

THE NORTHWESTERN LUTHERAN

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

Vol. 22

Milwaukee, Wisconsin, July 7, 1935

No. 14

THE ONE HUNDRED AND SIXTH PSALM

Verses 19-23

Israel's Gross Idolatry

They made a calf in Horeb, and worshipped the molten image.

Thus they changed their glory into the similitude of an ox that eateth grass.

They forgot God their savior, which had done great things in Egypt;

Wondrous works in the land of Ham, and terrible things by the Red Sea.

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

To our way of thinking it would appear almost incredible that a people who had witnessed such great miracles and experienced so many manifestations of God's mercies and loving kindness should have sunk so low as to worship an idol in the shape of a golden calf. Had they not seen, as God Himself said to them through Moses, their appointed leader, what He had done unto the Egyptians, and how he bore them on eagle wings, and brought them unto Himself? Had not Jehovah made a covenant with this His people at the presentation of His holy Law on Mount Sinai, saying, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation"? And had they not pledged allegiance to Jehovah the only living God, all the people answering together, and saying, "All that the Lord hath spoken we will do?" Moreover, had they not heard midst thunderings and lightnings and the noise of the trumpet from Sinai the voice of God declaring unto them, "Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold," thus establishing among them once for all the first and greatest of all commandments: "I am the Lord thy God. Thou shalt have no other gods before me"? How, then, could they in the face of all this, wilfully break their fealty to God?

Yet this is what happened. Moses had been in the mountain no less than six weeks where he was

in communication with God receiving new revelations and special instruction concerning divine institutions for Israel, when the people began to complain at the absence of the leader to whom they looked to lead them out of the wilderness into the promised land. Impelled by these feelings, they presented themselves in a tumultuous manner to Aaron with the following proposal: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Exodus 32:1.

Is it possible that Aaron, he, who was consecrated as the high priest to the service of Jehovah the covenant God of Israel, accepted this idolatrous proposal of the people without one word of discountenancing it, without one word of reproving their insolence, and of convincing them of the monstrous sin and folly of it? Yet this is the bare and unmodified statement made in the Scriptural record, "And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graven tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." Exodus 32:2-4.

So what seemingly was impossible, had become possible. Aaron succumbed to the request of the people without the least remonstrance on his part, and Israel became guilty of the most abominable idolatry worshipping a golden calf and heralding it as the gods which had brought them out of Egypt. Oh, the deep self-degradation, the abomination, Oh the gross apostasy of Israel! "They forgot God their Savior," the God who had saved or delivered them from the bondage in the land of Ham; the one and only God who has made them His royal priesthood among all the nations of the earth, making as far as He is concerned an everlasting covenant with them through His revelations on Sinai, — Him they forgot and changed His glory — the glory of worshipping the invisible God — "into the similitude of an ox that eateth grass," that is, they worshipped God under that image, even as St. Paul speaks of the heathen,

Romans 1:23, "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Present Day Idolatry

It is not without significance that Paul the apostle referring to this unheard-of sin in Israel reminds us Christians, 1 Cor. 10:6, "Now these things were our examples to the intent we should not lust after evil things, as they also lusted, Neither be ye idolaters, as were some of them; as it is written, "The people sat down to eat and drink, and rose up to play."

Some may think that Israel's worship of the golden calf is past history, and does not concern us. Yet this very idolatry is practiced at our door. Think of Mammonism in our day, — what is it but the worship of the golden calf? As the Israelites at Horeb danced around the calf of gold, so this age is dancing around and prostrating itself in humble worship before the god of gold or riches and earthly possessions and pleasures. This worship is crushing our age, it is poisoning the minds of our people, it has brought on the curse of the World War, it is the source of our apparently irreparable financial and economic depression, the source of the social, political and moral collapse of the present day. And ah the pity of it, that so many of our so-called Christians do homage to such idolatry. God have mercy upon them and our people!

God's Judgment

It was not long after Israel had committed the great sin of idolatry, the voice of God spoke to Moses in the mountain, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves; they have turned aside quickly out of the way which I commanded them." He was then told wherein they had sinned, and the Lord threatened to destroy them in his wrath, to abandon them to their doom, because they were a stiff-necked people, while on the other hand, He promised to make Moses the heir of the promises, even to the extent of making a great nation of him.

On hearing these sad news about the people whom he had not heard of since he left into the mountain, the heart of Moses was filled with consternation and grief. He would not accept the proposal to make him a great nation instead of Israel, but he earnestly pleaded forbearance and mercy for the poor sinful people. He actually stood before God in the breach as intercessor and mediator, entreating Him most beseechingly to turn away His wrath from Israel, appealing to His honor and glory as the God of His people, over against their enemies, who would rejoice at the destruction of Israel, and would think it cause enough for triumph on their part that God and His people could not agree, but that their God had done that which they wished to see done. And Moses

finally pleads God's promise to the patriarchs. Abraham, Isaac, and Jacob, that He would multiply their seed, and give them the land of Canaan for an inheritance, confirmed by His own oath.

This was Moses' intercession for his people. A most wonderful intercession! Israel is dear to Moses, as his kindred, as his charge, for whom he intercedes; but nearer to his heart than all else is the glory of God that He may be vindicated before all the world in His righteousness, in His truth and promises.

It is an intercession which is truly typical of the one great Intercessor — greater than Moses — Jesus Christ, who stood before God in the breach to turn away His wrath from a provoking world, Himself meeting and rolling back the woes which were coming upon guilty mankind, and ever lives for this end, making intercession for all.

J. J.



THE STORY OF THE CHURCH

Lies have a much easier time of it among men than the truth. Lies are spewed from hell and the truth is heaven born. Sinful men are much more apt to believe the lies and to fight for them than to embrace the truth. So it proved in Luther's reformation. No sooner had Luther brought forth the truth unto salvation from God's revealed Gospel, than the father of lies got very busy to fight for his lies and to raise up many foes who were yet in darkness to defend the falsehood and to oppose the truth.

Luther's sturdy confession at the diet of Worms had not by any means closed the mouths of his opponents. It must not be forgotten that Luther had uncovered a whole nest of lies in the teaching of the Romish sect. Above all he had shown from Scripture that man cannot save himself by his good works. Thus he had cast aside all the tools of this false belief, the monks and the nuns, the cloisters and the places of pilgrimage, the dead saints and the living church rulers, the beads of the rosary and the mumbling prayers of the priests. This was too much for the defenders of the old faith. Old habits and customs die slowly.

No less a personage than the vainglorious king of England, Henry VIII, challenged Luther, and thus gained the title from the pope of the defender of the faith. Him Luther soon reduced to silence. Then came another prince, the very king of learning, Erasmus, who fought against Luther's teaching on the free will of man in his conversion. He too was sil-

enced by Luther's masterly writing *De servo arbitrio*, in which he showed that sinful man has no free will to decide for the accepting of God's proffered grace. This book and two others are of the greatest importance in the work of reformation. The two others are Luther's book on the Babylonian Captivity of the Church and his book on the Freedom of a Christian, both written in 1520. In the latter Luther shows that a Christian is a free child of God, subject to no one, while at the same time, through Christian love, he willingly subjects himself to all men. These books made the state of man as a Christian clear as to his relation to God and man. Their weight in the Christian church was and still is great.

No doubt, Luther could wield the sword to protect the truth, but he could also hold steady the ploughshare to prepare the ground for the seed of the truth. And there was much need of ploughing. The common people knew so little of the way unto salvation, of the law and the Gospel, that Luther felt moved from pity to help them out of their darkness. For this he wrote his two catechisms, the Larger and the Small Catechism. This Small Catechism is the book from which we as Lutheran Christians have taken our knowledge of God, the growth of our spiritual life, as babes suck milk from the mother's breast. It is today unsurpassed in clearness, in depth, in heartwarming tenderness, placing the whole truth of God for fallen man in the short but full forms of question and answer. In it the Lutheran church has a jewel so priceless that it has been guarded and used for its young to this day with untold blessings for the church of God.

In other ways also this many-sided man opened the way for the truth of the Gospel. He was an accomplished musician, a lover of music, and at the same time a great poet. The hymns that he wrote and others that he gathered, sang themselves into the hearts of his countrymen, as no other words could have done. They travelled fast, these songs, and they were sung far and wide, not only in church, but on the field, in the workshop, and on the highways. Simple and clear, giving the wonderful facts of God's works for our salvation in homely phrase and in the tongue of the common man, set to fitting tunes from the folk-songs of the time, these hymns carried the seeds of the reformation to far places as on eagles' wings. A very busy man was our Luther, preaching, writing books and letters, exhorting, encouraging, teaching his students; but not too busy to enjoy himself in his family circle, for he had taken unto himself a wife, Catherine von Bora.

But how did the work of the reformation progress? There were many troubles to be overcome. The church of God is ever a fighting church. But its weapons are not of this earth, are not fire and sword, but the sword of the Spirit, the Word of God. Where-

ever the church has taken to other arms, it has always been to its own harm, while where it has strictly kept to the arms of the Spirit, it has ever prevailed. And so it was here.

Many were those of high and low degree who gladly embraced the newly found truth. This truth appealed to the peasant in the field, the worker in his shop, the student at his books, the rich burgher in the town, and to the prince upon his throne. Soon, by the grace of God, was there a large body of men who believed in the Gospel. But they were beset on every hand by the foemen of the Roman church. By fair means and foul, in the open and in hidden places, tooth and nail, these haters of the truth assailed the Evangelicals. There were many meetings held of church-men and political rulers to come to some understanding between the two parties. At the diet of Spires in 1529, largely Catholic, the Evangelicals protested against the old edict of Worms, which was to be enforced against the Lutherans. Hence the new name given to the Evangelicals — Protestants. At the diet of Augsburg in 1530 the Protestants presented, on the basis of the Torgau articles, the Augsburg Confession, written by Melanchthon. This was the first rounded-out confession of the Lutheran church. It was short, clear, decided, yet mild in tone, and was approved by Luther. In open meeting of the diet, it was read by chancellor Brueck in a loud voice from the German text. It made a deep impression. Later on an Apologia, or a more detailed presentation was given, also written by Melanchthon. These confessions, with the Smalcald Articles of 1537, written by Luther, form the real groundwork of the Lutheran confession of faith.

The mightiest enemy of the Protestants, besides the pope of Rome, was the ruling emperor, Charles V. To protect themselves against him and the other Catholic rulers on his side, the Lutherans, against the will and urgent advice of Luther, formed a political league, the Smalcald League.

Luther did not believe in this move. And he was right. As soon as the Evangelical truth was to be shielded by the force of arms and the power of the state, the church was on dangerous ground. For one thing it gave the Catholics an excuse to take the same weapons, which they did in forming the Catholic Holy League. The result was war. In this Smalcald War the Protestants showed themselves weak, shilly-shallying, with no united front. It was therefore an easy thing for the emperor Charles V to overcome them. In the battle of Muehlberg, 1547, the forces of the elector John Frederick were beaten by the imperial and papal troops. The emperor and the pope were aided and abetted by the traitor to the Lutheran cause, Duke Maurice of Saxony. This prince, offended by some of the Protestants, played

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

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

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

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

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

fast and loose with the Protestants and later on also with the emperor.

The cause of the reformation seemed lost. While the emperor did not quite dare to uproot the whole movement of the reformation, yet he succeeded in laying upon the necks of the Lutherans the so-called Augsburg Interim, which was a hodge-podge of Catholic forms mixed with some of the dearly bought Evangelical faith, and therefore bitterly hated by all true Lutherans. The deep disgust felt against this yoke upon the necks of the faithful was not calmed by a new scheme, the Leipsig Interim, fathered by the yielding Melanchthon. From the Catholic Council of Trent, which sat for a number of years, no help for the Lutheran cause was to be looked for.

But the Prince of Peace, the king of His Church, the Lord Jesus Christ, had not given up His church. In His mercy He forgave the error of the well-meaning church rulers and did not let His Kingdom perish off the earth. By the grace of God the Religious Peace of Augsburg was set up in 1555. This gave to the Protestants their charter of legal existence in the realm. It is true that this peace was fenced about by many hard conditions, which afterwards had some unhappy consequences, but in the main, at least, the Lutheran church was saved. It was hemmed in, it could not grow any more in Germany, but its life was spared.

Z.

GOD'S WILL

It is God's will that I should cast
My care on Him each day;
He also asks me not to cast
My confidence away.
But, oh, how stupidly I act
When taken unaware;
I cast away my confidence,
And carry all my care.

Comments

"Pius XI and America" Under this title E. Boyd Barrett, who for twenty years was a Jesuit but now honorably dismissed from that order, writes instructively in the Christian Century. Pope Pius XI, according to Mr. Barrett, pays a great deal of attention to the United States of America. "Hopeless for a future for the church in Europe, he sees a paradise prepared for her here."

During the campaign of Al. Smith for the presidency in 1928, Catholics, to show how independent they were of the pope thumbed their noses at Rome. Mr. Smith enunciated his famous credo: "I believe in the absolute separation of church and state." To this heresy his Catholic followers, lay and clerical, responded Amen.

"Pius XI was faced with a delicate situation. He dared not condone this particular heresy. Were he to allow the church's doctrine of union of church and state to slip, he would compromise her future not only in America but everywhere. On the other hand he dared not affront American Catholic opinion by an immediate and downright condemnation of Smithism. He waited therefore for fifteen months until the election heat had cooled and the 'happy warrior' was in political retirement, and then blew to atoms the American Catholic pretense that Roman doctrine did not envisage association and union between church and state. Pius's rebuttal is to be found in the last paragraphs of 'Casti Connubii' (December 31, 1930)."

"Pius XI wrote: We earnestly exhort in the Lord all those who hold the reins of power that they establish and maintain firmly harmony and friendship with this church of Christ so that **through the united activity and energy of both powers . . . (evils) . . . may be effectively frustrated. . . . Governments can assist the church . . . if in laying down their ordinances they take account of what is prescribed by divine and ecclesiastical law.** There will be no peril to or lessening of the rights and integrity of the state from **its association with the church . . . both parties will greatly benefit.** The dignity of the state will be enhanced and **with religion as its guide** there will never be a rule that is not just . . . while **for the church there will be at hand a safeguard and defense**, which will operate to the public good of the faithful."

Separation of church and state? No such thing. But the union of the Catholic church and the state, where the state obeys the Catholic church. Surely language could not be plainer.

"Since 1930, Pius XI has been deeply immersed in American affairs. He first of all cultivated the good will of his subjects by lavishing titles and honors on clergy and laity alike. There is no important Catholic service or meeting here but is 'colorful and picturesque' with the red robes of Roman monsignori and the scarlet gold-embroidered capes of Vatican noblemen. It was Pius XI who inspired the nationwide Legion of Decency with its considerable achievements and permanent setup. He called it 'a glorious crusade,' blessed, and launched it in his own name. Through Cardinal Pacelli, Pius blessed and encouraged the Knights of Columbus 'mobilization.' The knights are his special care as 'standard bearers of Catholic Action.' Whatever threat to the peace of the nation is latent in Father Coughlin is due to the fact that Pius gave him leeway and 'is trying him out' as an experiment."

"Back of Catholic Action is the driving force of the rapidly developing Catholic press. This press is called by the bishops 'the mouth-piece of the pope,' a description which he does not repudiate. He calls Catholic journalism 'a sacred and vital cause'! It is, as he admits, his organ of propaganda. "The Catholic press is my voice! I do not say it makes my voice heard, but it is my voice itself (America, February 16)."

There is more of this kind of interesting information on the deep-laid plans of the papacy to find a refuge for its ungodly power here in America. Nor need we think that the picture is overdrawn. The Catholic hierarchy never changes and never quits. It is always on the alert, never at a loss for a move in its favor, and never choice in the use of the measures it employs. It behooves us to keep our eyes open. Together with the religiously bankrupt sects, the Catholic hierarchy is a real danger to church and state here. We still need to pray for protection from the "murderous pope and Turk." Z.

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The Parochial School still exists and finds able defenders in the Episcopalian church circles. The Rev. Theodore Patton, writing in the Living Church, has this to say on the subject:

"There are thousands of children in the Church whose parents cannot afford to send them to any of our excellent private schools, or, for one reason or another, do not want them to leave home; and yet who would welcome a chance to send them to a private church school in their own community, provided they were satisfied with its academic standing."

"One great advantage the parochial school has is the fact that children can be entered at a far younger age than that at which any parent would be willing (or foolish enough) to send them away from home. The parish school could begin at the bottom, with the kindergarten and early grammar grades. Indeed the

grammar grades would be its strong fort; although I believe that in time, when the school became well established, it would grow more naturally into the high school grades."

"Religion is not a segregated subject, to be taken up as, for example, one takes Domestic Science or Manual Training. As Churchmen we should insist that the children of the Church be taught History, Geography, Science — all their studies against a background of God. Otherwise, these subjects become hollow, divested of meaning, and our children gain knowledge without wisdom, cleverness without insight."

That is well said and needs to be said again and again. All training of the mind without reference to the Lord God our Savior is no true or real education. There can be no understanding of this life or a true knowledge of the world of men we live in without this knowledge of the true God. It has been repeatedly pointed out by the watchmen on the tower that the dangers threatening our civilization come from the growing next generation that knows not God. The failure of the evolution-ridden public school to educate, to develop moral character, should be patent to every one whose eyes are only partly open. The pitiful excuse of the Sunday school is a most flimsy makeshift for shirking our bounden duty as Christian fathers and mothers to bring up our children in the nurture and admonition of the Lord. Yet it happens again and again that parochial schools are left to die for want of air and sustenance. The one bulwark that we still can build and hold against the forces of evil, the one nursery of our church, is foolishly left untended for want of understanding. It is not the money we lack, not the men that are missing, it is the want of wisdom among our Christians that allows a parochial school to die. Z.

* * * *

In Ohio the Catholics failed again in their effort to have their schools supported by state funds. The state senate passed the bill; the house defeated it by a vote of 86 to 42, as the Christian Century reports. But let us not suppose for a moment that this is the end of the whole matter. This was a carefully planned battle in a campaign which has been in progress for nearly a century, sometimes openly, sometimes with very little publicity. The Papists will try again at some more favorable time. All honor to the Ohio Protestant colleges, which badly needed the money, that they promptly repudiated the proposal to give them two million dollars and opposed the bill. But we fear there will be a next time. Z.

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"Statement" The following article appeared in the Lutheran Sentinel under the date of June 19, 1935, and was handed to us for reproduction

in our columns. We believe it is a statement which will well bear repetition in our day and so offer it to our readers for their consideration.

The undersigned was requested to officiate at the baccalaureate service of the local high school but refused, because such a service is at variance with the principles of separation of church and state; and because such a service would be religious unionism.

Synodical Conference Lutherans, comprising the the Missouri, Wisconsin, Norwegian and Slovak Synods, are thoroughly American in principle. We champion religious liberty and advocate strict separation of church and state. We teach that the American principle providing for the separation of church and state is in harmony with the spirit and letter of the Bible; that therefore, the enforcement of civil laws is the business of the state and not the church; that the church addresses itself to the human heart and operates not through compulsion, but by persuasion; and that the interference of church and state in each other's affairs cannot fail but result in religious persecution and the destruction of free government. References: Matt. 22:21; Rom. 13, 1-7; Augsburg Confession, Article 28; First Amendment to the Constitution of the United States.

Then there is the element of religious unionism; that is, joining in religious worship or religious work or in both by such as are not in doctrinal agreement. Such worship is forbidden by all those Scripture passages in which the Lord warns against false doctrines and false teachers; Rom. 16:17; 1 John 4:1; Gal. 1:6-9; and in those passages in which the Lord asks Christians and encourages them to abide strictly by His word: John 8:31; 2 Thess. 3:13-15.

I therefore could not officiate.

Rev. L. B. Mommsen.

To the above the editor of the Lutheran Sentinel very aptly makes the following note: The above is a statement by one of our young pastors in a local paper where he is located. We thank God for the courage and clear confession of our young brother. We feel sure that he has gained the respect and high regard of the community where he is laboring to comply in these times when we see so-called Lutheran pastors running races for a chance to appear on the platform of public meetings of all sorts for personal glory regardless of the fact that their appearing is a denial of Christ by placing Him on an equal footing with strange gods. — Editor. G.

* * * *

Schools and the Depression According to the figures released by the federal commissioner of education the depression has made deep inroads into the public school system of our country. It was reported some time ago that 467 schools districts in eight different states have been

left penniless; 60,000 children are going without schooling, and nearly 1,800 teachers have been forced into idleness. About one-eighth of the school children of our country have felt the effect of the depression either through closing of schools or curtailment of courses.

Comparatively speaking, our own parochial schools have not fared so badly. There has been no wholesale closing of our schools, in spite of the fact that they are supported by the freewill offerings of our Christians over and above the taxes which they pay for the support of the public school system. Knowing how the devil hates the Christian day school, making use of every pretext to undermine and destroy it, and realizing how the old Adam in the Christian is always seeking the easiest way, especially when hard times exert their pressure, we have reason to praise God for His grace in preserving this precious gift of the Christian day school among us. Here is an institution called into being by the loving command and tender invitation of the Savior, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." Here they are carried in the arms and nurtured at the bosom of the Good Shepherd. Here they are blessed not only for time but for eternity. Here they are taught not only what they need for this life but also to enter the eternal mansions which their Redeemer has prepared for them in heaven. And what is a man (or a child) profited if he shall gain the whole world and lose his own soul?

If you have no such nursery of Christian knowledge for your children, is it not worth striving for? If you have one, isn't it worth a sacrifice to preserve it? If there is one at your disposal for the Christian training of your child, can you pass it by and be satisfied with something less? May God preserve unto us the precious jewel of the Christian day school, make it ever more efficient in carrying out its purpose of imparting a Christ-centered conception of life, and draw ever more of our children into its doors.

I. P. F.

* * * *

Talking Too Much It is said that President Coolidge kept the following rhyme hanging over his mantelpiece:

"A wise old owl lived in an oak.
The more he saw the less he spoke.
The less he spoke the more he heard.
Why can't we be like that old bird?"

There is no doubt that most of us talk too much. Many a person by opening his mouth too often "has gotten his foot in." If nothing else, the law of averages exacts its toll. Solomon, the wisest man that ever lived, sounds many a warning against the chronic and pernicious habit of talking too much. Here are

some samples of what he has to say on the subject: "A fool's voice is known by multitude of words." "A fool's mouth is his destruction, and his lips are the snare of his soul." "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction." "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."

When wise Solomon, speaking by inspiration of God, says these things, he is not thinking of filthy and naughty speech, frivolous oaths and curses, words of malice and slander, etc., which all recognize as sinful, but is calling attention to the folly of unrestrained wagging of tongues. If the chronic talker were hurting only himself, as he sooner or later does, it would not be so bad, but the fact is that those afflicted with that ailment of the mouth also do untold damage in the church and kingdom of God.

Many a one who possesses gifts which could be put to good use in the work of the church must be kept on the sideline because by unrestrained speech he slows up the machinery or unnecessarily wounds the feelings of others, so that there can be no harmonious working together. And even in purely social dealings too much talking does much harm because it nearly always degenerates into gossiping. How true are the words which James speaks, "Every kind of beasts — hath been tamed of mankind, but the tongue can no man tame; it is an unruly evil, full of deadly poison"!

I. P. F.

From a Wider Field

HYMN

I would that I were far more faithful!
O Father, help me so to be.
Let me to Thy good will surrender,
Forgetful of what pleases me;
Then will my soul with rapture sing,
My thoughts their way toward heaven wing.

For how can I, who am a sinner,
Know what is best for me below?
Oh weed my heart of foolish longings,
That I my trust in Thee may show.
For Thou, Lord, hast created me,
Should I not trust my life to Thee?

Then keep me always in the pathway
That Thou hast planned for me, dear Lord;
And I will follow where Thou leadest,
Supported always by Thy Word.
And when I fail to understand,
Then hold me firmer by Thy hand,

Until I reach my soul's salvation,
The gift of Thy deep Love and Grace.
When all my doubts will be forgotten,
And perfect faith will take their place;
A faith that then will understand
The guiding of Thy gracious Hand.

Mel.: "Aus Gnaden soll ich selig werden."

Adeline Weinholz.

THANKFULNESS

Thankfulness is one of the finest virtues among men. It is also pretty generally recognized as such. Quite generally people are thankful when a favor is shown them. There is at least a form of thankfulness there, whether it is always genuine is hard to say. But we take it for what it appears to be; we put the best construction on the act. If we are deceived, the fault is not ours but the deceiver's. Charity work soon loses much of its enjoyableness when we are made to feel that the recipients are not grateful. The only reason we still keep on with it is that love seems to require it. We do not ask profuseness of expression, but we do look for some evidence of real gratitude.

Here now let us think of God as the Giver of every gift, and who is so blind as not to see that the world is simply running over with His gifts. I am writing these lines on the 24th day of June. I look out of the window and find the sky perfectly clear, the atmosphere flooded with sunlight, the thermometer standing at 78 degrees above. A most wonderful day. Yes; but suppose it were storming and snowing, it would be just as wonderful, only in another manner. The fact is that the earth is full of the goodness of the Lord and the heavens are constantly dropping down with fatness. How can a man go through this life and not be thankful and not bless the Lord? And yet most men are doing that very thing. Is it any wonder the world is so full of selfishness, sin and crime? The spirit of thankfulness keeps men gentle, kind and loving. And yet a certain species of scientists is trying to rob the world of this very spirit, for if there is no God, or if He is not the Giver of all gifts, then to whom are we to be thankful? No wonder life is more and more becoming a game of get and grab and the devil take the hindmost. K. F. K.

THE GREATNESS AND GLORY OF JESUS

How can a man who is longing to be a true Christian get rid of this longing for greatness and special honor by the Church? By true repentance, born of a humble, faithful study and acceptance of God's Word. Peter who wanted to be great, has learned his lesson, for he writes (1 Peter 5:2-4): "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock.

And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The meditation of Jesus' sacrifice will drive out the hollow ambition of man, his smug self-sufficiency and work-righteousness, the abuse of the Church for selfish ends (1 Tim. 6:5), the sinful pride by which a man will claim to be superior to his fellow-Christians. In fact, ambition for greatness by means of the Gospel belongs to the things, of which we say in our Catechism, "that the old Adam in us shall be drowned and die with all sins and evil lusts." Under the cross of Jesus we pray, "Create in me a clean heart, O God, and renew a right spirit within me."

Living in such frame of mind, we belong to them who "labor and are heavy laden," but Jesus says to such, "Come unto Me" and assures any and all, "Him that cometh to Me, I will in no wise cast out." He means it. Then go and preach the Gospel of Jesus Christ and Him crucified, unto every creature. There you have true greatness and authority and honor and glory, for we have the Good Shepherd's solemn promise, John 10:10, "I am come that they might have life, and that they might have it more abundantly;" "that, according as it is written, He that glorieth, let him glory in the Lord!"

— F. Soll.

ON GUARD

Let not the gates of Jerusalem be opened until the sun be hot, and while they stand by, let them shut the doors and bar them, and appoint watches of the inhabitants of Jerusalem, every one in his own watch, and every one to be over against his house. Now the city was large and great, but the people were few therein, and the houses were not builded. Nehemiah 7:3-4.

The walls of Jerusalem, the city of God, had been completed! the gates were hung and provided with bars; and the exiles who had returned from captivity under the leadership first of Ezra and later of Nehemiah might now have felt a welcome sense of security, for they had before their eyes a tangible means of protection in their newly constructed walls and gates, after having been exposed for a long time to the attacks of their enemies. Without doubt they did feel such a sense of new-found security, for Nehemiah finds it necessary to call their attention to the fact that the wall itself would provide no security unless it were manned; manned continuously and vigilantly. Nehemiah tells off the guards, assigns them to watches, and gives to each a place of activity near his own home where he is most familiar with the terrain. The task of guarding the city is made more difficult by the fact that the area to be guarded is large and widely spread, and that there is still a tremendous amount of building to be done before the city is restored.

The city of God today, the church of Christ upon earth, is in much the same condition as Jerusalem was

at Nehemiah's time. True it is that the walls and the gates stand fast, for the Word of God is still with us. But we must never forget that the Word must be manned continuously, vigorously, and vigilantly; for only so can we be the co-workers with God, the privilege to which God himself has called us. Pastors and teachers in a special measure are those to whom God has entrusted this privilege of manning the walls and gates. We are to see that the gates are shut against the enemies who seek to invade the city under cover of darkness or during the twilight of day. We are to see that the gates stand wide open for those who would enter during the day in order to enjoy the safety and protection of the wall. Where is our activity to be centered? In our own neighborhood, surely, where the Lord has placed us and where we know the lay of the land best. We must be sure, first of all, that our own homes are in order; that we as family priests are providing the proper spiritual nourishment for our own households. Often we are so wearied by our daily labor with the children of others that we have little time and patience left for the children of our own house. Then, too, we must be absorbed in reconstructing the church and in guarding it against its enemies. What does that mean for those to whom the cure of souls is committed in the congregation? Can pastors be content to be guardians over their parish children's souls only for a short period on Sunday in the Sunday School, and then turn over that cure to "the tax-supported school whose whole force and influence is on the side of one element of the population, namely, that which is pagan and believes in no religion whatsoever," as Dr. Nicholas Murray Butler, Columbia University president, has said? And what does that mean for those who are directly engaged in the work of Christian education of the youth? What are the chief enemies against whom we must be vigilant? First and foremost among these is without doubt the sense of security we often feel. We seem too much inclined to be satisfied with the mere name of the Christian school. We seem to believe that the very fact that we have the name, that we use the Bible, the Catechism, and the hymn book, regardless of how we use them, makes of our school a truly Christian school. We need to stop in order to evaluate what we are doing, using as a standard for such evaluation what Scripture tells us of the absolute necessity of making all training and education of the young Christ-centered. To do this demands constant watchfulness, for the supreme enemy of all Christian character-building, the devil, can insinuate himself into our schoolrooms in most insidious fashion. His chicane is designated to overwhelm us with a plethora of subject matter in over-burdened curricula, so that our true aim may be crowded into the background and may receive only hurried and cursory treatment. We need, therefore, to be reminded daily of our duty

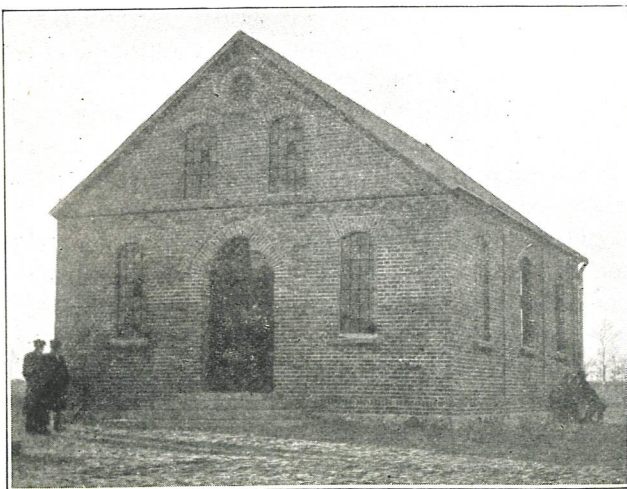
to "stand by," as Nehemiah puts it, that we may be watchful guardians by day and night, so that our work of reconstruction and defense may not become an empty formality. Let us each, then, in his appointed place and in his own watch carry on with clear-sighted consciousness of his high calling as a watchman in Zion. The walls of the city of God, manned by those imbued with a spirit of vigilant, defensive activity, are impregnable against every power of darkness. Behind such walls we can be sure that the new Jerusalem will be built up in all its beauty and strength. God make us faithful workers and guards, to His greater glory and to the upbuilding of His Kingdom!
S. in Luth. School Bulletin.

— There are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true. Never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.
— Henry Van Dyke.

Our Missions

DEDICATION OF CHAPEL AT DANOWIEC, POLAND

The Ev. Luth. St. John's Congregation of the Lutheran Free Church in Poland, located in Piscory-Danowiec, is scattered over a big area. To bring the Word to all, it is necessary to hold divine services at



three different places. One of these places is the village of Danowiec. For years the services were held in the house of one of the members. In the year 1930 the members living in this neighborhood decided to build a chapel. Everything went along nicely. But when the building was finished and the day of

dedication was at hand, the government officials stepped in, closed the building and forbade its use. And for three and a half years the building was closed and the people again had to have services in a private house. At last, in April 1934, the building was released and its use allowed. On May 13, of last year it was dedicated. It truly was a day of pure joy for those Christians. Patiently and prayerfully they had waited for it. Now it had come. A large congregation gathered. The building measures 39 by 26 feet and is of pressed brick. The inside is real churchly in its appointments. There is a neat altar and pulpit, the decorations are chaste and tasty. The seating capacity in the auditorium and the gallery is about 150. On the day of dedication two services were held. The speakers were the Pastors L. Zielke, W. Bodamer, H. Mueller and again Rev. Zielke.

The picture accompanying this article was taken on the 30th of November, 1930, the date originally set for the dedication. It is not as clear as we wished it to be, so the beauty of the building does not come out fully.
W. B.

THE PASTORS OF THE EV. LUTH. FREE CHURCH IN POLAND

Last year I wrote a series of articles on "The Work of Our Synod in Poland" for the Northwestern Lutheran. I wrote about the beginnings and the history of this work, of the fields and congregations, and of many other things. I wanted to give to the reader a full insight into the work in Poland. I also mentioned the names of the different pastors which are



engaged in this work. Today I am able to give to the Northwestern Lutheran a group picture of the pastors of the Lutheran Free Church in Poland. The picture was taken in October of last year. The pastors were at Wola Mlocka for their quarterly conference. So one nice day we lined up in the garden belonging to the parsonage at Wola Mlocka and had our picture taken.

The names of the pastors are from left to right in

the front row: G. Maliszewski, W. Bodamer, A. Lerle, E. Lelke, A. Wagner; in the back row: E. Patzer, A. Schlender, H. Schlender, L. Zielke.

Pastor H. Mueller of Lodz could not attend the conference on account of sickness. So he is missing on the picture.

W. B.

Our Synod

† PASTOR ALBERT C. J. FROEHLKE †

On June 5 Pastor Albert Froehlke passed away at the age of 69 years, 10 months, and 25 days with the expressed cheerful hope of all Christians: "I know that my Redeemer liveth."

July 12, 1865, he was born in Manitowoc, Wis. His parents were John Froehlke and Henriette, née Malmke. By baptism he was received into the Kingdom of Grace of our Triune God. He received a thorough Christian training, attended the catechumen class of his pastor, the Rev. Reinhold Pieper, by whom he was also confirmed. Thereafter he attended our Northwestern College. In the year 1887 he was graduated from our Theological Seminary at Milwaukee. January 5, 1888, he was ordained at Arcadia, Wis., by President Phil. von Rohr. He was also serving Pleasant Valley, Glencoc, Montana. On the 24th day of June, 1888, he was married to Otilie Sieker, also of Manitowoc. In the year 1890 he was called to Lewiston, Minn., serving also St. Charles. He was pastor there for nine years. September 26, 1897, he was installed here at Trinity Church, Neenah, Wis. On his deathbed he comforted himself and his family with the words from Job: "I know that my Redeemer liveth."

On Saturday, June 8, the funeral services were held at the church, in which he had preached for 38 years. The attendance was so large that both church and schoolhouse were filled to their capacity. The pastors F. Weerts, E. Reim, and O. Hoyer officiated. The Rev. E. Reim delivered the English sermon in the church on the text Job 19:25.

He is survived by his wife Mrs. Otilie Froehlke, one daughter, four sons, ten grand-children, and three sisters.

DR. J. H. OTT, 1885-1935

Following is the address which was delivered on the occasion of Dr. Ott's jubilee, which was celebrated in connection with the commencement exercises at Northwestern College on June 13, 1935.

Today we depart from our custom of devoting all of our commencement day program to the graduating

class, because this day marks not only the graduation of a senior class but also the completion of fifty years of service to our college by the senior member of our faculty, Dr. J. H. Ott. Before half of his colleagues on the faculty were born, before the fathers of some of this day's graduates first saw the light of day, Dr. Ott's name was already on the list of the members of Northwestern's faculty. Only 35 of the more than 700 graduates are still living who did not at some time come under Dr. Ott's tutelage. It is an unusual distinction to have served continuously for fifty years at one calling at one institution, and it is an unusual distinction too for an institution of such small size as ours to have commanded during its comparatively short lifetime of 70 years the services of two men for unbroken periods of fifty years. Dr. Ernst also celebrated his jubilee as professor at Northwestern College. For such loyal service our school and our church ought to be highly appreciative and deeply grateful. Such service is a gift of God.

When we consider Dr. Ott's life and work at Northwestern it is not necessary to steer a careful course about and around certain acts and occurrences that cannot be spoken of publicly for fear of casting some discredit upon him. When we look back on his career there are no embarrassing moments to be found that must be discreetly passed over without mention. His life is an open book. Whether those of you who knew him best always agreed with him or not, you did know him to be honest, sincere, modest, faithful to his trust. If we look at the history of Northwestern College during its seventy years we find impressed on it the stamp of two men, Dr. Ernst and Dr. Ott. Those two figures dominate the scene. And when old students look back on their college days now lying dimly in the past, those two figures are always the ones that appear clearly and sharply outlined among otherwise hazy memories.

We do not need to search long for words of praise for his work and character, nor even attempt to speak in terms of praise. It is sufficient to mention without any comment the manifold services that Dr. Ott has given to his school. Let me recall to your mind some of his works without any further comment on them. For fifty years, besides all his other duties, he has carried a full schedule of teaching periods, particularly in the fields of English and history, with such rare interruptions because of illness or absence that the announcement that Dr. Ott would not be able to hear his classes was an event indeed. Besides his teaching he has these many years borne the unexciting drudgery of doing the college book-keeping, uncomplainingly making out bills and receipts, and year after year going through the routine of addressing envelopes, sending out reports, and getting out the annual catalog. Willingly he took the most lowly duties upon himself. As far back as most former

students can remember, they bought their books and supplies from Dr. Ott, for the college bookstore was also his creation and his personal care. Our library, now numbering about 20,000 volumes, is commonly spoken of as "Dr. Ott's library," and justly so, because there he reigns supreme. The books are very largely of his choice, he gathered them and catalogued them (that alone a tremendous task). So far as the books are concerned we have an adequate library, thanks to Dr. Ott's labors, and at very small cost to the Synod. Even the gifts of books were more or less given out of personal regard of the donors for the custodian of the library. These are but some of Dr. Ott's contributions to Northwestern College, and all of you who are acquainted with our history could add to the list, mentioning among other things the large part he had in planning and planting our beautiful campus, the preservation of the college records, and a multitude of other things that he himself has forgotten. One other service that colleagues and students gratefully remember is the one so often rendered by his vast and unfailing memory when they came to him for information.

If I should choose the word that would best characterize his various services to our college and our church, I should say it is **loyalty**. God sets no higher requirement for a steward than merely that he be faithful in the calling where God has placed him and that he make faithful use in that calling of such gifts as God has seen fit to give him. "Moreover, it is required in stewards that a man be found faithful." "Well done, thou good and faithful servant," is the highest praise that any of us shall ever hear, since that is God's own and his highest praise. Now loyalty, in the Christian sense of that word, is a kind of faithfulness. Of that loyalty which is synonymous with faithfulness the church always stands in need, and such loyalty is enjoined upon all of us who profess to be servants of the church. Blessed is the institution that receives it from its servants. Our institution has no ambition to occupy any other place in the world than as a servant of the church. It is to be a workshop of the Holy Spirit, a seat, not just of learning, but of Christian education. As such it may and does require loyalty, in the sense of faithfulness, of those who serve it. We do not ask for loyalty as to a place where credits may be garnered or an academic title acquired. We do not solicit a loyalty that might promote learning but that ignores or opposes the fundamental principles for which we intend our institution to stand. We do not appreciate enthusiasm or zeal for the growth and success of our college, unless that zeal is itself the outgrowth of loyalty to the truth that Christ has revealed to the world through his death and resurrection. Zeal not thus founded is in the long run harmful, since it is of the flesh, and not of the spirit of God. Loyalty we

consider to be first of all faithfulness to the eternal Christian principle for which our school stands.

The obligation of loyalty does not require that the object of that loyalty be perfect and in all respects worthy. The Church itself, as we see it and as we have to do with it in the world is far from perfect. It is a church made up of self-confessed sinners who have found grace: there is much hypocrisy mixed in with it, there is much weakness discoverable, its members make many mistakes; and the good that they would they do not, but the evil, which they would not, that they do. And yet that imperfect church commands our loyalty, our loyal love and service.

Loyalty does not preclude criticism, reproof, and rebuke. It rather demands it. Our very loyalty requires of us that we preserve that which we love and serve against error and all evil, for we do not blindly serve an institution, but we serve Christ and his truth through that institution. If we are loyal and faithful, we rebuke where rebuke is necessary and accept rebuke when we deserve it. True loyalty is not at all blind to real faults, it is rather keenly and painfully aware of them; but it never rejoices over them. It does not scoff at its errors, deride its weaknesses, gloat over its troubles. It is on the contrary a form of that broadly inclusive love of which St. Paul says that it rejoiceth not in iniquity but rejoiceth in the truth. Being of the nature of love, loyalty too covers a multitude of sins. It suffereth long, and is kind, and envieth not.

As Christians we cannot be otherwise than loyal and faithful to our church, its institutions, and all its members. Nor may we permit certain imperfections that we may discover to destroy that feeling. "Let this mind be in you, which was also in Christ Jesus," applies here as everywhere else in life. Were we perfect, that God should have given His only Son for us? That was the mind that was in Christ that he gave himself for those that deserved nothing of him, who were altogether without merit or worthiness. That mind, saith the Lord, should also be in us. That mind makes loyal and faithful servants.

Of those who are one with us in faith, one with us in zeal for the edification of the body of Christ we ask not for words of praise nor even for words of any kind: we do ask Christian charity, which is love for Christ's sake. That is the kind of loyalty we covet. And when we find that loyalty in a brother, let us appreciate it and thank God for it. E. E. Kowalke.

MICHIGAN LUTHERAN SEMINARY

June 9 to 11 were days of festivity for Michigan Lutheran Seminary, for the end of this school year marked the twenty-fifth year of its existence and also the twenty-fifth year of service of Prof. O. Hoenecke as director of our school, and these events were appropriately observed.

On the evening of June 10 an anniversary service was held in St. Paul's Church, at which the Rev. John Brenner of Milwaukee, Wis., and the Rev. F. M. Krauss of Lansing, Mich., delivered the sermons. The seminary choir under the direction of Prof. W. Schaller edified the congregation with several groups of songs. Although the time of this service was not very convenient for many pastors and former students, a goodly number nevertheless were present to file into the church in a long procession and fill it to its capacity to worship God who has blessed our school and our director during the past twenty-five years.

On Monday, June 10, the festivities continued with the annual field day events. In the morning the visitors were entertained with the finals in the horseshoe and tennis tournaments and the 440 yard run; in the afternoon with the shot-put, 100 yard dash, base running, broad jump, high jump, and a baseball game between Frankenmuth High School and the Seminary, which game, by the way, was won by Seminary, to the delight of its supporters, when one of the Seminary players made a home run in the last inning.

Monday evening the commencement exercises were held at St. Paul's Church. Thirteen students were graduated, ten boys and three girls. The program included congregational singing, Scripture reading and prayer, addresses and musical selections by members of the graduating class, a choir number, "Jesus, Priceless Treasure," sung by the Seminary choir together with graduates of the last three years, a sermon by the Rev. G. Schmelzer of Sebewaing, Mich., and a short address followed by the distribution of diplomas by Dir. O. Hoenecke. The exercises closed with the benediction spoken by the Rev. O. Eckert of Saginaw, Mich., and the doxology sung by the congregation.

Following the exercises students of the school, former students, pastors and teachers with their wives, and many friends of the school assembled in the basement of the church to honor Dir. O. Hoenecke. About 300 guests were present at the surprise gathering. All were seated at tables fittingly decorated for the occasion. The work of serving a light lunch was done by students under the supervision of a few kind ladies of St. Paul's Congregation. After the M. L. S. Club had a short business meeting the toastmaster for the evening, the Rev. K. Krauss, took charge of the program, which consisted of congratulatory addresses, musical selection, presentation of gifts to Dir. Hoenecke, and the reading of felicitations sent to the school and its director. The program was concluded with a response by Dir. Hoenecke, in which he heartily thanked all for their well wishes.

On Tuesday evening, June 11, the students of the Seminary presented Shakespeare's drama, The Merchant of Venice, at the auditorium of North Intermediate

School to entertain the pastors and delegates of the Michigan District, who convened in Saginaw June 11 to 13.

The celebration of the twenty-fifth anniversary of our school and of our director will no doubt live long in the memory of those who were present. It seemed to be a time of great rejoicing for all, not so much because of the entertainment the program offered, but because the program in its entirety brought the school, with the cause that it serves, near to them. They were led to rejoice, because they were impressed with the fact that our school, in every phase of its life, remained true to the purpose for which it was founded, which purpose is to serve the cause of the Lord and help further His Kingdom. Their rejoicing, indeed, then was nothing else but a returning of thanks to the Lord for keeping and blessing our school in the past and a praying that He may be with our school to bless it in the future.

E. J. Berg.

COMMENCEMENT AT DR. MARTIN LUTHER COLLEGE

With the commencement exercises on June 14 the fifty-first school year at Dr. Martin Luther College, New Ulm, Minnesota, came to a close. On the afternoon of the preceding day, class reunions were held; there was a baseball game between the College team and another composed of alumni. The outcome of this was never in doubt. In the evening the College choir in charge of Prof. E. D. Backer, together with the Girls' Glee Club under the direction of Miss Ada Sievert, presented the annual commencement concert to an audience that almost filled our spacious auditorium.

At ten o'clock the next morning the commencement exercises were held. The graduates from the High-School Department numbered twenty-three; in the Normal Class there were sixteen. Pastor John Plocher of St. Paul delivered the address, stressing particularly this that "it is good for a man that he bear the yoke in his youth." Raymond Duehlmeier, Corvuso, Minnesota, was the valedictorian.

The Normal Class was composed of eight boys and eight girls. Ten of these have already been supplied with calls. At present we have one girl and five boys still available. This is quite an improvement over the situation that obtained at this time a year ago. We know of a number of vacancies, and if we all cooperate, these young people and several others who were placed temporarily will not have to stand idle very long. Every District President has a list of these candidates and will be glad to submit it to any one in need of a teacher. A letter to us will bring the same results.

In this connection we also express the hope that we may have your support and assistance in gaining

new students for the year that begins in September. All inquiries will be appreciated and answered promptly.

Carl L. Schweppe.

FIFTIETH WEDDING ANNIVERSARIES

Mr. and Mrs. Christ Stein, members of St. John's Lutheran Church, Lewiston, Minn., observed their fiftieth wedding anniversary June 9. In recognition of God's grace during these fifty years they gave an offering of \$10.00 for the support of the aged.

Rud. P. Korn.

* * * *

On May 28 Mr. and Mrs. Karl Hohenstein, members of Salem Congregation at Greenwood, Minn., were enabled to celebrate their golden wedding anniversary in the presence of their children and relatives. Undersigned based a brief address on Psalm 126: 3. The jubilee couple contributed as a thankoffering \$5.00 for our Indian Mission. May the Lord grant them the continuance of His divine grace and blessing.

M. P. Haar.



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.

DELEGATES TO THE JOINT SYNOD

SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference

Pastors: W. Schaefer (E. Blakewell).
H. Ebert (E. Pankow).
R. Huth (V. Brohm).

Teachers: G. Glaeser (W. Prah).
Hy. Meyer (E. Backer).

Laymen: Gethsemane: Robert Lohr (Ernst Drews).
Siloah: Herman Roeming (Fred Spandel).
Jerusalem: August Henning (Wm. Wegner).

Eastern Conference

Pastor: Th. Monhardt (M. Rische).
C. Otto (J. Ruege).

A. Petermann (J. Schaefer).

Teacher: Ed. Schmidt (A. Meyer).

Laymen:

W. Guenther, W. Allis (Geo. Cox, T. Wauwatosa).

P. Reschenberg, Sta. D, Milwaukee (F. Beimborn, Newburg).

G. Coutts, Waukesha (M. Plautz, Wauwatosa).

Southern Conference

Pastors: W. Lehmann (L. Baganz).

M. Buenger (E. Sponholz).

Teacher: G. Pape (G. Kalb).

Laymen: Hy. Petersen, Waukegan, Ill.

Rud. Otto, So. Milwaukee.

Dodge-Washington County Conference:

Pastors: F. Zarling (Ad. v. Rohr).

Ph. Martin (H. Cares).

Teacher: A. Willbrecht (J. Bremer).

Laymen: St. John's, West Bend: Henry E. Schloemer
(F. C. Bammel).

(St. John's, Lomira: Frank Buntrock).

St. Paul's T. Lomira: Arthur Prueter.

(Peace, Hartford:).

Arizona Conference:

Pastors: A. Sitz (R. Zimmermann).

H. Rosin (F. Uplegger).

W. Keibel, Sec'y.

* * * *

NORTH WISCONSIN DISTRICT

Fox River Valley Conference

Pastors: O. Henning (E. Schoenike).

Waldemar Zink (E. Redlin).

Theoph. Brenner (V. Siegler).

Lay-Delegate and alternate from

St. Matthew's, Appleton, Wis.

Bethlehem's, Hortonville, Wis.

St. John's, Dundas, Wis.

Lake Superior Conference

Pastors: Kurt Geyer (Theoph. Hoffmann).

Carl Henning, Jr. (Wald. Gieschen).

Lay-Delegate and alternate from

St. Matthew's, Tp. Beaver, Wis.

Grace, Crivitz, Wis.

Manitowoc Conference

Pastors: Edw. Kionka (H. Kuether).

Walter Haase (Nor. Schlavensky).

Lay-Delegate and alternate from

St. John's and Peter's, Cleveland, Wis.

First German, Manitowoc, Wis.

Rhineland Conference

Pastors: Paul Bergmann (H. Pussehl).

Lay-Delegate from Bethany, Bruce's Crossing, Mich.

Alternate from Christ, Eagle River, Wis.

Winnebago Conference

Pastors: Wm. Hartwig (Gerh. Kaniess).

I. G. Uetzmann (T. W. Redlin).

Al. Froehke (H. Kleinhaus).

Lay-Delegate and alternate from

Zion's, Tp. Omro, Wis.

Trinity, Menasha, Wis.

Grace, Oshkosh, Wis.

Teacher Body

Mr. L. Keup (Mr. Theodore Lau).

Mr. M. Zahn (Mr. Martin Busse).

Mr. E. F. Schulz (Mr. Geo. Kieker).

G. E. Boettcher, Sec'y.

WEST WISCONSIN DISTRICT**Central Conference**

Pastors: M. Nommensen (K. Timmel).
 J. Klingmann (Gerv. Fischer).
 L. Kirst (A. W. Paap).
 R. Wolff (E. Fredrich).
 Congregations: Zion at Columbus, Wis.
 Christ at Richmond, Wis.
 St. John at Jefferson.

Chippewa Valley Conference

Pastors: R. Hillemann (J. T. Henning, Jr.).
 Congregations: St. Paul's at Menomonie, Wis.
 (St. John's at Iron Creek, Wis.).

Mississippi Valley Conference

Pastors R. Mueller (F. Gilbert).
 Th. Mueller, R. Korn.
 Congregations: St. Michael's at Fountain City, Wis.
 (St. Matthew's at Stoddard, Wis.).

Southwest Conference

Pastors (Ph. Lehmann (A. Winter).
 G. Gerth (W. Paustian).
 Congregations: St. John's at Kendall, Wis.
 St. Paul's at Tomah, Wis.

Wisconsin River Valley Conference

Pastors E. Walther (I. Habeck).
 R. Horlamus (W. Baumann).
 Congregations: St. John's at Neillsville, Wis.
 Immanuel's at Medford, Wis.

Teachers' Conference

Ben Kalb (R. Bruesehoff).
 W. Johnson (A. Fehlauer).
 E. Schumacher (P. Kolander).

Representatives of the Northwestern College Faculty

Prof. A. Sitz (Theo Binhammer).
 A. W. Paap, Sec'y.

* * * *

MINNESOTA DISTRICT**Crow River Conference**

Pastors: M. Wehausen (W. Sauer).
 Congregation in Litchfield (Graceville).

Mankato Conference

Pastors: R. Polzin (A. Ackermann).
 Congregation in Mankato.

New Ulm Conference

Pastors R. Schierenbeck (P. Spaude).
 Congregation in Town Eden (Nicollet).

Red Wing Conference

Pastors: C. A. Hinz (Theo. Albrecht).
 Congregation in Frontenac (Zumbrota).

Redwood Falls Conference

Pastors: J. C. Bast (Im. Albrecht).
 Congregation in Town Omro (Town Winfield).

St. Croix Conference

Pastors: A. C. Haase (L. Meyer).
 A. W. Koehler (O. Klett).
 Congregation: St. John's, Minneapolis (Amery, Wis.).

At Large

Pastors: C. Kuske (K. Brockmann).
 R. Haase (F. Koehler).
 Congregations: Redwood Falls (South St. Paul).
 Goodhue Village (Town Wellington).

Teachers

F. Blauert (O. Hellermann).
 F. Redeker (E. F. Bartsch).
 Arthur W. Koehler, Sec'y.

* * * *

DAKOTA-MONTANA DISTRICT

Pastors: F. E. Traub (W. R. Krueger).
 W. Schmidt (Theo. Bauer).
 M. D. Keturakat (L. G. Lehmann).
 G. Schmeling (F. Reuter).

Congregations: Tappen, No. Dak. (Elgin, No. Dak.).
 Hazelton, No. Dak. (Ipswich, So. Dak.).
 Aurora, So. Dak. (Henry, So. Dak.).
 Gary, So. Dak. (Hague Twp., So. Dak.).
 Willow Lake, So. Dak. (Dempster, So. Dak.).
 Herbert Lau, Sec'y.

* * * *

PACIFIC NORTHWEST DISTRICT

Pastors: Ewald Kirst (Arthur Sydow).
 Lay Members: St. Paul's Church, Tacoma, Wash.
 (Grace Church, Portland, Ore.).
 Wm. Lueckel, Sec'y.

* * * *

MICHIGAN DISTRICT

Pastors: E. Lochner (W. Franzmann).
 G. Luetke (O. Peters).
 H. Heyn (A. Wacker).
 A. Sauer (O. Eckert).
 D. Rohda (A. W. Hueschen).
 G. Wacker (C. Kionka).
 Teachers: A. Jantz (H. Schulz).
 W. Woltmann (W. Stindt).
 Lay Delegates: Coloma (Dowagiac).
 Toledo, Zion (Monroe, Zion).
 Waterloo (Adrian).
 Owosso (Greenwood).
 Clare (Saginaw, St. Paul's).
 Bay City, St. John's (Zilwaukee).
 Karl F. Krauss, Sec'y.

NEBRASKA DISTRICT

Pastors: H. Spaude (E. Lehmann).
 R. Bittorf (A. Degner).
 A. Baumann (W. Siffring).
 Teachers: C. Finup (A. Rauschke).
 Congregations:
 St. Paul, Gresham, Neb. (St. Paul, Plymouth, Neb.).
 Zion, Mission, S. D. (St. John, Witten, S. D.).
 Trinity, Hoskins, Neb. (Grace, Sioux City, Ia.).
 Im. P. Frey, Sec'y.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet on July 23, at 9 A. M., in Beaver Dam, Wis. (Pastor L. Kirst). The Program for the Synod Convention will be discussed, Pastor W. A. Eggert leading in the discussion. Dinner will be served by the ladies of the congregation. Please, inform Pastor Kirst as to how many delegates you intend to bring.
 H. Geiger, Sec'y.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet July 8 at 9 A. M. at St. Peter's Church at Mishicot. Every delegate must provide for his own dinner. E. H. Kionka, Sec'y.

MEETING OF THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

The Evangelical Lutheran Joint Synod of Wisconsin and Other States convenes for its twenty-third meeting at Dr. Martin Luther College, New Ulm, Minn., from August 7 to 13, 1935.

All delegates and official representatives are requested to register at the library upon arrival. Meals and lodging will be furnished free of charge to all delegates and official representatives. All others attending the Synod must provide for their own meals and lodging. They may, however, obtain meals at the college dining hall at a nominal price. The delegates will be quartered in the college dormitories. Bedstead and mattresses are furnished by the college, but every delegate must furnish his own pillow, sheets, covers, towels, which may be sent in advance by parcel post in care of the college.

The first session begins on Wednesday morning, August 7, at 10 o'clock.

All announcements should be made by July 15 to Professor E. Sauer, College Heights, New Ulm, Minn.

W. A. Eggert, Sec'y.

MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet on July 24, 9:30 A. M., at Mankato, Minn., Immanuel school house.

Papers: Pastor Brandes: Exegese; Pastor R. Haase: How to make the work of the Sunday school more effective.

Each one provides for his own bodily wants.

O. K. Netzke, Sec'y.

DELEGATE CONFERENCE OF THE WISCONSIN RIVER VALLEY

The Wisconsin River Valley Delegate Conference will meet on July 9 at Salem's Church at Wausau, Walter Nommensen, Pastor. Sessions will begin at 9:30 o'clock.

A German and an English paper will be read.

Kindly announce the number of delegates and visitors that will come from the individual congregations.

G. C. Marquardt, Sec'y.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference meets, D. v., at Rev. H. Kleinhans's Congregation, Jackson Drive, Oshkosh, Wis., July 23, 1935, from 9 A. M. till 5 P. M.

The Rev. W. J. Hartwig has been appointed to lead the discussion.

All who attend will provide for their own meals.

F. C. Weyland, Sec'y.

FOX RIVER VALLEY DELEGATE, TEACHERS' AND PASTORAL CONFERENCE

The pastors, teachers and delegates of the Fox River Valley Conference meet July 23 — Pastoral Conference July 24 — in the congregation of Rev. Emil Redlin, at Ellington, Appleton, Wis., R. 2.

Discussion of the Synod Vorlage according to a fixed schedule Tuesday.

Essays: Gose, V. Siegler, O. Henning, J. Siegler, Schoenike, Auerswald. Ex. Hom. treatise on Gen. 4, 3-16 by Wm. Kuether.

Confessional Sermon: V. Siegler — K. Toepel (English).

Please announce yourself, also stating how many delegates you will bring for Tuesday. F. A. Reier, Sec'y.

GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference will convene July 9 to 12 in Concordia College, River Forest, Ill. The first session begins at 10 A. M. Board and lodging in college.

Papers: Inspirational Address based on 1 Cor. 4:13: Chairman. Studies in Lutheran Education: Theo. Kuehnert. Supply and Demand in Teacher-Training in the Missouri Synod: A. Schmieding. History and Development of the Lutheran Synodical School System: H. H. Gross. The Policies of the Ev. Luth. Synod of Missouri, Ohio, and other States with Regard to Elementary Education by Means of Christian Day School: Pastor A. G. Merkens. The Interest of Jesus in Children: P. Bretscher. Inspirational Address: Pastor P. Koenig. Geschichte der Katechetischen Methode im Religionsunterricht: W. Wegener. Evaluation of Progressive Education: R. Arndt. Fundamental Abilities in Reading Church Organ Music: Dr. Theo. Stelzer. History's Answer to the Question, What in the Person of Luther Should be Stressed in the Schoolroom? R. Fenske. Report on School Matters and the General Synod: A. C. Stellhorn. Report on the Synod-wide Tests in Religion: W. Kraeft.

All teachers are cordially invited to attend this important Conference. Kindly announce and make reservations before the end of June.

C. W. Linsenmann,
Chairman.

MISSION FESTIVALS

Exaudi Sunday

Redwood Falls, Minn., St. John's (Edw. A. Birkholz). Off'g: \$121.48.

Trinity Sunday

T. Eldorado, Wis., St. Paul's (W. A. Wojahn). Off'g: \$103.44.

Stanton, Neb., St. John's (E. A. Klaus). Off'g: \$347.05.

T. Eden, Minn., Immanuel's (H. A. Scherf). Off'g: \$113.54.

ACKNOWLEDGMENT AND THANKS

The following donations have been received by us during the months of May and June:

As in former years, from Mr. Albert Boehringer, Bay City, Mich., plants for the two large flower beds in front of the Dormitory; from the Ladies' Aid of St. Peter's Congregation, Plymouth, Mich. (Rev. E. Hoenecke), curtains for all windows of the dining hall; from the Salem's Congregation, Scio, Mich. (Rev. P. Schulz), as in many years in the past, 30 gal. lard, 10 bags of potatoes, 1 bbl. flour, 18 lbs. coffee, 36 cans canned goods, 4 bags sugar, and dishes for the dining room — the goods were brought to Saginaw by Rev. Schulz. From the Salem's Congregation at Owosso, Mich. (Rev. A. Hueschen), 3 boxes of canned goods and jelly, 1 bag nuts.

Our sincere thanks to all that donated these gifts and to those that brought them to the Seminary. Saginaw, Mich., June 22, 1935. Otto R. Hoenecke.

BOOK REVIEW

The Supreme Sacrifice of Christ. A new Interpretation of His Person and Philosophy for To-day. By William Francis Berger, D.D. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$2.00.

We confess a great reluctance to write this review. The deep reverence with which the writer approaches his subject is apparent. He aims to counteract the influence of such modern books as Papini's "Life of Christ" and Fosdick's "The Manhood of the Master." However, in the preface he himself confesses: "In my aim to reach a final analysis of the Self-Consciousness of the Person of Jesus Christ, in His vicarious relations to the Godhead and Humanity alike, I am now compelled to confess that some of the strangest and most perplexing difficulties had to be encountered. So many mystifying propositions — in Modernistic thinking and attitudes — came along for analysis, and other undreamed-of problems that made the study of the Theme itself rather embarrassing to my soul. As a matter of fact, there arose questions of all kinds that had to be set aside as altogether insuperable."

Exactly! Why, we ask, why attempt at all to pry into the depths of such divine mysteries as this theme presents? They are taught in the Scriptures as objects for our faith and not for our analysis and penetration. Let us leave something for eternity.

We could not give the book more than a cursory reading and frankly say that we still think Modernism is best (we had better say **only**) to be met with the statements of the Inspired Word. G.

The Story of C. F. W. Walther. By Prof. W. G. Polack. Concordia Publishing House, St. Louis, Mo. Price, \$.75.

This little book is bound to make many friends. The life-story of this great man, who meant so much for the Lutheran Church of our land is simply and engagingly told with a wealth of detail. Being profusely illustrated, the book makes a distinct appeal to the eye. We recommend it to our readers. G.

Bible History References. Explanatory Notes on the Lessons Embodied in the "Comprehensive Bible History for Lutheran Schools." Vol. II: New Testament Stories. Revised and Enlarged with Maps and Illustrations. By F. Rupprecht. Concordia Publishing House, St. Louis, Mo. Price, \$2.75.

This book is a real treasure-house alike for the teacher and the student of the New Testament Bible Story. It is a greatly enlarged edition of the writer's earlier book on the same subject. It contains many references to the Catechism and suggestions for Bible Readings. Much space is devoted to St. Paul's missionary activities. A Pronouncing Glossary, Topical Index and maps go to make the contents of the book more readily accessible to the student. The book deserves to be widely used. G.

TREASURER'S STATEMENTS

May 31, 1935 — 11 Months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 73,950.18	\$ 29,715.84	\$ 9.50	\$ 29,706.34	
Educational Institutions	31,459.45				
Theological Seminary	5,172.53	15,198.70		14,220.29	978.41
Northwestern College	5,683.49	45,379.40		39,645.74	5,733.66
Dr. Martin Luther College	3,952.20	37,295.92	318.79	35,768.22	1,208.91
Michigan Lutheran Seminary	2,211.12	10,702.03	106.38	9,741.92	853.73
Northwestern Lutheran Academy	1,710.00	7,106.04	383.36	6,501.58	221.10
Home for Aged	1,630.10	6,004.24		4,825.42	1,178.82
Missions, General	62,746.42	1,563.59		1,563.59	
Indian	8,885.20	24,729.00		22,205.41	2,523.59
Negro	6,615.60	19,139.61		19,139.61	
Home	27,591.87	78,885.76		78,885.76	
Poland	3,426.95	9,930.26		9,930.26	
Madison Student	529.44	3,372.84		3,372.84	
School Supervision		644.16		644.16	
General Support	6,707.81	15,791.00		15,791.00	
Indigent Students	3,229.48	2,434.38		2,434.38	
To Retire Debts	1,856.66				
Collection for Deficit	3,200.03				
Every-Member Canvass	131.75				
Revenues	\$250,690.28	\$307,892.77	\$ 818.03	\$294,376.52	\$ 12,698.22
	57,502.36				
	\$308,192.64				
	307,892.77				
Surplus	\$ 299.87				

Other Sources

We acknowledge with thanks the following donations:

Previously reported	\$ 649.12
Collections for School Commission	17.75
	<u>\$ 666.87</u>

Debt Statement

Debt on June 30, 1934	\$455,580.20
Debts made since	323,626.34
	<u>\$779,206.54</u>
Debts paid	312,288.98
Budget Debt on May 31, 1935	\$466,917.56
Church Extension Debt	182,664.29
Total Debt on May 31, 1935	<u>\$649,581.85</u>

THEO. H. BUUCK, Treasurer.

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1937. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1936 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1936.

Northwestern Publishing House, 935-937 North Fourth St., Milwaukee, Wis.