

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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MISSIONARY HYMN

Rise, Thou Light of Gentile nations,
Jesus, Bright and Morning Star!
Spread Thy Truth, let jubiliations
Loudly echo near and far,
Freedom to the captives bringing,
Held in thralldom by the Foe,
Then with strains of praises ringing
Will the heathen world o'erflow.

O, behold them grope in blindness,
Strangers to Thy guiding light;
Knowing not Thy loving-kindness,
Comfortless they pine in night.
See them in the darkness languish,
Pain and sorrow is their lot.
No bright hope dispels their anguish,
Savior, if they find Thee not.

In like realms of shades nocturnal
We as they to-day would pine,
But Thy saving love supernal,
Rescued us in grace divine.
In abounding mercy glorious,
Thy redemption to us came.
Grateful praises, songs victorious
Now adore Thy precious Name.

Loving Thee for Thy salvation
Never can we idly stand,
Till to ev'ry land and nation,
Mindful of Thy love's command,
We have brought this blest possession.
Thy pure Word will we make known,
Pardon free for all transgression.
Through Thy blood-bought grace alone.

May our love glow in endeavor
Burdens of the lost to share,
Interceding for them ever
At the Mercy Seat in prayer.
For Thy honor, praise, and glory
May we spend, Lord, and be spent,
That to spread the Gospel story
Faithful heralds can be sent.

Savior, may Thy Light immortal
Shine o'er lost ones near and far,
Guide them to Thy Kingdom's portal
By Thy beams, blest Morning Star!
From the streets and byways gather
All whom Satan keeps in gloom,
In the House of Thy dear Father
For the chosen there is room!

Translated from the German.

Anna Hoppe.

THE ELDER SON

Luke 15: 25-32

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked him what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out, and entreated him.

And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

A model son, indeed, a man of many virtues. He has remained at home, shown his father every respect and obedience, faithfully performed his many duties, and led a clean life. He condemns most severely the disobedience of the prodigal and his dissipations. He believes in justice, and justice demands that merit be rewarded and that the undeserving be cut off. He will not, cannot, condone the wrong his brother has done and, therefore, must refuse to take part in the celebration of the return of the erring one.

But study him a little more closely. True, these many years he has remained in the house of his father; but has the father's house ever truly been his home? Not a word of the security, the bounty, the comforts, the peace and the loving fellowship, it had afforded him through all these years. No appreciation of, or gratitude for, the many benefits he has enjoyed. Only what he has been and what he has done in the house of his father. Thinking only of himself, living only unto himself, he must have felt his daily tasks as burdensome drudgery that made the father's house a veritable prison.

And now his condemnation of his brother's sins does not seem to ring quite true. He appears to feel that the erring brother had enjoyed certain advantages over him. There is a note of envy in his words. One could almost believe that he, too, would like to taste of such a life, if — if only there were not the danger of

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evil consequences, the loss of his inheritance, disgrace and want.

A son, yes, for his father had begotten him. All that the father had was his. But he does not resemble the father. He does not even know him.

He does know that his father is a righteous, honest, faithful, clean, industrious and wise man. He respects his father for his wealth, for the reputation he has among men and for his influence over them.

But on this day he sees the father in an entirely new light, as a father who loves so unselfishly that he has all this time been grieving over the loss of his disobedient son and has pitied the ingrate for the suffering that he has brought upon himself; and that he now freely forgives the penitent and receives him back to his heart and to his home with great rejoicing. He cannot understand this. He despises his father as a weak man. He declares him an unjust man. He is embittered against the father, he hates him, for the love he shows the prodigal son.

Bonds of blood unite him with his brother; but he does not recognize these bonds. The figure of the starving, ragged brother arouses no pity in him. If he were the head of the house, there would be in it no room for such a one. Let the worthless fellow be cast out to perish as he deserves, or at least let him be relegated to the servants' quarters.

The forgiving love that reigns there, makes the home of the father odious to him. Even if he remains under its roof, he will hold himself aloof, a stranger, as it were, in his father's house. But perhaps he will gather up his belongings and leave.

The elder son represents the selfrighteous within the congregation of the people of God. Such were the Jews who resented the thought that the chosen nation that had for two thousand years been in the house of the Father and under His will should share His grace with the Gentiles who had during those years gone their own way and had dissipated their inheritance by riotous living, dishonoring the name of the Father. Such were the pharisees who were offended because Jesus had words of grace for the publicans and sinners. The elder son is every man who teaches justification by works, demanding of the poor sinner certain outward works or inward motions of the heart as a condition of his salvation.

We see the spirit of the elder son in those who comfort themselves with, and boast of, their faithfulness to the church and the services they have rendered it; who despise the weaker brother; are cold toward the returning penitent; who feel that church work should be done only among the "better people" and think it a waste to go after those who are "down and out." It is the elder brother in our heart that makes it so hard to forgive him who has sinned

against us; for when we refuse to forgive, we deny to the object of our hate a place in the house of the Father.

Let us heed the warning of Jesus, which reveals to us the true character of the self-righteous and shows us their fate.

While apparently in the house of the Father, they are not of it and actually do not enjoy any of its blessings. Their good works are dead works of the law, works of self-seeking and of fear. Unregenerated, they are flesh, just as are the publicans and harlots. In spite of their seeming piety and obedience, they really hate the Father, hate Him for His very grace, which they deny to others and refuse for themselves. They demand justice, and in their blindness do not see that the law to which they appeal utterly condemns them and banishes them from the presence of God to receive their eternal reward in hell. Even if a righteous God could somehow permit them to enter heaven, they would never feel at home in that atmosphere of love with all the pardoned prodigals. As we value our soul, let us fight the elder son in our heart.

Nothing but the grace of God can overcome him. The old Adam is, as Luther says, drowned and made to die by daily contrition and repentance. The truly penitent confesses: "By the grace of God I am that I am." Grace found me dead in sins, gave me life, washed me clean of sins and adopted me into the family of God. Grace kept my foot from slipping, saved me from the temptations of the devil, the world and my flesh, performed every good work within me, raised me up when I fell and restored me when I strayed; and that is why I am still in the house of the Father. Daily I need the grace of God that forgives me my many sins.

In such a penitent there is no pride, no thought of merit. To him sin is an abomination, an enemy, and not an experience for which he envies the children of the world.

He loves the Father for the grace he daily receives and rejoices when that grace is bestowed on others lost in sin. Gladly he makes room for those brought in and rejoices with the angels of God over their repentance. He deals in saving love, humility and patience, with the erring ones; he grieves over those that have strayed away and goes out to seek them in order to bring them home again.

He well understands the Father: "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and was lost, and is found," for he is, indeed, *by grace* a son of God.

J. B.

When one lacks moral courage Christian perfection has not been attained. — Selected.

COMMENTS

Painless Finance Under this caption the following story is brought to us by a church paper:

The story is told of a little Church in a farming community in the northern part of the state which was having financial difficulties.

The roof leaked, windows were broken, the pastor was unpaid, and the people were poor. At the board meeting it was almost decided that the time had come to close up the work.

But an old miller was a member of the board. To his grist mill most of the members brought their grain for grinding. As the discussion went on, the old miller finally arose and made a proposition. He agreed to take the full responsibility for financing the Church, repairing the building and paying the benevolences. The only condition was that no one should ask him how it was done until the close of the year.

The proposition was accepted. Little by little the building began to appear respectable. It was painted, repaired, and refurnished. The preacher was paid his salary on time, coal bills were not allowed to run and the missionary fund was the largest in the history of the Church.

As the year came to a close the people gathered in an annual meeting to hear his report, there was much curiosity as to how the whole miracle had been worked.

When the time came for his report, the old miller arose, gave the financial standing of the Church and then said:

"My friends, you want to know where the money came from? It came from you, and you were none the wiser nor poorer. Every time any member of this Church brought any grain to my mill, I took out the Lord's tenth. This tithe I sold from time to time and thus provided the money for the Church."

"And," he added with a whimsical smile, "none of you knew the difference. The nine-tenths went as far as the tenths were expected to go."

The tithe never looks so big if we look at the nine-tenths first and the one-tenth last.

— Selected.

When we read the story we felt dissatisfied. The story may travel on and may work harm with the thoughtless reader. What is there in it to awake the feeling of dissatisfaction? "The roof leaked, windows were broken, the pastor was unpaid, and the people were poor." This picture suggests the question, Had the poor people given of their poverty? Giving does not always mean parting with money, if it is considered so, it is giving of a very low order. Giving may consist of devoting your time, your ability, your service, to the upkeep of the house of God. It does not take a fortune nor a wealth of ability to reset a number of broken lights of glass and we feel assured that the work thus begun would not cease until at least the worst leaks in the roof had been stopped. Such action would not only cheer the pastor by its betrayal of interest in the cause to continue his lot of sharing the poverty of his parishioners, but would, we think, re-act on the parishioners, causing them to see that they could help him, if not with money then with the other things which must otherwise be bought with money, the necessities of life.

"Let him that is taught in the word communicate to him that teacheth in all good things." Such a united shouldering of the load would, beyond a doubt be crowned with blessing from on high.

It is the miller's proposition and the general acquiescence it found which awakens a suspicion that all is not as it should be between pulpit and pew, the preaching and the hearing. How can a whole congregation resign the care of the upkeep of their house of God to one of their members and do so at that without questioning what methods he will employ to carry to a successful end the task which he has taken over. Is not the upbuilding of God's kingdom the work in which we all should share? How then can we quietly "till the end of the year" turn it over to one in our midst and rest assured that what he does will meet with God's favor? The spirit of indifference evidenced here is not confined to local congregations, it very naturally spreads to the participation of whole congregations and districts in the work of synods and the Kingdom at large. God wants every believer to be an active worker for the cause of Christ and we cannot delegate others to do what God expects of us. Our Savior wants cheerful and willing workers when He says, "Ye shall bear witness of me."

The miller's solution of the difficulties was, to say the least, questionable. It amounted to a betrayal of trust and a misappropriation of things entrusted to him. We have no doubt that it worked harm to his standing as an honest miller. The end never sanctions the means. You cannot help but say he gained his end by deceit and that he had provided that "no one should ask him how it was done until the end of the year" does not hold him excused.

There is only one "painless finance," that built upon love and a loving interest in the great cause for whose furtherance we are most unworthy workers. The Lord loveth a cheerful giver. G.

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The Home First The home first, is the position Cecil Daniel Smith takes in an article on "Home, Church and State," in the Christian Advocate. He discusses the protest recently raised in a popular magazine by a parent against the "current tendency of the public schools to monopolize the time of the elementary and high school student, so that parental influence was partially nullified and home life weakened."

The writer finds some truth in this. Owing to the fact that so many children are without due care and guidance during their leisure hours, the schools have expanded their program to include the greater part of this time until "most of the waking hours of the pupils are absorbed in school activities throughout the school year."

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The church also is the loser, for to the school activities goes the time and the interest which should belong to the church for its part of the training of the young.

We are told that some communities are "getting at the problem of a fair apportionment of the child's time. The writer considers this commendable, but adds the following warning:

These steps in co-operation between school and church are commendable. Yet both public schools and church schools can be unscientific and so defeat their worthy purposes to a considerable degree if they seek to center the life of youth anywhere else than in the home. Welfare workers have discovered that orphans thrive best under home care, even though foster parents have to be provided. The educational institutions of both church and state cannot avoid a degree of artificiality, which is inevitably reflected in the life of the pupils they teach. In normal circumstances the most impressionable years of the child's life are spent in the home under the care and surrounded by the love of its natural parents. This is the child's right and the parents' responsibility. He cannot be farmed out to any institution without irreparable loss.

Many a harassed and untrained mother is glad for the day when school begins so that the energetic child can be taken off her hands. In many instances the public school can provide direction for such children's activity much better than the parents. But to adopt, therefore, a blanket policy that seeks to control the waking time of all the pupils, regardless of their home life, is to deprive capable parents of God-given and, possibly, of constitutional rights, and to weaken the influence of the home, which is basic in society.

The easiest solution is to institutionize the child's life and teach it the educational goosetep. The more difficult and more constructive course is to train the parents so that they will be able to make their major contribution most effectively. The growing leisure time of parents, now greatly increased by shorter working hours, needs to be utilized by both school and church for a far-reaching program of adult education. Here is where an expanded program is most justifiable. Adult Bible classes need to cease patting themselves on the back for winning red and blue attendance contests, and to wake up to the problems of child nurture and adolescent counsel.

The church can do no greater thing for the kingdom of God on earth and for its own strength than to train parents in the principles and spirit and methods of religion in the home.

Neither church nor state can safely take the major responsibility for child training away from the home. There God placed it when the child was born. There it must remain primarily. No parent should allow anyone else or any institution to become more concerned about his child's welfare than he is himself. State and church can only build on the foundations laid by the home. All three institutions need to work together in perfect understanding and harmony to make the child's life structure firm and complete. Yet the basic and most potent influence will and should remain with the parents in the home.

We are in full accord with the writer and our Lutheran church papers have always urged this fact upon their readers. Let the home faithfully perform its duty, and many of our most grievous problems will have been solved. Let us strive to simplify our very complex life in order to give the home a chance.

J. B.

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How Shall We Address Him? How shall we address him? Meaning the minister. This question has been agitated in the church papers for years. By this time we all know that the "Reverend" must always be used as an adjective. The Rev. Mr. Jones, is the proper way to address your letter and to refer to the minister in question. "Pastor" has been recommended and has very strong backing. Address him, "Dear Pastor," and say, Now let us hear what the pastor thinks about it.

The Presbyterian Advance in a recent issue presents a symposium of protests against the "Reverend," five or six papers being quoted. That shows that the "Reverend" simply will not down. The Christian Leader complains and exhorts: "We welcome this editorial back. Since it last lay on our desk we have received from one of the most august and distinguished officials of our government a communication bearing the arms of the United States, with our name inscribed on it as "Rev. van Schaick." What a shock! But, fellow lovers of English, valiant defenders of the language of our forefathers — let us struggle on for our mother tongue. Not unless they chloroform us will they plaster Reverend on to us in any capacity except as an adjective.

After all, the people make the language. Dictionaries are compelled to accept expressions that have become common. Why not compromise? Sanction the address as an abbreviation, if you will: Rev. Wm. Jones and fight all the harder against "Dear Reverend" and, let us hear with the Reverend has to say.

J. B.

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By the Grace of God From the Messenger of Hope, organ of the City Mission Society of Minneapolis and St. Paul we reprint the following interesting item:

To have been baptized "on a dare" as a lad, to have lived

for many years away from spiritual care, to become seriously ill, and in the Veterans' Hospital to come to the knowledge of his sins, to repent and desire baptism as a seal of forgiveness, was the spiritual history of a man who came under the care of one of your city missionaries. When we visited him the first time at the hospital, the former service man informed us that he had been baptized as a boy of fifteen. His ideas of Christianity were very general, therefore, vague. We gained his good will at the first call. Shortly after that we probed deeper and brought the Word suited to his needs. We supplied him with a prayer book and other reading material. He promised to read them and this promise was kept. Subsequent visits were not in vain. One day he sent for the missionary and confessed that he was greatly disturbed over his Baptism. It had been "on a dare" by immersion and afforded him no comfort. With an understanding of the sacred nature of Baptism, he now desired to be baptized. What would you have done? We baptized him, because he wanted the visible assurance of forgiveness. He promised to receive additional instruction preparatory to Confirmation. But his time was short. Less than two days later he breathed his last. He died in peace.

"How unsearchable are his judgments, and his ways past finding out!" What an honor for us sinful mortals that He condescends to use us as instruments in the saving of immortal souls. Instances like the above ought to stimulate us to ever greater activity on the field of missions. The night is coming when no man can work.

G.

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How Can We Meet Our Budget? How can we meet our budget, particularly in these hard times? is the question that has been discussed in innumerable delegate conferences in these weeks preceding the meeting of our Synod. The Apache Scout answers this question for us. Whether the article quoted refers to our own mission down there or to the missions of some other church, we have for want of time not been able to ascertain. But the prescription is good and reliable no matter who wrote it. We are told:

Due to the rapid expansion of our work this year and to an unusually severe winter, our fuel budget proved inadequate by several thousand dollars. It was a serious situation. With a large falling off in the receipts of the Board due to the general depression they were finding it difficult enough to meet the regular budget, let alone meeting emergencies.

When the situation was explained to our staff they volunteered more than \$4,000 of their salaries in less than 24 hours and thus took care of the larger part of the need. The children in the school not to be outdone by the workers contributed \$162.00. Several of the buildings were closed temporarily while we doubled up in order to save heat and light. Butter and sugar have been cut out of the menu for the staff tables for certain meals; four nurses do the work of five and we are short one matron, but what do little things like these matter so long as the work can go on unhampered through the rest of the fiscal year and, are we downhearted? NO.

"As long as the work can go on unhampered" — love for the cause and a spirit of sacrifice, they are the solution of our problem.

Brethren in the Wisconsin Synod, if we all had been so filled with love for the cause of our Lord and so vitally interested in our work in this cause, heartily desiring and earnestly praying that it may prosper, would Treasurer Buuck at the end of the biennium have been compelled to report the deficit he now reports to us? Who among us has made such a sacrifice, assuming extra burdens and denying himself not only luxuries but even necessities of life? If we could have cut down even only to a slight extent on our candies, ice cream, tobacco, cigars, fineries, automobile trips, amusements and recreations, and had sent the money so saved to the synod to meet its urgent needs, there would have been a large surplus in the treasury and not a deficit.

We can discuss the subject as much as we want to discuss it, we can plan and devise all kinds of means for increasing our income, but we will be successful only according to the measure in which we grow in our love for the cause and the spirit of sacrifice.

The new biennium has now begun. The future does not look any too bright. While some hope that President Hoover's moratorium will bring on a change in the present conditions, others are not so hopeful. If the latter are right, this biennium will try our souls. Many will be without work, and our love will have to come to their aid. There will be great demands on our charity.

But above all "the work must go on unhampered," Christ's work, the work of our Synod in its schools and its missions. May God grant us a faith that will stand the test and love that will not grow cold.

Let our love get into action now. The only way in which we can take care of God's work among us is to apply ourselves to it in the spirit of devotion, and to do that now. Even before the Synod will meet, a month of the biennium will have gone. Let us make it our business to meet our obligation of love month after month. You church member, do not permit the vague feeling to grow on you that someone somewhere will see to it that our treasury is supplied. No, the appeal of the budget that will be adopted is to your heart and to your hand. Accept your sacred responsibility as coming from the Lord who is your salvation and meet it in the spirit of grateful love and willing sacrifice. With every one of the communicant members of our Synod determined in love that the "work must go on unhampered," praying, giving, yes, sacrificing for the cause of the Lord, our budget will be met, for all the treasures of the earth are in the hands of him whom we serve and whose honor we seek.

J. B.

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"Keep Sacred" At a recent convention of a Danish church body a strong resolution was adopted urging congregations to avoid even the ap-

pearance of any form of sacrilege in consecrated places. The resolution, as reported, read as follows:

Resolved that the sanctuary be zealously safeguarded against the invasion of any form of sacrilege, such as pageants, plays, or any kind of theatrical performance before the consecrated place, and be kept pure and intact for the purpose for which it is dedicated, and that the House of God be not blasphemed. That wherever conditions seem to warrant such entertainment, that the nature of the same be critically analyzed beforehand, conducted under strict supervision and presented in the proper place, that the ministry of the Gospel be not blamed."

Timely indeed! We all have met the kind of people who are always on the lookout for something new. The quest for thrills is one of the outstanding features of our generation. In the fever of the quest considerations of respect for persons and places are easily forgotten. A reader of church papers has certainly had occasion to read reports of the grotesque, childish and sometimes highly questionable things that have taken place in houses of worship under the guise of service. The place where God comes to us in the means of grace to bless us should not be brought to the level of an amusement hall. G.

ARE WE MISSION-MINDED?

The month of June seems to have become the month of mission festivals in our little circle of congregations. We know of at least seven such festivals planned for this month. It takes a lot of preparation, at least on the part of the pastor, to make the mission festival a success in a financial way. He must preach a preparatory sermon the Sunday previous to the festival to work up the necessary enthusiasm. He must (if he is of the progressive sort) send out an appeal in the form of a letter to all communicant members of his parish enclosing collection envelopes. And many other details must be worked out in order that his congregation on that day in the year, its mission festival, might not fall short in its mission endeavors.

Congregations are often of that type that expect the pastor to attend to everything. Rather than assist him they often hinder him by their lack of enthusiasm, their unappreciativeness of his labors, their unwillingness to cooperate with him. When they are admonished by the Lord's own words, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest," they are not ready to come forward and say: "Here I am, my Lord, send me."

Faithful pastors and teachers are indeed laborers in the Lord's harvest, but they are not the only laborers, they are not the only laborers which we need. In every one of our congregations we need active mission-workers, who will bear witness of their Savior and thus let those who will convass, gather funds, give money, pray, and assist the pastor in other ways. We need men who

will attend meetings to consult about measures for the upbuilding of Christ's kingdom on earth.

In our Synod we need laborers, since many of our laborers are overburdened with work. Many of our laborers have broken down before their time because they staggered under the excessive weight of duties. Much of the work is done imperfectly and unsatisfactorily because there is lack of time and because there is lack of laborers.

If one of us is to be operated upon by a surgeon, we wish to have everything as it ought to be in the operating-room. Suppose he should tell us, "I have no assistant physician to give the anesthetic. There is a girl studying to be nurse; I shall have to let her do that," who of us would not protest against such hit-or-miss methods and insist that a properly prepared man be engaged for such important work? But in the church much work must be done by those who are already weary and over-taxed with other duties.

When Moses led the children of Israel through the wilderness, he met his father-in-law Jethro, and when this old Midianite saw the many duties with which Moses had charged himself, he said to Moses: "The thing thou doest is not good. Thou surely wilt wear away, both thou and this people that is with thee; thou are not able to perform it thyself alone," Ex. 17, 17. 18. And then he advised him to appoint able men, such as fear God, and to place some as rulers over thousands, others as rulers over hundreds, still others as rulers over tens, so that only the very weighty things, the "hard causes," might be brought to Moses, while small matters would be entrusted to others.

We are told of a similar occurrence in the first Christian church at Jerusalem. When the apostles noticed that their duties were multiplying till they exceeded proper bounds and weightier matters were neglected, they called the multitude of Christians together and said to them: "It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word." Therefore some of this work was delegated, and the apostles were relieved. They needed laborers, and no doubt they prayed for laborers; but they also took means to procure these additional laborers. These additional men were not to be apostles or preachers. Much work is to be done in the Christian congregation and in the Church at large besides preaching and teaching.

It is even so in our Synod. We could quote many examples of men in our Synod who are overburdened. At times there is criticism or dissatisfaction because of work that is not done as thoroughly and as satisfactorily as it might be done, because there is a lack of laborers. Who will claim that all members of our Synod are pray-

ing as they should pray and are, like Aaron and Hur, upholding the arms of Moses, the arms of those who must lead in this work? Who will insist that all our people are contributing, and laboring with, gifts for the kingdom of God as they ought?

God has so blessed our people that proper provision could be made to provide sufficient men to do the work; but there is a lack of laborers who will support the work with their means.

Who would say that we have begun work in every neighborhood, in every section of the city, in every county even, where this should be done, or that we have placed a man in every place where men ought to be placed. Many a congregation could now be self-supporting if we had placed a man there in due time to take care of the work. Souls are going astray and perishing for the lack of laborers, — and there is a lack of laborers among pastors and preachers because there is a lack of laborers among laymen. Just now, when God has given us so many pastors and teachers and so many young men who are preparing themselves for this holy office, let us pray God that He would give us laborers in every other department of the Church, so that these young men may be assigned to the fields which "are white already to harvest" and are waiting for them. Let us pray that God may send laborers into the harvest who with their means will make it possible to reduce the labors of those who are overtaxed and ready to sink under their burdens. Let us pray for laborers who will make it possible that every faithful pastor and teacher may be given a place in the harvest-field. The harvest-field needs every one of them. Let us heed the call of the Lord and Master and pray; for God alone can give us such laborers, and He wants to give them in answer to prayer. Never was such prayer for laborers more needed than to-day.

—Ev.-Luth. Herold.

FUNDAMENTAL PRINCIPLES FOR THE CENSORSHIP OF PLAYS PRESENTED IN OUR LUTHERAN CIRCLES

Adopted by the Pastoral Conference of Northern Illinois in regular sessions at Forest Park, Illinois, April 14 — 16, 1931

(Based on an editorial by Dr. Th. Graebner in the "Lutheran Witness," June 10, 1930)

"Without pretending to offer a complete code of rules for the censoring of plays, we contend that the following at least should be ruled out of our dramatic performances" (the Scripture-passages have been added for the convenience of all who have to deal with this question):—

1. *Everything containing false doctrine or misuse of God's Word and name.*

Jer. 23, 31, 32; Is. 42, 8; Rom. 6, 17, 17; Eph. 4, 14; Col. 2, 8; Ex. 20, 7; Matt. 5, 19; Eph. 4, 29; Gal. 6, 7; 1, 6; Matt. 15, 8; Ps. 50, 16, 17; Is. 52, 5; Col. 3, 16; Matt. 10, 28; Gen. 17, 1; 1 Tim. 6, 20.

2. *Profane, indecent, or otherwise offensive language.*

Jas. 3, 9, 10; Matt. 5, 33—37; Eph. 5, 3, 4; 4, 29; 1 Cor. 15, 33; Lev. 24, 15, 16; Ps. 119, 9; 5, 10; Gal. 6, 7.

3. *Anything that tends to make the divine institution of marriage ridiculous.*

Marriage is a divine institution: 1 Cor. 6, 19, 20; Heb. 13, 4; Matt. 5, 27, 28; Gen. 2, 18; 1 Cor. 3, 17; Matt. 19, 6; Eph. 5, 3, 4.

4. *All implications or suggestions of adultery or any form of matrimonial infidelity.*

Gen. 39, 9; Rev. 2, 20; Eph. 4, 17, 19; Gal. 5, 19.

5. *All elopements, passionate courtships, flirting, embracing, kissing, dancing, etc.*

Ex. 22, 17; Matt. 1, 18, 19 (betrothal considered equal to marriage and should be held sacred); Ezek. 16, 8; Rom. 13, 13; 1 Cor. 6, 18; 1 Tim. 5, 22; 2 Tim. 2, 22; Eph. 5, 12; Matt. 19, 6; Prov. 1, 10.

6. *Any portrayal of crime, whether it be exhibited attractively or not.*

Matt. 5, 5, 7, 9; Gal. 5, 19—21; Ps. 37, 21; Rom. 12, 20; Eph. 4, 28; Prov. 29, 24; 1 Thess. 4, 6.

We are of the opinion that the presentation of plays, particularly the heavier type of drama, in our circles should be reduced to a minimum because of the enormous amount of time which is expended in their preparation and the dubious benefits which accrue to the Church and our many charitable institutions through such efforts.

In general the committee recommend that any scenes of a suggestive nature be eliminated before the actual presentation of a play before an audience. A preview of every play at the time of the dress rehearsal is suggested for our pastors, because even where the language and the whole form of the play may be thoroughly Christian and chaste, the action or the setting may give an entirely wrong impression to the audience.

As for the actual portrayal of Bible drama on the stage, we understand that there is considerable opinion opposing it. We would warn particularly against dramatizations in the church itself, especially that which places something entirely foreign into the chancel, which is reserved for the means of grace. This material is, at best, only a poor substitute for the clear, decisive expository preaching of the Word on the basis of the lessons for the day.

In the case of benefit performances given for various charitable institutions in the halls of churches outside of the hall of the society which is presenting it, the request for the use of the hall of another congregation ought always to be accompanied by the assurance from the pastor whose society is presenting the play that he has carefully censored the play and will be responsible for what his young people put on the stage even in another hall. In case this is not done, the pastor of the congregation in whose hall the play is to be presented should insist on censoring the play himself before the permission to use the hall of his congregation can be conscientiously given.

* [All announcement cards, pluggers, dodgers, posters, circulars, or whatever else is used as an advertising medium (newspaper and *Northern Illinois Leaguer* advertisements included) shall be issued only after the approval of the pastor has been gained for all the matter appearing on them. None of the above-mentioned shall be distributed at any of our churches unless the consent of the pastors of those congregations has previously been given.]

In the case of announcements of entertainments which are sent to neighboring pastors it is only fair that the assurance be given him that the play to be presented has been censored by the pastor of the society presenting it and that a brief *résumé* or recommendation of the play be given him along with the bare facts as to the time, place, and name of the performance. This will enable every pastor to be reasonably sure that the announcements he is making are of a nature that will not harm his members. We would heartily recommend that, whenever possible, the request for the announcement of plays go from pastor to pastor and not from some corresponding secretary to a pastor. The assurance of a brother about a play that is being presented will mean a great deal more to the pastor than a great many letters from a secretary.

The play list of the Walther League and its supplement will be a great help to the pastor in guiding the choice of his young people. Every play published in the United States by legitimate publishers for social entertainment purposes is run through the hands of the reviewers of the Walther League, a committee consisting of pastors, teachers, and professors, and the plays that they list are the only ones for which they hold any hope of decent performance under Lutheran auspices.

—The Lutheran Witness.

The very fact that it has been found necessary to discuss this subject and to adopt these resolutions confirms us in our personal opinion that our Lutheran Church would be far better off if this form of amusement or recreation had never been introduced into it. It certainly does not edify, and it is not likely to impress the public that reads the announcement of a play by the young Lutherans of this or that church with the sacredness of the mission to which the Church has been called by its Lord.

J. B.

* This paragraph was not officially adopted by the conference, but the desire for such a paragraph was expressed, and so the committee added it. It has been approved by all members of the committee and by the chairman of the conference.

DEDICATIONS

Are dedications of buildings erected at public expense a private function? Every citizen will emphatically state that they are not! Will the Mason concur in this denial? How can he when one of the means of publicity favorable to the order is the laying of cornerstones of public buildings and their dedication by Masonic bodies. Cases are on record where the insignia of the order have even been

placed on the cornerstone of a public building. Now even post office buildings are dedicated by Masons. Indianapolis Star, datel April 15, says: "The formal ceremony will be in charge of the Indiana Grand Lodge of Masonry." We would like to ask why? If it is right for Masonry to be in charge of such festivities, why it is wrong for the Roman Catholic Church to dedicate public buildings? or the Knights of Columbus? or the Mormon church, or any church for that matter?

Is the Masonic ceremony used because of its "tolerance" of its religious ceremonies? because it is inoffensive to the religion of anyone? But it is offensive to the religion of Jesus Christ. Possibly this phenomenon, becoming so common, is why so many of our hardest working and best citizens, we speak of those honest Christians who cannot compromise their allegiance to Christ with unchristian organizations, no longer take much interest in the political welfare of their country. As here in Chicago many a citizen has lost interest in the franchise because of the control of elections by political parties and their satellites, the gangs, so in other places probably good citizens, the backbone of the nation, withdraw from active participation in public events simply because they are in control of private interests with which those citizens will have nothing to do.

Surely the voices of the many raised against this evil should have its results! We even find a Masonic voice raised against such tendencies on occasion. One such voice is that of Jos. M. Taylor, Past Grand Master of the State of Washington. In a controversy concerning a custom of California Masons to observe "Public School Week" Mr. Taylor is quoted in the Seattle Masonic Tribune as saying, among other things: "We do not concur with the action of our California brethren for reasons that it is our duty to set forth. The public school is a part of state government, and hence it is a political question, not pertinent to Masonry.

"It is the duty of every Mason as a citizen of the state to support the public schools, but it is not his Masonic duty. The writer has been connected with the public schools as an instructor nearly all his life, and no one is more friendly to their welfare and perpetuity. The more schools we have, both public and private, the better for the interests of our republic. As a citizen we welcome all institutions for the moral and mental improvement of our people. We say this as a citizen of the state, not as a member of the Masonic fraternity. Freemasonry has its own peculiar functions, and the public school is not one of them."

This opinion is quoted in Freemasonry and Eastern Star in an Editorial, and, of course, is not coincided in. But we venture the opinion that Mr. Taylor here does some very clear reasoning. Certainly we may assume that this Past Grand Master is not in favor of Masonic corner-stone layings or dedications of public buildings. Would that there were more in the fraternity who believed as he did on this point. It would improve the opinion of

some of us concerning Masonry, and might result favorably both to the nation in general and to public schools in particular. — Christian Cynosure.

READ THIS REPORT

The following is a conference report on the Red Wing One Day Conference by the secretary of that body, Rev. E. G. Hertler. It contains so much of general interest that we recommend it to all our readers for careful perusal.

What is love?

True love is not a sentimental mush.

Luther says: "Tell me what God is and I'll tell you what love is — for God is love." What a blessed fact! God, the holy, righteous, almighty God is love, and He loves you. And who are you? You are a cursed, damnable transgressor of God's holy laws. You are an outlaw. You are a servant of Satan and sin. You are, in short, a sinner, worthy only of temporal and eternal misery. Yes, this means YOU, even though you may inwardly feel justified in throwing out your chest and boast about your honorable works and despite those that are in another class, be it racial, creedal, or financial. The Spirit of Mr. Pharisee justifies no man before God. You are a member of our Lutheran Church. But, in spite of your unworthiness, God, the God of love, loves you. He has mercy on you, a detestable, filthy, and abominable creature. He does not only say that He loves, but He proves His love. He gives His dearest and best — He gives His most costly treasure. He gives His own Son Jesus Christ for you. He has His Son crucified — nailed to the cross to suffer the most excruciating pains — yes, the sufferings of eternal torment — and this all in *your* stead. Thereby forgiveness of sins has been earned for you. Thereby you have been made a child of God and an heir of eternal life. God longs to have you be His dear child. And oh! what pain it cost Him! It caused your dear mother great pain to have you be born a child, but you can depend upon it that it caused your dear Lord immeasurably greater pain to make a child of God of you. How dearly God — the holy, righteous God who may have justly damned you to hell — yes, how dearly this God must love you!

Do you believe these things? Do you admit with a sincere heart that you are an unworthy sinner — in fact, so wicked that God would be justified in tormenting you with grievous plagues here in time and hereafter in eternity? On the other hand, do you place implicit faith in the self-sacrificing love of God who spared not His Son? Do you really? Then prove it. How? Do you *really* care to know? *You prove your faith by loving Him who first loved you.* Certainly you would love Jesus and His kind, loving heavenly Father. You do? Again I say, Prove it. And how are we to prove our love to our Lord? This we do by keeping His commandment. What is His commandment? It is: Love ye one another. To

prove our Christianity we must love one another for His sake. His commandment demands true, sincere love, no more, but no less. If we do not love our fellowmen, yes, even our bitterest enemies, we cannot say that we love God. Our love for God would then not be true. It would be mere sham. For the Lord clearly states: "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

But, of course, you love your fellowmen! The Lord does, however, not take your word for it. He knows that *all* men are liars. He places no trust in man. He cannot trust you. He must have proof. Give proof of the statement that you love your brethren. How? By being a FRIEND to him in the hour of need. Opportunities? Aplenty. But the greatest need that any person can ever be in is the distress of his soul. For what is a man profited if he has food, meat, clothing, and other necessities of the body, if his immortal soul would perish eternally? Is not the soul of greater value than the body? You do not wish to be damned! You wish to escape the torments of hell! Nor will you be indifferent in regard to the welfare of the precious, blood-bought soul to be found in your neighbor if you really love him. *You* will strive to win his soul. *You* will take an active and lively interest in him. There are such in your vicinity, possibly in your household! There are such throughout the world. Therefore the important command of Christ: "Go ye into *all* the world and preach my soul-saving Gospel of *love*."

How We Fulfill God's Command

To carry out this command the Christians of a number of congregations have combined in an organization called the Joint Synod of Wisconsin, Minnesota, and other States. This Synod is divided in smaller sections called Districts. These Districts are again subdivided into so-called Conferences. Our Congregations, due to the locality and other minor circumstances, are members of the Red Wing Conference. The pastors and a number of lay delegates of each congregation of our Conference held a meeting at Minneola, Minn., on June 2. What for? Not for the sake of taking a joy-ride and to take in the beautiful scenery on the way. Not for the sake of the fine chicken dinner put of by the kind Ladies of the Minneola Congregation. Yes, we enjoyed the trip — and the scenery — and the chicken. But we met for the purpose of discussing our Father's Business. Yes, the business of our Synod is not primarily *our* business, but it is in truth our heavenly *Father's Business*. Do we always realize this? I wonder what you or I would do with certain servants, if they would be as indifferent in our earthly business as we are in attending to our Lord's Business. Our Synod or the Lord's Business has a deficit of approximately \$700,000. Of this amount our Red Wing Conference consisting of circa 48,000 communicant members has added about \$10,000 in the last two years. Oh, yes, other Conferences have also added to the debt — but who

would dare bring such an alibi before our heavenly Father. We simply have to confess that we have been negligent in attending to our Father's Business. And in all simplicity it is up to each and everyone among us to see that we give so liberally in the future that this deficit be wiped out. Yes, we are very well acquainted with the Old Adam. He's ready with a thousand and one excuses. "We haven't got the money. We have pastor's salary and teachers' salaries and janitor's salary to pay. We must do some building or make certain improvements on our buildings. Then there's the unemployment situation to be taken into consideration." And Mr. Adam does not forget to mention the financial depression, etc., etc. But those are Mr. Adam's tricks. He's a cunning, subtle crook with no equal.

Excuses Not Acceptable

Can we expect such lame pleas? Does He not know how much He has given us and how much He can expect of us? Does He not know that there is plenty of money among us for many things that can not be considered necessities? Does He not know that many among us have radios, high-powered automobiles, tractors, farms, the latest styles in dress, business, etc.? Who can hide it from Him that we "eat, drink, buy, sell, trade, build, dress, marry?" Yes, He is also well aware of the fact that the number is not small of those who always have money for oil well, gold mine, and real estate speculations. Stocks and bonds come in for their share of emptying the pockets of the unwary and filling the pockets of shark salesmen. Plenty of money for our own business, very often poor business, but no money for the Lord's Business? Are not many of the dollars of our Lutherans brought as offerings for movies, circus, carnival, the dance, and other carnal amusements? We have money for fire insurance, tornado insurance, hail insurance, automobile insurance, life insurance, gas tax, luxury tax, income tax, land tax, property tax (and we work to get it, if we haven't it), but the Lord's "tax" can wait??!

Neglecting Our Duty

What negligence, what laziness, what indifference the heavenly Father submits to in His Business! How great His passion and love for us ignorant weaklings!! Verily, it is His unbounded mercy that has kept Him from casting us aside these many years. Can we continue to labor in His Church as miserly as we have in the past? That depends on *your love*. If you love your Lord sincerely and devoutly, it will be your ambition to improve. It is true that a person can give without loving, but we find a greater truth in the words: "You cannot love without giving."

As usual, delegates at the Conference sought for ways and means to raise the necessary monies. How will we raise \$10,000? was heard again and again. As usual suggestions were offered by several well-meaning brethren. Prevailing systems and customs of their respective congregations were referred to as successful methods of re-

ducing the deficit. The envelope system was lauded by some — the regular Sunday collection for Synod's Budget by others. A certain system is necessary. Every Christian realizes that. But it is not the system that should raise the money. Our love for our Lord and our brethren is to be the "drive-wheel." If our hearts are filled with this love, then the system will be immaterial. Abraham was willing to bring his son as a sacrifice unto the Lord upon the Lord's request — because he loved the Lord. The widow of Zarephath gave her last bread to the prophet Elijah, because she had faith in the Lord's promise, and because she had pity on the poor man who had asked for food. The widow in the temple of Jerusalem cheerfully gave "all that she had," because of her thankful loving heart. St. Paul serves in the Lord's vineyard and suffers many things, because "the love of Christ constrained him." Peter confesses: "Lord, Thou knowest that I love Thee." And Peter proved his love. He was willing to suffer the death of a martyr on the cross — head downward — rather than to deny his Master. Many other examples could be referred to. Every communicant in our Conference made a vow on the Day of Confirmation. Are you keeping the vow? To remain true and faithful to Christ in our Church, does not mean that we shall be willing to receive all the blessings of the Church, but it also demands that we help bear the responsibilities — even though it cost our lives. So far our lives have not been required. The amount is almost insignificant — one cent a day. One thing is certain and that is, that we must PULL TOGETHER, if we wish to hold our Church. We must *all practice self-denial* and give more thought to the Lord's Business. The sooner we will realize it and act accordingly — the better.

TO CONDEMN ERROR IS CHRISTLIKE

No teacher in the history of religion more consistently and persistently condemned error than Jesus Christ our Lord. To controvert false opinion in the cause of a cherished conviction is altogether honorable. To contend for a faith that is dearer to us than life is a mark of strength rather than weakness. To "withstand to his face" the man who denies some treasured truth of Christianity is a divine duty. Some people, too many people in these days, speak of "the bitterness of controversy" as though the two words were inseparable. They are not. In all our controversy we should have the spirit of Christ, but with perfect loyalty to him we should condemn error in all its forms, and wherever and whenever we come on its poisonous influence. —Watchman-Examiner.

Do you think you would have the courage to undertake learning to read at the age of ninety? An old Filipino more than ninety years old learned to read from her great great granddaughter. She did it because she wanted to read for herself the story of Jesus.

—Lutheran Woman's Work.

ALBERT FREDERICK WINTER

On May 20, 1930, at eventide, Albert Frederick Winter was called out of this world. The deceased was born at Bloomfield, Wisconsin, January 10, 1867. After his confirmation he enrolled as a student in our Northwestern College at Watertown, Wisconsin. He studied theology at the old Seminary of our Wisconsin Synod and after his ordination served congregations in North Saint Paul, Wilson, Stillwater and Mankato, Minnesota. Several years ago he resigned his pastorate and took up his abode in Saint Paul and became a member of Trinity Church. He was regular in attending divine services and appeared frequently as a guest at the Lord's Table.

From the family life of the deceased we note that in 1889 he was united in holy wedlock to Miss Anna Sauer.

He departed this life suddenly on the evening of May 20, 1930. Funeral services were held at Trinity in St. Paul on May 23, 1930. The sermons were preached by the pastors G. A. Ernst and A. C. Haase. Six brethren of the St. Croix Conference served as pall bearers. His body was laid to rest in the beautiful Elmhurst Cemetery of St. Paul, Minnesota.

A. C. Haase.

DELEGATES TO THE JOINT SYNOD
MINNESOTA DISTRICT

Crow River Conference:

Rev. H. Bruns (Rev. H. Nitz).
Congregation at Hutchinson, Minn. (Johnson, Minn.).

Mankato Conference:

Rev. H. E. Kelm (Rev. E. Birkholz).
Congregation at St. Clair, Minn. (Belle Plaine, Minn.).

Red Wing Conference:

Rev. P. Horn (Rev. F. Weindorf).
Congregation at T. Bremen, Minn. (T. Poplar Grove, Minn.).

St. Croix River Conference:

Rev. A. E. Frey (Rev. P. Bast).
Rev. C. Bolle (Rev. A. Koehler).
Congregation at E. Farmington, Wis. (Osceola, Wis.).
Congregation at South St. Paul, Minn. (Pilgrim, Minneapolis, Minn.).

New Ulm Conference:

Rev. F. Koehler (Rev. E. Baumann).
Congregation at Morgan, Minn. (Balaton, St. Peter, New Ulm, Minn.).

Redwood Falls Conference:

Rev. W. C. Nickels (Rev. C. G. Schmidt).
Congregation at T. Wellington, Minn. (Renville, Minn.).

Teachers:

Geo. C. Maahs (Theo. Schultz).
Theo. Pelzl (H. Sitz).

At Large:

Rev. Aug. Sauer (Rev. Henry Albrecht).
Prof. C. Schweppe (Prof. A. C. Stindt).
Congregation at Gibbon, Minn. (Wood Lake, Minn.).
Congregation at Sanborn, Minn. (Lake Benton, Minn.).
Richard J. Janke, Sec'y.

NORTH WISCONSIN DISTRICT

Fox River Valley Conference:

Rev. Imm. P. Boettcher (Rev. R. Lederer).
Rev. Walt. Pankow (Rev. K. Toepel).
Rev. Vict. Siegler (Rev. A. Werner).
St. Peter's Congregation at Sawyer, Wis.
St. Paul's Congregation at Algoma, Wis.
Trinity Congregation at Kaukauna, Wis.

Lake Superior Conference:

Rev. Melv. W. Croll (Rev. Arthur Gentz).
Rev. Paul Eggert (Rev. Wm. Roepke).
Christ Congregation at Menominee, Mich.
Trinity Congregation at Coleman, Wis.

Manitowoc Conference:

Rev. Henry Koch (Rev. L. Koeninger).
Rev. Paul Kionka (Rev. Walter Haase).
St. Peter's Congregation at Mishicott, Wis.
Zion's Congregation at Morrison, Wis.

Rhineland Conference:

Rev. H. F. Eggert (Rev. P. G. Bergmann).
Christ Congregation at Eagle River, Wis.

Winnebago Conference:

Rev. A. E. Schneider (Rev. Wm. Wojahn).
Rev. Erdm. Pankow (Rev. H. Kleinhaus).
Rev. E. Benj. Schlueter (Rev. K. Timmel).
St. Paul's Congregation at Winneconne, Wis.
St. John's Congregation at Princeton, Wis.
Trinity Congregation at Neenah, Wis.

Teachers:

Mr. L. Serrahn (Mr. E. Schulz).
Mr. V. Albrecht (Mr. M. Dommer).
G. E. Boettcher, Sec'y.

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WEST WISCONSIN DISTRICT

Wisconsin River Valley Conference:

Rev. H. Schaller (Rev. G. Krause).
Rev. E. Walther (Rev. G. Neumann).
Congregation at McMillan (Stetsonville).
Congregation at Wausau (Hurley).

Chippewa Valley Conference:

Rev. J. F. Henning (Rev. J. Mittelstaedt).
Congregation at Rice Lake (Iron Creek).

Central Conference:

Rev. L. Bernthal (Rev. F. Loeper).
Rev. Wm. Eggert (Rev. P. Janke).
Rev. H. Geiger (Rev. H. Schumacher).
Rev. W. Zank (Rev. H. Allwardt).
Congregation at Whitewater.
Congregation at Leeds.
Congregation at Ixonia, St. Paul's.

Southwest Conference:

Rev. R. Siegler (Rev. G. Gerth).
Rev. Herm. Pankow (Rev. H. Kirchner).
Congregation at Hustler, J. Mueller (Baraboo, Geo. Isenberg).
Congregation at Tomah, C. B. Drowatsky (Sparta, J. Zahrte).

Mississippi Valley Conference:

Rev. W. C. Limpert (Rev. Rich. Mueller).
Rev. H. Zimmermann (Rev. Theo. Mueller).
Congregation at La Crosse, First Lutheran (La Crosse, Immanuel's).

Teachers' Conference:

C. Kelpé (H. Gurgel).
C. F. Brenner (G. Groth).
E. Ebert (I. Gawrisch).

Representatives of the Northwestern College Faculty:

Prof. H. Schmeling. F. E. Stern, Sec'y.

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SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference:

Rev. Wm. F. Pankow (Rev. A. Halboth).
Rev. Hy. Gieschen (Rev. Walter Gieschen).
Rev. L. Karrer (Rev. R. Buerger).
Rev. A. Voss (Rev. E. C. Schroeder).
Siloah Congregation (Garden Home Mission).
St. Luke's Congregation (Zebaoth).
St. Peter's Congregation (Messiah).

Eastern Conference:

Rev. A. Koelpin (Rev. Wm. Mahnke).
Rev. A. Krueger (Rev. H. Monhardt).
Rev. H. Lange (Rev. Th. Monhardt).
Mr. Louis Liesener, Jackson (Mr. H. Boldt, Tess Corners).
Mr. Ernst Baas, Tess Corners (Mr. Aug. Kneser, Town Franklin).
Mr. John Strandt, Cudahy (Mr. Geo. Kratzsch, Newburg).

Southern Conference:

Rev. A. Lossner (Rev. A. C. Bartz).
Rev. W. Reinemann (Rev. G. Jaster).
First Ev. Luth. Congregation, Racine.
St. John's Congregation, Slades Corners.

Dodge-Washington Co. Conference:

Rev. C. Lescow (Rev. F. Marohn).
Rev. H. Wolter (Rev. R. Pietz).
Congregation at Neosho (Kekoskee).
Congregation at Brownsville (Kohlsville).

Arizona Conference:

Rev. P. Behn (Rev. H. Rosin).
Rev. F. Knoll (Rev. O. Hohenstein).

Teachers:

Henry Meyer (A. Backer).
H. Eggebrecht (E. Trettin).
E. Bradtke (E. Wilde).
G. Kalb (O. Stelljes).
H. Frommholz (O. C. Albrecht).

W. Keibel, Sec'y.

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MICHIGAN DISTRICT

First District: Rev. Arnold Hoenecke (Rev. E. T. Lochner).

Second District: Rev. J. Gauss (Rev. G. Ehnis).

Third District: Rev. H. Hoenecke (Rev. H. Heyn).

Fourth District: Rev. A. Kehrberg (Rev. O. Eckert).

Fifth District: Rev. B. Westendorf (Rev. S. D. Rohda).

Sixth District: Rev. C. Binhammer (Rev. G. Wacker).

First District: Congregation at South Haven (Muskegon Heights).

Second District: Congregation at Jenera (Toledo, Apostel).

Third District: Congregation at Saline (Plymouth).

Fourth District: Congregation at Owosso (Brady).

Fifth District: Congregation at Saginaw, St. Paul's (Lansing, Immanuel's).

Sixth District: Congregation at Tawas City (Bay City, Bethel).

Teachers:

First District: J. Gehm (Karl Mueller).
Second District: P. Mehnert (F. Bartels).

Adolf Sauer, Sec'y.

NEBRASKA DISTRICT

Rev. Wm. P. Holzhausen (Rev. V. H. Winter).

Rev. E. A. Klaus (Rev. Im. P. Frey).

Rev. W. Krenke (Rev. H. Vollmers).

Mr. G. Hofius, Hadar, Neb. (Mr. F. W. Eggers, Norfolk, Neb.).

Mr. Wm. Gratopp, Shickley, Neb. (and alternate).

Immanuel Church, Hadar, Neb. (and alternate).

A. B. Korn, Sec'y.

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DAKOTA-MONTANA DISTRICT

Rev. R. J. Palmer (Rev. W. F. Sprengeler).

Rev. A. W. Fuerstenau (Rev. A. H. Baer).

Rev. E. Schaller (Rev. G. Schlegel).

Rev. F. Wittfaut (Rev. W. Herrmann).

Congregation at Altamont, So. Dak. (South Shore, S. D.).

Congregation at White, So. Dak. (Argo Twp, So. Dak.).

Congregation at Mobridge, So. Dak. (Hendricks, Minn.).

Congregation at Morrystown, S. Dak. (Tolstoy, So. Dak.).

Congregation at Hague, No. Dak. (Athboy, So. Dak.).

Herbert Lau, Sec'y.

FROM OUR CHURCH CIRCLES

Joint Synod

God willing, the 21st meeting of the Evangelical Lutheran Joint Synod of Wisconsin and other States will be held in the gymnasium of Northwestern College at Watertown, Wisconsin, from August 12 to 18, 1931. Organization at ten o'clock in the morning on August 12. Opening services in the evening of that day.

Those desiring quarters will please notify Mr. J. A. Rohde, c. o. Northwestern College, not later than August 1. Meals will be served in the college dining hall at the cost of \$1.00 a day.

Pastors, whose congregations are to elect lay delegates or their alternates, will please fill out the printed certificate sent them and return it to the secretary by August 1.

H. J. Diehl, Secretary.

Lake Geneva, Wis., May 11, 1931.

Chippewa Valley Delegate Conference

The Chippewa Valley Delegate Conference meets at Menomonie, Wis., Rev. J. Mittelstaedt, pastor, on July 22, 1931. Sessions begin at 9:00 A. M. Papers to be read by the Pastors J. F. Henning, J. Mittelstaedt, S. Rathke.

Please announce intended presence.

J. F. Henning, Sec'y.

Winnebago Delegate Conference

The Winnebago Delegate Conference will meet on July 28 at Fond du Lac, Wis. First session on Tuesday at 9 A. M.

Kindly notify the pastor, Rev. G. Pieper, how many delegates you contemplate on bringing with you. In regard to meals get in touch with Pastor

Pieper. Bring your program for the synodical meeting with you! The undersigned has been appointed to lead the discussions. F. C. Weyland, Sec'y.

Central Delegate Conference

The Central Delegate Conference will meet at Johnson's Creek, Rev. Aug. Paap, on July 29 to 30, 1931 (Wednesday and Thursday). The service will be on Wednesday evening.

Papers: Rev. Dasler, Ist das Geben ein wesentliches Stueck der Heiligung? Rev. F. E. Stern is to lead the discussion on the "Vorlage" for the General Synod.

Sermon: M. Nommensen, M. Hillemann.

Confessional Address: Prof. Kiessling, Alf. Engel.

Remarks: It is the wish of the conference that each pastor bring a delegate of each of the congregations that he serves, whether they be members of Synod or not. Also timely announcement is requested for pastors and delegates. All announcements must be in by July 22. Later announcements can not be considered. Also kindly announce whether night's lodging is requested or meals only. H. Geiger, Sec'y.

Wisconsin River Valley Delegate Conference

The Wisconsin River Valley Delegate Conference will meet at Marsh Rapids, Pastor W. Gutzke, July 29, beginning at 9 A. M.

Essays are to be read by: H. Schaller, A Review of Our District Synod Report of 1930; G. Fischer, Our Synod and Its Work; G. Krause, Has the "Tradition" of the Roman Catholic Church Scriptural Proof?

Announcement as to intended presence or absence, also the number of delegates to be with you is to be made no later than a week preceding the session.

G. C. Marquardt, Sec'y.

Mississippi Valley Delegate Conference

The Mississippi Valley Delegate Conference will convene in St. Matthew's Lutheran Church, Winona, Minn., Tuesday, July 28, at 10 o'clock.

Register with Pastor P. Froehlke at your earliest convenience! Rud. P. Korn, Sec'y.

Elected Visitor

The Lake Superior Delegate Conference, assembled at Rapid River, Mich., June 25, elected Pastor Wm. Roepke, Marquette, Mich., visitor to succeed Pastor Doehler, resigned. Melvin W. Croll, Sec'y.

* * * * *

At our last session Pastor Walter K. Pifer, 7413 15th Avenue, Kenosha, Wisconsin, was elected as visitor of our Southern Wisconsin Conference.

Edmund Sponholz, Sec'y.

Dr. Martin Luther College

Graduating exercises in Dr. Martin Luther College, New Ulm, Minnesota, were held Friday, June 12. In spite of the heavy rains the day before and the morning of the exercises, a large number of friends came to be with us on that day. The commencement address was delivered by Pastor A. C. Haase of St. Paul. He stressed the importance of the Christian teacher's calling in view of the present situation in the home, in the state and in the church.

There were 47 graduates in all, 9 of the Normal Department and 38 of the High School Department. In the Normal Department this class was the first to cover the established three-year normal course. Of the High School graduating class ten will continue their work for the ministerial course at Watertown. Eight completed the general course and will turn to some occupation or continue work for some other profession. The rest will return to us in fall and enter our Normal Department.

In connection with this year's commencement there was also commemorated the 25th anniversary of Prof. H. Klatt. He was a member of the graduating class of 1906. After completing the course he served the Synod in the capacity of a teacher in its elementary schools for 12 years, the remainder he has spent at our own institution as teacher of History. May the Lord continue him for many more years as His servant in this capacity and give him zeal and strength to do his appointed task.

All of the graduates of this year thus far have received a call but two. We do hope that before many weeks have elapsed these will also have been supplied. There are some things that might be said in this connection. When our Synod in 1927 changed the normal course to a three-year course, it took a step in the right direction. Our schools must be manned by teachers that are well prepared, and three years above the high school are not too much time devoted to this preparation. But it appears that some think this too much time. Some of our congregations employ teachers that have had little normal training, some even that have had none at all. We find that particularly girls that have had one year of normal work with us are placed in schools as full-fledged teachers of any or all grades. This is not as it should be. We want good schools and able teachers. But we should also not expose ourselves to well merited criticism by those who are not of us by placing inferior material in our schools. Life and school life have become very complex and the mere ability to read and write tolerably well and do the average arithmetic problems does not necessarily qualify anyone for the teaching profession. It does not appear fair that such who have completed just one year of normal training or none at all should be placed in

schools, when such who have completed the entire course successfully should stand idle in the market place.

On the other hand, let us not become slack in recruiting young people for our high schools and colleges. Let us rather do what the Lord Himself bids us do, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." If we do this, then shall we not only pray properly, but also learn how remiss we have been in doing our share that those laborers whom the Lord has given us can be put to work. And if we realize our lack of zeal and endeavor, then shall we bend efforts toward the work assigned to us and with the aid of the Lord of the harvest prove faithful to our Christian calling. The result will be that we will not only utilize all the laborers now available but many more. In this spirit let us face the present situation, and the blessing of the Lord will not fail us.

B.

Anniversary

The fiftieth anniversary of the founding of Concordia College of the Missouri Synod at Milwaukee was celebrated on June 7. As the college at Fort Wayne was at the time no more able to accommodate all of the students, Concordia at Milwaukee was opened in September of the year 1881 with thirteen students and one teacher, Prof. C. Huth. The college enjoyed a very rapid growth. In 1884 as many as 145 were enrolled. The present site having been acquired, a new building was dedicated in 1883, two city squares were bought for a campus. In 1924 the Wunder Dormitory, accommodating 100 students was erected and the old frame building replaced by a new refectory. In 1930 the new dormitory was dedicated.

The faculty numbers fifteen members. Two or three tutors assist. No fewer than 450 graduates of Concordia are now serving the church in the ministry.

Luther Rally

On June 21 the Lutheran congregations of the Synodical Conference in Door and Kewaunee County assembled in great number at the fair grounds in Sturgeon Bay to commemorate the 400th anniversary of the presentation of the Apology of the Augsburg Confession. Prof. J. Meyer of the Lutheran Seminary at Thiensville, Wis., preached the German sermon in the forenoon and Prof. G. Chr. Barth of Concordia College, Milwaukee, Wis., delivered the English sermon in the afternoon. A collection was raised for the Negro Mission. A mass choir rendered impressive music and the church band of the Kewaunee Lutheran Church led the singing of the great congregation. This day will long be remembered by all who were fortunate enough to attend.

F. S.

Announcement

The new school year in Dr. Martin Luther College, New Ulm, Minnesota, will begin September 2, 9:00 A. M. This school offers a three-year normal course for such as desire to prepare for work in our Christian schools, and also a four-year high school course.

This high school course prepares for the normal department of our institution, also for the college department in Northwestern at Watertown, and offers an excellent high school course to such as desire to turn to some other profession than the teaching profession or the ministry.

For catalog, application blank or any other information apply to

E. R. Blieferticht,
213 South Jefferson Street,
New Ulm, Minnesota.

Ordination

Authorized by President C. Buenger, I ordained Candidate Sieghard Westendorf to the public ministry in the chapel of our Theological Seminary on July 5, 1931, the 5th Sunday after Trinity.

Address: Rev. S. Westendorf, Thiensville, Wis.
M. Lehninger.

Change of Address

Rev. Ad. Spiering, 2345 E. 11th St., Des Moines, Ia.
Rev. Herbert Lau, Aurora, So. Dak.

MISSION FESTIVALS

Verdi, Minn., Immanuel Church, Paul W. Spaude, S. T. M., M. A., pastor. Speakers: W. C. Hellbusch, Martin Hauser. Offering: \$62.81.

Lake Benton, Minn., St. John's Church, Paul W. Spaude, S. T. M., M. A., pastor. Speakers: Walter Preuss, Edw. Birkholz. Offering: \$77.75.

Third Sunday after Trinity

Darfur, Minn., St. John's Church, J. C. A. Gehm, pastor. Speakers: W. C. Nickels, R. Schierenbeck. Offering: \$61.50.

Delano, Minn., Mt. Olive Church, E. H. Bruss, pastor. Speakers: H. C. Nitz, W. Sauer. Offering: \$200.31.

Fourth Sunday after Trinity

Johnson, Minn., M. J. Wehausen, pastor. Speakers: Wm. Haar, Jr., Waldemar Sauer. Offering: \$168.00.

Elkton, So. Dak., Trinity Church, Wm. Lindloff, pastor. Speakers: A. Engel, J. Erhart, A. Hellbusch. Offering: \$133.13.

ITEMS OF INTEREST

STRIFE AND CONTENT

Arthur Brisbane writes in Hearst newspapers of recent date as follows:

"While Spain is torn, as Mexico was recently, by religious strife and hatred, the authorities of Prussia have signed a 'Concordat,' or treaty, with the former State Lutheran Church, similar to that signed in 1929 with the Catholic Church.

"The Lutherans are content with the new arrangement, and religious discontent, open or secret, will cease. A nation is fortunate that can progress, free from religious difficulties. And the foundation of such freedom is absolute separation of Church and State, in all their functions."

GOSPELS AT FOOT BALL GAMES

Near Chicago students of Wheaton College, conceiving the unique idea of distributing gospels at football games, prepared little envelopes on which was printed a statement obtained from Coach Stagg — "the grand old man of Chicago University" — over his own signature, "This little volume will help us all to win in the game of life," and distributed many thousands of the Gospel of St. John at the various games — 36,000 at the Northwestern-Notre Dame game.

—The Baptist.

CHURCHES AND MISSIONS IN BRAZIL

The Protestants in Brazil number about 300,000 according to a German missionary magazine, of whom about 250,000 are credited to the Germans. Regular mission work has been carried on for more than half a century by the Southern Methodist, Southern Baptists, Presbyterians, English Congregationalists, Swedish Baptists and the Missouri Synod Lutherans, many of the established congregations now being self-supporting. Methodists, Presbyterians, and others support an interdenominational mission among the Indians in Matto Grosso. Brazilian Baptists are conducting missions to the Indians in the Amazonas territory. The Lutheran Synod of Santa Catharina, Parana and other States has issued an appeal for the undertaking of mission work to the Indians.

THOSE VANISHING NUMBERS

Here is an interesting item. The National Lutheran Council Bulletin states that for every 100 women the following men were found in these denominations: Christian Science, 32; Congregationalists, 61; Northern Baptists, 65; Northern Methodists, 67; Northern Presbyterians, 68; Disciples, 70; Episcopalians, 74; Southern Presbyterians, 74; Southern Methodists, 75; Southern Baptists, 75; Evangelical, 85; Lutherans, 90. It seems that the men disappear from the churches in a ratio somewhat similar to the ratio in which the Gospel disappears from the preaching.

—The Pilgrim, St. Paul.

"LIVING OFF THE ENEMY"

In the November 26, 1930, issue of this paper we printed a letter, as follows: "Every fall Seventh Day Adventists have what they call 'Harvest Ingathering.' They go from house to house and distribute a paper worth about five cents and expect to collect at least one dollar. They will also take twenty-five cents or five or ten dollars. It is something like an invading army living off the enemy. If money given them by Lutherans and Lutheran friends went to their own Church, it would help very much to wipe out their Church debt. Think you would say something about this in your paper."

A correspondent now writes, concerning the same matter: "Around Harlan and Jacksonville they gather in several hundred dollars. Am not sure but in the United States think it amounts to nearly two million. Mostly from 'outsiders.' They are not honest and fair about it. They pretend it is for 'missions' but it is sent to headquarters and is used for spreading Adventist propaganda."

—St. Ansgar Lutheran.

BISHOP ASSAILS STUNTS IN PULPIT

Stunts in church pulpits, which he said were quite common these days, were scored by Rt. Rev. Frank E. Wilson, D. D., bishop of the Episcopal diocese of Eau Claire, at the third annual council of the diocese.

The world needs stability and confidence, he said, and people are looking for the Gospel, which really means something and says it with conviction. Methods used by some churches, he declared, are an "offense to Christian decency, depreciation of the Gospel and an insult to Christ."

"The worship of God," Bishop Wilson said, "has been turned into a circus performance, and the preaching of the Gospel has descended to the level of comic strips — all in a frantic effort to draw crowds. Here is a church which dismisses the choir and supplants it with a jazz band; here is another which offers premiums and prizes to stimulate attendance; still another banishes Sunday evening worship in favor of the insidious travesty known as a Tom Thumb wedding."

—Minneapolis Journal.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, Finance \$7.00, Synodic Administration \$8.00, General Institutions \$50.00, General Missions \$40.00, to Retire Bonds \$20.00..	\$125.00
Rev. R. F. Bittorf, McNeely, Thiensville.....	17.24
Rev. A. Degner, White River, General Institutions....	2.97
Rev. A. Degner, Palleck School, General Institutions..	5.03
Rev. A. Degner, Running Bird School, Finance.....	3.82
Rev. Im. P. Frey, Hoskins, Indian \$9.08, Students \$16.41	25.49
Rev. L. C. Gruendeman, Wood, General Administration	38.97
Rev. L. C. Gruendeman, Pahapesto, General Administration	22.93
Rev. E. J. Hahn, Naper, Synodic Administration.....	11.31
Rev. Wm. P. Holzhausen, Winner, General Administration	15.00
Rev. R. C. Horlamus, Broken Bow and Merna, Supervision \$1.00, Thiensville \$5.00, Watertown \$5.00..	11.00
Rev. E. A. Klaus, Stanton, General Missions.....	60.35
Rev. A. B. Korn, Gresham, Home Mission \$10.00, Indian Mission \$5.00, Thiensville \$5.00.....	20.00
Rev. W. A. Krenke, Grafton, Students.....	4.70
Rev. A. Schumann, Garrison, General Institutions....	20.00
Rev. H. H. Spaude, Surprise, General Institutions....	32.00
Rev. L. A. Tessmer, Burke, Dakota-Montana Academy \$5.11, Home Mission \$4.67.....	9.78
Rev. L. A. Tessmer, Carlock, Dakota-Montana Academy	2.61
Rev. Geo. Tiefel, Hadar, General Administration \$50.72, General Institutions \$200.00, General Missions \$50.00, Home Missions \$150.00.....	450.72
Rev. W. F. Wietzke, Shickley, General Administration \$10.45, General Institutions \$13.65, General Missions \$8.15	32.25
	<hr/>
General Administration	\$138.07
Synodic Administration	19.31
Supervision	1.00
Finance	10.82
To Retire Bonds	20.00
General Institutions	323.65
Thiensville	27.24
Students	21.11
Watertown	5.00
Mobridge	7.72
Indian Mission	14.08
Home Mission	164.67
General Missions	158.50
	<hr/>
	\$911.17

DR. W. H. SAEGER,
Norfolk, Nebr.

COLLECTION ENVELOPES

ORDERS FOR COLLECTION ENVELOPES SHOULD BE SENT IN NOW
IF NEEDED BY JANUARY

108

JAN. 1, 1932

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

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- Pockets 1/2c each extra.

Weekly Manila Envelopes each set containing 52 Envelopes 11c per set.

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