

The Northwestern Lutheran

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

Vol. 14.

Milwaukee, Wis., June 12th, 1927.

No. 12.

TRINITY

GOSPEL LESSON

The Mystery of Redemption "Ye Must Be Born Again"

O Triune God, my Maker,
Eternal Three in One,
With rev'rent awe I ponder
The wonders Thou hast done;
The glories of creation
With rapture I behold.
O how can creature measure
Thy boundless might untold!

More wonderful, more glorious
Is Thy stupendous plan
Conceived for the redemption
Of lost and fallen man.
Thy Word of revelation
Declares Thy love and grace;
In Holy Scripture's pages
Thy mysteries I trace.

Ah, once before Thy Presence
Man's visage did not pale,
When fearless, pure, and sinless,
He dwelt in Eden's vale,
But sin's infernal power,
The Tempter's cruel wrath
Brought to Thy fallen creatures
The penalty of death.

Conceived in sin, and sinning,
By Adam's guilt defiled,
Can I, a fallen mortal,
Again become Thy child?
All hidden is the myst'ry
From eyes of carnal men,
But Christ, my Lord, has spoken:
"Ye must be born again!"

O blest regeneration,
Wrought by the Spirit's might!
O blest new birth, which brought me
Back to Thy Kingdom bright!
I now can call Thee "Father!"
Thy pure, baptismal flood
Has sealed the pardon purchased
With my Redeemer's Blood.

To Thee be all the glory,
Thou Triune God above!
On earth I'll sing the praises
Of Thy so boundless love,
And when, by grace, I anchor
On Heaven's blissful shore,
O Father, Son, and Spirit,
I'll laud Thee evermore!

Anna Hoppe.

EPISTLE LESSON

The Mystery of the Godhead Romans 11: 33-36

O Depth of boundless riches,
How can I fathom Thee?
How can I grasp Thy wisdom,
Eternal Trinity?
Unsearchable Thy judgments,
Thy ways past finding out,
My reason at Thy greatness
Doth tremble, fear, and doubt!

No mortal e'er advised Thee,
Almighty God and Lord,
And naught hath man Thee granted
To merit a reward.
Can erring human reason,
Thou mighty One in Three,
E'er comprehend Thy knowledge,
Or sound eternity?

The planets in their orbits
Roll on through trackless space.
O, when my understanding
Thy footprints seeks to trace
In wonders of Creation,
In earth and sky and sea,
I stand amazed in wonder
At Thy Infinity!

I know Thy Hand has made me
From dust of earthly sod.
I know Thou hast redeemed me,
Eternal, Triune God!
I know that Calv'ry's Fountain
Has cleansed my soul from sin;
I know the Spirit kindled
A joyous faith within.

Although I cannot fathom
With carnal reason's might
The wonders of Thy Being,
Faith fills me with delight!
With joy to Thy blest dwelling
My pilgrim-path I trace;
I know I shall behold Thee
Forever, face to face!

O Depth of boundless riches,
I cannot fathom Thee!
I cannot grasp Thy wisdom,
Eternal Trinity!
But Thy blest Word immortal
Is faith's bright, guiding star,
And I shall know Thee better
When I have crossed the bar!

Anna Hoppe.

Rev C Buenger Jan 28
5026 19th Ave

THE THIRTY-THIRD PSALM

Verses 1—4

The Holy Trinity

All through the Church-year we see the glorious Trinity. On every Sunday we are reminded of it in numerous ways. We begin our services in the name of the Father, the Son, and the Holy Ghost. We confess the Triune God in the Apostolic Creed; we chant the Gloria Patri: "Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end." We are greeted from the pulpit by the apostolic benediction: "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all"; and we close our services in the name of the Trinity, as well as with a doxology in praise of the three persons in the one Godhead. What a significant place the doctrine of Trinity holds in our services! How deeply this doctrine is rooted in the whole make-up of our Christian belief!

Yet the Trinity of God is a mystery. That there is and can be but one God who created and governs all things may be seen even from the works of creation. When we contemplate the universe, how beautifully it harmonizes in all its parts constituting one complete masterpiece, we must necessarily come to the conclusion that One mind formed the plan and One hand performed the work. But whilst the Unity of God is or may be known by the works of creation, His Trinity is not. That God is three persons no man could ever have discovered, neither by the calculations of reason, nor by the contemplation of nature. That is a revelation given us in Scriptures. These plainly teach that there is **one** God only, but in the one Godhead there are three distinct persons, the Father, the Son, and the Holy Ghost, each person being equal in essence, equal in majesty, equal in power, equally God, equally eternal.

But the mystery thereof is that by our reason we cannot understand how this can be. Infidels and others frequently ridicule us Christians for believing the doctrine of Trinity. Modernists of our day decry our doctrine of the Holy Trinity as an absurd mathematical formula. Says Fosdick in his book, "The Modern Use of the Bible," page 188: "Many are puzzled by the doctrine of the Trinity, and who can blame them? As preached in our Protestant churches the Trinity has often been little more than a mathematical formula about three being one and one three. Let it be said to the credit of the early fathers who introduced the church to the philosophical treatment of the Trinity, that they did not deal in such arithmetical absurdity as has characterized our modern pulpits in their identification of one person with three persons. If, then, any one is troubled about this formula of the Trinity, the liberal prescription is familiar: translate the formula into the experience

from which it came. The Trinity that matters is the Trinity of experience. To know God as the Father of all, God as revealed in the historic Son, and God as the unseen Friend in our hearts — that is to know the Trinity of the New Testament."

Practically all modern Antitrinitarians hold the same view as stated here. With them the Trinity that matters is the Trinity of experience, or as the popular phrase has it, "the Fatherhood of God and the Brotherhood of man," — the Fatherhood of God as one, Christ the model as two, and the brotherhood of man as three. Not to mention the Unitarians who professedly deny the belief in a Triune God, there are the rationalistic sectarian churches, the theistic or naturalistic religions and cults of our day — Masonry, Odd Fellowship and kindred institutions, Christian Science and others, — all claiming allegiance to the great Father of the world, which is but the religion of the natural man, whose religious and humanitarian instincts are apparently satisfied by the natural sentiment of charity presented by such religion.

For a Christian whose faith is based on the Word of God alone it is not difficult to see that all these are standing outside of the pale of Christendom. Those who reject the Trinity reject the only true God as He has revealed Himself in Holy Scripture; and where this fundamental truth of the Bible is denied there can be no Christian faith, and no Christian Church, and no salvation. A few Scriptural quotations will incontestably prove this. "We know that the Son of God is come and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20. "Whosoever denieth the Son, the same hath not the Father." 1 John 2:23. And "no man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12:3.

Song of Praise to the Triune God

A most beautiful song of praise to the Triune God we have in the Thirty-third Psalm. Although at first sight it would appear that there is no particular mention of Father, Son, and Holy Ghost here. Yet on closer observation we hear in the Psalm of "the Lord," of "the Word" — the eternal essential Word, and of "the breath of his mouth," v. 6, — "Geist des Mundes," as Luther has it, the Holy Spirit. And we certainly hear here of the God of Creation, the God of Grace and Sanctification, and of the wonderful works ascribed to each of the three Persons in the Godhead. Luther therefore justly has prescribed this Psalm as a Scripture lesson for Trinity Sunday. It is one that is appropriate for consideration of the great truths presented at this festival of the Church-year, and it will be better appreciated by the Christian people in proportion as they become more and more acquainted with the Triune God in the wisdom, the power, and

the grace which He has shown in the works of creation, in the providential government of the world, and in the redemption and sanctification of man.

Very properly the Psalm begins with an exhortation to praise the Triune God. "Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud music." It is the righteous who are exhorted to praise the Triune God, being such for whom such praise is befitting, and which becomes them. Who are the righteous spoken of here, and who are thus exhorted? Let there be no mistake about this. He who would praise the Triune God cannot be one who rejects the doctrine of the blessed Trinity. He cannot be a theist or naturalist who denies the God of revelation, but only believes in the God of nature; not one who believes in an "All-Father"; not a modern liberalist who denies the Divinity of Christ and a supernatural religion; not an evolutionist who denies God as the Creator of all things; not one who, like the Masons and their kindred, would exclude no religion, but accept all of them as the true recognition of God. Singing songs of praise and adoration to God on the part of such is vain; all their worship, their prayers, their services are nothing less than heathen idolatry.

No, the righteous for whom "praise is comely," is suitable, proper, and who would sing praises unto the living God are those who have been redeemed through the blood of Christ, adorned with His righteousness, sanctified by grace unto a life of godliness, and who once will join the heavenly chorus, singing with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing." Rev. 5:12. Let it be remembered that those only can acceptably sing songs of praise to the Triune God who are members of the one true Christian Church on earth, and who together with that Church believe and confess the three articles of the Apostolic Creed, in other words, who worship God by faith in the redemption of Jesus Christ, and who recognize the work of the Holy Spirit as the only source of their spiritual life. It is their songs of praise alone that are acceptable and pleasing unto God.

Character of Such Praise

Professing believers are called in our Psalm to "praise the Lord with harp: to sing unto him with the psaltery and an instrument of ten strings." From the first three verses of the Psalm it is obvious that the praise of the Lord consisted in both vocal and instrumental music. We hear here of rejoicing, of singing, of playing the harp, the psaltery, and an instrument distinct from the harp and the psaltery, is not clear. Some interpreters have it that the psaltery

or lyre was probably not always made of the same number of strings, and it would seem that the one that was made of ten strings had something peculiar about it as an instrument of uncommon sweetness or power. It would appear that musical instruments were employed in the praise of God both as accompaniment to singing as well as separately. The whole undoubtedly served to enhance the musical program in the service of God. We are not familiar enough with ancient Hebrew music as to give a fair opinion on the matter.

The subject, however, calls attention to one that is nearer to us, — the church music of the present time, and in passing it may not be amiss in making some casual remark as to the propriety of the latter.

Music is universally acknowledged as one of the noblest gifts which God has bestowed upon men. Luther calls it "the beautiful, lovely, excellent, glorious gift of God." Next to theology, he says, there is no art which can be compared to music. The art of music, he claims, can bring about what otherwise only theology can produce, — a tranquil mind and a cheerful heart. Music indeed has the power of evoking and expressing the noblest emotions. This is especially true in religious or spiritual experience. That seeks for proper utterance, and it finds music to be the most expressive vehicle of spiritual feelings. Perhaps nowhere else does spiritual joy, for instance, find its outward expression more palpably than in the sweet swells and cadencies of music, be it in song or by instrument. It is on this account that music has found a prominent place in public worship.

Music in public service, however, must always be subservient to the worship of God. It is a handmaid in singing praises unto the Lord, as well as in assisting the proclamation of His truths. Music, Church music, be it vocal or instrumental, which does not serve this purpose, but is countenanced merely for art's or pleasure's sake, is out of place in public worship. All music in the Church should serve spiritual purposes, and aid in praising the Triune God. If musical instruments are used in public worship, organ, violin, trumpets, etc., they are to serve the same purpose, either in aiding congregational singing, or, if played separately, in enhancing the joyful praising of God on the part of the Christian congregation. Where the use of instruments discourages this, such use is an intolerable offence. Light and silly voluntaries on the organ, for instance, vague and meaningless interludes between the stanzas, loud accompaniment, fancy stop, and see-saw swell-placing, and other things similar, is surely not "comely," as our Psalm has it, not befitting the character of the praise of God. When the Psalmist exhorts, "play skilfully with a loud voice," he certainly means that the musical program of public worship should be carried out well. It is a call to make use of the best powers of music in

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Michigan St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

all its varied forms to the glory of God, and it should be such as would be expressive of the highest spiritual joy.

Relative to the propriety of Church music as a whole we would say in conclusion, if it is not the music of a redeemed heart and one that has been edified by the Word of God that gives tone and emphasis to the song of praise, it cannot be accepted with Jehovah, no matter how exquisite the sounds of harmony may be, whether proceeding from human voices, or from instruments of sweetest sound. There can be no praising of God in mere sounds of any description, unless the worshipper sings or plays with grace in his heart, making melody unto the Lord.

J. J.

(To be continued)

COMMENTS

The General Synodical Committee The General Synodical Committee will, according to a resolution adopted at its recent meeting, recommend to the synod "that the building operations be begun no later than in the fall of this year, and that meanwhile every congregation make an energetic effort to complete its collection for 'seminary and debts' according to the established quota that has already been reached by many congregations."

As all the Districts are represented in the General Synodical Committee, these resolutions can be considered a fairly accurate expression of the sentiment obtaining in the synod.

We know that this is good news for the congregations that have waited so long for this step, and we are convinced that the congregations that have not yet done their share toward this twofold project will be stimulated into an energetic action that will wind up the whole collection in a comparatively short time.

Will the brethren who now have moneys on hand not kindly remit them to us at once in order that we may ascertain just where we stand?

J. B.

A Bequest In another column of this issue our General Treasurer acknowledges the receipt of a bequest amounting to \$7,000.00. Naturally we are interested, and it can do no harm to give a matter of this kind more thought.

Look at the various items. Every one of the institutions that are to receive of these moneys is an institution of our church, an institution that serves the purposes of the preaching of the Gospel of our Lord Jesus Christ. That makes the will of the testator a confession of his faith in Jesus Christ our Redeemer. He goes on record, as it were, before the whole world as one who has found his soul's salvation in the blood and merit of Him who died on the cross for sinful men.

Read a will, and you will generally find what persons had won the love of the maker of the will. Here it is written, I love the Lord Jesus Christ and my heart belongs to His church because it is His church.

Another principle by which men making their testament are guided is that of bestowing their hard-earned moneys where they will do the most good.

Testaments are made in contemplation of one's departure from this life. They often express the wisdom a person has acquired during his earthly life.

A testament of this kind therefore declares the conviction of the testator that his moneys will do the most good when they are employed in the service of the Gospel that brings to men the salvation wrought by the death of the Son of God on Calvary.

No one wants to waste his possessions on a lost cause. A person bequeathing money to his church consequently declares his faith in the future of the church. He trusts the Lord who assures us that the gates of hell shall not prevail against His church.

Herein we see the chief value of a last will and testament bequeathing moneys for the purposes of the church. It is a confession by which Christ is honored and which encourages and strengthens those who are still laboring in the vineyard of the Lord.

We of the Wisconsin Synod now already have quite a number of brethren and sisters who through the income from the funds they bequeathed to us are continuing among us unseen as fellow-workers, preparing men for the service of our church, sending out missionaries to gather the Lord's harvest, fathering the orphans and administering to the wants of the afflicted. They are helping us bear our common burden and assisting us to fight our battles.

Should this thought not be an incentive to us to labor and to give whole-heartedly while we still sojourn here? Should it not lead us to consider it a glorious privilege to bequeath a part of our earthly possessions to our church? Surely those who have the means to do so should not forget the Lord in their last will and testament.

But, how about those who are not able to do so? Have you a family? Train it for the service of the Lord in faith and love, and you are leaving your church that which is far more valuable and productive of good than money ever can be.

Bring a sinner to the cross by your witnessing; call back a brother who has strayed away; encourage him who has grown, or is growing, neglectful — and your influence will continue even after your earthly life has ended.

If we but have the right spirit, the opportunity is never wanting to work for Christ while we are living and to continue to do so even after we are dead.

J. B.

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“Not Competition — But Conservation” At its recent meeting in Rochester, New York, the Board of American Missions of the United Lutheran Church inducted Dr. Franklin F. Fry into his office as executive secretary.

Dr. John C. Seegers delivered the charge to the new official. Dr. Frey, he said, is to interpret home missions to the United Lutheran Church.

“But not only to our people. We need to speak to other Lutherans concerning this great undertaking. Are we venturing too much when we say that the process of unifying the Lutheran Church in our land will be speeded up — the attainment of the desired goal, ‘One Great Lutheran Church in America,’ — will be hastened through the channels of the home mission enterprise more than through any other? Will it not make the union more possible and more permanent?”

“Do not misunderstand me. I am no visionary. I am not dreaming. I am not talking in my sleep. I do not believe this will come to pass in a day. It will not be accomplished tomorrow. But I am venturing the thought that its realization day after to-morrow will be conditioned by the mission policies the various bodies will project.

“It will be incumbent upon us to make our purposes known. It is ours to say to our brethren that our purpose on their territory is not competition but conservation; that we are on the field and will be on the field for the purpose of saving to our Church people who would be lost to us were we not there. We are not competitors, but co-laborers.

“In my judgment — and for this I wish to be regarded as speaking for myself alone, neither the Board of American Missions nor the United Lutheran Church must be held accountable for the thought or its expression — in my judgment the situation calls for more definite co-operation. To me it seems the time has come when in a face to face conference there should be an honest consideration of the question whether some of our work could not be more successfully carried on through joint administration. But be this as it may, we must in no uncertain way let our brethren know that we are being actuated by the very highest motives, and that the highest Christian comity will be exercised in the projection of our work. We must conduct our work in a way which will compel their interest; catch their sympathy. Yes, conduct it in such a manner that if altar must be erected against altar the fault will not be ours.”

Dr. Seegers believes that the home missions work of the United Lutheran Church will speed up the process of unifying the Lutheran Church in our land.

In order that this may be the case, we are to be led to see that the purpose of the United Lutheran Church on our fields is not competition but conservation.

And the United Lutheran Church, actuated by the highest motives, will exercise the highest Christian comity and conduct its work in such a manner that our interest will be compelled and our sympathy caught. If it should nevertheless happen that at some time in some place altar is erected against altar, the fault will not rest with the United Lutheran Church but with us.

One could almost be carried away by these irenic declarations if it were possible to read them uncritically.

As it is, we cannot see why a more intensive effort of the United Lutheran Church in the field of its American missions should have the tendency to bring us closer together.

Conservation, not competition — this applies where two or more churches in fellowship with each other are working side by side on a field sufficiently large for them. If, however, even a church of the fellowship is founded in a city or territory whose spiritual wants are already being supplied, and can be efficiently supplied by the church already at work there, it immediately becomes a case of competition and not of co-operation and consecration. The new church would no doubt win some people that had not been attracted by the existing church, and yet the Church would lose rather than gain. There would be a waste of man power and of funds, and, besides, the irritation likely to make itself felt would hinder the Word in many a heart.

We do not owe it to people who have a church of the faith available to offer them another because for reasons not of the Spirit they do not care to affiliate with the existing congregation. God will not on judgment day demand their blood from us.

But where the two churches working in the same field are not in fellowship with each other, there can be no thought of co-operation and conservation.

How can a Lutheran Church that is faithfully bearing witness against the soul-destroying error taught by the lodges to the extent of refusing to accept those who as lodge members teach this error into Christian fellowship consider another Lutheran Church that receives lodge members and even makes them leaders in the church as being in co-operation with it and as conserving those who otherwise would be lost to our Lutheran Church?

The latter may, it is freely granted, gain some unchurched people for Christ, but it is by its unscriptural practice continuously hindering the testimony of the former and so opposing the Gospel of Jesus Christ.

Every accession of the latter means the swelling of the ranks of Lutherans who do not take a decided

stand against lodgery and a new temptation for the weaker members of the churches that do take this stand. The effect is a general weakening of our dear Lutheran Church.

So long as this difference exists between us, a greater activity on the part of the United Lutheran Church in its American missions will, indeed, compel our interest, but it will be hardly able to catch our sympathy.

A pastor who admonishes his people to stay out of lodges and who experiences how lightly lodge members often consider this admonition will find it very difficult to consider a pastor who receives such lodge members into his church and thereby leads other men and women into the lodge in the light of a fellow-worker. He will distinctly feel the work of the other pastor as competition and by no means as co-operation and conservation. J. B.

THAT MISSION BOX

By R. A. Fenske

Mission offerings are gathered to enable the Church to bring the Gospel to those who are without it, desire it, but cannot for the time being cover the cost of bringing it to them. The majority of congregations that are now financially well established were at one time mission congregations, i. e., they were at one time supported from outside mission funds. That these congregations are now financially independent, that they now can and do contribute the greater part of the moneys which make up the mission budget of the Church, plainly illustrates what great blessings have grown out of pennies, nickels, and dimes that were given for missions years ago. One could hardly cite a better example to illustrate the parable of the mustard seed. The work of the Church is apparently slow, but "little strokes fell great oaks."

Almost all of our churches have a mission box in their vestibules. The purpose of the mission box is to make it easy and convenient for the Christian to give whenever he has something to give. If every Christian would regularly use the little mission box to serve his Lord and His Church, blessings which we cannot easily estimate will rest upon the gift. Large congregations, fine houses of worship, the praises and thanksgivings of the next generations will stand forth as monuments to the little gift dropped into the mission box to-day.

Our age is an age of big things. Unless something was produced at the cost of millions and billions of dollars our interest is not aroused. It is no doubt because of this that we so easily slight little things. Yet the little things are often of great importance; they are the first things, the beginnings from which great things grow. One grain of sand does not make a beach, but billions of grains do. Not one tree, but many trees make a forest.

The multiplication table leads to astonishing results. One penny will not support a missionary in his work, but thousands of pennies will. Assuming the even number of 150,000 communicants in Synod at this time, we can readily see what a power there is in numbers. If each communicant would put a penny into the mission box every Sunday, Synod would receive \$1,500.00 a week or \$78,000.00 a year for mission work over and above the funds received from mission festivals and other sources. This would mean that every week one missionary could be supported for a year and that new fields could be created from time to time. If pennies can do all this, what will nickels and dimes do?

But we shall not juggle with figures to create an incentive for giving. I merely wish to point to the untold blessings that accrue, like compound interest, from these gifts which are often withheld, because we consider them too small to give. Give your child a penny, the nickel, or the dime, tell him where to put it, teach him what it will do.

God loves the cheerful giver, He says. The cheerful giver does not give as the result of mental calculations, nor does he give "around the corner" in some fashion which nets a certain amount of pleasure in return. The cheerful giver digs into his pocket and gives directly as the Lord has prospered him, because the love of Christ constraineth him so to do. — The Evangelist, issued by the Pacific Northwest Conference.

HOLDING FAST TO THE FAITHFULNESS OF GOD

The following quotation is taken from the book, "Hudson Taylor and the China Inland Mission." Besides illuminating one of the Master's injunctions which in these times especially, it behooves us to heed, it bears eloquent testimony to the faith of one heroic soul, who heeding that injunction, was led to venture greatly and to achieve nobly in the service of Jesus Christ in China. Personally, we got much blessing from reading it, and therefore pass it on in the hope that it may prove a blessing to some one else.—Editor.

In the year 1870 there came to Mr. Taylor a new conception and meaning of faith, upon which a flood of light had been thrown by a passage in his Greek Testament. It was just in his usual reading, as he often related, that he was struck with the words, "Eketē pistin Theou." How strangely new they seemed! "Have (or hold) the faithfulness of God": surely it was a passage he had never seen before. Turning to the corresponding words in English he read (Mark 11:22): "Have faith in God." Ah, that was familiar enough; and something within him whispered, "the old difficulty!" How gladly would he have, and increase in faith in God, if only he knew how! But this seemed entirely different. It laid the emphasis on another side of the matter in a way he

found surprisingly helpful. It was not "have" in your own heart and mind, however you can get it, "faith in God," but simply "hold fast, count upon **His faithfulness**; and different indeed he saw the one to be from the other. Not my faith but God's faithfulness — what a rest it was!"

Five years later, when the C. I. M. was facing a seemingly impossible situation, in an editorial of the missions magazine dwelling upon the definite plan before the Mission for evangelizing all the inland provinces, with the same Scripture passage still looming up in his mind, he wrote:

"Want of trust is at the root of almost all our sins and weaknesses; and how shall we escape it but by looking to Him and observing His faithfulness? The man who holds God's faithfulness will not be foolhardy or reckless, but he will be ready for every emergency. The man who holds God's faithfulness will dare to obey Him, however impolitic it may appear. Abraham held God's faithfulness and offered up Isaac, 'accounting that God was able to raise him up even from the dead.' Moses held God's faithfulness and led the millions of Israel into the waste, howling wilderness. Joshua knew Israel well and was ignorant neither of the fortifications of the Canaanites nor of their martial prowess, but he held God's faithfulness and led Israel across the Jordan. The Apostles held God's faithfulness, and were not daunted by the hatred of the Jews or the hostility of the heathen. 'And what more shall I say? For the time would fail me to tell of those who, holding God's faithfulness, had faith, and by it, subdued kingdoms, wrought righteousness, obtained promises . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.'"

Satan too has his creed: Doubt God's faithfulness. Hath God said? Are you not mistaken as to His commands? He could not really mean just that. You take an extreme view, give too literal a meaning to the words. . . . How constantly, and, alas, how successfully are such arguments used to prevent whole-hearted trust in God, whole-hearted consecration to God! How many estimate difficulties in the light of their own resources, and thus attempt little and often fail in the little they attempt! All God's giants have been weak men and women, who did great things for God because they reckoned on His being with them. Oh! beloved friends, if there is a living God, faithful and true, let us hold His faithfulness. Holding His faithfulness we may go into every province of China. Holding His faithfulness, we may face with calm and sober but confident assurance of victory every difficulty and danger; we may count on grace for the work, on pecuniary aid, on needful facilities, and on ultimate success. Let us not give Him a partial trust but daily, hourly serve Him, counting on **His faithfulness**. — China Gleanings.

THE IDEAL HOME ACCORDING TO PAUL

We have been asked to write something on woman's suffrage, more particularly in its bearing on the church. In this issue, however, we wish to set forth some things on the divinely fundamental unit of society, and it will help us to see clearly the order of other social organizations if we first see clearly how the home is organized.

There was an interesting Sunday-school lesson in the 'Adult Quarterly' for February 13th under the title, "Making Our Homes Christian." We considered it one of the finest studies in this entire year's course of lessons. However, our blood was instantly sent to the boiling point when we saw what the International Committee had done in selecting the text for the lesson. They selected Eph. 5:25—6:4. A better selection to set forth the constitution and the nature of the Christian home could not have been made than what Paul wrote on the subject to the Ephesians. But instead of beginning with verse 22, "Wives, submit yourselves unto your own husbands, as unto the Lord," the committee began with verse 25, 'Husbands, love your wives, even as Christ also loved the church.'

We could not account for the omission of verses 22-24 in any other way than that it was a surrender to the spirit of the day and the growing demand that the wife be released from the promise to obey her husband. The words omitted are perhaps the strongest in the whole Bible on the subject, for after verse 22, given above, we read, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." People who want to eliminate the word "obey" from the marriage service have a hard time getting around these clear-cut words of the apostle, and doubtless the committee in question thought the easiest way to keep away from those words was simply to keep away from them; and that was what they did in selecting the lesson text, but, of course, that did not prevent those who made a study of the lesson drawing those words in; and that was what we did.

Paul spoke here as the mouthpiece of God, and he here gave instructions on the relations that God Himself has fixed between husband and wife. He started with the wife by saying that she is subject to her husband. He then passed on to the husband and set him in the center of the home by making him the head of the family and said that he is to love his wife. Then he went on to the children and said that they are to obey both parents. Could there be anything more natural, more reasonable, more ethical, and more beautiful than this setting of the different members of the family and home? When we note further how Paul draws in the church, of which Christ is the head,

and the bond of love which binds the members of the church to one another and to their Head, as the type of loving unity that should prevail in the home, we see how finely the home is constituted and how happily it will move along in life if all the members comply with the requirements of the divine ideal.

If the husband and the father possesses the love that Christ has to His church, and if the wife properly reverences her husband, and if the children fear, honor, and obey both father and mother, then we have the ideal Christian home. That is the ideal Paul here had in mind, and that is the kind of home we need in this country more than anything else. We have politicians a-plenty, would-be reformers, law-makers, and all that sort of thing; what we need are homes after Paul's model, homes that will send out men and women who have learned to fear God, to respect and reverence authority, and withal to love one another with the love of Christ. Such is the divine order of the home, and it is nothing less than wickedness and folly for men to tamper with these divine relations by giving either the wife or the husband a different setting in the home than that given by Christ Himself.

Anyway, the pass that things have come to in society at the present: the disruption of the home, the insubordination of the youth, the prevalence of delinquency, the lawlessness and crime that abound, the corruption in high places, and the scandalous increase of divorce, is in itself plain proof that the spirit of the age is unqualified to pose as a critic of Paul's ideals of the home. And besides, why should human reason at any time presume to tamper with the social laws which God Himself has laid deep in the very nature of man? Nothing good is ever going to come from the "emancipation" of either women or men when it is carried beyond the point which Scriptures have fixed. Women have been given the right of suffrage, what has the country gained by it? Wherein have things with which balloting has to do grown better? What evidence have we that women will not get to playing politics just as men do? Possibly there is some of it already. So far as we personally are concerned women may vote all they want to, but pray what good has come from it? There are things that women and especially mothers can do that are far better than casting the ballot. The advice of Grandma Nancy Gamble of Lancaster, Ohio, is in place here. She is in her 102nd year, and for Mother's Day she sent out this message, "Tell the mothers that they should stay at home and raise their children right. That's better than being president."

Of course, there have been husbands who abused their position in the family and lorded it over their wives in a brutal fashion, but there have also been wives who henpecked their husbands next to desperation. And there are husbands who, as Prof. A. T. Robertson says, are blockheads and who have no busi-

ness at the head of a family. But Paul had no such home in mind, he had in mind the normal home or rather the ideal home, patterned after Christ and the church. If the husband happens to be a "blockhead" and the wife happens to have a better head, then it is only reasonable that the wife should take the lead.

—Lutheran Standard.

BETTERMENT FROM WITHIN

"We cannot think crooked and live straight. Sooner or later what we think will show in what we are." The words are from a recent address by Dr. Herman N. Bundesen, Commissioner of Health, Chicago, in which he urges moral education as the foremost preventive against crime. While voting eight million dollars for a new jail and a new police station, little is done to purify the springs from which the criminals of to-morrow draw their impressions, the newspapers, magazines, public amusements, examples of men in public office. What are the ideals and civic virtues inculcated in our youth and backed by the force of moral convictions and religious faith? "You cannot shillaly law and order into the mind of a child with a policeman's club. Force does not create justice, nor do laws create morality. These qualities must come from within." But these qualities do not spring up out of the native soil of a heart that is "evil from its youth and desperately wicked." They must be planted there through instruction and quickened by the Holy Spirit of God. It is the mystery of regeneration and the unfoldment of a new life that needs constant nourishment and guidance. Conduct follows conviction and convictions spring from right teaching. It is a slow process, a laborious method, but we pay for the neglect of it by an increase in crime and a blurred moral sensibility. Parents, teachers, and pastors; the home, the school, and the church must join hands in facing the nation's gravest problem.

—Lutheran Companion.

ROBBING PETER TO PAY PAUL

This method is followed by some church treasurers when benevolence funds are used to pay coal bills and for other maintenance expenses. This is wrong. Such money is donated for specific objects and should go forward to those objects with as little delay as possible. Why should the coal man be given preference over the missionary in China?

Many churches have two treasurers which tends to keep the accounts separate and in proper order; but even so, instances have come to light where money has been borrowed from one fund for use in the other, and when this is done the lowly paid missionary has to wait for his salary, or if paid by the boards they have to borrow at the bank to make up the deficit.

In other cases when times are dull and contributions come in slowly, officers, without consulting the congregation, have reduced the pastor's salary or let it run behind, which amounts to the same thing. Let the people in on these things and in a majority of cases they will promptly come to the assistance of the treasurer.

Other churches unwittingly rob Peter to pay Paul by designating their benevolence funds to one or two causes at the expense of all the other boards and agencies. One church comes to mind where regularly one-half of its contributions goes to the support of a foreign missionary and the other half to the support of a local home missionary, and whenever any of the other boards, as frequently happens, publishes a statement of amounts received from various churches this treasurer invariably takes exception because his church is omitted. It is hard for him to understand just in what way he is in error. — J. M. Ambruster in *The Presbyterian Advance*.

BARTON'S BOOKS!

I. G. Monson

When I first saw the titles of Bruce Barton's two books: "The Book Nobody Knows," and "The Man Nobody Knows," I thought that perhaps the mantle of Elijah had fallen on the author, and that a scientific writer at last had come to defend the Bible.

For lack of funds I did not buy the books. They were "scientifically" advertised, so I bided my time, knowing that after a while they would be gotten through a periodical combination of some kind.

And sure enough, one day a large letter came along with "Judas would have sneered at all this" in the upper left hand corner, advertising Barton's two books, to be given as a premium with a magazine, at reduced prices.

But as luck would have it, a couple of days before I had read a magazine article by Mr. Barton, purporting to be an answer to a letter from a Mr. Job who had asked him to write another book containing answers to the following questions:

1. Would the world be better or worse off if it should abolish religion?
2. Has the church done more harm than good?
3. Of the various religions now extant which is the best?
4. What few simple things, if any, can a business man believe?
5. If there is to be a "faith of the future," what kind of faith will it be?

As the magazine cost only five cents, I bought the first number (first article number) and will probably buy the other too.

Mr. Barton is a thoroughgoing evolutionist, and starts out by saying that religion had its beginning among primitive men in danger of death, when they "cried out

their questionings and their prayers." And in corroboration of this he cites the example of "Jesus of Nazareth who did the same on the cross!"

The next step in religion was sacrifice, blood sacrifice, to atone for imaginary shortcomings. And when people had advanced so far that they commenced to put down their thoughts in writing, "a more dramatic history of the beginnings of religion was evolved, such a story as we have in the Book of Genesis. Moses who is the great hero of that and for four following books, believed that the Ten Commandments which he drafted for the children of Israel were handed him direct from God. We know that he had learned most of them as a lad in Egypt, where the number of the Commandments was not ten, but forty-two, each with a special God to look after it."

Enough said. I shall not buy the two Barton books. Their contents are undoubtedly of the same caliber as the above.

But whereas I would only regret the money spent, someone else may regret in all eternity the reading of them. Hence, do not buy them, as you value the welfare of your soul. Lutheran Church Herald.

DR. PADEN EXPLAINS UTAH CONDITIONS

In connection with the expected visit of many commissioners going to the General Assembly, Dr. W. M. Paden of Salt Lake City has prepared a little leaflet setting forth in a very striking manner some of the most important facts about conditions in that state and the teachings of the Mormon Church.

The population of Utah is about 500,000, about two-thirds of whom are members or adherents of the Mormon Church. Salt Lake City has a population of 125,000 with nearly 62,000 Mormon members or adherents. The Protestant church members in that city number a little over 6,000, about 1,000 of them being in the three Presbyterian churches. The city contains about 4,000 Roman Catholics.

Outside of Salt Lake City and Ogden there are 75 Protestant churches and missions, 32 of which are Presbyterian. Ten counties in Utah have no resident Protestant minister. Of the four Protestant academies in Utah, all but one are supported by our Board of National Missions, and Presbyterians are primarily responsible for the single Protestant Christian college in the state.

Teachings of Mormonism

The peculiar teachings of the Mormon Church are summarized as follows by Dr. Paden:

1. The Christian church was apostate and Joseph Smith was called of God to re-establish the Church of Jesus Christ.
2. He exhumed certain gold plates from which he translated the Book of Mormon as an addition to the Scriptures of the Old and New Testaments.

3. He and others had certain direct revelations which were printed as the Doctrine and Covenants and put on a par with the Bible.

4. He translated from an Egyptian papyrus the Book of Abraham printed in the Pearl of Great Price and given the authority of the Scriptures.

5. He and his successors—the presidents, prophets, seers and revelators of the Mormon Church—may supplement the Scriptures and these three added books by revelations having equal authority.

6. The priesthood speaks for God and as God—the president of the church being His mouthpiece.

7. There are many gods, male and female, and that these gods have bodies, parts and passions, and that the Eternal Father is an exalted man.

8. Men and gods are of the same species, men being gods in embryo, and that as God is now man may be.

9. Men and women may become gods and goddesses by being baptized by men having the Mormon priesthood and by accepting the secret vows or endowment pledges administered in the Mormon Temple.

10. Mormons may be baptized, endowed with priesthood or married for the dead by proxy, and those so favored may accept the Mormon faith and privileges in the life to come.

11. Polygamy as practiced and endorsed by the prophets, seers and revelators of the Mormon Church is a divine institution, and its discontinuance as a practice does not discount its righteousness as a principle. As President Woodruff said, when announcing the suspension of the practice: "I have done my duty and the nation of which we form a part must be responsible for that which has been done in relation to this principle."

The Presbyterian Advance.

THOSE LUTHER FILMS

Announcements of a film reproduction of the life of Luther, to be held in a public school building of a certain city in California, called forth a mild protest from a Roman Catholic priest, which was published in the paper where the announcements appeared. This priest made his appeal to what he terms a "fair-minded public." It is couched in language that is not offensive and is intended to convince rather than to decoy. The argument is, that as the films naturally expose some history that is anything but palatable to Roman Catholics, and that as the public school is an institution intended to serve all people alike, irrespective of their religious beliefs or connections, its buildings should not be used for such purposes.

No doubt an auditorium sufficiently large was not available and the simplest, easiest and cheapest way to provide such an auditorium was to secure the public school building. From a Lutheran point of view, the objection is well taken; only we could wish that the Roman Catholics were as innocent as we Lutherans

are of trying to press into service by secret political lobbying what is the property of all American citizens alike. We Lutherans say, "Hands off what belongs to the State!" Are Roman Catholics ready to follow suit?
—The Lutheran.

DEDICATION

The 20th of March, the third Sunday in Lent, was a great day of rejoicing for the "Church of our Savior," Detroit; for on that day she was privileged to dedicate her new and beautiful church edifice to the service of the Triune God. On account of inclement weather the members assembled at the appointed time in the basement of the church, which for several months had served them as a place of worship. From here the festive procession marched to the front entrance to attend the formal opening of same by the local pastor, H. H. Hoenecke; Mr. Edward Martens, builder and member of the church, tendering the key. After the sacred vessels had been set into their respective places, the edifice itself was formally dedicated to our Lord and God by the pastor loci assisted by the speakers of the day.

Three services were held on this day. In the morning service the Rev. John Gauss, president of the Michigan District, delivered the sermon. In the afternoon service Missionary H. C. Arndt conducted the altar service and Rev. G. Schmelzer first pastor of this mission, delivered the sermon. In the evening, Missionary H. C. Richter conducted the altar service, the undersigned delivering the sermon, and the Rev. H. B. Heyn leading the closing prayers.

All services were well attended notwithstanding the inclement weather. A goodly number from the sister churches in the city and vicinity came to share the joys with the festive church. Numerous congratulations and felicitations were received. Yea, the entire Michigan District rejoiced with them in spirit on this memorable day, for the completion of this undertaking was for them indeed an assuring proof, that their missionary efforts in Detroit have been signally blessed of God.

The choir of Jehovah Church helped to enhance the festive spirit by the rendition of appropriate anthems; also members of Nazareth Church of our sister synod of Missouri added to the festive spirit, Mr. L. Burk and Mrs. Martha Pollum rendering a fitting and pleasing duet. The choir of the local church also sang several well chosen hymns of praise. Miss Bernice Martens, organist of the Church of our Savior; Mr. Otto Boeckle, organist of Jehovah Church, and Teacher August Trapp alternated at the organ.

The ladies of the church served dinner and supper in the basement to all their many guests.

The edifice itself is indeed worthy of the name: "House of God." In fact it is considered by many to be the finest Lutheran Church edifice in Detroit. It

is built in the Tudor-Gothic style. The beautifully groined arches rising heavenward make a very pleasing effect. The appointments are plain but attractive. The windows, made by C. Reimann of Milwaukee, done in chaste and modest colors, contribute not a little to the internal and external beauty of the building. All the windows and numerous other furnishings, excepting pews and organ, were special donations of individual members and the Ladies' Aid. The pews and a statue of Christ were purchased of the Northwestern Publishing House. It has a seating capacity of 350.

vassed and the work begun by the Rev. H. B. Heyn. By the help of the Church Extension Fund it was possible to acquire property and begin this work of the Lord. On account of the great cost of property in Detroit, it was necessary, should the work of the Lord prosper here, to obtain heavy loans from the Church Extension Fund. Just a few years ago this loan had amounted to \$18,000.00. But not only has the bulk of this amount been returned to the Church Extension Fund, but the congregation had hoped to be able to return it all before the beginning of this year of 1927. Alas, legal hindrances and other diffi-



Beneath the main auditorium is a large and well lighted basement for Sunday School and other educational purposes as well as other gatherings of the congregation. The same is also furnished with a well equipped kitchen.

The cost of the entire building including pipe organ is approximately \$55,000.00.

On Tuesday evening, March 22, an organ recital was given by Mr. Fred Wimberle, which demonstrated to the congregation, that in their "Wicks direct electric action pipe organ" they indeed have a valuable and pleasing instrument for the beautification of their song services.

And may we here be permitted to remind our readers that this festive Church of our Savior is the widely known "Grand River Mission" of Detroit. It was founded in 1917 after the field had been can-

culties did not permit the realization of this hope. Nevertheless the time may not be far distant when all loans will be fully repaid.

Without the help of the Church Extension Fund this mission might never have been founded. Today it is a flourishing church that has already brought many pleasing fruits of faith. This mission was among the very first churches to raise and send in its full quota for the Seminary Building Fund and Liquidation of Synod's Debts. Its annual quota and far more for the current expenses of Synod have been regularly achieved for years, and that notwithstanding the fact that the little church has had enormous sums to raise for its own household. Indeed it might have served as a fitting example for many a larger congregation in its zeal and labor for the kingdom of God.

In its last congregational meeting this church

unanimously resolved to set aside the day of Pentecost each year as a day upon which it will annually bring its grateful sacrifices and offerings in a special offering over and above its quota for the Synod for the Church Extension Fund in thankful recognition of the help thus far rendered to it.

May the Great Shepherd and Savior of His church be with this His flock to guide and bless it in the future as in the past.
O. J. Peters.

FROM OUR CHURCH CIRCLES

Declaration of Suspension

Inasmuch as Rev. W. Motzkus, in spite of all discussions and negotiations conducted with him, has not retracted his unfounded protest against the discipline practiced by the West Wisconsin District in the well-known teachers' case of Fort Atkinson and the principles underlying the same, Rev. H. Brandt protested to the President of this district against his installation in Globe, Wisconsin. The officers of the district were obliged to uphold this latter protest as fully justified, and after thorough discussions with Pastor Motzkus felt conscience-bound not to sanction his installation.

Thereupon Pastor Motzkus enlisted the service of Rev. O. Hensel for his installation. Rev. Hensel, disregarding all protests lodged with him, saw fit to induct him into office, and thus has identified himself with the cause espoused by Rev. Motzkus.

By their action both parties reasserted their opposition which they had voiced on the floor of Synod at Beaver Dam, to the disciplinary action of the church, and thus on their part have severed synodical relations with us.

Since all subsequent discussions with them (in accordance with synodical resolution, see Synodical Report, West Wisconsin District, 1926, page 34, 3) were of no avail, the undersigned officials on their part feel constrained to declare, that synodical relations between them and us are, for the time being, suspended.

G. M. Thurow, President.

O. Kuhlow, 1st Vice-President.

Wm. Nommensen, 2nd Vice-President.

Red Wing Delegate Conference

Will convene, D. v., at Goodhue, Minn. (Rev. E. H. Sauer), June 14th and 15th and not as stated in our previous announcement. First session on Tuesday at 9 A. M. Communion Tuesday evening.

German Confessional: Wm. Pedtke (R. Schroeder).

English Sermon: Theo. H. Albrecht (W. P. Sauer).

Papers will be read by the Revs. Hy. Boettcher, E. H. Sauer, C. A. Hinz, Jul. Lenz.

The conference host desires timely announcement.

W. P. Sauer, Secretary.

Eastern Delegate Conference — Southeast Wisconsin District

The Eastern Delegate Conference of the Southeast Wisconsin District will convene, D. v., June 19th, at 9:30 a. m. in Nain's Congregation, West Allis, Wis. (Rev. Walter Keibel).

Prof. E. Kowalke will lecture on our Northwestern College.
A. Koelpin, Sec'y.

Eastern Conference

The Eastern Conference will convene, D. v., June 14th and 15th in Good Shepherd's Congregation, Barnekow Ave., Town Wauwatosa, Wis. (Rev. L. Voss). First session at 10 a. m. Services in the English language with celebration of Holy Communion on Tuesday evening.

Sermon: Rev. E. Tacke (Rev. J. Ruege).

Papers: Exegetical Treatises: 2 Tim. 2:14ff (Rev. H. Wojohn). Col. 2:8ff (Rev. P. Kneiske). Origin of the Papacy (Rev. Paul Gieschen). Employment of Genesis in catechetical instruction (Rev. Herman Gieschen). Adiaphora (Rev. P. Brockmann).

Timely announcement requested.

The mission-field lies on the County Loop Road, midway between Greenfield Avenue and the Blue Mound Road.
Paul J. Gieschen, Sec'y.

Pastoral Conference — Southeast Wisconsin District

The Pastoral Conference of the Southeastern District meets, D. v., on Monday and Tuesday, June 20th and 21st, 1927, at the school hall of St. John's Ev. Luth. Church, Milwaukee, Wis., J. Brenner, pastor. Every pastor is to provide for his own lodging.

W. Keibel, Sec'y., pro tem.

Lay Delegate Conference — Nebraska District

The Lay Delegate Conference, Nebraska District, Joint Synod of Wisconsin and other States, will convene at Immanuel Church, Hadar, Nebraska, June 23rd to 27th, 1927.

Theses: "Zeugenamt der Christen," Pastor W. Zank. "Christ and the Bible," Pastor W. Schaefer.

Alternate theses: "Paulus, das auserwaelhte Ruestzeug Gottes," Pastor F. Brenner. "I believe in the resurrection of the body," Pastor W. Baumann.

Announcements are requested by Pastor Geo. Tiefel, Hadar, Nebraska, before Sunday, June 19th.

A. B. Korn, Sec'y.

Eastern Delegate Conference of Dakota-Montana District

The Eastern Delegate Conference of the Dakota-Montana District will convene June 21st to June 23rd (noon to noon), in the congregation of Rev. K. Sievert at Grover, S. Dak.

Papers: Der Christ und sein Geld, Rev. Vollmers.
 The Keeping of the Holy Day, Rev. Sauer.
 Sermon: M. Keturakat (A. Birner).
 Confessional address: W. Sauer (R. Palmer).
 Timely announcement desired. H. Lau, Sec'y.

Pastoral Conference of the Michigan District

The Pastoral Conference of the Michigan District of our Synod convenes, D. v., June 28th to 30th, 1927, in Salem's Church, Scio, Mich., W. Bodamer, Past. loci.

Papers: D. Wenthe, Pastor Bernthal, Pastor Binhammer, Prof. Berg.

Prof. Schaller: "The law is not made for a righteous man."

Sermon: La Haine (Leyrer).

Confessional address: Nicolai (Naumann).

All guests wishing accommodations must announce not later than June 20th, state manner and time of arrival and be at Ann Arbor Monday, June 27, towards evening at which time only transportation to Scio will be provided. H. C. Richter, Chairman.

Wisconsin River Delegate Conference

The Wisconsin River Delegate Conference will meet with Rev. Zuberbier in Hamburg, June 21st.

O. Kehrberg, Sec'y.

Winnebago Delegate Conference

The Winnebago Delegate Conference will convene July 26th at Oshkosh, Wis., in Rev. B. Schluefer's Congregation. The session begins at 9 a. m.

The Conference host desires timely announcement. F. C. Weyland, Sec'y.

Assignment of Calls

The Committee on Assignment of Calls for our Synod has made the following assignments, to wit:

Candidates for the Ministry of the Gospel

Hans Bierwagen, Colfax, Cal., for Fond du Lac Academy.

Ralph Gamm, Watertown, Wis., for Faulkton, So. Dak.

Harold Grunwald, Fond du Lac, Wis., for Denmark, Wis.

Irwin J. Habeck, Winona, Minn., for Minocqua, Wis.

Rudolph Horlamus, West Bend, Wis., for Surprise, Nebr.

Walter Kleinke, Fond du Lac, Wis., for Northwestern College (Tutor).

Walter R. Krueger, Menomonie, Wis., for Bison, So. Dak.

Otto Kuehl, Mazeppa, Minn., for Fond du Lac Academy.

Walter Schmidt, Racine, Wis., for Flasher, No. Dak.

Gerhard Schuetze, Litchfield, Minn., for Sheridan, Minn.

Walter Voss, Bay City, Mich., for Swan Creek, Mich.

Waldemar Weissgerber, Marinette, Wis., for Saginaw Seminary (Tutor).

Winfred Westendorf, Saginaw, Mich., for Clare, Mich.

Lawrence Lehmann, Stanton, Nebr., for Tolstoy, So. Dak.

C. Spaude, Gibbon, Minn., for Tyler, Minn.

Carl Henning, Peshtigo, Wis., for Sault Ste Marie.

F. G. Knoll, Milwaukee, Wis., for Phoenix, Ariz.

Gustav Schlegel, Bylas, Ariz., for Hazelton, No. Dak.

Candidates for Teaching

Erna Albrecht, Hutchinson, Minn., for East Fork, Ariz.

Erwin Bartsch, Gary, S. Dak., for Green Lake, Wis.

Carl Finup, Wisconsin Rapids, Wis., for Hoskins, Nebr.

Helmuth Ihlenfeldt, Greenleaf, Wis., for Tucson, Ariz.

Gertrude John, Mankato, Minn., for Fond du Lac, Wis.

George Kiecker, Fairfax, Minn., for Woodlake, Minn.

Arthur Koester, Long Prairie, Minn., for Fond du Lac, Wis.

Otto Laeck, Balaton, Minn., for Lake Mills, Wis.

Hilda Martin, Blue Earth, Minn., for Mission, So. Dak.

Carl Mueller, Hemlock, Mich., for Saginaw, Mich.

Gertha Paap, Vernon Center, Minn., for Baraboo, Wis.

Edwin Rossow, Lakefield, Minn., for Iron Ridge, Wis.

Henry Schulz, Fairmont, Minn., for Wayne, Mich.

Cordelia Siegler, Olivia, Minn., for South Milwaukee, Wis.

Martha Sievert, Gibbon, Minn., for Des Plaines, Ill.

Gertrude Schmidt, Good Thunder, Minn., for Winthrop, Minn.

R. Siegler, Sec'y.

Dedication of Chapel

On the first Sunday after Easter the new mission chapel at Detroit, Mich., was dedicated. Pastor H. E. Heyn preached the sermon at the dedication service, and Pastor O. Peters addressed the congregation in the name of the Mission Board of the Michigan District. In the evening Pastor O. Ehlert preached the sermon. H. C. Arndt.

Organ Dedication

Our congregation at Minocqua has acquired a pipe organ in an unexpected manner. The congregation as such could hardly have thought of purchasing such an instrument. Two of her members, however, bought the old pipe organ which the Waterloo congregation had, rebuilding it for the Minocqua church and presenting the same to the congregation.

On Sunday, May 22, the organ was dedicated and set apart for worship by the Word of God and prayer. It was an eventful and joyful day for our mission congregation.

Pastor K. Bolle of Ironwood and the undersigned delivered the dedicatory sermons. The former also let the organ peal forth in harmonious strains. The choir from Ironwood enhanced the services and helped to increase the festival sentiments of the congregation.

May this organ at all times serve to induce the congregation to sing the praise, honor, and glory of their God and Savior.
R. Siegler.

Cornerstone Laying

On Sunday, May 22, Gethsemane Ev. Luth. Congregation of Layton Park, Milwaukee, Wis., laid the cornerstone for its new house of worship.

Speakers: Pastor M. F. Plass, Isa. 28:16 (German) and Pastor H. E. Olsen, 1 Cor. 3:11 (English).

R. O. Buerger.

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On Exaudi Sunday, May 29, Zion's Church, Town of Morrison, Brown Co., laid the cornerstone of their new church. The Reverend John Brenner of Milwaukee, Wis., preached both the festival sermons, — one being held in the German, the other in the English language. The pastor of the congregation laid the cornerstone with the usual rites, the visiting pastor assisting.

Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Br. Gladosch.

Commencement Exercises

The 17th school year at Michigan Lutheran Seminary, Saginaw, Mich., will close June 17. The commencement exercises will be held in the evening of that day in the auditorium of Holy Cross Lutheran School. The graduating class consists of five boys. All of these intend to enter the ministry.

In the afternoon of the commencement day the pupils, former students, and friends of the institution will meet on the school campus for the annual field exercises, and in the evening after the graduation the

Michigan Lutheran Seminary Club will meet in the dining hall of the institution. Otto J. R. Hoenecke.

* * * * *

The annual Commencement Day exercises at Northwestern College will be held in the college gymnasium Wednesday morning June 15, at ten o'clock. On the evening before, the musical organization of the college will present their annual concert. On the afternoon of June 15, about four o'clock, a meeting of the alumni society will be held in the college gymnasium.
K.

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Commencement exercises in Dr. Martin Luther College, New Ulm, Minn., will be held June 15, 10 a. m. in St. Paul's Lutheran Church. The evening before the commencement concert will be given in the armory. All friends are cordially invited to be with us for these occasions.
E. R. Blifernicht.

Acknowledgments

Through Cashier Albert Voecks, Appleton, Wis., the undersigned received from Mr. K. S. Schmitz, attorney for the estate of Mr. Robert Schmidt, deceased, of Manitowoc, Wis., the following bequests:

Theological Seminary	\$1,000.00	for Building Fund
Northwestern College	1,000.00	Not Specified.
Dr. Martin Luther College	1,000.00	" "
Indian Missions	1,000.00	" "
Negro Missions	1,000.00	" "
Bethesda Lutheran Home	1,000.00	" "
Kinderfreundgesellschaft	1,000.00	" "
Total	\$7,000.00	

These moneys will be distributed according to the instructions of the testator and will for the years to come serve the cause of the Lord whom the departed brother confessed with our church during his sojourn on earth.

Other Christians in our synod may well emulate the example set by this brother remembering the Lord in their last will and testament as they do their beloved ones on earth.

Theo. Buuck, General Treasurer.

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Received from Ladies' Aid of St. Peter's Ev. Luth. Church, Monticello, Minn., Rev. W. G. Voigt, Eight Dollars (\$8.00) for Lutheran Sufferers in the Mississippi Flood Area.

Theo H. Buuck, General Treasurer.

Change of Address

Rev. Johannes Karrer, 893 35th St., Milwaukee, Wis.

Rev. H. C. Arndt, 686 Neff Rd., Grosse Pointe, Mich.

ITEMS OF INTEREST

Sowing Seeds of Catholicism

The Roman Catholic Church has announced its intention to erect a chapel and hospital at Mandal, a town of 3,473 population, in the southern part of Norway. From a Norwegian source we learn that this will be the fifth new Catholic Church built in that country since Bishop Smit arrived a few years ago. An editorial adds the comment:

"Where four or five Catholics appear, the Catholic Church can soon afford to build church and hospital. There is no question then of economy, but when it comes to reimbursing the Catholic Lars Eskeland, a possible loss of a state contribution, the Catholic Church cannot see its way clear. No, it is more convenient and pleasant to have the Norwegian Lutheran state pay for Catholic propaganda in Lutheran Norway."

The case is that of a high school principal, Lars Eskeland, who became a Catholic sometime ago in the midst of great publicity. Since he is principal of Norway's largest high school, Eskeland expects to continue receiving state support, although it is said that he has been in the past a great religious leader among the youth, and his present views are at variance with the state-supported Lutheran Church. After his conversion to Catholicism, Eskeland, in spite of his former position as leader among the young people, promised to renounce that position and refrain from expressing his religious views in this school or among his pupils. The matter of continuing him in his present position was referred to a committee of bishops, four of whom advised against it, while three favored it on the basis of his promise. A Lutheran pastor writing in a Norwegian periodical describes the situation as becoming more painful when Bishop Hognestad called attention to the vow Eskeland had made the Catholic Church when he was received. "By this vow Eskeland agrees to bow to and obey only the pope in Rome. Aside from the spiritual degradation in such a vow, one must ask how Eskeland can promise to prevent the spread of Catholic propaganda. Suppose the pope demands just this of him! The whole is an impossible situation. For the interested public it is increasingly clear that Voss High School with Lars Eskeland as principal or teacher will be planting ground for the Catholic faith."

Church Holds Public Conferences

Advertising the Lutheran Church presents different problems in every locality. In Paris the Department of Home Missions has found it very valuable to announce a series of public conferences and discussions on social questions as they relate themselves to the religious life of the people. Striking one-sheet billboard posters on colored paper are printed and posted on the kiosks through the streets of the city, calling attention to these free lectures and introducing the speakers, some of whom are pastors and others lay speakers of note. A number of the mass meetings were arranged at the Lutheran Church of St. Denis, 14 Rue des Chaumettes, and others are held at Salle de la Solidarite, 29 Boulevard Carnot. Rev. H. Ramette, pastor of St. Denis Church, has been most active in developing this work.

Discussing such subjects as "Happiness Through Christ," "The Existence of God," "The Intolerance of the Incredible," and the like, the lecturers are followed at each meeting by public debate and questioning on the part of those who find themselves deeply interested in the subject. It is interesting to note that the lower third of the bulletin board announcements are given over to striking quotations from prominent French writers, coupled with quotations of the words of Jesus, in such fashion as to arouse thought on the part of passers-by who read them.

American Lutherans will be particularly interested to recall that the Church of St. Denis itself is a home mission prospect of the Lutheran Church of Paris, established with the aid of American money provided since the war through the National Lutheran Council.

School Religious Instruction Upheld

The principle of week-day religious instruction for the public school children in New York State has been upheld by the State Court of Appeals, meeting at Albany. The "Free Thinkers of America," in the person of Mr. Joseph Lewis had brought suit some time ago against the Board of Education of the city of White Plains and against the State Commissioner of Education, claiming that White Plains had infringed constitutional rights in dismissing school children between the ages of 7 and 14 for one-half hour each week in order that they might obtain religious instruction in the churches of the parents' choice. The Court of Appeals at Albany, in an opinion by Judge Cuthbert W. Pound, sustained a number of rulings of lower courts which had declined to suppress the practice by mandamus. Answering the contention of the "Free Thinkers," that the plan was a violation of the constitutional prohibition against the use of state or municipal property, credit or money for the maintenance of institutions fostering denominational education, the Court of Appeals unanimously ruled that "The City of White Plains does not use public money to aid church schools, although the co-operation between the public school and the church schools requires a slight use of the time of school teachers in registering and checking up excuses. The plan is governed by suitable regulations of school authorities but does not tread upon any legislative enactment. It must, therefore, be in harmony with the constitution and the laws of the state. If it is, the courts have no further concern with it. Pointing out that excusing a child for one-half hour each week for religious instruction is parallel to permitting the same time to be used for "outside instruction in music or dancing" without violating the education laws either in letter or spirit. The court summarized the principle behind the decision as follows: "Neither the Constitution nor the law discriminates against religion. Denominational religion is merely put in its proper place outside of public aid and support. As a matter of educational policy, the commissioner, doubtless, may make proper regulations to restrict the local authorities when the administration of the plan of week-day instruction in religion or any plan of outside instruction in lay subjects in his judgment interferes unduly with the regular work of the school."

Student Enrollments

Missouri Synod educational institutions report the following enrollments: At Concordia Seminary, St. Louis, 413 students; at the Springfield Seminary, 234; at the River Forest and Seward teachers colleges, 728; the college at Fort Wayne, 328; at Milwaukee, 317; at St. Paul, 269; Concordia, Mo., 165; Bronxville, N. Y., 137; Winfield, Kans., 185; Conover, N. C., 55; Portland, 39; Edmonton, Alta., 74; and Austin, 26. The enrollment at Valparaiso University brings the total number of students for the institutions of that Synod well above 3,500.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of May, 1927

Rev. Ph. H. Koehler, St. Luke's, Milwaukee, Wis..	\$ 50.00
Rev. H. Monhardt, St. Paul's, T. Franklin, Wis...	18.00
Rev. O. B. Nommensen, Zion's, South Milwaukee, Wis.	19.23

Rev. H. Knuth, Bethesda, Milwaukee, Wis.	25.00
Rev. G. C. Marquardt, St. Paul's, Greenleaf, Wis.	14.30
Rev. C. E. Berg, St. John's, Ridgeville, Wis.	5.00
Rev. F. W. Raetz, Trinity, Wabeno, Wis.	56.00
Rev. W. Keibel, Nain, West Allis, Wis.	50.00
Rev. E. W. Tacke, St. Paul's, Tess Corners, Wis.	137.50
Rev. Henry Allwardt, St. Peter's, Brodhead, Wis.	22.00
Rev. Fred Graeber, Apostel's, Milwaukee, Wis....	44.90
Rev. J. C. A. Gehm, Immanuel's, Woodville, Wis.	20.00
Rev. W. H. Siffring, St. John's, Brewster, Nebr...	15.00
Rev. W. K. Pifer, St. Paul's, Eldorado, Wis.....	217.00
Rev. W. K. Pifer, St. Peter's, Eldorado, Wis.....	169.50
Rev. A. Eickmann, St. John's, Nodine, Minn.....	119.40
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	28.00
Rev. J. Carl Bast, Zion's, Morton, Minn.	50.00
Rev. M. C. Kunde, Centuria, Wis.	5.00
Rev. Geo. W. Scheitel, Frieden's, Echo, Minn.	10.00
Rev. F. W. Weindorf, Oronoco, Minn.	22.00
Rev. F. W. Weindorf, Poplar Grove, Minn.	17.50
Rev. Melvin W. Croll, Florence, Wis.	36.00
Rev. John Reuschel, Dundas, Wis.	16.00
Rev. M. C. Michaels, Bethlehem, T. Hague, Clark Tp., S. D.	50.00
Rev. Philip A. C. Froehlke, St. Matthew's, Apple- ton, Wis.	150.00
Rev. G. Hinnenthal, St. Paul's, New Ulm, Minn..	20.00
Rev. R. Koch, St. Jacobus, Munith, Mich.	27.00
Rev. Walter E. Zank, St. John's, Newville, Wis...	10.00
Rev. D. F. Rossin, St. Luke's, Lemmon, S. D....	25.00
Rev. R. Koch, St. Jacobus, Munith, Mich.	10.00
Rev. A. P. Voss, St. James, Milwaukee, Wis.....	50.00
Rev. Ph. H. Koehler, St. Lukas, Milwaukee, Wis.	63.00
Rev. Herm. C. Klingbiel, St. John's, T. Forest, Wis.	13.00
Rev. Wm. C. Albrecht, St. John's, Sleepy Eye, Minn.	55.00
Rev. Carl C. Henning, St. John's, T. Grover, Wis.	3.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	75.00
Rev. A. J. Grothe, St. Paul's, Neosha, Wis.	17.05
Rev. H. Brandt, St. John's, Neillsville, Wis.	40.50
Rev. John Dowidat, Oakfield, Wis.	6.00
Rent for Garden Plot	25.00

\$ 1,806.88

Previously acknowledged \$439,826.13

\$441,633.01

Expenses, May, 1927

Northwestern Publishing House, printing for M. Taras, Doylestown, Wis.	\$ 5.61
Northwestern Publishing House, printing for F. Schumann, Sawyer, Wis.	5.09

\$ 10.70

John Brenner.

West Wisconsin District

April, 1927

Pastors:

E. Abelmann, Alma	\$ 61.61
E. Abelmann, Nelson	13.61
C. H. Auerswald, Prairie Farm.....	87.00
C. H. Auerswald, Dallas.....	45.30
Wm. Baumann, Rusk.....	61.07
Wm. Baumann, Iron Creek.....	52.31
Wm. Baumann, Poplar Creek.....	24.37
Arthur Berg, Sparta	202.92
C. E. Berg, Ridgeville.....	132.50
Julius Bergholz, Onalaska	37.50
Aug. Bergmann, Town Maine.....	114.15

J. B. Bernthal, Ixonia	340.05
H. Brandt, Neillsville	267.97
Karl Brickmann, St. Charles	72.70
E. C. Dux, Town Lincoln	7.00
E. C. Dux, Town Knapp	3.50
E. C. Dux, Shennington	12.00
W. A. Eggert, Wausau	61.25
W. A. Eggert, Schofield	74.95
W. A. Eggert, Ringle	40.80
Gerh. Fischer, Prentice	8.25
Gerh. Fischer, Tripoli	3.25
Gerh. Fischer, Spirit	4.50
W. Fischer, Tp. Berlin	43.50
E. C. Fredrich, Helenville	305.78
J. Freund, North Freedom	37.53
Heinrich Geiger, Randolph	99.02
G. Gerth, Town Merrimac	10.00
G. Gerth, Caledonia	21.00
G. Gerth, Greenfield	22.00
J. G. Glaeser, Tomah	265.10
Martin Glaeser, Stetsonville	12.00
Martin Glaeser, Stetsonville	68.00
J. Haase, Cold Spring	10.00
W. P. Hass, Oconomowoc	141.00
H. W. Herwig, Lewiston	7.75
M. J. Hillemann, Marshall	107.55
Palmer Jahnke, Ft. Atkinson	507.20
F. Kammholz, Rib Lake & Greenwood.....	86.13
O. Kehrberg, Mosinee	85.00
L. C. Kirst, Beaver Dam	523.00
Theo. Kliefoth, Oak Grove	96.50
Theo. Kliefoth, Oak Grove	34.00
J. Klingmann, Watertown	1,314.27
Geo. Kobs, Dorset Ridge	30.80
Geo. Kobs, Kendall	107.15
R. P. Korn, Arcadia	58.47
R. P. Korn, Cream	49.06
O. Kuhlow, Jefferson	817.94
Paul Lorenz, Town Trenton	84.00
J. Mittelstaedt, Hillsboro	18.05
J. Mittelstaedt, Wonewoc	58.15
W. Motzkus, Globe	47.00
P. Monhardt, South Ridge	161.72
M. J. Nommensen, Juneau	258.82
Wm. Nommensen, Columbus	619.17
A. W. Paap, Farmington	298.25
E. H. Palechek, Chaseburg	200.00
H. A. Pankow, Hustler	56.53
H. A. Pankow, Indian Creek	50.54
Wm. H. Parisius, Naugart	53.93
Karl J. Plocher, Ridgeway	155.50
Karl J. Plocher, Wilson	27.89
E. C. Reim, Fox Lake	132.61
Christ. Sauer, Ixonia	65.50
Herbert Schaller, Medford	58.64
E. Schoenicke, Leeds	80.00
J. H. Schwartz, West Salem	202.97
R. Siegler, Woodruff	32.50
R. Siegler, Minocqua	28.53
R. Siegler, Persoelich	10.00
G. Stern, St. Luke, Watertown	16.80
M. F. Stern, Plum City	72.00
M. F. Stern, Eau Galle	40.00
M. F. Stern, Waverly	12.00
M. Taras, Fountain Prairie	11.71
M. Taras, Doylestown	53.58
M. Taras, Fall River	5.89
Theo. Thurow, Sun Prairie	81.05
Gustav Vater, Cataract	15.85
Gustav Vater, Town Little Falls.....	15.00
Aug. Vollbrecht, Fountain City	150.55
A. Werr, Cambria	68.00
R. F. Wolff, Cambridge	2.00
E. Zarembo, Norwalk	29.00
H. R. Zimmermann, Cochrane	36.85
H. R. Zimmermann, Buffalo City	22.00
M. A. Zimmermann, Burr Oak	74.50
M. A. Zimmermann, Melrose	6.00
A. A. Zuberbier, Hamburg	60.25

Budget \$ 9,703.41

Non-Budget 358.23

Total \$10,061.64

H. J. Koch, Treasurer.