

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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SINS OF OMISSION

"Inasmuch as ye did it not to one of the least of these,
ye did it not to me"

Matthew 25:45

For words of tenderness I did not speak,
For deeds of kindness that I failed to do,
For lethargy of heart the lost to seek,
For listless hands Thy work to carry through,
For falt'ring faith, or coldness of my love,
For lack of zeal Thy precepts to obey,
For languid prayers, O gracious God above,
For Jesus' sake, forgive, forgive, I pray.

Not always do I hide within my heart
Thy Holy Word, to keep unstained by sin,
Not always do I quell temptation's dart,
And give Thy Spirit sovereignty within.
Too prone to wander from the narrow way,
Fain would my feet desire a wider road.
How shall the Potter form rebellious clay?
For Jesus' sake, forgive, forgive, my God.

Omission's guilt! Thy precious Word unread,—
The loveborn songs of Zion oft unsung,—
No heartfelt hunger for the Living Bread,—
Faith unconfessed a worldly throng among!
Omission's guilt! How bitter the regret!
Should I withhold to give Thee what is Thine?
Blot out the stain! Remember not! Forget!
For Jesus' sake, forgive me, Father mine!

I would not dare to plead His glorious Name,
Did He not keep Thy Holy Law for me.
Unchanging Love, to-day He is the same
As when He prayed in dark Gethsemane!
Yea, He Himself taught me to speak to Thee,
And call Thee "Father" for His own dear sake,
And since my Brother intercedes for me,
Do Thou this grievous burden from me take.

Thy Word declares that whatsoever I
Deny to others, I deny to Thee,
Where but to Thee can I for refuge fly
When sins of negligence encompass me?
Thy Spirit bids me plunge in Calv'ry's flood,
All-powerful to cleanse from every stain,
For Jesus' sake, forgive me, Lord, my God,
Restore salvation's joy to me again!

Anna Hoppe.

GIVE US THIS DAY OUR DAILY BREAD

Anyone that reads the life-story of our Savior carefully will note His deep concern for all human frailties, burdens and needs. That was the case because He had really and truly become our Brother. Thus He twice took sympathetic and helpful notice of the bodily craving

for food in the great multitudes that had followed Him away from their sources of supply to the dearth and poverty of waste places. How easily He then supplied their wants! Yet, if you observe, you will notice His orderly method in doing so. In both cases He lays stress on the seemingly negligible supplies at hand. In each case he presents these in thanksgiving to the Father and asks His blessing and the orderly feeding of the thousands follows. This alone offers food for deep thought to the dwellers in many homes of our time where visible supplies have dwindled and it no longer is considered a matter of prayer that we "receive our daily bread with thanksgiving."

But there is another feature in the Savior's miraculous feeding of the multitudes which ought not to escape our attention; it is the careful gathering and preservation of the broken fragments "that were left." What became of the baskets of fragments? We are not told. It were quite reasonable to assume that they became the supplies of those in the multitude who had come from afar. The compassionate interest which the Savior took in the multitude would suggest this as a very simple and plausible answer to the question. Anyway, the gathering of the fragments is another earnest lesson for the people of to-day. If you read St. John's report of the feeding of the five thousand you will hear the reason which the Savior gave for the gathering up of the fragments, "that nothing be lost." He has bountifully provided food for the multitude that the pangs of hunger might be allayed: that is just the purpose to which He would have His miraculous food applied; to divert it to any other purpose would be to mis-apply it and, in a certain sense, it would then be lost, lost to its intended purpose. A little too painstaking, carried a bit too far, some would say; especially when you consider how seemingly easy He had come by the great store of food which he had caused to be dispensed to the assembled thousands. He knows His Father's bounty is a rich store-house of all manner of supplies, to be had for the asking, if His children really need them: why then be so painfully exact as to what becomes of the fragments? We were led into this line of thought by a little item which met our eye among the Missionary Notes of an exchange; here's the item:

The Zenana says that in India, where poverty is appalling, the religious veneration of the cow means the maintenance of about twenty-four million superfluous animals; that the waste caused by untold rats and monkeys is prodigious, and that at Allahabad sixty priests kept a fire burning for five days, during which time over \$100,000.00 worth of incense was consumed!

Jan 32
Rev C Buenger
5026 19th Ave

Somebody will perhaps aver, yes, but that is a benighted heathen country; they know no better! If you stop and think a moment you will realize that the people of our country know no better either, or, if they do, they at least manage to conceal it most cleverly in their manner of living. It is a well-known fact that what daily goes to waste in our land would feed the hungry hordes of China, where starvation and its accompanying evils are carrying off the population by thousands. Over there they cannot raise enough and here they almost quarrel with the Almighty for permitting our fields to bear so much cotton and grain. We are a nation of wasters. We need drought and depression, locusts and army worms to bring us to reason. Our land is so rich under God's munificence that the gathering of fragments appears to be an unnecessary labor. Jesus, however, teaches us, "Gather up the fragments that remain, that nothing be lost."

Taken with the other suggestions which we noted at the outset, we find that these times of depression will be blessed even in their seeming want if they rightly put back the Fourth Petition in our hearts and on our lips. Let us not despise the small store with which God provides us, it may be destined for wonderful expansion. That it may fulfill God's intended purpose let us bring it to Him with thanksgiving that He may bless it. And when His bounty exceeds our needs let us guard against waste.

G.

COMMENTS

The Mahatma's Ten Commandments According to an Associated Press report in the *New York Times*, Mahatma Gandhi balked at giving the world a new decalogue based on modern needs, but he readily outlined the ten commandments which have guided his own conduct.

These are the rules he gave:

Truth.

Ahima, which may be translated into English as love.

Brahmachurya, which may be inadequately expressed as chastity.

Restraint of the palate, which he elaborates as eating for the mere sustenance of the body, abstaining from intoxicating drinks and drugs such as opium and tobacco.

Abstaining from the possession of things for themselves.

Adherence to life's law that one's bread must be earned by the sweat of one's brow.

Swadashi, the belief that man's primary duty is to serve his neighbor.

Belief in the equality of all mankind.

Belief in the equality of all the great faiths of the world.

Fearlessness.

We shall not try to analyze the confused mass of ideas or the history underlying these rules. Suffice it to say,

that the world of to-day is easily impressed by men who seek a certain holiness of action and character, which are but too often a cloak of ambition. There is not nor can be in this heathen any true fear of God, for he does not know the true God. Not knowing Him his rules of conduct cannot satisfy either the inner man nor the present conditions of life. A man who believes in the equality of all the great faiths of the world cannot be a safe guide for the conduct of others, nor for that matter of himself. It is well for us that we have a God-given law which has stood the test of time and if but well observed will go much farther and make us fare better than Gandhi's rules.

Z.

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Our Seminary Our seminary resumed its work on Wednesday, September 2. A brief service was held in the chapel at ten o'clock. The chapel was filled with hearers. Prof. August Pieper spoke on 2 Tim. 1:12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," showing that our personal faith in Christ our Redeemer gives us strength for the ministry unto which we are called.

After a selection sung by the students' chorus, Rev. Aug. F. Zich was installed as professor. He spoke briefly on Joshua 1:9.

With its full quota of five professors our Seminary is looking forward to another year of intensive, joyous, fruitful work under the blessing of the Lord who alone can prosper the works of our hands.

Twenty-seven new students have entered, which brings the present enrollment up to sixty-nine. Let us thank God for this increase and daily ask His blessing down upon our Seminary that it may faithfully serve the cause of His kingdom.

The Seminary grounds present a pleasing appearance. We were glad to hear a number of favorable comments on the site and on the grounds. Of the many trees planted in spring only one has, as far as we have heard, died. But it required a great deal of work to keep them duly watered through the dry season we have had. Just a few years, and our Seminary will be surrounded with a beautiful park. Still there is much room for improvement, and members of the synod who are interested in the development of our grounds need not fear to offer us their support.

J. B.

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The Trend of the Times is always toward a relaxation of the moral precepts of God. The masses are easily swayed by it. To attract the masses the church is in constant danger of giving way to this liberal tendency. This can be seen in the undue importance that is given to-day to the marriage relation. Birth control and divorce hold the center of the stage in the news of the day. It is significant that

such church bodies as the Presbyterians, who otherwise are still of the more firm bodies in holding fast to the old standards, are seemingly becoming weak-kneed on the birth control question. A commission of this body presented to the general assembly at Pittsburgh, as the *Chicago Tribune* reports, as follows:

Earnest Christian people are asking for the guidance of the church on the subject of birth control. This subject demands attention as never before. Economic conditions and a worthy standard of living make it wrong to bring children into the world without adequate provision for their nurture and proper consideration for the health of the mother.

It is an ominous sign when Christians look to the church for their guidance on religious questions of following the rule and teaching of Scripture. The church proper can do no guiding nor lay down any rules not already provided in the Book. And the Book surely does not sustain the anxious care suddenly developing for the bringing children into the world, which is God's wonderful doing only, nor the demands for man-made provisions for these children, which provision God alone can and will supply.

On divorce we read that a commission, which is to report to the general meeting of the Protestant Episcopal church, proposes changes liberalizing the attitude toward divorce and remarriage.

Definite departures in the proposed new matrimonial and divorce law of the Episcopal church include:

Removal of all grounds for divorce, including unfaithfulness.

Sanction of remarriage of divorced persons under certain conditions.

Establishment of an ecclesiastical marital court to pass upon the fitness of divorced persons to remarry.

Enumeration of nine grounds upon which a church court or bishop may grant an annulment of marriage.

Provision that divorced persons who remarry shall not have the ceremony performed in the church and that a service other than that prescribed in the Book of Common Prayer may be used.

Here we have the church again in the role of a law-maker, laying down rules of moral conduct, without regard to the clear Word of God. Has the church such power of making laws not given in the Bible? Certainly not. And will such giving way and letting down the bars meet the approval of the Great Teacher Jesus Christ? Hear His words, Matthew 5:19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

In the face of the present day bold disregard of all laws, human and divine, is it not a portentous sign of the times that even the church gives way and does not adhere strictly to the laws of God? Truly it is for all true Christians to stand firm on the old laws of God as given to us in Holy Writ. Let us heed the Lord's solemn admonition

to Jeremiah, chapter 15, verse 19: Let them return unto thee; but return not thou unto them. Then we too shall find the Lord's promise to his prophet fulfilled in our case, when he says to the same Jeremiah in verse 20: And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord.
Z.

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"Is It Consistent?" "Is it consistent with our faith for lodge members to be admitted to Holy Communion?" A Lutheran church paper gives the following answer:

Your question can not be answered with a categorical yes or no. Each case will have to be dealt with individually. We believe that the religion of the lodge is anti-Christian, in that it is all to the effect that one is saved by outward morality, by good works, rather than alone by faith in Jesus Christ, our divine Savior. The lodge puts non-Christian religions on a level with Christianity.

But on the other hand, no one is forbidden to have and hold the true Christian faith as his heart's conviction. On joining the order one is told that each individual shall have the right to believe and worship as he sees fit, and that no one and nothing shall interfere with this sacred privilege. Is it any wonder then that many sincere followers of Jesus Christ are unwittingly drawn into this or that popular order? We are convinced that in so doing they have taken a step which is inconsistent with their Christian faith and profession, but if it is only an error of judgment, because of lack of sufficient information concerning the nature and tenets of the order, it does not necessarily follow that they have fallen from grace. Each such case is an object for careful pastoral attention — Seelsorge. They must be dealt with wisely and patiently, and in a truly evangelical and brotherly spirit and manner. If this is conscientiously done it will not be without blessed results, and our object is to win and to conserve for Christ — not to throw out.

While the writer does not explicitly say so, we infer from his reply that he believes that a lodge member may be admitted to Holy Communion as long as we are not compelled to consider him a manifestly impenitent sinner.

We agree that every case of a church member's affiliating himself with a lodge calls for pastoral care — "Seelsorge." The erring one must be instructed and admonished in love and with great patience. But it is another question whether he should be admitted to Holy Communion while such instruction and admonition are in progress. The writer, it seems, dwells chiefly on the spiritual state of the person in question. We frequently hear the argument: Such a person does not recognize the sinfulness of his membership in the lodge; he confesses that he believes in Jesus Christ; why, then, should we deny him the Sacrament? Even if we assume that such a person could receive the Sacrament worthily, the question is not answered. It must be remembered that there is another party to the act, the church that administers

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the Sacrament to him and, in doing so, receives him into Christian fellowship or continues such fellowship with him. Now, Christian fellowship is based on unity in faith. It is fellowship in preaching and confessing the Gospel of Jesus Christ. Eph. 4:3, Amos 3:3, John 8:31. He who by word or deed denies what we confess dissolves his fellowship with us. Rom. 16:17, Titus 3:10, 2 John 9:11. We confess our faith most solemnly when we at the altar receive the precious gifts of the body and the blood of Jesus Christ "showing forth the death of the Lord until he come."

Therefore it would, indeed, be inconsistent with our faith to admit to Holy Communion one who does not truly confess with us, even though we still considered him a penitent.

The Lutheran principle: Lutheran altars for Lutheran communicants only, is a Scriptural principle.

But, how about the lodge member who declares I believe what the Lutheran Church teaches? This person may not know it, but the church whose fellowship he seeks knows it, as the writer says, that "the religion of the lodge is anti-Christian, in that it is all to the effect that one is saved by outward morality, by good works, rather than alone by faith in Jesus Christ, our divine Savior."

That the lodge does not expressly forbid a member to practice the religion of his choice, does not at all change the situation. This is, in fact, aggravated by the inhibition "that no one and nothing shall interfere with this sacred privilege," as this indeed "puts non-Christian religions on a level with Christianity" and, at least within the lodge, seals the lips of the Christian who should confess his Lord everywhere, especially where men deny Him in their prayers and rituals.

The church knows that the lodge member is before God responsible for what the lodge teaches and practices. It knows, therefore, that he is publicly denying Christ and His saving Gospel; that he is giving offense

to his fellows in the lodge by misleading them to believe that their religion can save them; and that he is by his example hindering the work of the Holy Ghost in the hearts of other Christians, old and young, tempting them to follow him into the lodge.

He who argues with the writer concerning Lutherans who have been drawn into the lodge: "We are convinced that in so doing they have taken a step which is inconsistent with their Christian faith and profession," will have to say that it would be inconsistent with our faith and profession to admit them to Holy Communion, though they may not, sinning in ignorance, have fallen from grace.

If we would be faithful to our Lord Jesus Christ and His blessed Gospel; if we would be faithful in our mission to a world walking in darkness; if we would be faithful in our care of the souls entrusted to us: we must avoid altar fellowship with those who give offense by their membership in a lodge.

"Blessed results" are not achieved through compromise but through a clear, firm and fearless, confession of our faith. We find that more and more men and women drift into the lodges where lodge members are admitted to Holy Communion and that even ministers of the Gospel follow their church members into the secret organizations whose religion is anti-Christian.

No man can read the heart of another, but we personally cannot see how a Lutheran lodge member, though he may feel free in his own conscience, can desire to kneel at the altar of the Lord with those who, as the writer does, declare in the name of the Lord that he is by his membership in the lodge denying the very truth they are confessing in the Lord's Supper.

J. B.

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Sodom and Gomorrha Recent explorations and excavations made by the Pontifical archaeological expedition under the charge of Father Mallon, a Jesuit priest, after locating Sodom, has found that it certainly was destroyed by a conflagration which burned into the very foundations. Father Mallon proved that not only had the plain been desolate of life, between the era of the Canaanite occupation and the passage of the Crusaders, but that it undoubtedly had been swept by a cataclysm that had made it uninhabitable. And that cataclysm was apparently a rain of fire and brimstone. So far so good.

But now comes the inevitable scientific explanation to the recorded miracle in the Bible. Our report, taken from the *New York Times*, goes on to say: "Rifts in the surface of the ground pointed to the occurrence of a severe earthquake which, in its passing, could easily have ignited the gases that always arise from oil deposits and have caused the explosion of the oil with a force tremendous enough to have hurled the sulphur and salt high in the air,

from which it descended in a shower of flames. Lot's wife might well have been buried in the falling salt."

Entirely possible, also probable, but whether true or not is another matter. We prefer to adhere closely to the Biblical account of Genesis 19. It is a strange thing that the results of recent excavations, that have apparently proved the Scripture records true, have been explained away as miracles of God by so-called scientific causes. It was thus with the walls of Jericho and is so now with Sodom and Gomorrhah. Is it not proof that those who will not believe the Bible because it is God's true Word cannot be convinced by the evidence of their own senses?

Z.

ANNUAL MEETING OF THE EVANGELICAL LUTHERAN INSTITUTE SOCIETY

The meeting was held Monday, July 13. The opening remarks of the president of the society, the Rev. Mr. E. C. Fackler, based on Gal. 6:9, 10 were timely and to the point. Some extracts follow.

"In this epistle the apostle proclaims the heart of Christianity, salvation not by works but by faith in the Gospel of Jesus Christ."

"Christianity stands and falls with the doctrine of Justification by faith in Jesus, the God-man and only Savior."

"But after setting forth the pure doctrine of Justification St. Paul makes his evangelical appeal, as does every minister of the pure Gospel, that this same faith is not to be a dead thing, but a living principle and that good works in abundance should adorn saving faith."

"Our work at our Institute is the work of Christian love and charity. By God's grace we have in our churches and schools the precious doctrine of Justification by faith. This faith prompted our fathers fifty-eight years ago to establish this Christian Lutheran School for the handicapped children."

"Applying St. Paul's inspired word to our task we are again charged: 'Do not become weary in well-doing. Wherever you have opportunity — do good.'"

"So may St. Paul's words be applied to the work of our institute in the past. Our school has been fifty-eight years a monument of Christian faith. Established to lead the Deaf Lambs to the good Shepherd our school has never wavered in its God-appointed task. And God has visibly blessed our work. Scores of examples could be recited where deaf pupils of our Institute have found their Savior and have remained good confessors of the Gospel until the end."

"I fear no contradiction when I state that by the unmerited grace and power of God the Detroit Ev. Luth. Institute for Deaf has done more for the spiritual uplift of the handicapped deaf-mute than any other school in America. And this work was made possible through the continued, liberal, consecrated gifts of our brethren administered by our Association. Faith was active in work.

Brethren, ye did *do good*. Your work in the past has the Master's *approbation*."

"I make Paul's word my plea to you brethren. 'Let us not grow weary in well-doing.' The present days are difficult days. Due to the economic condition of our day we are facing new and serious problems. Shall we grow weary and give up the battle for our precious deaf children, who cannot plead for themselves? No, hard times are a challenge and should stimulate God's children to greater activity."

"The Apostle reminds the Galatians of the certain reward. 'In due season we shall reap if we faint not.' Seeding time is the time of labor — hard labor. But there follows the time of harvest, the day of song and joy when the sweat and toil of the past are forgotten."

"We are assured that the works of faith will not be forgotten but shall receive recognition and eternal reward of grace. On the last great harvest day a final evaluation of investments will be made. Investments of greed and selfishness and sin will be consumed in the fire as straw and stubble. But the works of faith will stand, the giving of a cup of water, or a morsel of bread, a gift of money for the spreading of Jesus' Kingdom, and He will say: 'Whatsoever ye children of God have done unto the least of these my brethren, ye have done it unto Me.'"

"God bless our Lutheran Institute for the Deaf."

—The Deaf Child's Advocate.

CASTING ALL YOUR CARE UPON HIM, FOR HE CARETH FOR YOU

That is what Peter told the Christians of his days, and it is written for our instruction. When Christians feel their hearts overburdened with cares and misgivings and fears for the future, and are worried and ill at ease, they should remember the Lord their God and cast upon Him the load which they feel is beyond their power of endurance.

The troubles of Christians in the days of the apostles were greater than they are in our days. Even at this present time many feel themselves overburdened with cares. They have been out of work and unable to provide for themselves and their families for months and months; there have been successive failures of harvest and low prices for their products in addition, so that they are unable to meet their financial obligations. Business reverses have come thick and fast, and how shall they escape financial ruin? Boys and girls are growing up and there is nothing to put them to. The situation is indeed a perplexing one, and more than that, a very serious, and in many instances, a very sad one. Yet in the days of Peter the outlook was very much darker. The Christian faith was meeting with much opposition on every hand. Many had been deprived of their possessions, of their means of livelihood, of their liberty, and many had laid down their life for the sake of

Him whose name they confessed. Would it be a wonder then to see Christians wearing a careworn expression on their faces? But what does the apostle say? Cast this burden of care upon the Lord for He careth for you. That is to say, Remember that God in heaven reigneth. His divine power is in no way restricted. He knoweth them that are His. He has even numbered the hairs upon their heads. He knows best how to guide their destinies. Nothing shall befall them except what His wisdom shall lay upon them, and what seems to them to be adversity shall prove to be a blessing in disguise; for He can make all things work together for good to them that love Him.

The advice here given by Peter is tendered to the children of God again and again in the Word of God. "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the unrighteous to be moved." This promise of the fifty-fifth psalm must often have heartened the children of God when dark and ominous clouds were lowering upon them. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." These words of the thirty-seventh psalm which gave the great Lutheran hymn writer Paul Gerhardt the theme for his immortal hymn,

Commit whatever grieves thee
Into the gracious hands
Of Him who never leaves thee,
Who heaven and earth commands.

also have served to encourage many a weary pilgrim plodding along on life's journey with obstacles at every turn to make the going hard.

These worries and misgivings and fears that so often press like a great, heavy burden on our hearts, what are they but a deplorable lack of trust and confidence in our Heavenly Father? Has He not promised that He will never leave us nor forsake us? Does He not tell us that as a father pitieth his children, so He, the Lord, has pity on them that fear Him? Does He not tell us that we shall call Him our Father? He is indeed our Father in heaven. He has a fatherly love toward us. His intentions are full of compassion.

We have to admit that in the past God has always been our refuge and our help in trouble. When Jesus asked His disciples whether, when He had sent them without purse or scrip or shoes, they had ever lacked anything, what did they have to admit? "And they said, "Nothing." The Lord had provided for them, notwithstanding their apparent disabilities. And has not our experience been the same?

Perhaps someone will say, That is all very well. But casting all my burden upon the Lord will not discharge my mortgage, which is now overdue and which I am unable to meet. There will be nothing

left for me to do but to hand my assets over to my creditors and walk out of my home which took years and years to build up and face the world without a penny. What I shall then put my hand to I do not know. That is awfully hard. Yes, indeed, that is hard. It is always hard to bear losses and other adversity in life. Such disappointments like a keen knife cut right into the heart. But is God under any obligation or pledge to keep you in possession of the business or farm that you have been occupying for so many years? He has not promised that you shall be successful, as the world considers success, in all your undertakings. He has not promised that from year to year you shall go on increasing in earthly wealth. His promise is that to them who fear Him He will give daily bread. "And having food and raiment," says the apostle, "let us be therewith content." We brought nothing into this world and it is certain we shall carry nothing out. And in eternity what will it matter whether we possessed much or little during life's short sojourn. Only let us seek first the kingdom of God and His righteousness, the righteousness which He gives us in Christ Jesus, and rest assured that all that belongs to this life He will give to us in such measure as He knows to be best for us.

Therefore let us cast our cares upon Him. To the Lord let us complain, if complain we must. We hear much complaining nowadays about depression and financial instability and hard times. But complaining to one another will not help much. We must take our trouble to the Lord in prayer. In fervent prayer we must cast our burden upon the Lord. "Do ye in this wise also," says Luther. "Do not let your burden rest upon yourselves, for you cannot bear them and would be crushed beneath them. Cheerfully and joyfully pass them on to God saying, Heavenly Father, Thou art ever my Lord and God, who hast made me when I was nothing, and also hast redeemed me through Thy Son. Now Thou hast laid upon me this or that duty and work and things are not going as I desire and there is so much that would oppress and terrify me, that my own counsel and help avails naught. Therefore I commend this matter to Thee and seek Thy counsel and help, be Thou all in this matter."

But the prayer thus offered must be a prayer of faith. Only the prayer of faith is acceptable to God. Only by the prayer of faith can we cast our burden upon Him. What is a prayer of faith? It is a prayer offered up in the name of Jesus. When is a prayer offered up in the name of Jesus? When it proceeds from a heart that is conscious of its sin and the enormity of its guilt before God and which looks to the crucified Savior and Redeemer for pardon and forgiveness, firmly trusting that His blood cleanseth

from all sin. Such a heart has experienced the love of God and has the confidence that He will be a helper in all need.

Just in our troubles in these dark days we must confess that we are not worthy of any brighter prospects than we have them. Our distress has perhaps in a large measure been brought about by our own foolishness. If that is so let us freely admit it to God. But let us not despair of His love. He who spared not His own Son, but delivered Him up for us all, He will with Him give us all things that we really need. It is certainly true that in these trying times He will not tempt us above that we are able (to bear); but will with the temptation also make a way to escape, that we may be able to bear it. 1 Cor. 10:13.

—The Australian Lutheran.

ARE YOU LOSING COMPOUND INTEREST?

You, the members of my congregation, are pretty good "givers," but I am sad to say that some of you at least are pretty poor "bringers." And there is a difference. We all appreciate greatly that whenever one of our trustees comes around to your home to collect for our church, you have your coin in readiness for him, and that you let him have it without much ado. I suppose you reason that you must do your part in keeping a good thing a-going; hence your dollar when your dollar is demanded. This is fine and we thank you very much for your promptness in giving. But, yes, there is a "but." I wish that instead of giving your money to whomsoever of God's servants that may come for it, you would willingly and gladly bring it to God's altar yourselves. Yes, I wish you would "bring" it to God, and not simply let Him have it when He comes around to ask for it. For by so doing you are losing the compound interest. And it is the interest that counts, my friends. I hope that the good Lord pays interest to the "givers," but as far as I can see He holds back much of it here in this life; while to the "bringers" He gives the biggest of interest. Don't you see how the "bringers" faces glow as they sing the old hymn, "My Church, my Church! my dear old Church!" Can't you even feel how they worship and how they drink from heavenly fountains as they gather in the church? Haven't you noticed how healthy and strong they always are for any and all work within the congregation?

Ask Mr. So and So, if he could afford to put the Lord's dollar on a dusty shelf for a whole month and then stay at home on Sundays to watch it until the collector came around for it. As for me I did ask him once and this is the answer I got. Said he, "Pastor, if I should wait for an opportunity to give God His dollar, then my tongue would lose its song, my ears their hearing, my heart its joy and my soul its

strength. And in a year or two I and my wife, my sons and my daughter too would begin to feel that whatever we had given would be lost, and the only language we would know would be, 'What's the use? For we get no good out of it.' No, pastor, I, my wife, Bill, Frank and Mary Jane must all with our own hands place our mites on the altar of our Lord." Now friends, don't you think that Mr. So and So is right? I think so; and you do, too.

—The Lutheran Companion.

THE VALUE OF A TRACT

There is perhaps no better way, and certainly no more economical way of getting information before the public than by means of a well written tract. As a Church we have not always fully realized this fact. True, our Book Concern has published many excellent tracts, but we fear that in too many cases they failed to attain the circulation their merits deserved.

The most skillfully written tract, so long as it remains on the shelves of the publisher, can do no one any good. It must get out among the people and be read by them. And, incidentally, right here is a fine field of activity and training for our Luther League, under the direction of the pastor.

This matter of persistently circulating tracts and other literature is well understood by the Russellites, Christian Scientists, and others of a similar type, and it brings them rich rewards. While we have much to teach, we also have some things to learn and this is one of them.

The average man will not read a lengthy tract, hence the necessity of making it short and to the point; and if possible, cheap enough to give away. It may be said that such cheap literature will only be consigned to the waste basket. No doubt some of it will, but not all of it, as evidenced by the results attained by the sects mentioned above. If people will read their false doctrines, why will they not read the truth, when properly presented? It is the duty of the Church to see that it is so presented.

The farmer does not expect all the seed he plants to reach maturity and produce a crop. He makes allowance for some loss, and continues to plant. The faithful pastor does not expect every sermon he preaches to produce visible results, yet he continues to deliver his message.

A tract may produce wonderful results, even in the most unexpected ways, as evidenced by the following instances.

A young Frenchman was wounded at the siege of St. Quentin. As he languished on his pallet his eye fell upon a leaflet. He read it and it changed all the rest of his life. Before the Church of the Consistory in Paris stands the monument of that soldier, with a

Bible in his hand. He became Admiral Coligni, the great leader of the Reformation in France.

The leaflet went on. The next reader was a Sister of Mercy, who was nursing the soldier. When she confessed to the abbess that she had read such a bold statement against her Church, it became necessary for the abbess to read the leaflet in order to determine her guilt. As the abbess read the leaflet a great light shone in her heart and she was compelled to flee from France into the Palatinate. Just a leaflet it was which she carried out of France, costing only a few cents, but it was destined to "stand before kings." The Lady Abbess became the wife of William of Orange, and the leaflet which she took with her from France influenced her husband's stand for the truth of the Reformation. All this came about because some unknown person left a leaflet on a hospital pallet.

Doctor John Scudder became the first medical missionary to India from America because of a leaflet he picked up in the home of a patient. Because he blazed the way, his nine children and no less than fifteen of his grandchildren have followed in his train. Thousands of lives have been saved and have been led to the Savior because one hundred years ago a woman laid a missionary leaflet on her table.

— Lutheran Standard.

CHILDREN A BOON OR A CALAMITY?

That word, children, suggests a topic which calls for plain and emphatic words. Within the last few years a feeling has grown up the opposite of that natural sentiment of the olden time which regarded children as gifts to be desired from God. By many the man is not now accounted "happy that hath his quiver full of them." Rather they are looked upon as evils to be endured, burdens and cares which largely spoil life's enjoyments.

To be a mother is by very many esteemed not a great privilege, a boon to be asked for, but rather a calamity to be dreaded, a doom by all means, lawful and unlawful, to be avoided. There are thousands of homes which are willfully and willingly unblest of children; and many and many a young wife lives with shattered health undermined by her own act, and many have sunk and many others are going down to premature graves because they seek to avoid what the Creator has made for every right-minded woman the highest honor and chiefest good — children who shall rise up and call her blessed. It is a growing vice and a crying shame. It is as if that Psalm, one of the "Songs or degrees," had become obsolete and false. Read it as it rang out from grateful lips in the olden time, as families went up singing on their way to Jerusalem: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain. . . . Lo, children

are an heritage of the Lord; and the fruit of the womb His reward. As arrows in the hand of a mighty man, so are children of the youth (*i. e.*, born when parents are young). Happy is the man that hath his quiver full of them, they shall not be ashamed, but they shall speak with the enemy in the gate." (Psalm 127.)

If the secret history of many houses were told, the gentle and soft-sounding words, "providence" and "be-reavement," would be stricken out, and the sterner ones, "child-murder" and "suicide," would be put in their place.

However some may think it, a family is not an evil, God has not made it such. It is the most beautiful thing that He has given on the earth. A well ordered Christian family is the most precious thing that the world possesses. Children are *jewels*, and the word is too poor and mean to express the hundredth part of the thought. What more lovely sight is there, what more full of deepest, tenderest interest than a numerous family, one of those large families which you and I have seen, of which perhaps we have been privileged members? And what sight, I add, is more desolate and sad than that of a lonely couple growing old in a lonely home, with neither son nor daughter to support their steps, with no hand to be laid upon their gray heads, going to the grave with the consciousness that their very name perishes with them! Happy they, if they shall be able to say that it was God's appointment, not their own.

— *Life at Home*, by William Aikman, D. D., 1870.

THE BIBLE SOUGHT BY INDIANS

The Indians in Oregon, having heard that the white man had a Book, and that it was the Book of God, the Great Spirit, determined to send a deputation — two of the chief sachems and two young braves — to St. Louis to ask for a copy. They traveled 3,000 miles on their remarkable mission only to meet with disappointment, the two old men dying in that city; the two younger nowhere meeting among its Catholic population any one who would further the great object of their journey, although treated everywhere with great kindness and courtesy. The farewell speech of one of the survivors, made in the council room of the American Fur Company, is one of the most touching pieces of Indian eloquence on record. "I came to you," he said, "over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone by the long way. I came, with one eye partly opened, for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us — the braves of many winters and wars — we leave asleep here by your great water and wigwam. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book

of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me images of good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark land. You make me feel heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting ground. No white man will go with them, and no white man's Book to make their way plain. I have no more words."

The poor Indians never saw the result of their mission, yet the destiny of Oregon turned upon it. The mournful refrain, "the Book was not there," found a sympathetic hearer in a young clerk in the office, who told the story in a letter to friends at Pittsburgh. This letter was shown to Catlin, the Indian traveler and explorer, who said, "Give it to the world"; and as the result of publishing this letter a mission was formed, and two missionaries, with their wives, sent out to carry the white man's Book to the heart of the American wilderness.

—The Living Church.

CLEAN HEARTS AND CLEAN HOMES

By God's wise providence our United States has become the outstanding country where the longings and dreams of many Europeans have been realized. When a new continent was to be settled, the poor renter or farm-laborer of Europe could become a land owner; instead of a few flowers on the window shelf, the wife and family could have a whole garden; instead of growing up on the pavement of city streets or trespassing on some public park in constant fear of the policeman, millions of children could grow up in the expanses of the American home. That made our pioneer a hardy race, self-sustaining, resourceful, independent; as they could manage themselves, so they accorded the same right to their neighbors; they were tolerant; and they were able and willing to defend the great liberty which they enjoyed and loved. The pioneers were essentially a God-fearing race, and therefore industrious, honest dependable. Out of their humble homes have gone forth the mighty leaders of our country. Being people of strong convictions, their tolerance was far from loose morals; in this respect they were very strict. They could admire the French Revolution for the great fundamental principles of liberty and equality, but the French could keep their immorality and vices; at the French court a Benjamin Franklin was a notable sight by his unfeigned simplicity in all his ways.

We have changed, some think, progressed. Life has

become freer for old and young. Our old standards regarding marriage, home life, education, discipline, tolerance, freedom and everything have been remodelled or given up. Our modern inventions have made the whole country and in a way the world one great neighborhood, destroying our love of privacy. Good ideas are broadcasted and many bad ones. God's Word is on the air, and Satan adds aplenty of his own evil spirit. Millions do not have a home any more, only a place where to sleep. Their work, and also their recreational life, sports, amusements lie outside of the deserted home; even the young having money to burn, fall into the hands of the tempter, and after a little while they are through with home and church and state, and some poor pastor may be blamed that he does not possess the gift of holding young people in the paths of righteousness.

Well-meaning people try to counteract the evil tendencies of our times by offering a rich variety of knowledge and entertainment, clean sports and recreation through such agencies as the public schools, Y. M. C. A.'s and like organizations, but they are mostly ill advised, because they rather assist in the destruction of the home, while the proper thing is to increase and to strengthen its wholesome influence, no matter how humble that home may be. Here we strike a snag: the laxity of morals has brought about a breakdown of matrimony to an alarming extent, as some one remarked about Hollywood: "It is a wise child who knows his present stepfather." What some years ago was done in the dark, condemned by public opinion, is practised openly and brazenly; enjoyment of life according to one's lust is made the supreme law, according to the ancient heathen maxim: "Let us eat and drink, for tomorrow we die." Married men associate with other women, single or also still legally married. Whatever they have in mind, the Lord's law is plain: Thou shalt not commit adultery! But, one of the "unhappy" women will counter, I have a right to do this, because my husband has done and is doing the same thing! We say, You are wrong, for "whoremongers and adulterers God will judge" (Heb. 13:4); neither God's nor man's law gives any such permission; on the contrary, by the Bible and common law adultery is still plain adultery.

"What God hath joined together, let not man put asunder!" We know God's will regarding the state of matrimony: One man and one woman in a lifelong union, finding their earthly happiness in building up a home, sharing life's handicaps and hardships together and rearing children, strong in body and strong in mind, because they have been brought up in the nurture and admonition of the Lord. What a blessed place is such a home! A place of refuge and a haven of peace! Even the worldling who chances to enjoy its hospitality must feel the breath of its clean atmosphere; he will try to hide his own rottenness because he realizes, I have met the righteousness of God in his children. He has met people who are sinners and yet enjoying the constant presence of their

Savior. Jesus is with them to forgive, to reconcile, to bring and to keep together, to smooth life's uneven path, to solve our problems. The Christian family is clean indeed because the blood of Jesus Christ, the Son or God, cleanseth us from all sin.

Perhaps the disorderly people of our times make a bigger noise than their numbers warrant, but one thing is certain, they are not going to upset God's order for men; his holy will shall prevail, always working for the good of man. In the course of time he will rectify the foolish ways of man, and he will put the home, the church and state back where they normally belong, for Jesus has not come in order to destroy men's souls but to save and to bless them.

Meanwhile our duty is plain. We shall continue by word and deed to proclaim to the world that we propose to stay with the old and tried ways of God's word, including the state of matrimony. We are not called to be the world's reformers, but we can keep our homes and churches clean. Let us do it! The Evangelist.

"NOT MY WILL"

If the path I travel
Lead me to the cross,
If the way Thou chooseth
Lead to pain and loss;
Let the compensation
Daily, hourly be
Shadowless Communion,
Blessed Lord, with Thee.

If there's less of earth-joy,
Give, Lord, more of heaven,
Let the spirit praise Thee
Though the heart be riven:
If sweet earthly ties, Lord,
Break at Thy decree,
Let the tie that binds us
Closer, sweeter be.

Lonely though the pathway
Cheer it with Thy smile,
Be Thou my companion
Through earth's "little while";
Selfless may I live, Lord,
By Thy grace to be
Just a cleanséd channel
For Thy life through me.

—Margaret E. Barber.

Hate is a darkening thing. It creates blackness and bitterness in the soul. It hurts the hater far more than the hated. The more love there is in the soul, the more radiance and clearness and strength develop there. Forgiveness is more than a duty — it is a measure of power and light.

— Selected.

† PASTOR GOTTLOB STERN †

After an illness of but three days Pastor Gottlob Stern passed away on August 23. On August 26 he was laid to rest. The undersigned and Pastor L. C. Kirst preached.

Pastor Stern was born on January 22, 1859, in the Province of Baden. After his confirmation he attended a college intending to become a teacher, as was his father. But in 1881 he came to this country where he was persuaded by Dr. Waither to enter the theological seminary at Springfield, Ill. He finished the course there in 1883. Complying with an ardent wish of his father he first taught in the parochial school at Monroe, Michigan, for one year. In 1884 he was ordained to the holy ministry at Bedford, Ohio, and then served several congregations in Michigan. In 1897 he accepted a call to the congregation at Iron Ridge, Wisconsin. Later he was called to Beaver Dam and then to the Town of Leeds. In 1918 he resigned his position because of repeated attacks of gall stone trouble and moved to Columbus, Wis. Until his end he was able, however, and also willing, to help in cases of need or during vacancies, and in the last months again served his former congregation at Leeds, installing the new pastor there but two weeks before his departure.

Pastor Stern leaves his wife, Maria, née Landskron, with whom he was united in marriage at St. Louis, Missouri, in 1883, eight children and eighteen grandchildren. Two of his sons, Frederick E. Stern and Max Stern, are pastors in our synod. Wm. Nommensen.

FROM OUR CHURCH CIRCLES

Red Wing Conference

The Red Wing One Day Delegate Conference will meet at Caledonia, Minn., September 15 at 9 A. M.

Discussions: Report of Joint Synod by Rev. P. Horn.
E. G. Hertler, Sec'y.

Southwest Pastoral Conference

The Southwestern Pastoral Conference will meet at Wonewoc, Wis., with Rev. M. Glaeser Tuesday and Wednesday, September 15 and 16. Beginning Tuesday at 9:30 A. M. and closing Wednesday evening.

Confessional Address: C. E. Berg and J. H. Glaeser.
Sermon: G. Gehrt and M. Glaeser.

Papers: L. Witte, Augustana, Article 18; T. Mahnke, Exegesis, 1 Cor. 11:17-34; C. W. Siegler, Chicago Thesis, Paragraph 10, Page 26.

Please announce.

G. Vater, Sec'y.

Mississippi Valley Conference

The Mississippi Valley Pastoral Conference will meet at Wilson, Minn., Rev. A. Werr, from September 22 and 23, 10 o'clock A. M.

Papers: Catechization, the First Article (English, Rev. H. Kuckhahn; Isagogical treatise on the Gospel

according to St. Luke, Rev. A. Werr; Exegesis on the Fourth Chapter of the Epistle to the Hebrews, Rev. Im. Brackebusch.

Confessional Address: A. Sauer, E. Palechek (English).

Sermon: H. Zimmermann, J. Bergholz (German).

Notice: Please announce to the local pastor whether you intend to come or not.

W. C. Limpert, Sec'y.

Associated Lutheran Charities

The Associated Lutheran Charities Conference will convene for its thirtieth annual meeting in Cincinnati, Ohio, September 15 to 17, sessions to be held in the Sinton Hotel.

Announcement cards are being sent out and all members of the Conference are requested to fill out and return same as directed not later than September 1.

All organizations within Synodical Conference engaged in charity endeavors are most heartily invited to be represented. An explanatory letter regarding expenses and housing will be sent upon request. Members of Conference will receive all information with program.

Geo. H. Kase, Secretary,
Pleasant Ridge P. O.,
Cincinnati, Ohio.

Nebraska Delegate Conference

The Nebraska District may be one of the smallest districts in our synod. However, in territory covered we are one of the largest. We motored from north-eastern Iowa, from the drought and grasshopper-infested sections of South Dakota, from the sandhills of north-western Nebraska, and from various counties of eastern Nebraska. We convened in Shickley, in southeastern Nebraska, where we were guests to Pastor W. Wietzke and his congregation from July 30 to August 3. To attend this conference some of us traveled over 500 miles.

Southern Nebraska is this year a region of green trees and green fields. To see things so green was a treat to most of us. And yet, while down there we learned anew:

Fair are the meadows, fair are the woodlands
Robed in flowers of blooming spring;
Jesus is fairer. Jesus is purer,
He makes our sorrowing spirit sing.

At our conference our common faith was reiterated. Jesus was made fairer and dearer to us. Gladdened and encouraged we went home to work in the Savior's vineyard.

Pastor W. Baumann opened our conference on Thursday morning with a sermon on 1 Cor. 15:58. Director E. E. Kowalke led the entire doctrinal discussion of the sessions with an instructive treatise on the theme: "How Paul Instructed the Corinthians in Regard to the Use of

Their Christian Freedom" (1 Cor. 5:9). On Friday evening Pastor I. Frey spoke on "Christian Education." At the mission festival Sunday President J. Witt, Director E. Kowalke and Pastor V. Winter occupied the pulpit. Pastors W. Holzhausen and A. Degner officiated at the closing exercises Monday evening.

One report that is always interesting to our conference in Nebraska is the missionary report. Pastor Geo. Tiefel, chairman of our mission board, submitted the following figures. Our Synod in the past fiscal year expended \$13,417.53 for mission work in our district, of which sum \$10,700.23 went for salaries. Twelve missionaries labor under the auspices of the Nebraska District. These men preach at twenty-four stations. Four of these missionaries are at work in Nebraska, one in Iowa and seven in the Rosebud and Pine districts of South Dakota. Our mission congregations number 1584 souls, 158 communicant members and 211 voting members. During the past year these congregations increased by 338 souls, 238 communicants and 16 voting members. Our missionaries during this year baptized 96, of whom 22 were adults. They instructed and confirmed 108, of whom 40 were adults. The mission congregations of our district during the fiscal year contributed \$1,752.46 for synodical work and \$12,734.56 for home purposes. In other words the average voting member in our mission fields in one year gave \$8.30 for the Synod and \$60.35 for domestic purposes. This latter figure surely is an example for many members of our older congregations to emulate. Our Synod also subsidizes three Christian day schools of our district. One of these schools is located in Mission, So. Dak., one in Colome, So. Dak., and one near Gresham, Nebr. In spite of drought, grasshoppers and general depression the Lord has visibly blessed the missions of the Nebraska District.

Beautiful Savior, Lord of the nations!

Son of God and Son of man!

Glory and honor, praise, adoration,

Now and forevermore be Thine! V. H. W.

Winnebago Pastoral and Delegate Conference

The Winnebago Pastoral Conference will meet at Montello, Wis., Rev. Wm. Hartwig, from September 21 to 23, 2: o'clock P. M.

Papers: 1) New Testament Exegesis, 1 Tim. 6, Rev. Im. Uetzmann; 2) A History of the Augsburg Confession (cont.), Rev. K. A. Timmel; 3) Seventh and Eighth Paragraphs of the Augsburg Confession (cont.), Rev. O. Theobald; 4) A Biography of the Apostle Paul as Pastor and Missionary, Rev. E. Ben. Schlueter; 5) Is the Boy Scout a Religious Movement or Not? Rev. E. Pankow; 6) Is the American Legion to be Treated as a Lodge? Rev. Gerhard Pieper.

Confessional Address: K. A. Timmel, F. Reim (substitute).

Sermon: G. Kobs, Wm. Wojahn (substitute).

Notice: Please announce to the local pastor whether you intend to come or not. The local pastor earnestly requests an early reply of those pastors who desire lodging for the night.

The delegates will meet on Monday only.
F. C. Weyland, Sec'y.

Wisconsin Chippewa River Valley Pastoral Conference

The Wisconsin Chippewa River Valley Conference will meet at Menomonie, Wis., Pastor J. Mittelstaedt, September 15 and 16. First session at 9 A. M. on the 15th.

Essays are to be read by: F. Senger, Exegesis on 1 John; J. Mittelstaedt, Is the Sermon on the Mount Law or Gospel? I. J. Habeck, How are We to Treat Lodgism in Catechetical Instruction? F. Kammholz, To What Extent May a Pastor Deal in the Business Administration of His Congregation? G. C. Marquardt, What Can a Pastor Do to Make the Most of His Sunday School?

Sermon: E. E. Prenzlöw — E. Otterstaedter.
Confessional Address: A. Dornfeld — G. Fischer.
Kindly announce your intended presence or absence.
G. C. Marquardt, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 13 and 14, 1931, at Caledonia, Wisconsin (Rev. Martin Buenger).

Sermon: Rev. J. Toepel (Rev. A. C. Bartz).
Confessional Address: Rev. O. Nommensen (Rev. W. Pifer).

Old Papers: W. Pifer, O. Nommensen, A. Lossner.

New Papers: E. R. Blakewell: "An Analysis of 'Disbelieving World.'" L. Baganz: "How Are the Promises of Temporal Blessings in the Bible to Be Understood?" E. Hillmer: "An Examination of Mission Methods."

Let us all make announcement to the local pastor.
Edmund Sponholz, Sec'y.

Lake Superior Pastoral Conference

Time: October 12, 7 P. M., to October 14, noon.
Place: Peshtigo, Wis. (Rev. Kurt Geyer).
Confessional Address: Theo. Hoffmann — H. Kahrs.
Sermon: H. Hopp — R. Marti.

Beside the assigned topics from Proverbs, essays are to be read by the following pastors: Theo. Thurow, C. C. Henning, K. Geyer, H. Hopp.

Please announce early to pastor *loci*.
Paul C. Eggert, Sec'y.

Pastoral Conference of the Eastern District of the Dakota-Montana District

The Pastoral Conference of the Eastern District of the Dakota-Montana District will meet from noon, October 13, to noon October 15, in the Beth. Ev.

Luth. Church of Twp. Hague, Clark County, Rev. R. J. Palmer, pastor.

The following pastors should be prepared to read assigned papers: A. Lenz, H. Lau, W. Sprengeler, H. C. Sprenger.

Sermon: Pastor A. Lenz (J. B. Erhart).

Confessional Address: Pastor M. Keturakat (W. Hellbush).

Register as soon as possible.

R. J. Palmer, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet on October 20 and 21, 1931, in Wrightstown, Wis., Rev. F. C. Uetzmann, pastor.

Topics: G. A. Dettmann, Life and Work of Paul; R. Gose, What is the Meaning of the Gift of the Holy Ghost in Acts?; V. J. Siegler, Ex. Hom. Treatise on Matt. 14:22-33; W. Pankow, The Difference Between Excommunication and Suspension; G. E. Boettcher, Scripture Proof for Our Doctrine of a Divine Call; F. Schumann, Ex. Hom. Treatise on John 5:1-9a.

Sermon: R. Gose (A. Habermann).

Confessional Address: E. Schoenecke (F. Schumann).

Remarks: The local pastor requests your announcement.
F. A. Reier, Sec'y.

Wisconsin State Teachers' Conference

The Wisconsin State Teachers' Conference will meet this year in Manitowoc, Wis. In order to obtain the reduced railroad fare we must know whether 100 persons will travel by rail to the place of meeting. If you intend to do so, kindly notify the undersigned before October 1.

J. F. Gawrisch, Sec'y.,
1218 Madison St.,
La Crosse, Wis.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—
Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.
 Of which synod are you a member?
 Do you reside in a rural district?
 If the latter is the case, which is the nearest city?
 In which direction is it from your place of residence?
 How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
 935-937 North Fourth Street,
 Milwaukee, Wisconsin.

Installations

Authorized by President E. Benj. Schlueter, the Rev. Walter Gieschen, called to the St. Paul's parish at Green Bay, Wis., was formally installed in his new charge by me with the assistance of the Rev. Wm. Bergholz and the Rev. Arno Voigt, on the 13th Sunday after Trinity.

May the Lord abundantly bless his labors!

Address: The Rev. Walter Gieschen, 226 S. Madison St., Green Bay, Wis. Aug. F. Zich.

* * * * *

By request of President Gauss Pastor Emil Kasischke was installed into the ministry of Immanuel's Lutheran Church of Greenwood, Michigan, on Sunday morning, August 30 (13th Sunday after Trinity), Pastor H. C. Richter officiating.

May the Lord Jesus in accordance with His promises bless abundantly the labors of his servant at this place.
 H. C. Richter.

Ordinations

Authorized by President B. Schlueter the undersigned ordained Candidate Heinrich Vogel for the holy ministry in St. John's Lutheran Church at Jefferson on the 23th Sunday after Trinity.
 O. Kuhlow.

* * * * *

Authorized by President J. P. Scherf the undersigned ordained Candidate Frederick Reuter, called to our Northwestern Lutheran Academy at Mobridge, So. Dak., on the 9th Sunday after Trinity in Zion's Church at Town Theresa, Dodge Co., Wisconsin.
 H. W. Cares.

* * * * *

By authority of the President of the Pacific-Northwest District, the Rev. F. H. K. Soll, the undersigned ordained the Candidate of Theology Walter Amacher to the holy ministry in a special ordination service held in Zion's Ev. Luth. Church at Stetsonville, Wis., on the 13th Sunday after Trinity, August 30, 1931.

Pastor W. Amacher has been called to Omak, Washington.
 G. O. Krause.

* * * * *

Authorized by President C. Buenger the undersigned, assisted by the Pastors W. Bergholz, A. Eickmann and

P. Froehлке, ordained his son, Raymond Zimmermann, to the holy ministry on the 10th Sunday after Trinity.

Study to shew thyself approved unto God. 2 Tim. 2: 15.
 H. R. Zimmermann.

Fortieth Anniversary Celebration

The 8th of April of this year was a day of great rejoicing for Pastor Wm. Fischer at Corning, Wisconsin. It was the occasion of the celebration of the completion of his 40th year in the ministry of the Lord. The celebration was in the form of a surprise visit on the part of the members of his family, conference brethren, congregation members and friends. In the evening a festival service was held in which Pastor E. Walther delivered the sermon, lauding God for granting such manifold blessings to have been worked through the jubilarian. After the service congratulations and gifts were tendered the guest of honor by Pastor E. Walther on behalf of his conference brethren, by the president of the congregation in the name of the congregation and by his brother in behalf of his former charge in Michigan. Also several letters of congratulation from other former congregations and friends were read. In appreciation the jubilarian gave all praise to God for having permitted him to serve Him these forty years.
 G. C. M.

Twenty-fifth Anniversary Celebrations

The Gethsemane Lutheran Church and Milwaukee City Conference celebrated the 25th anniversary of Rev. Rich. Buerger's ministerial office. Addresses in German and English were made, respectively by Prof. Aug. Pieper and the undersigned.
 Wm. F. Pankow.

* * * * *

On July 1 the congregation of St. Paul's, Tacoma, and the ministers of the Pacific Northwest District joined in celebrating the 25th anniversary of Rev. Arthur Sydow's ordination.

A 6 o'clock banquet was served by the ladies of the congregation. After the banquet a musical program was given, and Mr. Jaech, the president of the congregation, called on each of the ministers for a short talk. Those who responded were: Soll of Yakima, Lueckel of Leavenworth, Russert of Omak, Wiechmann of Ellensburg, Engelbrecht of Zion's, Tacoma, and Matzke of Tacoma.

At 8 o'clock the festival service was held in the church. The Rev. Soll, president of the district, preached the sermon on John 6: 65-69. Rev. Matzke conducted the altar service and presented Rev. Sydow a silk bag containing twenty-five silver dollars on behalf of the Pacific Northwest Conference. Letters of congratulation were read, among them one from Rib Lake, Wis. Mr. Jaech presented Pastor Sydow with a gift of money from the congregation. Rev. Sydow then responded with a talk, expressing his thanks and appreciation for the kindness shown him during his twelve years as pastor of St. Paul's.
 A. F. M.

Anniversaries

During the month of August two anniversaries of ordination were celebrated in the midst of the Lake Superior Conference.

The first took place on August 2. This day marked the thirty-fifth return of the day on which Rev. C. C. Henning of Town Grover, Wis., entered the ministry. The undersigned delivered the sermon, and in behalf of the Conference, extended congratulations to the guest of honor together with a gift. The president of the congregation congratulated in the name of the congregation and gave a purse.

The second was the twenty-fifth anniversary of the ordination of Rev. Wm. Roepke, Marquette, Mich., which was celebrated Wednesday evening, August 5. Rev. A. Gentz of Marinette, Wis., preached the sermon, the undersigned took care of the altar service. The congratulations and gift of the conference were conveyed to the guest of honor by Rev. K. Geyer. Congratulations and a purse were extended to Rev. Roepke from each of the congregations which he serves. Mr. Giesregen spoke in behalf of the congregation of Marquette, Mr. Waller spoke in behalf of the congregation at Bruce Crossing, and Mr. Zirbell spoke for the congregation at Green Garden. A reception followed both services.

Paul C. Eggert, Sec'y.

Change of Address

Mr. Theodore H. Lau, 820 Elmore St., Green Bay, Wisconsin.

ITEMS OF INTEREST

A MATTER OF HONOR

An unusual gift has reached the treasury of the American Lutheran Church. Mrs. P. A. Dapper of Bucyrus, Ohio was an active worker in the Lutheran Church. Last March, after more than a year of sickness she died at the age of 58. In a memorandum not attested in her own handwriting dated in April, 1930, she expressed the wish that one-third of her life's savings amounting to \$1,000 be invested in a Capital University scholarship and that the balance, \$2,000, be turned over to the building fund of the American Lutheran Church. Similar bequests were made in a will dated last November. However, when after her death the will was probated it developed that that portion of the instrument relating to monies bequeathed to the synod was void since the will had been made within a year of her death. In the absence of children the savings became the property of her husband as sole heir.

When the estate was cleared up the widower, deeming it his Christian duty and feeling in honor bound to carry out the testator's will even though it was not legally binding, forwarded his check to the treasury of the American Lutheran Church in the amount of \$3,000 to be disposed as stated. In his accompanying letter he said: "In passing I might add that this is not the first time Mrs. Dapper remembered the treasuries of the church in a financial way. Her interests in the Master's work extended also into India where she supported a boy for a number of years. No doubt some struggling mis-

sion is even now waiting for a 'lift' and I am glad indeed that Mrs. Dapper's savings will benefit other worthy missions as the years come and go, the Lord adding His blessing to the gift."

RELIGION IN NORWAY SCHOOLS

Religion is included in the curriculum of the schools in Norway and in most other countries with a state religion, according to the United States Office of Education. It is usually listed first on the program. The age of confirmation in the Norwegian Lutheran Church is normally fourteen that is, at the close of the folkeskole, (primary school) when the child has completed his first step in religious training. The aim of the course in the middelskole, (secondary school) is "to secure a definite knowledge of the most important content of Bible History, the principal events in church history, together with the Christian fundamentals according to the evangelical Lutheran faith." — News Bulletin.

BANS CIVIL MARRIAGES

Rome, Aug. 25—(I. N. S.)—The Catholic church has placed civil marriages of Catholic couples either before or after a church ceremony on its list of sins. The ruling was made by the congregation of the council.

IOWA COLONY WOULD ABOLISH COMMUNISM

Des Moines, Iowa—(A. P.)—The Amana society, which has operated in Iowa under a plan of "pure" communism for 85 years, is considering a revision that will do away with its communistic form of government, according to copyrighted stories in two Iowa newspapers.

A recent vote taken among the members of the colonies, the Cedar Rapids Gazette-Republican and Des Moines Register revealed, showed sentiment in favor of a change.

The Register gave as the reason economic difficulties during the last six or seven years, while the Gazette-Republican attributed the cause to a change in religious sentiment, particularly among the younger members of the sect.

The society operates 26,000 acres in Iowa county, 20 miles west of Iowa City. — Milwaukee Journal.

MISSION FESTIVALS

Cochrane, Wis., Christ Church, H. Zimmermann, pastor. Speakers: A. Eickmann, W. Bergholz. Offering: \$66.00.

Fourth Sunday after Trinity

Iron Creek, Dunn Co., Wis., St. John's Church, O. E. Hoffmann, pastor. Speaker: (German and English) R. Brackopp. Offering: \$88.00.

Sixth Sunday after Trinity

Cornell, Wis., Ev. Luth. Joint Parish, E. E. Prenzlou, pastor. Speakers: J. F. Henning, Jr., J. Mittelstaedt. Offering: \$87.45.

Eighth Sunday after Trinity

Popiar Creek, Dunn Co., Wis., St. John's Church, O. E. Hoffmann, pastor. Speakers: O. E. Hoffmann, Einar Anderson. Offering: \$94.00.

Hastings, Minn., St. John's Church, A. H. Baer, pastor. Speaker: W. P. Haar. Offering: \$41.68.

White, So. Dak., Zion Church, H. C. Sprenger, pastor. Speaker: G. Ehlers. Offering: \$80.00.

Green Lake, Wis., Friedens Church, E. P. Pankow, pastor. Speakers: E. Reim, G. Pieper, J. Schnack. Offering: \$98.50.

Menomonie, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: C. W. Siegler, J. H. Paustian. Offering: \$400.00.

Minocqua, Wis., Trinity Church, and Woodruff, Wis., First Ev. Luth. Church, Irwin J. Habeck, pastor. Joint Mission Festival. Speakers: Wm. Sauer, G. Marquardt. Offering: Minocqua, \$89.08; Woodruff, \$54.92; total, \$144.00.

Tenth Sunday after Trinity

Stanton, Nebr., St. John's Church, E. A. Klaus, pastor. Speakers: L. Borgmeyer, J. Tegeler, W. Kistermann. Offering: \$424.30.

Pickett, Wis., Grace Church, I. G. Uetzmann, pastor. Speakers: F. C. Weyland, G. Kobs, E. Reim. Offering: \$65.00.

Marathon, Wis., E. Kolander, pastor. Speakers: G. Neumann, O. Kuehl. Offering: \$88.25.

Hurley, Wis., St. Paul's Church, G. C. Marquardt, pastor. Speaker: H. C. Arndt. Offering: \$44.75.

Mercer, Wis., Zion Church, G. C. Marquardt, pastor. Speaker: H. C. Arndt. Offering: \$21.38.

Eleventh Sunday after Trinity

Beyer Settlement, Wis., St. Katherine's Church, O. E. Hoffmann, pastor. Speakers: M. C. Michaels, J. J. Williams. Offering: \$127.00.

Town of Grover, Marinette Co., Wis., St. John's Church, C. C. Henning, pastor. Speakers: W. Roepke, Theo. Hoffmann. Offering: \$197.20.

Batcheller, Mich., Emanuel Church, E. E. Rupp, pastor. Speaker: Prof. A. Sauer. Offering: \$100.00.

Twelfth Sunday after Trinity

Manistee, Mich., St. Paul's Church, E. E. Rupp, pastor. Speakers: E. Storn, H. Reischauer. Offering: \$100.00.

Chesaning, Mich., Zion Church, H. L. Engel, pastor. Speakers: L. Meyer, G. Schmelzer. Offering: \$81.45.

Nodine, Minn., St. John's Church, A. Eickmann, pastor. Speakers: Prof. F. Brenner, C. F. Kurzweg. Offering: \$212.79.

Town of Beaver, Wis., St. Matthew's Church, W. G. Fuhlbrigge, pastor. Speakers: K. Geier, R. Ziesemer. Offering: \$101.19.

Thirteenth Sunday after Trinity

Hortonville, Wis., Bethlehem Church, G. E. Boettcher, pastor. Speakers: Kurt Geyer, E. Behm. Offering: \$184.25.

BOOK REVIEW

Dr. Francis Pieper — A Biographical Sketch by Theodore Graebner, D.D., St. Louis, Mo., Concordia Publishing House. Price, the copy 15 cents, postpaid; dozen, \$1.44, and postage.

What was originally intended to be a sizeable book has for an early and wide distribution been condensed into the compass of sixty-one pages, 5x7½. The writer has compressed a wealth of detail into a small volume and done so in a way that holds your interest from beginning to end. We hope the booklet will be bought and read throughout the Synodical Conference. G.

SOUTHEAST WISCONSIN DISTRICT

Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during June for General Institutions \$50.00, General Mission \$50.00, General Support \$23.38.....\$ 123.38

Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during July for General Mission \$218.80, Lutheran High School \$42.00, Lutheran Children's Home \$19.00..... 279.80

Rev. Carl H. Buenger, Friedens Congregation, Kenosha, Collection in August for Church Extension Fund (Zebaoth Congregation)..... 135.00

Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Collection July 12 and 19 for Church Extension Fund..... 48.50

Rev. Henry Gieschen, Jerusalem Congregation, Milwaukee, Collection in June for General Mission \$206.33, City Mission \$12.14; Collection during July for General Institutions \$100.00, Church Extension Fund (Zebaoth Congregation) \$100.90, General Mission \$143.44, Lutheran City Mission \$14.32; from the "Missionsbuechse" for Indian Mission \$1.25..... 578.38

Rev. Raymond W. Huth, Messiah Congregation, Milwaukee, Collection from April to June for General Institutions \$9.10, General Mission \$10.00; Collection on August 5 for Church Extension Fund (Zebaoth Congregation) \$30.00..... 49.10

Rev. Edwin Jaster, Zion's Congregation, Bristol, Offering at Mission Festival for General Mission.. 80.14

Rev. Henry Lange, Nathanael Congregation, Milwaukee, Pentecost Offering for General Mission 24.30

Rev. Aug. Lossner, Trinity Congregation, Tp Raymond, Offering at Mission Festival for General Fund \$50.00, Indian Mission \$8.82; Negro Mission \$2.00, Jewish Mission \$2.00, China Mission \$2.00; Immanuel's Congregation, Tp. Paris, Offering at Mission Festival for Home Mission \$12.22 77.04

Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Offering for Church Extension Fund.... 70.81

Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Mission \$200.00, Lutheran High School \$6.10..... 206.10

Rev. O. B. Nommensen, Zion's Congregation, South Milwaukee, Collection on August 2 for Church Extension Fund (Zebaoth Congregation)..... 45.92

Rev. H. F. Knuth, Bethesda Congregation, Milwaukee, Collection for Lutheran City Mission \$100.00, Collection for Church Extension Fund \$106.00.. 206.00

Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Collection on July 19 for Church Extension Fund (Zebaoth Congregation)..... 18.80

Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, Collection during July for Indian Mission \$40.00, Church Extension Fund \$1.20; Collection during June for Negro Mission \$30.00, Church Extension Fund \$5.63..... 76.83

Rev. Ad. von Rohr, Peace Congregation, Hartford, Collection for Church Extension Fund (Zebaoth Congregation) 109.44

Rev. M. F. Stern, St. Paul's Congregation, Neosho, Collection in July for General Mission \$22.95; Special Offering for Church Extension Fund \$18.00 40.95

Rev. Alf. M. Uplegger, New Jerusalem Congregation, Globe, Arizona, Christmas and Easter Offering, also monthly offerings from January to June for Indian Mission \$14.95, Home Mission \$22.44.... 37.39

Rev. F. Zarling, St. Matthew's, Iron Ridge, Collection for Indigent Students \$1.75; Church Extension Fund (Zebaoth Congregation) \$42.36..... 44.11

Rev. F. Koch, Manitowoc, Wis., as a Memorial Wreath for Peter Schmitt, Two Rivers, for General Fund..... 5.00

Rev. W. A. Hoenecke, Gift from a Lutheran, St. Peter, Minn., for General Mission as designated by giver..... 20.00

Budgetary\$2,070.43

Non-Budgetary 197.56

Total\$2,267.99

CHAS. E. WERNER,
Milwaukee, August 24, 1931. Cashier.

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108

JAN. 1, 1932

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RACINE, WIS.

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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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