

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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THE FAITHFULNESS OF GOD

God ever true will be;
His heart with love o'erfloweth,
Though oft unto His own
Affliction He bestoweth.
Faith shines more bright and clear
When comes adversity;
Our patience thus He tries.
God ever true will be.

God ever true will be;
Our heavy cross He beareth;
The burdens He has placed
Upon our hearts He shareth.
Though oft His rod we feel,
Sincere and kind is He.
Our Father loves us still;
God ever true will be.

God ever true will be;
Our feeble frame He knoweth.
The burden can be borne
That His dear hand bestoweth.
His pleading Israel
From bondage He doth free.
He helps in ev'ry need,
God ever true will be.

God ever true will be;
Though sad the night of weeping,
His stars of joy shall shine.
The loved ones in His keeping
Shall see the clouds disperse,
The storm of trial flee.
O be of cheer, my soul,
God ever true will be.

God ever true will be;
No blessing He denieth.
In the refiner's fire
Faith's precious gold He trieth.
Accept from His dear hand
Thy trials willingly,
Await His cup of joy.
God ever true will be.

God ever true will be;
Soon shall the tempest vanish.
Thy sorrow, cross and pain
Forever He shall banish.
Thy Father has prepared
Eternal bliss for thee.
How boundless is His love!
God ever true will be.

THE THIRTY-FOURTH PSALM

Continued)

Verse 7

Angels

An outstanding manifestation of God's providential care for His children, for which the Psalmist is filled with gratefulness, is the ministration of the angels. Says the sacred poet in our Psalm:

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

The study of the doctrine of the angels must not be overlooked in its importance. It is true, this doctrine is not one of the fundamentals the knowledge of which is a necessary requisite for salvation. It is not one of those basic truths which form the object of faith by which we attain forgiveness of sin and are made children of God, as the atonement of Christ, justification by faith, regeneration, sanctification and renewal of life, eternal salvation, etc. Faith which lays hold on these things, faith which saves, is not necessarily a belief in angels, but solely in Jesus the Redeemer. Faith through which we have peace with God and have become heirs of eternal life, has for its object only Christ Crucified and His work of redemption, not, however, the existence of angels and their service. At all times men have become Christians without having heard or known that there are such beings as angels.

Yet if anyone having by the grace of God become a Christian believer now reads Holy Scriptures, he will surely find, beside the fundamental doctrine of Christ, the Savior, also the doctrine of the angels clearly stated in them from Genesis to Revelation. The Bible plainly affirms the existence of angels. Nothing is more clearly and constantly asserted than that the angels are employed in leading and guiding and protecting the people of God, as well as in comforting them under trial and sustaining them in death. Pick up at random passages about angels and consider their significance. Here in our Psalm we have the statement: "The angel of the Lord encampeth round about them that fear him, and delivereth them." In Psalm 91:11,12 we read, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Psalm 103:20,21, the Psalmist calls upon the angels, "Bless the Lord, ye his angels,

Translated from the German
"Gott ist und bleibt getreu."

Anna Hoppe.

that excell in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts: ye ministers of his, that do his pleasure."

Thus also the New Testament is not lacking in passages referring to angels. Matt. 26:53 we hear Christ speaking to Peter rejecting the sword in his defence, "Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels?" Again, Matt. 25:57 the Lord calls attention to the fact that on His final return in glory all the angels in heaven shall accompany Him: "When the Son of Man shall come in His glory, and all the angels with Him," while, on the other hand, he says of that day, Matt. 13:32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Futhermore, he refers to the presence of angels little children are enjoying at all times, Matt. 18:10: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." And who does not know the comforting words Christ speaks concerning the rejoicing of the angels in heaven over a single penitent sinner, Luke 15:10: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Nor are the apostles reticent in their statements regarding angels. St. Paul charges Timothy, his pupil, to be faithful in his calling, not only before God, and the Lord Jesus Christ, but also before the elect angels, saying, 1 Tim. 5:21: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." On the other hand, St. Peter relates that the angels desire to look into the glorious things preached by the Gospel, saying, 1 Pet. 1:12: "Which things the angels desire to look into." And who does not know of that passage in Hebrew 1:14, describing the very nature as well as the ministry of the angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation"? Finally, there is that passage in Revelation 5:11 speaking of the countless multitudes of angels sounding their voices of praise before the throne of the Lamb of God: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

In the face of these plain passages of Holy Writ who that believes in the Bible would dare to deny the existence of angels? Yet there are those who, like the modernists, have the audacity to declare that a denial of the existence of angels is not incompatible with the belief in Christian principles. They deny the personal existence of angels, thinking that the

latter, at best, are only emanations of God, even, as they contend, the Holy Ghost is but an emanation of God; or they regard the angels as symbols of divine ideas and of the expression of the divine will. They believe in angels only in terms of modernism and rationalism.

But how absurd, how inconsistent with the Christian faith and how comfortless! Such people do not believe in angels, because they deny the divine authority of Scriptures; and as they do not believe in angels, so they also do not believe in demons, or evil spirits. The denial of the one necessitates the denial of the other. The result is that they neither enjoy the comfort Scripture gives us in the ministration of angels and seek the same, nor do they fear evil spirits — the powers of darkness, and wrestle against them with the weapon of God's Word.

The Ministration of the Angels

There can be no doubt that there is a close contact or communion between the angels in heaven and the children of God on earth. Angels do not look down from heaven on God's elect with indifference. They do not keep themselves aloof from men as creatures unworthy of their consideration and presence. On the contrary, angels take a most affectionate and active interest in their temporal and spiritual welfare. Is God the friend of those who are reconciled to Him through Jesus Christ? Does He rejoice in their salvation and make them the subjects of His fatherly love and care? So are the angels the friends of God's dear children.

To quote the Scripture passage, Heb. 1:14, mentioned above, angels "are ministering spirits, sent forth to minister for them who shall be heirs of salvation." Ministering spirits of whom? Of God who has made them to serve Him in worshipping Him, in doing His pleasure, and executing His commandments as his messengers for the promotion of his purposes in ruling and governing the destiny of mankind, especially in establishing and promoting the cause of His Church on earth as well as for the protection and guidance of the heirs of salvation. What magnitude of service, the ministry of the angels! And what a glorious truth to contemplate!

Consider, for a moment, this angelic ministration in its particulars. Angels worship God. Their employment consists, first of all, in praising God. Standing as they do in multitudes of hosts in the presence of their great and glorious King, whose throne is in the heavens and whose Kingdom ruleth over all, they sing their majestic hymn of praise, with which the dome of the Celestial City continually reverberates: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Is. 6:3. Nor are they slow in this their song service. Their perfect blessedness, consisting in the beatific vision of God, impels

them again and again to break out in strains of music, the theme of which is: "Amen: Blessing and glory, and wisdom, and honor, and power, and might, be unto our God forever and ever. Amen." Rev. 7: 11. 12.

But from adoration the angels may at any time be turned to work. "They do His commandments," "they do his pleasure." Do you realize what that implies? God's commandments comprise the universe, heaven with all its principalities, powers and thrones, the earth and all that there is therein, the forces of nature, things animate and inanimate, above all man in his entire domain and the government of the world; all things, all beings visible and invisible are subject to God's commandments, and these the angels do at His bidding.

There are attendants in plenty to do God's behests, there are hosts of them, myriads of angels, all of them pervaded by our sentiment — to be willing servants of the Most High. "They hearken unto the voice of his word." They hearken, that is, they listen intently to catch the first whispered indication of His will. He, God, is their only Lord and Ruler; His every word they cheerfully perform. They stand expecting commissions throughout the universe as well as instructions from their great Lord. Nor do they dispute any divine command, but readily address themselves to the execution of the same. And not only this. They are well qualified for the post they are in. They are able to carry out every command, for they "excell in strength," they are mighty in strength; they are able to bring great things to pass, and abide in their work without weariness. Of course, being created beings, they are not omnipotent; God alone is almighty; but who can measure their strength? The great slaughter of the firstborn in Egypt, the destruction of the 185,000 of the Assyrian Army, each effected by a single angel, are striking proofs of their power.

Who are the subjects of their ministry? Our Psalm says, "The angel of the Lord encampeth round about them that fear him." and Heb. 1:14 we read, "they minister for them who shall be heirs of salvation." The service of the angels is intended especially for the pious, for those that fear God, including, of course, all penitent sinners, even the penitent malefactor on the Cross, even those who by divine grace turn unto God in the eleventh hour. The angelic messengers of God minister for the benefit of all those whom the Holy Ghost has called by the Gospel, enlightened with His gifts, sanctified and kept in the true faith. It follows, then, that the whole Christian Church on earth, the entire body of Christian believers, is the subject for the care of these celestial beings.

We must, however, not regard the angels as co-workers of our salvation. They are not sent forth to preach the Gospel to us. For that purpose it has

pleased God to use the ministry of sinful men to pronounce the forgiveness of sin, life and salvation to sinful men by the means of grace. It was something extraordinary, when in that Holy Night and on that eventful Easter Day God availed Himself of the ministrations of the angels to proclaim the tidings of great joy. Still, God, whose will is our salvation, sends forth His messengers to keep and protect us, so that the heirs of salvation may reach the appointed goal.

What a consolation! Let us bear in mind that this service of angels is being carried on to this day. Not only were they sent forth in olden times, they are sent forth at the present time as well, and they ever will be sent forth to the end of time for the welfare of those who fear God.

Need we, then, be afraid of passing through life midst dangers and enemies which threaten to devour us, knowing that these mighty and benevolent messengers of God encamp round us, guarding and protecting us against all evil? Need you feel forsaken of friends, when no one seems to care for you? Are not angels, standing in the service of our heavenly Father, our true and abiding friends? Or should not the Christian father and mother, who filled with anxiety for the welfare of their little one on account of the dangers that encompass them, be it in their daily environments, be it on their way to a Christian day school, calm their troubled hearts with the firm assurance, God's holy angels are with our little ones? They are in good company, and no evil shall befall them without the will of our Father in heaven.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Assured by this promise we do well to pray in our morning and evening prayers: "Into Thy hands, heavenly Father, I commend my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me." J. J.

(To be continued)

COMMENTS

The Pope's Anniversary The latest of the reputed 265 popes, Pius XI, has occupied the papal chair and worn the tiara since his election on February 12, 1922. This decade was one of very busy years. We see in a dispatch from the Vatican City, quoted in the Chicago Tribune, that this pope has achieved some important things.

First and foremost, he has come to a settlement with the Italian state on the matter of the church state. For a not inconsiderable sum of money the pontiff has obtained an independent church state, infinitesimal indeed, but at all events an independent state, called the Vatican City. Nor has the above-mentioned sum of money come out of the holy Father's pockets. Not at all. On the contrary this huge sum has flowed into his coffers. For what?

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For a large church state, which existed only in the memory of the vice-regent of God, having ceased to exist long ago, though still claimed by his holiness. It was this non-existent principality that the pope relinquished to the Italian state for a consideration. So we have to confess that the successor of St. Peter is a much shrewder business man than was the simple fisherman of Galilee.

Beside this achievement Pope Pius XI has been a very busy man. He has his finger in almost every pie. Not only has he promoted Catholic missions in far countries, founded the Catholic Action in Italy, which caused some friction between him and Mussolini, but he has also proclaimed a holy year in 1925, which brought, it is said, a million pilgrims to Rome. Besides he revived the Eucharistic congresses, of which five have been held at intervals of two years, at Rome, Amsterdam, Chicago, Sydney in Australia, Carthage in Africa, and the next at Dublin, Ireland — thus fairly covering the globe with this propaganda for the Romish sect and its idolatrous doctrine of the Lord's Supper.

To make good his claim that he is the real and only shepherd of the souls of Christ in all the world, that it is therefore his most vital concern to watch over all men who confess the name of Christ, this infallible god on earth has issued numberless appeals to all men, bulls, letters, radio — in short by all available means, on almost any conceivable problem that is puzzling this sorely vexed world today. It was his purpose to imbue all men with the idea that the bishop of Rome has the never-to-be-forgotten duty to rule the souls of men from the papal see.

How far he has succeeded in this we do not know. He is young yet as popes go, only 74. He is said to be quite vigorous and we know him to be dauntless. So he may continue his activity, humanly speaking, for another decade.

Mention should however be made of the reverses that Pius XI has suffered. Catholicism has fared very badly

in Spanish countries. It was bad enough that Mexico became so unruly and rebellious to holy church, that the Catholic services were much hampered if not stopped in some cities, without, and this must have hurt most, any popular uprising against such harsh treatment of the hierarchy. The Mexican peon seemed to acquiesce. Romish power fared not much better in the Spanish colonies of South America. But the unkindest cut of all was the expulsion of King Alfonso from Spain itself, the erecting of a republic, which decreed a religious liberty giving the Catholic Church no preferred position, and even proceeded to oust the Jesuits. Thus it may be said that these ten years of the pontiff's rule brought disappointments that did not make the papal throne a bed of roses. But all this will not induce the pope to abate one jot of his bold pretensions to rule all christendom. Z.

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Dr. Frank's Defense of the Wisconsin State University against the attacks by editor Chapple lacks conviction. Without concerning ourselves with the accusations brought by Chapple and others on the subject of communism, we believe that Dr. Frank's position in the matter of atheistic teachings at this university is hardly tenable. He said at the recent convocation of the teachers and the student body, as reported by the Milwaukee Journal: "I am a father. I know quite well that my son will sooner or later hear the claims of atheism pressed. For myself, I should prefer that he hear them carefully and cleanly analyzed alongside other and, to me, more valid points of view in the classroom of a sincere and morally sound teacher than that he should hear them sneeringly and insinuatingly stated in after college days by some morally irresponsible cynic."

Dr. Frank, of course, makes the not uncommon mistake of conceiving the different claims of religions to be subject to the intellectual proofs brought by the human mind. That the claims of true religion go much deeper, that they are appeals to the heart as well as to the mind, and that above all, the revelation of the saving truth for men cannot either be found nor proven by intellectual processes, that the truth about the true God, our revealed Savior, is even opposed to human reason and cannot be grasped nor explained by it — all this scientific minds like Dr. Frank's will not grant.

Moreover, to deliberately place a young person into the hand of a "most sincere and morally sound" teacher, who sets forth the claims of atheism in the most convincing form, cannot be looked upon in any other light than endangering the faith of that young person; for we must always remember that the specious argument of the atheists appeal very strongly to the immature minds and bolster up the proud claims of the human intellect as the supreme judge over all matters of faith.

The aims of the university are set forth in these words: "The university does and will not concern itself with the year to year strategies of partisan politics or with the creed wars that the sects may see fit to wage, but the university does and will concern itself with the determining facts of those political, social, economic, religious and moral issues that go deeper than the machinery and methodologies of political and ecclesiastical organizations. To do less is to commit suicide as a university."

The truth seems to be, that these higher schools of learning can not entirely get away from God in connection with their researches for the primal cause of things and their ultimate end, but lack the courage to confess the debacle that science has made in these researches. Why not leave the discussion of all religions to the home, the church and its schools and seminaries? Z.

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Longer Pastorates In the Western Christian Advocate, Rev. Channing A. Richardson of the Methodist Episcopal Church pleads for longer urban pastorates.

The early American Methodism deemed it desirable that pastors change frequently. A limit was established, first six months, then of two years, and still later, of five.

At the General Conference held in Chicago in 1900 all limit for pastors was removed. But it seems as if constant moving had become a habit. The writer tells us that now, after thirty years, twenty-five per cent of all pastors in cities of 10,000 or more are in their first year. Sixty-eight per cent have not completed their third year in their present charge. The average pastorate is 3.3 years, though a few of ten years or more are known.

Bishop Locke is quoted: "I am beginning to think that unless our preachers can stay at least three years in a church they should not be assigned. The many one and two year pastorates are the bane and shame and frustration of our ministry, and are inexcusable toleration of, as well as positive encouragement to, a lamentable ministerial inefficiency."

And the writer says:

It should take no argument to show that these short terms of service do not present the way to make the most effective contribution to the evangelization of the cities of America.

Some pastors even attempt to justify short terms as related to themselves by saying that they "can do their best work in two years." It all depends on what we call the work of the Christian ministry. Is it true that we have put a premium on a "hit-and-run" type of work? Have we been guilty of pride in what we called a "diversified" ministry, when really what we had was a "queer" or an "inefficient ministry."

While we have no data as to the pastorates in our synod, we do not hesitate to say off-hand that condi-

tions among us differ far from those described by Rev. Richardson. Pastorates of twenty-five to thirty-five years are not at all unusual.

And we agree with the writer that this is of great benefit to the churches, though we do not take into consideration, as he does, the minister's acquaintance with, and his influence on, the community in which he is at work.

We know that the Word of God does not depend on the personality of the preacher for its power over the hearts of men. But the Holy Ghost does use men as his instruments in building the invisible Church of Jesus Christ.

Though the means and the power are solely God's, these men are not mere automatons. Their work partakes to some extent of the nature of other work that men do among their fellows. They differ in gifts. They grow in their work, increasing in knowledge and wisdom.

So it is also with the hearers. Human hearts are alike everywhere, and human needs the same all the world over; and still there is a great difference between parish and parish. A congregation is influenced by its history, by the environments in which its people live, etc., and, therefore, has its own character and its peculiar problems. No one will deny that a sympathetic understanding of his people is a great aid to a minister in his work. A minister cannot gain such an understanding over night. He will acquire it as he goes in and out among his parishioners month after month, year after year. So also time is required if parishioners are to learn to know their pastor as they should know him. We grow with each other into mutual understanding and confidence.

Pastoral work is educational work. The souls won by the Gospel are not only to be preserved in the faith but also to be built up in it. Paul writes to the Philippians: "I pray that your love may abound yet more and more on the knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Spiritual growth cannot be forced. It is achieved by patient, purposeful, prayerful labor. Just for example, many a Christian day school flourishing to-day would never have been founded if some pastor who appreciated the blessings of the Christian school had not through patient and prayerful work, extending through many years in instances, built up in his people the faith and the understanding of which their school is the blessed fruit.

Therefore we believe in long pastorates.

But these longer pastorates should not be brought about by human engineering. The graduates from our theological and our teachers' seminary place

themselves at the disposal of the Lord to work in the field to which he calls them as long as he wants them to work there. The call of a church is to them the call of God to a particular field. They forget their "career" and all personal ambitions. They do not look about with anxious eye for "a better place." They would resent it if relatives or friends would for personal reasons work for their "advancement." Here God has placed them, and here they will labor faithfully in the spirit of self-denial as long as God wills it.

But, on the other hand, they will not refuse to sever tender ties when the Lord calls them to a different field, a field in which their particular gifts can be better employed for the good of His kingdom.

Thus we try in all honesty to let the Lord Himself lengthen or shorten a pastorate according to His wisdom and grace. J. B.

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The Institutional Church Mr. A. L. Salzstein, president of the Congregation Emanu-el B'nai Jeshurun of Milwaukee had a great deal to say about the institutional activity of his synagogue. According to the Chicago Tribune Mr. Salzstein begged his organization to abandon all activities other than the religious.

"In my humble opinion," said the president, "formed after many years of experience, the reason the people do not come to services is because we have had the temple overfunction. We have forgotten that the purpose of the synagogue is religious worship and the religious education of our children. The time has come to stop wasting our energy and resources on activities that have no place whatever in the synagogue."

Amplifying his official report Mr. Salzstein said that while he directed his remarks only to his own faith, the condition of which he complained is common to most organizations. The church, he said, has been driven to compete with the political, communal, educational, recreational, athletic and amusement institutions. "We have attempted to make the synagogue a college, a library, a lecture hall, a dance hall, a gymnasium, etc.," he asserted. "Attendance has not met reasonable expectations."

We can sympathize with Mr. Salzstein, and on this point we are in thorough agreement with him. Because it had become a den of thieves our Lord, while He was on earth, tried to cleanse the house of prayer by chasing out the money-changers. To-day, while we are also looking for money in these institutionalized churches, our main concern is to draw the people by these purely worldly attractions. We fail in both purposes. Since these false gods have found supporters in our own circles, it were well to remind ourselves again 1. that the one and only business of the

church is to preach the Gospel, and 2. that only by preaching the true Gospel shall the church succeed in its God-given purpose of attracting men and saving them. Z.

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Romish Superstitions A news note from Naples, Italy, via the Chicago Tribune, reports that on April 30, as always on the Saturday preceding the first of May, as well as on September 19, the blood of St. Januarius boiled in the church of Angioni, at 7:30 in the evening. Only when the blood of this saint boils on the stated days can Naples look for a good and prosperous year. The blood of this saint is kept in a reliquary, is carried in solemn procession through the streets, and then is subjected to the prayers of the multitude and the priests. It boiled again, we read, only after an hour's imploring by the faithful, and was shown as boiling by Cardinal Ascalesi, archbishop of Naples, as he held up the glass receptacle to the gaze of the enraptured multitude. The fact of its boiling is announced by trumpet blasts. And so another miracle was performed if not by at least for the Catholic church and its Catholic city.

St. Januarius is said to have been beheaded during the persecution of Christians by Emperor Diocletian in the third century. A faithful servant preserved his blood.

Has it not lately been announced that his holiness, the Pope, is about to broadcast a plea for prayer to God by all Christians that He might show us the way out of the present world slump? And would it be presumptuous or smack of levity if we suggest that St. Januarius be made a patron saint of the world, so that when his blood boils again all the world may have a good and prosperous year?

But we refrain. Still we cannot but help admiring the bold self-assurance, to give it no worse name, of the head of a church which teaches openly such childish miracles as this at Naples, who nevertheless asks men of all creeds to join him in prayer for prosperity. The poet has said, "Sweet are the uses of adversity." And surely the present hard times, were they rightly improved by turning to God in deep humility and in the practice of the Christian virtues, may prove a great blessing to all of us. Z.

A TRIP THROUGH ENGLAND

A visit to England would have been incomplete, if I had seen London only, and not England itself. For though much that is characteristic of this country is embodied in its metropolis, there is still the charm of England which lures thousands of tourists every year to her borders.

There is indeed something extremely charming about England. You cannot tell just what it is when

you visit this country for the first time. There are no mountainous sceneries, excepting a few scanty mountains in the northwestern section, not many lakes or large forests, and yet one is charmed by it. Unlike other European countries one will delight viewing the British Isles even from a distance, approaching them from the sea. Whether you approach them at Southampton, and the Isle Wight, or at Plymouth or Dover, you will notice the white chalk cliffs standing out so prominently, while at other places along the coastline you will behold the beauty of the countryside. More so, when you enter the country itself, and travel through its interior sections. The quaint and picturesque landscapes at once impress one. Who that has visited England has not been charmed by its beautiful rural districts, its moors, its gardens with flowers of every color clustering around and along the walls of the houses? or the beautiful villages and cathedral towns? While the farming country does not make that well-tilled aspect as the fields in Germany, for instance, yet the peculiar hedging with which the farms are surrounded or divided by, offer an attractive sight.

During my stay in England I had an itinerary arranged by the American Express Company, lasting seven days. I travelled through the eastern part of England up to Scotland, thence in a southwesterly direction to the western coastline and then through the heart of England back to London. In this seven days tour I stopped at the following cities and places: Cambridge, Edinburgh, Liverpool, Stratford-on-Avon and parts of Shakespeare's Country.

Need I say that all of these places made a wonderful impression on me? There is **Cambridge** with its peaceful serenity and beautiful architectural buildings of the famous university, second only to Oxford, I cannot stop to describe the various colleges I have gone through, Trinity College, St. John's College, King's College, the magnificent Chapel of King's College, which is considered the finest example of the later English style of architecture in the country, and the campus of the university, the most beautiful I have yet seen, with its park of stately trees along the placid winding stream beneath the quaint and picturesque bridges.

Each college in Cambridge, and there are many others besides those just mentioned, have something remarkable relating to English history, as well as in chapel, hall, or library and galleries or campus. The most remarkable manuscript in the University Library is the Codex Bezae, the uncial Manuscript of the four Gospels and the Acts, presented by Theodore Bezae, a French Genevan theologian and historian, living 1519 to 1605. Cambridge has also contributed to the making of such poets as Milton, Gray and Tennyson, and many other English celebrities.

And there is **Edinburgh**, the Capital of Scotland, said to be one of the three most beautiful cities in the world. At any rate it is the most romantic city I have come to during my travels in Europe — wild nature dominating in the heart of the city, which at the same time is a modern, thoroughly up-to-date city, with a business street claimed by its citizens as the finest in the world — the Princes Street along gardens a mile in length with the famous Edinburgh Castle on majestic cliffs on the opposite side, and typical Scotch Mountain peaks and deep ravines adjoining the city as parks.

I stayed at Edinburgh three days, and every moment I utilized in viewing the city was associated with interest of the highest order. The Castle on the Rock, commanding a glorious view of the city, is full of historic interest. It is the same fortress which has seen some of the most stirring events in Scottish history. Within its walls is the tiny room in which Mary Queen of Scots gave birth to James VI, who was destined to join England and Scotland into a United Kingdom. The story was told me by the guard of Queen Mary's room, that when her first child was born John Knox the Scotch Reformer made a pastoral call and demanded of the Queen that her child be baptized in the Protestant faith. She, however, being a staunch adherent of the Roman Catholic Church, had her child brought to a Roman priest, in letting it down through the window over 200 feet deep to the street below by means of a basket lowered by a rope during midnight, and which child was safely brought back in the same manner. I was permitted to look through the very window down to the craggy deep. Evidently kidnapping was not in vogue in those days.

Here in this castle also is St. Margaret's Chapel, the earliest building in Edinburgh, built in the eleventh century, and the smallest chapel I have seen.

Here, furthermore, is the Scottish National War Memorial, one of the best designed war memorials in Europe, representing every phase of the war from start to finish, a most wonderful memorial.

Then there is the Palace of Holywoodhouse, where tragic Mary Queen of Scots lived, and which is associated with the whole of Scottish history from the earliest times down through the Middle Ages probably to the seventeenth century.

On the way from the Castle to Holywood Palace we visited other places of interest, viz., St. Giles' Cathedral with its beautiful interior, the church in which John Knox, the Scotch Reformer, preached; the House of Parliament, and other public buildings of note. Of particular interest to me was the picturesque and curious gabled house known as John Knox's House. During the greater part of the Reformer's stay at Edinburgh this building was occupied by James Mossman, goldsmith to Mary Queen of Scots.

Knox, however, lived here a brief period before his death, and it is therefore called Knox's House, he having died in it on November 24, 1572. It is now a museum, containing many interesting relics of the days of Knox, also his publications, and literary works by others on his life and work. Among the portraits adorning the walls of the house is also a fine specimen of Dr. Martin Luther.

Then there is the National Art Gallery of Scotland, built in the style of a Grecian temple, in which we find collections representing most of the important phases of European painting in a highly interesting way, including an unusually large proportion of specially fine works and several famous masterpieces, as the Dutch school of the seventeenth century represented by works of Rembrandt, Hals, Vermeer, Ruisdael, and the Flemish by works of Van Dyck. Also a group of French pictures of the eighteenth century, including fine examples of Watteau, Boucher, and Chardin, also some admirable paintings of the last century by Delacroix, Corot, Millet, Daumier, Lepage and others.

Among the paintings in this art gallery there was one which represented a memorable scene from the life of Martin Luther. It was his abode in the cloister cell at Erfurt in the days of the deepest anguish of his soul, pondering over the newly found Bible. Unfortunately I had neglected to note the name of the artist. At any rate it was a vivid representation of this touching scene.

While at Edinburgh I attended two talking movies; the one presented the famous Swedish nightingale Jenny Lind in her role as singer, and the other East Lynn. Both were very good. But what surprised me was that there were only two moving picture houses I noticed in this city almost the size of Milwaukee. The same observation I made in other European cities, which plainly goes to show that as a rule people there are not so overenthusiastic about movies.

One afternoon while strolling about the city and climbing the hilly streets, I became very tired, even to the extent of being overcome with a Scotch thirst. I tried to find relief by making efforts to enter a grog shop. But imagine my surprise at finding that all grog shops were closed even on a week-day. Is this a holiday? I asked myself. But later on I was told that from 2 to 5 o'clock in the afternoon every liquor establishment was closed by law. Well so far, so good. It showed me, however, that in Edinburgh and, as I suppose, in Scotland at large, not only the liquor traffic, but also the time for such traffic is well under state or municipal control.

But who can visit Edinburgh without being reminded of her great literary son — Sir Walter Scott, and also of the famous Scotch bard Robert Burns, who passed, at least, part of his life in this city? Probably

no city is identified so closely with the fortunes of a single author as Edinburgh with Sir Walter Scott. It is therefore small wonder that a wonderful monument is erected to his memory, standing on a prominent place between Princes Street and Princes Street Gardens. It is built in the form of a Gothic church tower, and that, too, almost as high, beautifully constructed from steel and stone, and is visible from afar. Burn's monument stands in the Scottish National Portrait Gallery.

It may be of interest to note here that the 21st of September this year 1932 marks the centennial return of the death of Sir Walter Scott, who happily was a Christian gentleman.

Nor are these two, Scott and Burns, the only men of literary fame Edinburgh has produced or harbored. Men like David Hume, the philosopher and historian, James Boswell, the famous biographer of Samuel Johnson, Adam Smith, author of "The Wealth of Nations," Lord Erskine, Robert Louis Stevenson, the novelist, and many others, are too closely associated with Edinburgh as to be overlooked.

Of particular interest finally is the famous White Horse Inn, which is still pointed out, and of which the curious may read in Scott's Waverley. From this inn, which bears the date 1623, travellers in the old days started on their journey to London.

Sad to depart so soon from the beautiful romantic and historic city of Edinburgh our journey proceeded in a southerly direction through Southern Scotland and the Borderland to Carlisle, England. At first we passed through typical Scotch country, made extremely beautiful by hills and mountains and longitudinal valleys of rich farming country with herds of sheep and cattle grazing therein; then nature becomes rather weird because of the mining country we enter. Coming into England we pass through important, manufacturing cities like Carlisle, Lancaster, Preston, until we arrive at Liverpool. I will not say much about Liverpool, inasmuch as I arrived there at 3 o'clock in the afternoon and left again on the following morning at 9. But what I did see gave me the impression of Liverpool as being a great industrial center and seaport with immense dock and public buildings and busy streets. It reminded me very much of Chicago with its murky and industrious complexion.

Shakespeareland

Of far greater importance to me was the journey through Shakespeare Country one hundred miles north from London, which I undertook after leaving Liverpool. That is the mecca, so to say, for all tourists who travel through England. Its center of attraction is Stratford-on-Avon, while Shakespeareland as a whole presents without doubt some of the most significant sights of the British isles. Stratford-on-Avon is but a rural town stretching along the River

Avon, but it has a special distinction that has made it better known than any other country town; for it was here that William Shakespeare, the great English dramatist, was born, where he lived and died.

Everything here reminds one of this great poet, the streets, the row of houses along the side streets, nearly all built in the style of Shakespeare's home, the shops on the business streets with their booklets, cards, toys and trinkets on sale, and even the hotels. I lodged at the Shakespeare Hotel which, to my knowledge, was built in the fourteenth century, and which still is in its original state with all its furniture and beddings, but with modern conveniences, of course.

Naturally I visited the house in which Shakespeare was born in 1564. It is but a plain unassuming building, one part of which was then used by his father as a woolshop, while the other half served as a residence for the family. Though the exterior of the house has been restored, the interior has the primitive complexion of Shakespeare's old home. It is now a valuable museum of Shakespeareana. A small garden is in the rear of the house which contains specimen of the plants and flowers mentioned in Shakespeare's works.

The tomb of Shakespeare with his relics we find in the Holy Trinity Church which impresses one with its dignified early English architecture and beautiful windows. Among these is an American window which has been dedicated as a gift by Shakespeare lovers from overseas.

There is also Shakespeare's Memorial Hall at Stratford, built in 1877, but greatly enlarged since then, in which, during the summer season, daily performances of Shakespeare's plays are given by a very able company.

One thing struck me as unfavorable about Stratford-on-Avon. It appeared to me that there is a spirit of idolism governing the whole atmosphere. Not only does everything remind one of Shakespeare here, but the whole town seems to exist for the perpetuation of his name. And Shakespeare himself is honored or canonized almost as a saint. This becomes especially obvious upon entering the Cathedral where his body lies. The tomb erected there in his commemoration faces the High Altar, and under the monument we read the following epitaph:

"In wisdom a Nestor, in genius a Socrates, in art a Virgil.

The earth shrouds him, the nation mourns him,
Olympus guards him.

Stay Passenger, why goest thou by so fast,
Read, if thou canst, whom envious Death has plast.
Within this monument, Shakespeare, with whom
Quick nature dide: whose name doth deck ys. Tombe
Far more then cost; sich all yt. he hath writt,

Leaves living art, but page, To serve his witt."
Obiit. Anno. Dei. 1616. Aetatis, 53 Die 28 Ap.

Finally, we read the inscription placed on the gravestone by the poet's own will:

"Good frend for Jesus sake forbear,
To dig the dust enclosed heare:
Blesse be ye man yt spares thes stones,
And curst be he yt moves my bones."

Again we have here an example of how the religious and secular, the spiritual and humane elements, are fused among the English people, as indicated in our previous article on England.

It was on a fair Sunday forenoon, the last day of my scheduled tour through England, I departed from Stratford-on-Avon on my way back to London, and on this tour I travelled right through the center of Shakespeareland, passing through the village of Sherbourne, the old Castle town of Warwick and the city of Leamington, and what a delightful trip! What romantic beauty of landscape, the fertile farms with cattle grazing in the pastures, the meadows, the well-paved roads lined with ancient oak trees, the country churches calling the parishioners to service with their clear melodious chimes! It was a sight never to be forgotten.

Arriving at London that Sunday afternoon at two o'clock my journey through England came to a close. A few days later I returned to Basel, from where I had started. I went by way of Hook, Holland, on the famous Rheingold Express, the finest train in western Europe, passing through delightful sceneries of the Holland country in the early morning, journeying along the Rhine through Cologne, Bonn, Coblenz, Mainz, Karlsruhe, Freiburg, until I arrived at Basel late in the evening, after a twelve-hour railroad trip.

There are two points relative to my observations made in England, on which I would express my candid opinion in conclusion. These are language and music.

The English people claim that Americans, especially those living in the Middle West, have a nasal tone in their voice both in speaking and singing; they also find a certain harshness of tone in our vernacular, and therefore consider our English as inferior to their own. Personally, I had hardly been aware of these deficiencies in our speech until I returned to America, when my attention was arrested to that effect, and, of course, was not much elated about the matter.

On the other hand, I must say, that it was rather difficult for me, at first, to understand the English people. They have much of the guttural sound of speech, and do not articulate, or rather do not pronounce the syllables in full, but contract them with a melodious tone. There is, however, a marked difference between the vernacular of the common people, which is always provincial, and the language of the educated. The latter speak a pure English free from

provincialism and truly Euphonic, in melodious tone of voice. Indeed, I found much of tone quality and euphony in the language of the English people that appealed to my feeling.

And what about the musical sense of the English people? We had the opportunity of attending the performance of Mendelssohn's *Elijah* by a well-trained choir and splendid soloists in the City Temple; also an organ recital by a famous organist, together with the regular chanting of the choirboys, at St. Paul's Cathedral, and finally the opera *Carmen* by Bizet presented by a London opera company. In every case the music was of the highest order and splendidly rendered. While the English people as such do not claim, we believe, superiority in music, yet there is a high degree of development noticeable along the lines of classical music.

All told, my trip through England was associated with most pleasant and highly interesting memories.

J. J.

BYLAS STILL ON THE MAP

Once upon a time when the writer was single-handedly instructing some forty young Apaches in a mission school, doing camp work via buck board on all the Fort Apache Reservation East of Cibecue, preaching both at East Fork and Whiteriver every Sunday, etc., etc. — he was induced to give up his native helper as a part contribution towards the establishing of a mission school at Bylas. The Indian office, taking note of the scores of illiterate children running about at Bylas had urged us to start a school there. Therefore, exit native helper, but Synod forgot about the school!

For information I may add that Bylas is situated near the southern boundary of the San Carlos Reservation and perched perilously near the ever-receding bank of the Gila (pronounce the "G" like "H" as in "hat"!)

Our failure to heed the Government's suggestion compelled the latter to erect a fine school plant with two residences, three school rooms, laundry, bath-room, dining room and kitchen, a complete water system, and to place it under the supervision of three teachers.

After a few years our mission competed feebly with a little mission school of its own; and then, after a few additional years, the Lord connived at our penny-wisdom and moved Uncle Sam to turn his school plant over to us and send his teachers elsewhere. We are glad to add that Uncle Sam's attitude toward the school since that time has ever been one of sincere good will.

Under the Lord's guidance our school grew steadily and at present has an enrollment of sixty-eight pupils. An energetic missionary with a field of

some five hundred fifty souls and a no less energetic lady teacher are trying to do the work of three in the school room.

Easter is usually a harvest time in our mission. This year's harvest at Bylas was a most bountiful one. Our good Lord saw to it that material hindrances should in no way blight a spiritual harvest. Thirty-two school children and infants were added to the Kingdom in Bylas on Easter Day! Previously an eighty-one year old great-grand-mother had insisted upon being baptized with her great-granddaughter, thus one entering the Lord's Kingdom "early in the morning" and the other "in the eleventh hour," and yet both received the Golden Shilling of Grace!

Dear reader, was it a matter of indifference to you when you saw your first-born, or your baby brother or sister carried to the altar to receive the bath of regeneration? I do not need to wait for your answer. Should then not your heart also sing with joy as you read of this large number of Apaches at Bylas accepting our dear Lord's invitation to come to Him? I feel safe in adding that not one of the several hundred congregations of Synod has ever had the privilege of seeing so many added to the Kingdom by baptism in one day.

"Lord, establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

E. E. G.

CHRIST OR CULBRETSON?

It was Ash Wednesday in the snow bound village of Trailside. Sub-zero blasts sent ever increasing clouds of snow high into the air as the blizzard grew in fury. However, mid-week Lenten services had been widely advertised, so promptly at seven-thirty the bright lights of the Lutheran church at Trailside showed signs of life. A high school girl scantily clad, braving the storm for a half mile, was the first to reach the church. Soon a Ford appeared from the midst of swirling snow. A man and his wife had ventured over five miles of drifted roads, impassable for a rural mail carrier. Presently another Ford comes laboring over the snowy prairie. It brought an elderly man, a woman, and two brothers to church. Another lady carried a husky four-year-old son about eight blocks. Soon the congregation was complete. The small audience, eleven in all, joined in singing, "Jesus, I Will Ponder Now, On Thy Holy Passion." The lessons from the history of the Passion and Death of Christ were read and the sermon pictured the Messiah betrayed according to Psalm 41:5-9. During the singing of an evening hymn, an offering amounting to ninety cents was taken. The service came to a close as the little flock stood with bowed heads and received the benediction of the Lord.

And the storm? Rising higher and higher, the wind drove the snow with such blinding fury that

street lights a block away could not be seen. All ventured for home against the pleadings of the missionary. One snow covered motor failed to start, so the missionary's car was hurriedly ushered into service. The other car stalled in a deep snow drift and forced the driver and his wife to walk several miles to the nearest farm-house. Amid the anxiety of the perils of death all reached home — not one perished.

All this was a powerful reminder of the eleven frightened disciples on the awful night of Christ's betrayal and death. But verily God protected His little flock now as He did then. He kept His promises to them, "Fear not. I am with you alway." Now, He is with them, "even to the end of the world."

The lessons of this narrative are obvious. But with this scene of the loyal Christians faithful adherence to the preaching of the Word the 1932 Ash Wednesday history of Trailside is only half told.

What a different picture on the other side of the storm-swept village! An outstanding social event of the winter season (the last before Lent) had been painstakingly planned by Mrs. Butterfly, the town's elite, and one who professes to be His own, a Lutheran. 'Twas an Ash Wednesday bridge party "a la Culbretson." Sixteen couples were invited. There was the usual array of costly gowns, fur coats, cut flowers, and America's great trio — paint, powder and perfume. What a gay affair! Such a nice "bunch," a jolly time, sensible prizes, "home made punch," the daintiest lunch, and the party didn't break up until 1:30 A. M.! Those present did not realize that a real blizzard raged outside. The depression and hard times were forgotten. The many families suffering for lack of food and clothing and the thousands of cattle starving in one of the worst winters in South Dakota history meant nothing. They were merely driving away the "blues" with a bridge party: "anyway, the weather was too bad to go to church" — Society declared the party a success. What a contrast! No, we are not criticizing an otherwise innocent bridge party in itself, but we do venture to say, that when people in all walks of life are singing that famous 1932 dirge, "What'll we do if the hard times keep up," and always catering to the god of amusement to drown the fatal follies of years of extravagances, and at the same time offer flimsy excuses for being absent from church — we must classify them as "BETRAYERS," "DENIERS," "FORSAKERS!"

Is it not true that much of the happening at that history making Crucifixion two thousand years ago is being repeated with striking exactness to-day? Then they betrayed Him into the hands of the Jews for a few paltry pieces of silver; NOW the Lord invites them to "come, hear, and be saved," and they betray Him for a few hours gaiety at a bridge party. THEN haughty Peter thrice vehemently "knew Him not"; NOW they call Him Master (and themselves

CHRISTIAN) and KNOW Him not. THEN "they forsook Him and fled"; NOW they flee from the Church and His precious life-saving Gospel and "vainly run" after prizes at a bridge party.

And thus Trailside's scenes are ended. The merits of these pictures you will find in your answer to these questions: How did you spend Ash Wednesday? Where are you when the soul-saving Gospel of the Crucified Christ is preached at the mid-week Lenten service? In which of the above groups did you see your likeness?

Remember His words: "Blessed are they that hear the word of God, and keep it." Luke 11:28.

— H. J. S.

"I GUESS I'LL GIVE IT TO MISSIONS"

The speaker was the faithful Negro who brings the parcel-post packages and "second-class" mail from the post-office every morning for a small monthly fee. He has a small delivery truck and in addition to his regular run does "trucking" and manages to make a fair living. On request he had brought in some dahlia bulbs from a garden in which he takes delight. "I'm not charging you anything," said he, when pay was offered by the recipient. "I'm glad to let you have them." But it was insisted that he should have some compensation and then came the remark which heads this paragraph. He said, "Well, then, I guess I'll give it to missions and the church. They've made me chairman of the missionary fund and I think that is the best thing to do with the money." What a fine example of unselfishness! How many folks of a different color would have done likewise?

—The Presbyterian Advance.

FROM OUR CHURCH CIRCLES

North Wisconsin District

The same will convene, if God be willing, at Green Bay, Wis., from June 21 to 24 a. c. June 21 and 22 sessions will be held at First Lutheran Church (Rev. R. Lederer, pastor); June 23 and 24 sessions will take place at St. Paul's (Rev. Walter Gieschen, pastor).

First Session: Tuesday morning at 10 o'clock.

Opening Services: Monday evening in First Lutheran Church.

Communion Services: Wednesday evening.

Closing Services: Thursday evening.

The delegates are kindly requested to hand their credentials to the secretary immediately after the opening services Monday evening. These credentials must bear the signature of the chairman and secretary of their congregation.

All memorials to the Synod must be in the hands of the district president, the Rev. E. Benj. Schlueter, by June 1.

All requests for quarters must be sent to the Rev. Walter Gieschen, 226 S. Madison St., Green Bay, Wis.,

by June 1. All those coming later can not be considered. Meals will be served by above mentioned congregations at reasonable prices.

G. E. Boettcher, Sec'y.

Hortonville, Wis., April 15, 1932.

* * * * *

Whereas the Reverend O. Theobald has resigned the office of Visitor of the Winnebago Conference of the North Wisconsin District, the Reverend E. G. Behm of Wautoma, Wisconsin, was duly elected as his successor at a special meeting of said conference held at Winchester, Wisconsin, on the 20th of April, A. D., 1932.

All matters pertaining to the Winnebago Conference are henceforth to be addressed to the Reverend E. G. Behm, Wautoma, Wisconsin.

Due to the resignation of the Reverend O. Theobald as member of the Board of Student Support for the North Wisconsin District, the Reverend E. Redlin, Route 4, Appleton, Wisconsin, has been appointed as his successor.

All correspondence pertaining to student support is to be directed to the Reverend L. Kaspar, Chairman, Route 2, Appleton, Wisconsin.

E. Benj. Schlueter, Pres.

Michigan District

The Michigan District will meet, God willing, June 23 to 28 in St. John's Church, Bay City, Mich., Pastor A. F. Westendorf.

Doctrinal Discussion: The Divine Call of a Minister of the Gospel, Pastor G. N. Luedtke.

Delegates will be quartered in our three Bay City congregations. Requests for quarters should be sent to Pastor A. F. Westendorf, 214 S. Kiesel St., Bay City, Mich., before June 12. Later requests cannot be considered. Dinner and supper will be served by the ladies of St. John's at the church for 75c per day. Please state in your announcement whether you desire meals and lodging.

Lay delegates are requested to bring their credentials, signed by the president and the secretary of their congregations.

Adolf Sauer, Sec'y.

Pacific Northwest District

Pastors and delegates of the Pacific Northwest District will meet in St. Paul's Church Tacoma, Wash. (Pastor Arthur Sydow), June 21 to 23. Sessions begin at 9 A. M., June 21. Announce your coming to the local pastor.

Wm. Lueckel, Sec'y.

Dakota-Montana District

The Dakota-Montana District will convene in Rauville Twp., ten miles north of Watertown, South Dakota, from June 15 to June 20, 1932 (J. B. Erhart, local pastor).

Opening services will be held on June 15 at 10 o'clock.

The delegates of the various congregations are requested to bring their credentials, signed by the chairman and secretary of their respective congregations, which should be filed with the secretary immediately after the opening services.

Prof. F. Brenner of the Theological Seminary at Thiensville, Wis., will read the essay.

Please announce yourself and delegates to the local pastor, J. B. Erhart, Watertown, South Dakota, R. F. D. No. 1.

Herbert Lau, Sec'y.

Southeast Wisconsin District

The meeting of this district will take place, God willing, at Gethsemane Ev. Luth. Church, So. 29th and W. Harrison Sts., Milwaukee, Wis. (R. O. Buerger, pastor), June 27 to July 1, 1932. This is one week later than originally agreed upon. The late closing of several schools made this change necessary.

Opening Service: June 27, 10 A. M.

Closing Service with Holy Communion: Thursday evening.

Delegates are requested to submit their credentials, signed by the chairman and recording secretary of their respective congregations, to the undersigned after the opening service.

Memorials to Synod are to reach President C. Buenger not later than June 1, 1932.

Everyone is to provide for his own lodging. Those who find this impossible may communicate with Rev. O. Buerger at an early date. Meals will be served at the church hall at reasonable prices.

W. Keibel, Secretary.

West Wisconsin District

The West Wisconsin District meets, God willing, from June 20 to 23 in La Crosse, Wis., Immanuel's Church, Corner of Avon and St. Paul Streets, Pastor J. W. Bergholz.

Opening service will be held on Monday morning at 9:00 o'clock. Immediately after the opening services Synod will meet in session. Committees meet Sunday evening. Doctrinal paper on "the Kingship of Christ" will be read by Prof. John Meyer.

The delegates are kindly requested to present their credentials, signed by the president and secretary of the congregation, before the opening services, Monday morning, to the secretary of the district.

All memorials to Synod must be in the hands of the district president, the Rev. Wm. Nommensen, by June 1.

All requests for quarters must be sent to the Rev. J. W. Bergholz, 1128 Avon St., La Crosse, Wis. Dinner and supper will be served at reasonable price.

F. E. Stern, Sec'y.

The Nebraska District

The Nebraska District will convene June 22-27 in Hoskins, Nebr. (Im. P. Frey, pastor), with opening services Wednesday morning at 10 o'clock and closing services with celebration of the Lord's Supper on Monday evening. Pastor G. Press is to read a paper on, "The Value of Social Activities in the Church," and Pastor Im. Frey on, "The Book of Malachi Applied to Our Congregations." The credentials of the lay delegates are to bear the signatures of the president and secretary of the respective congregations. Requests for quarters and meals are to be addressed to the undersigned before June 15. Those who expect to arrive already on Tuesday are kindly to send notification to that effect. Im. P. Frey, Sec'y.

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Members of Nebraska District, Attention!

On account of unforeseen developments it has become necessary to postpone the Nebraska District meeting two days. Instead of beginning on Wednesday morning, June 22, as previously announced, the sessions will begin with opening services on **Friday morning, June 24**. Sessions will close the following Wednesday at noon. Im. P. Frey, Sec'y.
Hoskins, Nebr., May 27, 1932.

Eastern Delegate Conference

The Eastern Delegate Conference will convene June 12, 1932, at Good Hope, St. John's Church, the Rev. C. Bast.
Essay: A Lecture on our Work at Saginaw, Michigan. M. F. Rische, Sec'y.

Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will meet June 7 to 9, 10 A. M., in Buffalo, Minn., Rev. W. Sauer.
Preachers: K. J. Plocher, Im. T. Lenz.
Work: J. Schulze: Wie beschuetzen wir die Jugend gegen die Gefahren der Jetztzeit; H. C. Nitz: Why can't we have fellowship with the U. L. C. and A. L. C.? K. J. Plocher: The Providence of God in Relation to Our Christian Life.
Kindly announce early. K. J. Plocher, Sec'y.

Southwestern Delegate Conference

The Southwestern Delegate Conference will convene June 7, 1932, at Abelman, Wis., Pastor Philip Lehmann's Congregation. Services at 9:30 A. M.
Theo. H. Mahnke, Sec'y.

Arizona Conference

The Arizona Conference will meet at East Fork (P. O., Whiteriver, Arizona), with Pastor Albrecht from June 7 to 10.

Papers: "Revelation," P. Uplegger; "Jesus, the Master," Sitz; "Model Lesson in History," Krueger; "Outline Course of Study in Geography," concluded, Rosin; "Apache Religion," F. Uplegger; "Titus," exegetical, A. Uplegger; "Outline Course of Bible Reading," F. Uplegger; "Last Discourse of Jesus," John 14, 15 and 16, Knoll; "Sermons in Acts," Guenther; Mission Biography, Nieman; "Livingston," Mission Biography, Steih; "Apparent Discrepancy Between Gods' Love and His Visitations," Behn; "Outline of Hebrews," Sitz; Sand Table Lesson, Miss Timm.

All guests are requested to bring their necessary linens. P. Behn, Sec'y.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference meets at Grover (Peshtigo), Wisconsin, C. C. Henning, pastor, June 15, from 9 A. M. to 5 P. M. Central Standard Time.
Please announce early.

Melvin W. Croll, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet June 7 and 8 at Cudahy, Wisconsin, Pastor G. Hoenecke. First session 10:00 A. M., Tuesday. Communion service Tuesday evening.
Exegesis: P. Kneiske, G. Hoenecke, Col. 2:20 ff.; H. Wojahn, M. Rische, 2 Tim. 2:23 ff.
Papers: A. Petermann, J. Ruege, H. Monhardt.
Sermon: Pastor E. Ebert (Pastor H. Gieschen).
A. Maaske, Sec'y.

Northwestern Lutheran Academy

Due to some unexplainable error the graduation exercises at the Academy were announced in these columns for June ninth. The date is June eighth.
K. G. Sievert.

Closing Service at the Seminary at Thiensville

The closing service will be held in the seminary chapel on Thursday, June 9, at 9:30 A. M. You are cordially invited to attend this service.
F. Brenner, Sec'y.

Michigan Lutheran Seminary

The chorus of the Michigan Lutheran Seminary prepared a program of sacred music during the course of the school year and has presented it during the last weeks in a number of concerts in our churches in Michigan. On a number of week end trips the congregations in Pigeon, Sebawaing, Bay City, Lansing, Brady and Iva were visited, and on a five day tour congregations in the southern part of the state, in Monroe, Scio, Saline, Toledo and Detroit. Since the chorus returned from this last trip it also sang in the church at Amelith, and will sing in the church at Clare, Michigan, on May 22. The pro-

gram which follows below was chosen to continue the instruction of our students in the appreciation of the truly great music of our church, and to interest as many as possible in our circles in the use of these gifts of God. We noted with gratification that in spite of the unusually large amount of unsuitable and impossible music presented under the heading sacred, very many of our people are still glad to hear the music that has sprung from true and earnest faith in the Master.

1. Now thank we all our God.....Crueger-Bach
2. Jesus, still lead on.....Drese-Bach
3. Was Gott tut, das ist wohlgetan.....Gastorius-Bach
4. Agnus Dei.....Scandellus
5. Wake, awake.....Nicolai-Bach
6. Herzlich lieb hab ich dich.....V. 1 Calvisius (4-Pt)
V. 2 Stobaeus (5-Pt)
V. 3 Hassler (8-Pt)
7. Schaff in mir Gott.....Rolle
8. Hail, Jesus Christ.....Walther-Bach
9. Jerusalem, du hochgebaute Stadt.....Frank
10. Ein feste Burg.....V. 1 Hassler
V. 2 Gesius
V. 3 Bach
V. 4 Michael
11. Jesus Christ, my sure defense.....Crueger-Bach
12. In God, my faithful God.....Gesius-Bach
13. Die grosse Doxologie.....Bortniansky

On the 14th of June the customary closing concert will be given at St. Paul's Church in Saginaw.

Commencement Exercises at Northwestern College

The annual commencement exercises at Northwestern College will take place in the college gymnasium at ten o'clock on the morning of Thursday, June 16. At the request of the graduating class and of the faculty, the Rev. E. Benj. Schlueter will deliver the commencement address. In the afternoon there will be a meeting of the Alumni Society and after this meeting a baseball game between the college team and former students. On the evening of June 15 the annual spring concert will be given. The faculty and the graduating class extend a hearty invitation to all friends of the college to attend these exercises.

The graduating class this year numbers 12 students. In numbers this class falls slightly below the average of 14 for the period since 1900. The largest class to graduate since 1900 was the class of 1929 with 29 members; the smallest was that of 1901, with 6 members.

One member of this year's class, Edmund Kaspar of Oshkosh, Wis., could not return to his work after the Easter recess because of a severe attack of heart trouble from which he had been suffering for some time. He hoped to be sufficiently recovered by May 1 to resume his work and graduate with his class on June 16. But the malady became worse instead of better, and on Ascension Day he succumbed to the illness that had long been threatening him and entered into his eternal rest. He entered the institution nine years ago, at the end of

his preparatory course dropped out for one year because of severe illness, and then continued his college course, seemingly in much better health, and was within sight of completion of his work here and of the beginning of his theological studies at our seminary, when the higher and happier call came. K.

Announcement

Commencement exercises in Dr. Martin Luther College, New Ulm, Minn., will take place Friday, June 10, 10 A. M. On the preceding evening the college choir will give the usual June concert. A cordial invitation to friends of our school is herewith extended.

E. R. Blieferticht.

Golden Anniversary

On Trinity Sunday St. John's-St. Peter's Congregation of Centerville, Wis., in a special service celebrated the golden anniversary of its pastor, the Rev. Ph. Sprengling who was ordained to the office of the ministry on May 21, 1882. The choir enhanced the beautiful service by singing an appropriate anthem. The venerable president of Joint Synod, Pastor G. E. Bergemann, preached the festival sermon basing his sermon on 1 John 1:1-5. At the close of the service the undersigned addressed Pastor Sprengling in the name of the congregation expressing its felicitations and presenting him the gift of the same as also the gift of certain members of the mixed conference of Sheboygan and Manitowoc Counties. Pastor Ed. Huebner and L. Koeninger also spoke a few words. In well chosen words Pastor Sprengling thanked all for their love and esteem, humbly rendering due honor to God for permitting him to serve in the ministry for half a century. Several communications concerning the jubilee also were read.

Wm. F. Schink.

Golden Wedding

Mr. and Mrs. Julius Kositzky, members of Salem Lutheran Church at Escanaba, Mich., observed the fiftieth anniversary of their wedding on Sunday, April 24, with appropriate services in their house of worship.

Wm. F. Lutz.

Installations

Authorized by President Im. F. Albrecht the undersigned installed Pastor W. C. Nickels as pastor of Immanuel Church at Town Buffalo, Minn., on Sunday, April 24, 1932. Pastors H. C. Nitz, W. P. Sauer and G. C. Haase assisted.

Address: Rev. W. C. Nickels, R. 2, Buffalo, Minn.
W. P. Haar.

* * * * *

Authorized by Pastor P. Scherf, President of the Dakota-Montana District, I installed H. A. Mutterer as pastor of our new created mission in Jamestown

and of first Lutheran Church of Windsor, North Dakota, on Sunday Rogate, May 1, 1932.

Address Pastor H. A. Mutterer, 525 5th Ave., No. Jamestown, North Dakota. E. Hinderer.

* * * * *

Authorized by President Frederick Soll I installed Rev. Elmer Zimmermann as pastor of St. Paul's Church at Leavenworth, on May 2.

Address: Rev. Elmer Zimmermann, 132 West St., Leavenworth, Wash.

Acknowledgment and Thanks

The following donations were received in the past weeks at Dr. Martin Luther College: for an indigent scholar from each of the following Ladies' Aids \$10.00: Delano, Olivia, Lewiston, St. John's, Goodhue. For school operation, Miss A. Raabe, Long Beach, Cal., \$5.00. Our sincere thanks to all kind donors.

E. R. Bliefernicht.

Change of Address

Rev. H. Brandt, 1239 N. 18 St., Milwaukee, Wis.

TREASURER'S REPORT — April 30, 1932 — 10 Months

Receipts and Disbursements

| | Receipts | Disbursed | Capital Investments | Operation | Maintenance |
|---|---------------------|---------------------|---------------------|--------------|-------------|
| General Administration | \$ 73,405.07 | \$ 35,584.60 | \$ 16.50 | \$ 35,471.90 | \$ 96.50 |
| Theological Seminary | 6,393.04 | 19,774.44 | 172.20 | 18,355.15 | 1,247.09 |
| Northwestern College | 6,638.12 | 51,991.99 | | 45,268.75 | 6,723.24 |
| Dr. Martin Luther College | 5,288.81 | 43,413.26 | 62.91 | 41,555.69 | 1,794.66 |
| Michigan Lutheran Seminary | 1,566.51 | 12,856.82 | 281.55 | 10,876.39 | 1,698.88 |
| Northwestern Academy | 826.64 | 10,171.60 | 2,071.62 | 7,723.19 | 376.79 |
| Educational Institutions, General | 33,155.32 | | | | |
| Home for Aged | 2,298.63 | 4,761.21 | | 4,722.61 | 38.60 |
| Missions, General | 53,486.17 | 1,485.61 | | 1,485.61 | |
| Indian Mission | 15,522.64 | 28,449.66 | 400.00 | 24,589.53 | 3,460.13 |
| Negro Mission | 7,845.14 | | | | |
| Home Mission | 26,815.58 | 91,099.64 | | 91,099.64 | |
| Poland Mission | 4,238.78 | 8,320.90 | | 8,320.90 | |
| Madison Student Mission | 661.71 | 2,983.45 | | 2,983.45 | |
| General Support | 9,855.15 | 18,469.91 | | 18,469.91 | |
| Indigent Students | 3,461.00 | 9,719.32 | | 9,719.32 | |
| To Retire Debts | 9,918.89 | | | | |
| Total Collections: | | \$339,082.41 | | | |
| District and Direct | \$261,377.20 | | | | |
| Every-Member Canvass | 105,606.72 | | | | |
| Coll. Rev. Brenner | 2,967.53 | | | | |
| | <u>\$369,951.45</u> | | | | |
| Revenues | 58,479.90 | | | | |
| | <u>\$428,431.35</u> | | | | |
| Less Every-Member Canvass | 105,606.72 | | | | |
| Net for Budget | | \$322,824.63 | | | |
| Deficit | | \$ 16,257.78 | | | |

Debts

| | | |
|---|--|---------------------|
| Debt on July 1, 1931 | | \$696,916.65 |
| Debts made since | | 166,103.52 |
| | | <u>\$863,020.17</u> |
| Debts paid | | 206,414.90 |
| | | <u>\$656,605.27</u> |
| Debt on April 30, 1932 | | |
| Decrease | | \$ 40,311.38 |
| Debt on December 31, 1931, was | | \$752,649.69 |
| Debt incurred from July 1, to December 31, 1931 | | \$ 55,733.04 |
| Debt of 1931 reduced by | | 40,311.38 |
| | | <u>\$ 96,044.42</u> |
| Debt on April 30, 1932 | | <u>\$656,605.27</u> |

THEO. H. BUUCK, Treasurer.

TREASURER'S STATEMENTS — April 30, 1932 — 10 Months

| Districts | Collections | Allotments | Arrears |
|---|---------------------|---------------------|---------------------|
| Pacific Northwest | \$ 1,271.28 | \$ 2,245.10 | |
| Nebraska | 8,019.54 | 10,327.70 | |
| Michigan | 24,127.58 | 34,820.10 | |
| Dakota-Montana | 8,599.21 | 12,613.70 | |
| Minnesota | 51,787.65 | 71,599.70 | |
| North Wisconsin | 52,613.89 | 89,601.70 | |
| West Wisconsin | 57,164.20 | 87,438.20 | |
| Southeast Wisconsin | 56,484.57 | 99,562.10 | |
| Total Collections from Districts | \$260,067.92 | \$408,208.30 | \$148,140.38 |

| | | | | |
|----------------------------------|-----------------|---------------------|---------------------|---------------------|
| From Direct Sources | | 1,309.28 | | 1,309.28 |
| | | <u>\$261,377.20</u> | | <u>\$146,831.10</u> |
| From Rev. Brenner | | 2,967.53 | | 2,967.53 |
| | | <u>\$264,344.73</u> | | <u>\$143,863.57</u> |
| Total Collections | | 58,479.90 | 70,832.80 | 12,352.90 |
| | | <u>\$322,824.63</u> | <u>\$479,041.10</u> | <u>\$156,216.47</u> |
| Total Available for Budget | | 339,082.41 | 339,082.41 | 139,958.69 |
| | | <u>\$ 16,257.78</u> | <u>\$139,958.69</u> | <u>\$ 16,257.78</u> |
| Deficit | | | | |
| Less Debt Paid 1931 | \$ 54,166.70 | | | |
| 1932 | <u>1,566.34</u> | | | |
| | | | 55,733.04 | |
| Budget Savings | | | \$ 84,225.65 | |

We acknowledge with thanks sums remitted to the Treasurer direct from the following donors:

| | | | | |
|--------------------------------------|--|--------------------|--|--|
| Sums previously reported | | \$ 1,214.28 | | |
| From Indian Mission, Schroeder | | 79.00 | | |
| Missouri Synod | | 2.00 | | |
| Home for the Aged | | 4.00 | | |
| Theological Seminary | | 10.00 | | |
| | | <u>\$ 1,309.28</u> | | |

THEO. H. BUUCK, Treasurer.

TREASURER'S CASH ACCOUNT — April 30, 1932 — 10 Months

Accretions

| | | | | |
|---|--|--------------------|--|---------------------|
| Cash Balance July 1, 1931 | | \$ 14,680.88 | | |
| Collection for Budget (Regular) | | 261,377.20 | | |
| Collection for Budget (Brenner) | | 2,967.53 | | |
| Collection for Budget, Every-Member Canvass | | 105,606.72 | | |
| Revenues for Budget | | 58,479.90 | | |
| | | <u>\$ 8,235.05</u> | | <u>\$443,112.23</u> |
| Church Extension Accounts Paid | | 314.40 | | |
| Church Extension Revenues | | 1,479.50 | | |
| Trust Funds Previously reported | | 7.00 | | |
| E. A. Grabowski Memorial | | 500.00 | | |
| Notes Receivable paid | | 3,000.00 | | |
| Annuities | | | | |
| | | | | <u>13,535.95</u> |
| | | | | <u>\$456,648.18</u> |

Liabilities

| | | | | |
|-------------------------------|-------------------|--------------|--|---------------------|
| Accounts Payable made | \$ 33,292.28 | | | |
| Accounts Payable paid | <u>27,876.35</u> | | | |
| Plus | | *\$ 5,415.93 | | |
| Notes Payable made | \$127,951.66 | | | |
| Notes Payable paid | <u>175,748.02</u> | | | |
| Minus | | \$ 47,796.36 | | |
| Non-Budgetary Coll. | \$ 4,859.58 | | | |
| Non-Budgetary paid | <u>2,790.53</u> | | | |
| Plus | | \$ 2,069.05 | | |
| | | | | <u>*\$40,311.38</u> |
| Net Cash to account for | | | | <u>\$416,336.80</u> |

Disbursed Therefrom

| | | | | |
|--|---------------------|--|--|---------------------|
| Budget Disbursements | \$339,082.41 | | | |
| Church Extension Loans | 51,857.34 | | | |
| Church Extension Expense | 52.62 | | | |
| Annuities | 500.00 | | | |
| Inheritance Tax | 95.00 | | | |
| Dakota-Montana Bank Loss | 1,289.35 | | | |
| Trust Funds paid to July 1, 1931 | 7,211.65 | | | |
| Trust Funds paid to March 30, 1932 | 1,474.50 | | | |
| | <u>\$401,562.87</u> | | | |
| Cash balance | | | | <u>\$ 14,773.93</u> |

THEO. H. BUUCK,
Treasurer.