kionka, T. Newton, St. Paul's	37.40
Rev. Paul J. Kionka, Maribel	63.65
Rev. Geo. Kobs, Markesan	404.26
Rev. L. H. Koeninger, Manitowoc	510.00
Rev. H. A. Kuether, Sheboygan Falls	88.90
Rev. R. Lederer, Green Bay	255.31
Rev. Louis E. Mielke, Shiocton	76.83
Rev. Louis E. Mielke, Deer Creek	14.89
Rev. Paul Th. Oehlert, Kaukauna	19.27

Rev. E. P. Pankow, Green Lake	20.00
Rev. W. E. Pankow, New London	159.18
Rev. Gerhard Pieper, Fond du Lac.....	40.87
Rev. J. G. Pohley, Menasha	315.71
Rev. Emil Redlin, Ellington	17.65
Rev. Emil Redlin, Stephenville	12.65
Rev. F. A. Reier, Waupaca	30.72
Rev. F. A. Reier, Lanark	5.50
Rev. John Reuschel, Dundas	108.85
Rev. T. J. Sauer, Appleton	163.25
Rev. Norman Schlavensky, Fontenoy	22.14
Rev. Wm. Schlei, Chilton	74.50
Rev. E. B. Schlueter, Oshkosh	260.00
Rev. A. E. Schneider, Fremont	23.68
Rev. E. Schoenike, Greenleaf	23.25
Rev. E. Schoenike, Kasson	53.48
Rev. Ph. Sprengling, Mosel	50.08
Rev. W. F. Strohschein, Campbellsport	10.68
Rev. Theo. Thurow, Menominee, Mich.	5.75
Rev. Kurt A. Timmel, North Fond du Lac	103.74
Rev. Karl F. Toepel, Algoma	22.50
Rev. Wm. Wadzinski, Manchester	24.00
Rev. Wm. Wadzinski, Marquette	46.14
Rev. Ed. Zell, Mishicott	12.81
Rev. Ed. Zell, Rockwood.....	10.60
Rev. W. F. Zink, Dale	84.15
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	\$4,759.24
Budget	\$4,447.03
Non-Budget	312.21
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	\$4,759.24

ALBERT VOECKS, Treasurer.
Appleton, Wis.

NEBRASKA DISTRICT

January, second half

Rev. W. Bauman, Plymouth, General Administration \$15.00, General Institutions \$50.00, General Missions \$40.00, General Support \$10.00, Bethesda \$15.00, Denver \$5.00, Ladies' Aid for Mittagstisch \$35.00	170.00
Rev. M. A. Braun, Herrick, General Institutions.....	5.50
Rev. R. C. Horlamus, Broken Bow, Merna, General Missions	6.64
Rev. E. F. Hy. Lehmann, Firth, General Administration	30.11
Rev. E. C. Monhardt, Clatonia, General Institutions \$50.00, Belle Plaine \$50.00, Indians \$20.00, Poland \$20.00	140.00
Rev. L. Sabrowsky, Colome, General Administration	7.46
Rev. L. Sabrowsky, Kansas Flats School, General Mission	2.05
Rev. V. Winter, Martin, Synodic Administration \$1.50, Detroit Deaf Mute Institute \$2.50	4.00
Rev. W. Wietzke, Shickley, General Institutions, \$17.75, Home Missions \$8.05, General Support \$15.00	40.80
Rev. J. Witt, Norfolk, General Institutions \$25.00, General Missions \$25.00	50.00
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	\$ 456.56
General Administration	\$ 52.57
Synodic Administration	1.50
General Institutions	148.25
Belle Plaine	50.00
Indian Mission	20.00
Mittagstisch	35.00
Home Mission	8.05
General Mission	73.69
General Support	25.00
Bethesda	15.00
Detroit, Deaf Mute Institute	2.50
Denver	5.00
Poland	20.00
	<hr/>
	\$ 456.56

DR. W. H. SAEGER.

Norfolk, Nebr., February 2, 1932.

RECEIPTS FOR SEMINARY AND DEBTS

September, 1931

Rev. R. F. Bittorf, St. Paul, McNeely, S. D. \$	15.15
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. E. C. Rupp, St. Peter's, Manistique, Mich.	22.55
Rev. Paul Oehlert, Trinity, Kaukauna, Wis.	23.81
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	\$ 81.51

October, 1931

Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis.	\$ 100.00
Rev. M. C. Kunde, St. Peter's, Poplar Grove, Minn.	30.00
Rev. C. Lescow, St. John's, Woodland, Wis.	24.00
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. A. E. Schneider, St. John's, Bloomfield, Wis.	20.00
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	\$ 194.00

November, 1931

Rev. L. W. Baganz, St. John's, Burlington, Wis.	5.00
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. G. O. Krause, Personal, Stetsonville, Wis.	25.00
Rev. E. Sponholz, St. John's, Slades Corners, Wis.90
Rev. A. G. Dornfeld, Immanuel, Hubbleton, Wis.	18.12
Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis.	100.00
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	169.02

December, 1931

Rev. O. Hoyer, St. Paul's, Winneconne, Wis.	\$ 35.40
Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. J. G. Pohley, Sewing Circle, Trinity, Menasha, Wis.	50.00
Rev. G. L. Press, Lutheran Aid, Grace, Morningside, Sioux City, Ia.	5.00
St. Paul's, Lutheran Ladeis' Aid, Marquette, Mich.	50.00
Rev. F. Senger, St. John's, Rice Lake, Wis.	10.00
Rev. C. Lescow, St. John's, Woodland, Wis.	19.00
Rev. A. E. Schneider, St. John's, E. Bloomfield, Wis.	2.00
Rev. O. Hoyer, Zion, T. Omro, Wis.	11.20
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.	44.80
N. N.10
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	247.50

January, 1932

Rev. O. Hoyer, St. Paul's, Winneconne, Wis.	4.80
Rev. Louis Meyer, Zion, East Farmington, Wis.	3.00
Rev. O. Hagedorn, Salem, Milwaukee, Wis.	60.00
Rev. E. Hoenecke, St. Peter's, Plymouth, Mich.	60.00
Rev. L. Tesmer, Friedens, Carlock, S. D.	10.31
Rev. J. G. Pohley, Trinity, Menasha, Wis.	23.36
Rev. R. Lederer, First Ev. Luth. Green Bay, Wis.	5.00
Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. Roy Gose, Zion, Jacksonport, Wis.	34.36
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	220.83

Total	\$ 912.86
Previously acknowledged	638,985.86
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Total Collection to date	\$639,898.72
Remitted to Treasurer Th. Buuck for New Building Fund	\$ 912.86
New Ulm Building Fund	\$175,161.24

JOHN BRENNER.

Lithographed Easter and Lenten Offering Envelopes

Beautifully lithographed in five colors — designed in the feeling of the world's religious masterpieces of art — created to conform with the spirit and meaning of the respective Church Holidays — the appeal of beauty through the use of these Envelopes and their religious sentiment will bring members of the congregation to a greater realization of their duty to the Church through larger contributions.

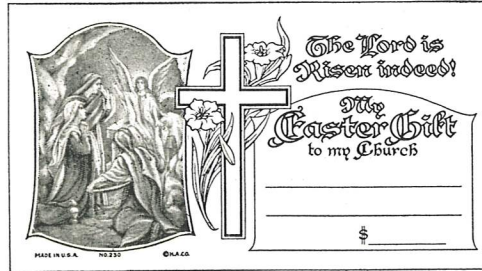
PRICES

		1,000	500	100
Large Size — 3-1/16×5½ — Nos. 17, 230, 234 and 142.....		\$ 4.50	\$ 2.75	\$.75
Small Size — 2¾×3¾ — Nos. 18 and 159.....		4.00	2.25	.50

Postage Extra



No. 17—Large Size 3-1/16×5½
No. 18—Small Size 2¾×3¾



No. 230—Large Size 3-1/16×5½



No. 159—Small Size 2¾×3¾



No. 234—Large Size 3-1/16×5½



No. 142—Large Size 3-1/16×5½



No. 1002 Easter
Size 3¾×2¾ inches
Price: per 100, 40c; per 1,000, \$3.50

Slot or Daily Offering Envelope



No. 162—3-1/16×5½

No. 162

Price: \$2.00 per hundred

A Delightful New Offering Box Series



Lenten Daily Offering Box

A beautiful offering box to be used during the Lenten Season. The famous Ploekhorst picture of Christ in the Garden of Gethsemane is used as the central design, around which are grouped the forty days of Lent.

Special spaces are provided for recording the daily contributions. This box will double your Lenten offerings.



Easter Offering Box

For the Easter offering. The design represents the women visiting the tomb. Inscription, "He is not here — He is risen."



Missionary Offering Box

A unique design, appropriate for Missionary Societies or special Missionary Collections. The inscription is "Go ye into all the world and preach the Gospel to every Creature."

Uniform size 2x2½ inches
5c each, 50c dozen, postpaid;
\$3.50 per 100, delivery extra