

THE NORTHWESTERN LUTHERAN

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

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THE ONE HUNDRED AND SIXTH PSALM

Verses 24-27

Israel's Murmuring at the Report of the Spies Concerning Canaan

Yea, they despised the pleasant land, they believed not his word:

But murmured in their tents, and hearkened not unto the voice of the Lord.

Therefore he lifted up his hand against them, to overthrow them in the wilderness:

To overthrow their seed also among the nations, and to scatter them in the lands.

Israel was now actually on her march to the Promised Land, and had reason to suppose that, in due time, they would be in possession of all their hearts could wish. The time the above quoted words of the Psalm have reference to, evidently is the one when twelve men, one from each tribe (Numbers 13 and 14) were sent out to explore the land of Canaan, and to report their observation on its advantages, and capacities for defense against intended invasion. It is well for our proper discernment to get this in the right setting. In the narrative of Numbers, Moses is described as taking this measure at the order of the Lord, but from the parallel place in the latter narrative of Deuteronomy, 1, it appears that it was on the motive of the people that he did so, and that God had only acquiesced in the wish of the people of having men sent to explore the land and bring back a report. And this gives us the true situation. Though natural enough for the people to take this step as a matter of human prudence, it was nevertheless unbelief on their part. "They believed not his word," says our Psalm, not the Lord's word concerning the promised land. God had told them that Canaan was a land flowing with milk and honey, a good land, a pleasant and fertile land, a land of wheat and barley, and vines, and fig trees, a land of oil, olive, etc. (Deut. 8:7), and they had therefore no need to distrust its advantages. God had furthermore promised to give the land to them, and it was needless for them to ascertain the strength of the inhabitants or the difficulties of acquiring the land. Indeed God's promises concerning Canaan left no room for doubt. Why, then, did the Israelites not believe these promises? Was it not, because they trusted in their own calculation

and prudence more than in God's word? O the blindness of unbelief!

Now the report which the explorers brought to the camp of Israel respecting the land of promise was indeed favorable. "Surely it floweth with milk and honey," said they, "and this is the fruit of it," presenting a vast cluster of grapes from the valley of Eshcol borne between two on a pole. As to natural advantages and productiveness of the land there could be no doubt; and the report must surely have warmed the hearts of the people, and awakened an eager desire to possess a country so rich and beautiful.

But the spies had also reported that desirable as the land was for possession, its acquisition would be met by almost unsurmountable obstacles, so warlike, numerous, and powerful were the inhabitants, and so well secured in their strongholds. Naturally this part of the report was not without the most discouraging effect upon the minds of the people; their joy and expectance concerning the promised land was suddenly cast down. And it is now in particular we see the words of the Psalm fulfilled: "They despised the pleasant land, they believed not his word. But murmured in their tents and hearkened not unto the voice of the Lord."

The land of promise had now no value for them; they thought it not worth venturing for, no, not even under the guidance of God Himself. Yea, they began to murmur in their camps basely charging God in bringing them hither that they might become a prey to the Canaanites; even though they were reminded of God's power and promise through God's ambassadors like Caleb and Joshua they were so far from hearkening to that voice of the Lord, that they attempted to stone them who spoke to them. The people actually wept at the condition in which they were placed; they deplored that they had ever quitted Egypt. "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" was their constant murmuring, and they talked of appointing a new leader to conduct them back to the country they had been rescued from. Numbers 14:1-4.

God's Anger

In righteous indignation God decreed to destroy this rebellious people. "Therefore he lifted up his

hand against them, to overthrow them in the wilderness."

The phrase, "to lift up the hand," refers to the custom in the taking of an oath, God raised His hand, that is, He swore in His wrath, that this rebellious and unbelieving people should not see the glorious land of promise, but that they should perish in the wilderness. Allusion to this very oath of God we find Hebrews 3:11: "So I swore in my wrath, They shall not enter into my rest," — the promised land. It is this, the Lord had spoken to Moses: "How long will this people provoke me and how long will it be, ere they believe me, for all the signs which I have shown unto them? I will smite them with the pestilence, and disinherit them." Numbers 14:11, 12.

A righteous judgment upon Israel! What else had they deserved for their murmuring and unbelief? Did it come true? The people did indeed perish in the wilderness, but not yet; forty years did they wander, and gradually died out, and never saw or entered the promised land, with the exception of Joshua and Caleb, and the sons and daughters of those that perished, who, trained up under the institutions God had given them, were moulded into a nation which under the care and guidance of their Lord finally entered into promised land. All others — the entire people of Israel — who had emigrated from Egypt, found their doom in the wilderness. Of the 600,000 trained men, or 2,000,000 Israelites who passed out of Egypt only two reached the goal; the rest were all slain on their forty years' journey through the desert.

Do we not see here in its full and exacting force God's judgment on obstinacy and unbelief on the part of those with whom He has made a covenant in good faith? Israel had been made God's chosen people among all the nations of the world; they were recipients of promises and blessings no other people on earth could boast of. Yet they murmured against God, they were obstinate in their disobedience and unbelief; they would rather die in the desert than implicitly follow God's counsel and command. They called upon God Himself to destroy them, and they should have it. Their destruction was their own doom.

Israel's Example a Warning for All Times

Dear reader, the sin of murmuring against God, of obstinately rejecting His grace and salvation, is a thing fraught with inevitable consequence. If there were no other sin chargeable to mankind but this one, the whole world might justly be destroyed. Neither God nor His servants are able so to act as to save such murmurers or obdurate sinners from everlasting destruction. Clearly the warning stands forth Paul the apostle issues with reference to Israel's deplorable example 1 Cor. 10:10. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

It is so to this day. There be many of those who formerly have believed and have experienced God's grace and power, forsake God and are lost. Though the heavenly Canaan is a pleasant land, and a well-founded promise of entering into it is kept alive through the preaching of the Gospel, yet there are many that despise it, that neglect and refuse the offer of it, grudging the pains and strength of obtaining it, rather preferring the wealth and pleasure of this world, and thus blight the hope of entering that blessed abode of promise.

Let us heed the solemn warning of Israel's example. Let us never forget that the punishment for obstinacy such as theirs follows suite throughout all ages. It is significant that with reference to God's overthrow of Israel in the wilderness the Psalmist adds these words: "To overthrow their seed also among the nations, and to scatter them in the lands." This reference here is to the posterity of those who murmured and fell in their wanderings to the holy land. Not only was the curse upon that generation for their own sins, but upon their posterity for the like transgressions, as exemplified in their Babylonian captivity, and above all in their scattering among lands and nations of the world for their final rejection of Christ and His kingdom. Of all the unbelieving Israelites none entered the promised land, much less the eternal rest of God. Hebrews 4:6.

Verily, a solemn warning for all of us. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

J. J.



PAUL ARRIVES AT ROME

"And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him."

After about three or four days journey from Puteoli, the starting point, Paul had finally arrived at his destination. He was now in Rome. What impression do you suppose, did the latter make upon him? Even before passing through the Porta Capena, the entrance, Paul must have witnessed the splendor and magnificence of the eternal city on the seven hills, which at that time was at its height, spreading out before his eyes along the Tiber. A long distance from Rome the Appian Way on which he was travelling was lined by tombs and monuments of the rich and famous. And there were the massive aqueducts, extending far out to the Appenine mountains,

wonderful structures of conduits supplying the city with water from the far-off mountains. Who could have passed them without being filled with admiration at this stupendous work of human achievement? And no sooner did Paul enter the city he was conducted by the centurion right across the Roman Forum situated between the Capitolinum and the Palatine with its magnificent temples and government buildings, the senatorial halls, built of polished stone and marble, and surrounded by colonnades of Corinthian and Doric pillars of classic architectural beauty.

All this Paul certainly beheld. Did he marvel at it? It does not appear that he did. In all of his epistles there is no evidence that he took the slightest cognizance of art, of architecture, of colossal structures of man; his eyes, as far as we are able to judge, did not revel in statuary or the beauties of architecture, neither in Rome nor in Athens or other famous cities.

Why this apparent indifference to Greek and Roman art and architecture in the height of perfection? He certainly was not ignorant of their existence, having seen them all around him; nor did he lack a knowledge of Greek and Roman literature which naturally deals with art and culture. In his famous address on the Mars hill at Athens he even refers, for reasons of illustration, to some of the Greek poets he had read.

No, Paul was not ignorant of Roman art and culture as exemplified in what he saw at Rome. But higher than all this did he prize what was the most essential thing to him in all the world — the Gospel of the Savior. "To know the love of Christ," he says, "passeth knowledge"; it is "the breadth, and length and depth, and height" of all wisdom; Ephesians 3: 18, 19 — higher, greater, more beautiful and more important by far than all the achievements of man, be they ever so great and beautiful. His mind was wrapped up in just one thing — the Church of Christ and its work. In this he lived and moved and had his being, so to say. Everything else was subsidiary and comparatively insignificant. Do we not hear him speak of "the perfecting of saints," of "the edifying of the body of Christ" which is the Church as the highest ideal to be aspired? To him the supreme work in this world, therefore, was to preach the Gospel, and in this he found his joy; all else was of but little consequence to him. And thus we can readily understand why the wonders of the imperial city comparatively made but little impression upon him as ambassador of Christ.

Not every Christian, it is true, can be like Paul in his entire make-up; nor is he expected to be like him. Not all men can live the life of Paul. If Paul apparently was indifferent to treasures of art, sculpture and architecture, which met his eyes on every turn in Rome, it does not follow that all men must give up their interest in such things. Because he had no time for them, we are not to conclude that it is wrong to admire the wonders of human achievements. No, these things, if within the spheres of propriety, are all in their place. Humanity would become

dull and monotonous without the productions of art giving it agreeable diversity and enjoyment. There must be great artists, great sculptors, great architects, great musicians, as well as scientists and doctors and teachers and statesmen and authors and mechanics and farmers and miners and sailors and cooks, and each man must give himself completely to the work he is called. God made them all, and He has made them for the well-being of society at large.

Yet, true as is all this regarding works of art, architecture, music, in fact, in every sphere of human activity, there is one thing in which by the grace of God, every Christian will follow Paul, and that is, as he himself points out in Philippians 3: 13, 14: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul's Life in Rome

On arriving at Rome, Julius the centurion completed the responsible task he had so ably and discreetly performed, by resigning the charge of the prisoners into the hands of the praetorian prefect, or "captain of the guard," as related by Luke. This office was held at this time by Burhus, a powerful man of upright nature and noble sentiment, while at the same time one of the most influential of Nero's advisers. It was in all probability the favorable mention of Paul made to him by Julius, together with the letter from Festus, to the emperor which he brought, containing creditable testimonial concerning the prisoner, that moved Burhus not to confine this prisoner with others to the barracks of the pretorium but rather to secure for him very considerate treatment, and as much freedom as consistent with his safe detention. Accordingly, Paul was allowed to take up his abode in "a hired house," though of course, still being under the charge of a soldier that kept him, to whom he was chained when he went about in the city, and not within doors.

We can imagine what a joy it must have been for the Christians in Rome when they heard of this very considerate regulation on the part of the prefect. Whether or not Paul had found a lodging with some of his brethren, say, in the home of the married couple Aquila and Priscilla with whom he has had his abode during his missionary activities in Corinth, and who were, as he calls them, his helpers in Christ, but who now according to Romans 16: 3, for some time since, must have been living in Rome, it is beyond doubt that the apostle had found a home in which he was permitted to receive calls without any restriction, to associate freely with his friends, and to entertain literary intercourse or communication with Christian brethren abroad, as is plainly indicated by Luke's report, vv 30 and 31 of the 28th chapter.

Possibly the house in which Paul dwelt for two years was situated on a quiet street away from the busy traffic and noisy stir of the huge city, though, to be sure, a

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plain, unpretentious, yet comfortable home. Love on the part of the Christians in Rome, and especially of those at Philippi had made ample provisions that their beloved apostle needed not be short of the daily necessities of life, thus enabling him also even now to live up to his own admonishments, "Distributing to the necessity of the saints; given to hospitality." It was from Rome Paul could write to the Philippians with joyfulness of heart and gratitude toward God concerning the material gifts they had sent him through Epaphroditus for his physical well being, saying, "I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil. 4: 18.

Thus Paul, prisoner as he was under the constant surveillance of an imperial officer throughout his two years' abode in Rome, was nevertheless happy and content — "Roman bondsman," yet free, enjoying the liberty of a child of God with all its blessed privileges.

J. J.

(To be continued)



Comments

Church Bazaars were discouraged by a committee of the Lutheran Synod of New York in its recommendations on financing the church. Says the Christian Century: "This committee, appointed a year ago to make a thorough study of this matter, strongly condemns the raising of church money by means of card parties, bazaars, etc. While making clear that the morality of card parties, dancing, and similar matters is not the issue, the report goes on to say: 'A search of the Scriptures will certainly not

reveal a single phrase in support of any commercial method of supporting the religion of Jesus Christ.' The report also discusses this question from the standpoint of tax exemption. Again we quote: 'For a congregation exempt from taxation on its property without a license from the sanitary department or a license from the city to give a supper is certainly unfair competition with the restaurants who are paying taxes on their property and which are inspected by the sanitary department and must pay for a license.' And the report adds: 'It is no wonder, therefore, that the communistic element despises the Christian church for its unethical methods.'"

If we are not mistaken, this report was unanimously adopted by the synod in its meeting a week later. No, not unanimously; one member voted against the adoption of this resolution. He wanted to know whether it would be enforced! A wise man, he, who possibly knew by bitter experience that such resolutions generally remain on paper, heeded by but a few, if at all, especially since the synod has no law-giving power nor means of enforcement of their recommendations.

But still this is a step in the right direction. It has become a sad abuse and in some cases a scandal how well-meaning women of the Ladies' Aid societies have toiled and moiled in the hot kitchens of the church halls to feed the multitude so that the new church organ might be paid. The minister's salary, that was a duty laid upon the whole membership of the flock, but was not collected by a remiss church council, was trustingly committed to the tender care of these ladies to raise by ice cream and cake sales and the auction of aprons made by these willing workers, as well as by the raffling off of ornate sofa pillows. This is but another of the bad habits that we have acquired from the sects. It is high time that this vicious practice be abandoned, as it makes for scandal among the godless and corrupts the membership so that they carelessly shirk their duty in the support of their own congregation. Z.

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Some More Lutheran Church Statistics We take these figures from the latest issue of the News Bulletin issued by the National Lutheran Council.

For all 17 Lutheran bodies there is recorded a total of 11,751 ministers, a decrease of 37 since 1933. Of church buildings there are 15,358 which shows 111 less than last year. The total Lutheran membership is 4,482,212 of whom 3,211,225 are thirteen years of age or over. The gain in membership for the year was 101,118. This is only 2.45%.

Among the three general associations of Lutheran bodies the United Lutheran Church stands first with 1,475,911 total membership. The memberships of the

various bodies of the Synodical Conference give that group a total of 1,460,052. The five cooperating bodies in the American Lutheran Conference have a combined membership of 1,414,120. The greatest gain is shown by the Synodical Conference, 57,004, a 3.9% increase — higher than the average Lutheran gain.

Comparisons of totals among the Protestant denominations places the Lutheran Church third, 4,482,212 members. The Baptists are in first place with 10,027,929, and the Methodists second with 8,976,492. The Methodist increase in number (210,475) was a 2.4% gain. That of the Baptists (161,720) gave them a 1.6% increase, and the Lutheran gains (101,118) represent a 2.3% addition. Following the Lutherans in numerical strength come the Presbyterians (2,696,639) and in fifth place the Episcopalians (1,898,549) are found. While the Roman Catholic membership shows a staggering total of 20,398,509, their gain is only 198,280 which is an increase of 0.9%.

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Charity Alibis It needs no demonstration that there is very little sympathy with those in need and trouble these days. Even the hearts of us Christians have become hard and calloused. The Old Adam in us is always looking for an alibi, when we come face to face with the needs and troubles of others. Like the priest and the Levite in the parable we like to avert our faces and pass by on the other side. Let us briefly examine some of the most common arguments used to avoid giving aid to our unfortunate fellow-men.

Some like to say with Peter, when he stood before the crippled beggar at the gate of the temple, "Silver and gold have I none," even when this statement is not literally true, as it was in Peter's case. What they mean is that they have no money to spare, that they will have none left after they have provided for all their own necessities, comforts and luxuries; in plain words, they would have to deny themselves something if they made a donation. The root of their trouble is that they have no sympathy, no compassion, no real love, such as is the fruit of a true and living faith.

Others brush aside all appeals for help with the statement that those who make them are nothing but professional panhandlers, who will use the money given them for drink, gambling and other wicked purposes, and they say that to give them money would amount to financing their wicked life. That many beggars are nothing but lazy panhandlers who live in vice, none will deny, for more than one generous giver has seen his trust betrayed. But who is able to identify such panhandlers in every case? Who knows whether he is not turning down a really hungry

person, whom he might at least have fed, though it be unwise to give cash money to a stranger? Is it not better to err on the side of mercy than on the side of justice? We recall an old pastor, now with the Lord, who gave strict orders to the members of his family never to send away empty one who asked for help.

But not all who appeal to us for help are strangers who approach us on the street or who knock at our back doors. The needy are often found among our own acquaintances, neighbors, fellow-townsmen and fellow-members. To excuse the unwillingness to help such people the argument is often used: If they had not been wasteful and squandered their money foolishly, if they had saved their money when they had it, they would not be in need now. In many cases the charge of wastefulness is true. But does that make their need and distress any less great? Does it satisfy their hunger or warm and clothe their shivering bodies? If God dealt with us according to that principle, if God gave us only what we deserve, where would we be? Do we deserve the forgiveness of sins and the eternal salvation of our souls? Is not all this undeserved on our part, purely the gift of the tender grace and mercy of God in Christ Jesus? Therefore be ye also merciful, even as your Father in heaven is merciful. If we say that only those should receive help who suffer through no fault of their own, then we are closing our own doors to the rich stream of God's undeserved mercy.

In recent years, ever since the government through force of circumstances has gone so deeply into the relief business, churches and members are more and more brushing aside all appeals for help with the remark that the relief of the poor is entirely the business of the government and no concern of the Christians as individuals or as a body. Where that view prevails, the ship of the church has drifted far from its Bible mooring. Sympathizing with and helping those in need lies in the very nature of Christianity; it is the natural expression of a true and living faith in the Lord and Savior Jesus Christ. On the day of judgment Christ will say to those who have been hard-hearted over against those in need and trouble, "Inasmuch as ye have not done it unto one of these my brethren ye have not done it unto me." It will not do to send away the needy merely with pious phrases and our good wishes, for James writes, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful for the body, what doth it profit?" John writes: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."

Let us beware of coldness and hard-heartedness over against those in need and trouble. It is the spirit of our time to look out for number one, that is, for oneself, and to be indifferent as to what happens to the other fellow. That is one of the characteristics foretold of the closing days of the world. The Bible predicted that in the last days men would be lovers of themselves, without natural affection, and that even the love of Christians would wax cold. That is the spirit of the time in which we are now living. Let us then pray God to give us a true and living faith, a faith which worketh by love. Let us pray to give us tender and compassionate hearts so that we truly sympathize with our unfortunate fellow-men and respond to their needs with open and generous hands. We shall lose nothing by it, for we have the promise, "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again." Let us keep in mind the example of our Savior who, though He was rich, yet for our sakes became poor that we through His poverty might be rich. If He so had compassion on us, then we ought also to have compassion on one another.

I. P. F.

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The Verbal Inspiration of the Bible In a discussion of this fundamental doctrine of the Bible and the Lutheran Church the editorial writer in a recent issue of the Lutheran Herald has this to say:

"The April number of the Lutheran Theological Quarterly published by the theological faculties of Gettysburg and Mt. Airy contains two articles on the inspiration of the Bible under the captions, "The Bible, the Word of God," by John Aberly of Gettysburg, and "The Formal Principle of the Reformation," by Dr. A. E. Deitz, Long Island, New York. Both articles raise the question as to the inerrancy of the Bible, and indirectly reject verbal inspiration. The question is raised whether the old inspiration doctrine is 'a theology for men of our day.' Dr. Aberly writes: 'There was a time and some think that time still is and always will be there, when the Scriptures were so entirely viewed as the Word of God as to lose sight of the fact that they are also **the words of men**. That this imposes limitations which must be taken into consideration in interpreting Scripture is not infrequently overlooked.' And again he writes: 'One may point to the very evident fact that **in matters of psychology**, the Biblical writers followed the accepted view of their own time.' Dr. Deitz writes: 'Of course we finally come out to the **region of uncertainty**, where the Bible as we have it today **leaves us in doubt** because of the conditions of the text or because of apparent contradictions or **something of the kind** (The words underscored by editor.) But he admits that this region of uncertainty is very limited and does not affect central

truths. However carefully guarded these two contributions may be, the consequences, as far as we are able to understand, will be to discredit the old inspiration teachings of the Lutheran Church and open the door to doubts and questions as to the reliability of the Bible."

In the course of his article the editorial writer of the Lutheran Herald breaks a lance for our old beliefs in the matter of the verbal inspiration of the Bible. There is good and sound foundation for this doctrine in the Bible itself. We believe that the prophets, evangelists and apostles spake the Word of God because, to use Pontoppidan's phrase, "the Spirit of God revealed to them all that they should write and the words that they should use."

Scripture passages are plentiful indeed in proof of this belief. As witness 2 Timothy 3:16: All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. And again 2 Peter 1:21: For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Also 1 Cor. 2:13: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But enough. According to these clear words of Scripture itself the true Lutheran Church has always believed in the verbal inspiration of the Bible. The unbelieving criticism of the agnostic modern theologians has thrown doubt on this fundamental doctrine above all, for it is only thus that they can destroy the divine authority of the Bible, which is their aim. It is a sad thing to see theologians, who still call themselves Lutherans calling this teaching in question. It is but another proof that the name Lutheran may be a cloak for dangerous doctrines.

Z.

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A Catholic Criticism of Father Coughlin According to a recent INS dispatch, Rev. Edward V. Dargin, Canonist for the Catholic archdiocese of New York, writing in the July number of the Ecclesiastical Review, denounces the political activities of Father Coughlin as violations of the canon law of the Catholic Church. "Father Dargin indicates that under the law of the church, Bishop Michael J. Gallagher of Detroit, the radio priest's superior, has the 'right and duty to forbid, by precept, political activity of ecclesiastics,' and that Father Coughlin "can and should be punished — according to the sacred canons' for disobeying." This criticism carries special weight because it is made by one recognized as an authority on Catholic church law.

Still the fact remains that the radio priest is carrying on his political activities with the approval of his church superior. Is the answer to be found in the

Jesuitic doctrine that the end justifies the means? Does the Catholic church expect to profit by the political influence this priest may wield and the high political position which he may achieve? If it did not entertain that hope, a church which has always been jealous of the dignity of the cloth would hardly let itself in for such notoriety.

At least there can be no doubt that Father Coughlin himself hopes to increase the prestige and influence of his church by means of his nationwide political movement. Recently in answering an inquiry of an Episcopalian clergyman, whom he evidently mistook for a Catholic priest, he revealed that very plainly. We quote a statement from the letter, reprinted in the Lutheran Companion: "If you will help secure members for the National Union for Social Justice, I will consider it not so much as a personal favor, but as one of the finest things that you can do for the propagation of the Faith in America."

As the national election draws nearer and the political campaign waxes hotter, an attempt will undoubtedly be made to fight fire with fire, to offset this Catholic propaganda by organizing Protestant churches into anti-Catholic blocs. When pressure is exerted on us to join political counter attacks, then let us bear in mind that the weapons of our warfare are not carnal. While other churches waste their effort in political machinations, let us stay within the spiritual boundaries which are Lord has drawn for His church, and continue to wield the only weapon which He has placed into our hands: the sword of the Spirit, which is the Word of God.

I. P. F.

From a Wider Field

GOD'S LOVE

Oh Love, that ever seeks my soul,
And planned me for Eternity!
Oh Love, that claims me for its own,
Though crimson red my sins may be!

On Thee I lean my weary heart,
While life's wild turmoils rage about,
To draw the strength Thy Spirit gives,
To keep my soul to Thee devout.

When mortal love grows faint and cold,
Then hold me closer, Lord, to Thee;
And draw my thoughts to realms above,
And point my eyes to Calvary.

Where Love Supernal casts its beams
Into a heart with sin oppressed;
And where the humble find their peace,
And souls redeemed find blessedness.

Until the robes of sinful flesh
Are cast aside forevermore,
And garbed in Jesus' righteousness,
With joy we enter heaven's door,

To sing and praise eternally,
And comprehend, in heaven above,
The now unfathomable depth
Of God, the Father's tender Love.

Adeline Weinholz.

NO SUBSTITUTE

A great creamery has for its slogan: "There is no substitute for butter." And that is true. A great number of the necessary elements for the body, such as certain vitamins and salts, are furnished us through the medium of butter. And it is a wise provision that our Heavenly Father has made, whereby these valuable constituents of the body may be gleaned by the cattle in the fields and by them in turn be given to us for our physical good. There are, of course, many so-called substitutes for butter. But they do not possess, and therefore never can supply, the health-giving elements of butter. Under the specious plea of economy, many persons delude themselves into the use of so-called butter substitutes, when as a matter of fact they are robbing their systems of a vital need, and jeopardizing future health.

Now, just as God has made careful provision for these bodies, much more so has He provided for the vital needs of the souls. Because of sin the soul needs the Gospel of our Lord Jesus Christ. And nothing can ever take its place. As is the case of supplying the material things for the body, man's ingenuity has always been active to provide substitutes for the needs of the soul. But nothing has ever taken the place of the Gospel! Nothing can or ever will. Peter says: "There is none other name under heaven given among men whereby we must be saved." Acts 4:12. And the great Apostle to the Gentiles is very emphatic on this vital subject when he says to the Galatians: "If any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. 1:9.

In spite of conscience and the laws of God and man, and threats and shame and disgrace, men wilfully and purposely commit sins and repeat them day after day. And, "the soul that sinneth it shall die." Damnation is the penalty! We are all undone forever, unless these sins are forgiven and this penalty is removed. And only the Gospel in the name of Jesus alone can ever save us. The vital need of this world today is an earnest, compelling emphasis upon the one remedy for sin. For there is a remedy, and only one. "There is none other name under heaven given among men whereby we must be saved." The message of the angel to Joseph was, "Thou shalt call His name Jesus, for He shall save His people from their sins." John the Baptist, announcing the Christ to the wondering throngs, said: "Behold the Lamb of God

which taketh away the sin of the world." It was sin that separated man from God. And it was the atonement that bridged the chasm between earth and heaven.

It is a sin against God and slander against Jesus Christ for any man to proclaim another Gospel. He is a false shepherd who dares stand in the pulpit claiming to be called of God and yet offering the people a Savior who is at best only a lofty example. The only message that can possibly meet the needs of men today is that of complete redemption from the power and guilt and sin. It has been the preaching of a flabby, enervated, and compromising message that has filled our schools with skepticism, our churches with worldliness, robbed heaven of those who should be there, and has crowded the broad way whose end is the gates of hell. God's Word is shot through with warnings against the deadliness of sin and the need of its remedy. And its supreme message is summed up in the great fact proclaimed by Peter: "There is none other name under heaven given among men whereby we must be saved."

And the reason more souls are saved, more devils cast out, and more angels made to rejoice down at that little mission chapel on the back street than at the million dollar cathedral on the avenue, where the choir can sing the classics, and the preacher perform like an actor, and the people dress in many jewels and few clothes, is because of the real Gospel. Substitutes for the Gospel are powerless to aid the soul, as are the material things to save the body, when death makes his final call. The Gospel is our only hope. How foolish, how futile, for anyone to assume that good deeds or any other substitute can ever merit salvation! "We have redemption through His blood, even the forgiveness of our sins." Col. 1: 14.

There are thousands of church members today who are religiously going to hell. They regard the church as a sort of mutual congratulation society or an entertainment center. They have been substituting formal activity for Christianity, religiousness for righteousness, morality for spirituality, and church relation for salvation. But surely it is another Gospel which says: "He that joineth a church and is respectable shall be saved." Yet many are preaching in substance that very thing, and it is the gospel of hypocrisy. Neither respectability, nor morality, nor culture, nor development, nor ceremony, nor joining the church, nor any other thing will avail. Every human prop must be removed, and the sinners must fall back upon the "none other name under heaven given among men whereby we must be saved." It is the name of Jesus, and Jesus alone!

So let us beware of substitutes. The true humiliates man; the false flatters him. The true exalts God; the false dethrones Him. The false gives a modified view of sin; the true views sin as rebellion

against God. The counterfeit leads man to plead his own righteousness; the true to confess his sins. The false liberalism points to Jesus only as a great example, but not as "the Lamb of God which taketh away the sin of the world." The false talks about Jesus' life, but not about His death. God's way is the way of the cross; man's way is a bloodless way. The false makes the church a social institution, a great moral university; but the true Gospel makes it a great soul-saving station. But thank God, Jesus never deluded anybody. He never cried peace when there was no peace; peace, while the soul was in anarchy; peace, while the heart was in rebellion; peace, while God was being denied. When He proclaimed in John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him," **He meant just what He said!**

Modernism is not the Gospel, evolution is not the Gospel, ethics is not the Gospel, reason is not the Gospel, science is not the Gospel. The Gospel is the good news that Christ came into the world to save sinners! And that is why "there is none other name under heaven given among men whereby we must be saved." For only in that Name is there power to lift the sinner from black despair, to take the curse from his reeking lips, to make him glad to shout and sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of All."

K. F. K.

MORNING

Morning is beautiful and blessed. The early dawn steals softly upon the world, suggesting the gentleness of nature. Those who are wakened out of sleep by morning light are not wakened suddenly with a rude shock. The morning light is a gentle messenger. The beauty of the morning helps to prepare the mind for the wearying and monotonous tasks of the day. The morning song of the thrush falls sweetly on the ear, and puts the heart in tune to go forth with courage and hope to face the world.

Morning is the time to worship. First thoughts are usually best. The mind is at its best in the morning. At night one is apt to be weary and heavy with sleep. The faculties are sluggish, and thoughts come slowly and often weakly. Sleep is "tired nature's sweet restorer." The mind refreshed with slumber mounts on the wing like the lark. The intellect is brighter than it was the night before, memory is more alert, and the imagination is capable of loftier flights.

Come before the Lord with the first thoughts of the day. It is time to give thanks for the heavenly Father's care through the night and for the blessing

of a new day. It is time to pray, for what troubles we shall see, what "fightings without and fears within" before the day shall close, is known only to God, and He alone can give grace to overcome. We shall need a safe guide, and He hath said, "I will guide thee." We shall need some one to keep us also, and it is written, "The Lord is thy Keeper"; "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." We shall need a mighty helper, for the tasks of the day are too hard for us, and He hath said, "I will help thee." We shall need a friend, and there is no other friend who can always be near to hear us when we call; but He hath said, "I will never leave thee nor forsake thee." "What a Friend we have in Jesus!"

We know not what a day may bring forth. Let us therefore call upon the Lord every morning with devout thanksgiving and fervent prayer.

Wake, and lift up thyself, my heart,
And with the angels bear a part,
Who all night long unwearied sing
High praises to th' eternal King.

All praise to Thee, who safe hast kept.
And hast refreshed me while I slept:
Grant, Lord, when I from death shall wake,
I may of endless life partake.

Lord, I my vows to Thee renew;
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest, this day,
All I design, or do, or say,
That all my powers, with all their might,
In Thy sole glory may unite.

— Sel.

Our Missions

YOUTH MEETING AT ANDRESPOL, POLAND

For the last two years, in 1933 and 1934, the youth of the congregations of the Lutheran Free Church in Poland met for a so-called Youth Week at Andrespol, near Lodz. Host to the meetings was the congregation at Andrespol. The first year the meeting lasted four days, in 1934, five days. The aim and object of these meetings is not pleasures or entertainment, but the desire to give the young people a better knowledge of the teachings of the Bible and of our Lutheran confessions, to enable them to better judge the doctrines of the different churches and sects, to arouse in them a greater love for their church and for the

work of the Lord and to instill in them a deeper appreciation of the true Lutheran Church. The main thing are the lectures given and the discussion of the same. Last year the main theme of the lectures was: "The Church." In five different lectures, given by pastors of the Lutheran Free Church, this theme was elucidated. Each forenoon and parts of the afternoons were given over to the lectures and the discussions. Singing of our dear old Lutheran hymns took up part of the time, especially the evenings. The pauses after dinner and after supper were given over to outdoor games or walks.



The life at such meetings is very primitive and simple. There are no beds, but straw is spread on the floor for bedding. A pillow and a quilt for covering each one brings along. Also knife, fork and spoon, plate and cup. The meals are very simple, but well prepared, nutritious and tasting very good. The meals are taken out in the open, where crude tables have been set up. Only in case of rain are they taken in the hall which just was erected last spring. This hall also served as sleeping quarters for the ladies, while the young men had their sleeping quarters in the village in a new house which still was unoccupied. Needless to state that each day was begun by devotional services and closed in the same manner. The reader will find a picture accompanying this article. It gives you an idea of the sleeping quarters of the young men.

W. B.

AN EASTER ECHO

(The following article was sent in for publication two months ago, but, as occasionally happens out here, was lost in the mails.)

One hears an occasional rumbling of dissatisfaction with our Apache Mission. That is due to a number of causes. One is this that materialism sticks to our hearts like adobe mud to the heels of a burro during the rainy season. We try to think spiritually in terms of dollars and cents. If an Apache contributed twenty dollars per annum for synodical purposes, we would capitalize and underscore our reports of Gospel progress in Apacheland with not so much questioning as to the spiritual rating of the individual donor.

And the more materialistic we grow, the more critical we become of the spiritual status of our neighbor if his contributions do not exceed our own. For instance, we demand to hear of universal Bible-reading in Apacheland, of church attendance that leaves standing room only, and of a tribal sanctification hovering at 90 per cent or over, while we ourselves use our Bible as a receptacle for pressed flowers and are so conformed to the world in our daily life that one wonders how our good Lord can be so long-suffering with us, collectively and individually.

But I wonder just how much our Lord Jesus himself may really be disappointed with the progress of His Gospel in Apacheland? I am not thinking now of His workers and their supporters. I realize full well how much disappointment I must cause Him when I listen to what Paul demands of those who are to exhort, in season and out of season. No, I am thinking of what the Lord might have to say of the fruits of the Gospel in Apacheland, in spite of meagre contributions, minority church attendance, etc.

Well, I hear our Lord Jesus tell of a shepherd who called his friends and neighbors together to rejoice with him after he had found a single sheep which was lost, and of the woman who called her friends and neighbors for a similar purpose after finding a single piece of money which she had lost and then assuring us that "even so there shall be joy in heaven over one sinner that repenteth." Surely, the divine Choir Master would hardly marshal His heavenly chorus at the gaining of a single sinner if in His estimation the occasion did not eminently warrant it! But as I look about on the various stations of our Mission I see many coins recovered and many sheep rescued from the brambles. Can there therefore be any doubt as to what **He** thinks of Gospel progress in Apacheland, and can we imagine **Him** to be concerned as to what "different methods might be employed in our Indian Mission" other than that we be found **faithful and diligent**?

And now to draw attention to a beautiful-souled Apache lamb; and this was really what I had in mind in taking up my pen. As every reader should know, we conduct mid-week Bible classes with those children of the Government boarding schools who have been assigned to us for religious instruction by their parents. On the Wednesday afternoon just preceding Easter I had just dismissed my class and was leaving the building when little Quanita Clarkson called: "Mr. Guenther, I have written something about Easter for the Scout, if you want to use it." Here follows without the changing of a single thought, word or punctuation mark, what she had written **unsolicited**:

Why We Celebrate Easter

We celebrate Easter because Jesus our Saviour was risen from the dead on Easter morning, many years ago. So on Easter every year we go church to cele-

brate Easter. There in church we sing and pray to God, to forgive us our sins and ask him let us live in the new life coming toward and also ask him to live in our hearts for everlasting and everlasting without end. He suffered for our sins and crust the devil's head. We are very thankful in our hearts that Jesus our Saviour, Jesus our Father, Jesus our Lord, Jesus our Brother, Jesus our Shepherd love us more than anything else, that he suffered for us and risen on the third day. He died for us all. I am very glad Jesus my Saviour took my sins on the Cross and now he can take my sins away, when I ask him. I would rather have Jesus my Saviour live in my heart than let the devil mislead me. Every time when the devil misleads me, I say to my Saviour, forgive me and chase the Satan out of my heart. I want my Saviour to live in my heart for everlasting life so when my life pass away I won't be lost. If I am without Jesus in my heart I would be lost and be drowned in the everlasting fire. May the Lord live in our hearts forever and ever.

Juanita Clarkson.

Easter Prayer

Dear Father in heaven look down from above on me. Lord, I cannot look up to Thee, for my heart is full of sins. Lord, I ask Thee to take my sins away and make my heart whiter than snow. Lord, send your holy spirit down to into my heart and change my heart. Let it be clean and pure from all sins. Now Lord when you have taken my sins away, come in my heart and shut the door of my heart and lock it. When the devil knocks at the door of my heart don't let him in Lord. He is poison our hearts and makes us do sins. Lord, I want to live a new life forever and ever, without end. Hear this prayer of mine Lord. Amen.

Quanita Clarkson.

* * * *

Dear reader, have you ever heard the all-inclusive activity of our Lord more beautifully characterized than with the words: "Jesus our **Saviour**, Jesus our **Father**, Jesus our **Lord**, Jesus our **Brother**, Jesus our **Shepherd**?" And as you read this simple little confession and prayer can you not in spirit hear the soft accompaniment sung by the heavenly hosts?

E. E. G.



NORTHWESTERN LUTHERAN ACADEMY

On June 12 Northwestern Lutheran Academy graduated its fourth class. The graduation services were held in Zion Lutheran Church. Pastor P. G. Albrecht, of Bowdle, S. Dak., delivered the commence-

ment sermon, using as text Genesis 28:17. The burden of his address lay in the thought that our Synodical institutions are indeed "houses of God," since in them an education is offered which has its foundation in Christ and prepares for eternal life.

The number of graduates was only four, two boys and two girls. This fact raises the hopes that our next year's enrolment will be larger than that of last year, which closed with nineteen scholars in attendance. The economic conditions of the Dakotas is very much improved over the past years. If the Lord grants His further blessing, this territory will reap one of its greatest crops in many years. As a result, we may expect an increase in our enrolment, which will outnumber the graduates.

An interesting innovation, and one which we hope will become an annual affair was the concert which our chorus, under the able leadership of Mr. H. Oswald, rendered on the evening prior to the graduation. It consisted largely of Bach chorales and was well received by the audience from far and near. This is another vital purpose of our school that it acts as a center around which our Lutherans in Western South Dakota may rally as a cultural center. We hope to develop ever farther in this side of our service to the District, as the school grows in its enrolment. May the Lord grant us His grace also in this direction.

K. G. S.

NEBRASKA DISTRICT DELEGATE CONFERENCE

On June 20 the Nebraska District Delegate Conference met at St. Paul's near Gresham, Nebraska. Sessions began with services conducted by Rev. Wm. Wietzke (Ps. 126). The roll call showed 29 pastors out of 32, all 6 male teachers, and 20 lay delegates out of 28, present.

President Witt in his annual report stressed the open door for mission work on the basis of the letter to the church at Philadelphia. The Conference was repeatedly reminded that laborers stand waiting to be called and it is to be lamented that the funds are not available to carry out the command of the Lord.

Essays were read by teacher Rauschke: "How May Christian Day Schools Be Fostered in Our Midst," and by Pastor Monhardt: "The Translation of the Bible into the German Language by Dr. Martin Luther."

In the business sessions reports by the chairman of the Mission Board and by the assistant cashier were submitted, also a recommendation was adopted that Joint Synod make its fiscal year from June 1 to May 31, also new rules and regulations for official elections were adopted. However, a major part of the time was spent on committee reports and discussions of the

"Program of the Ev. Luth. Joint Synod of Wisconsin and Other States at New Ulm, Minnesota, August 7-13, 1935. Delegates to the Joint Synod Convention were elected.

Besides sessions and committee work there were other worthwhile activities. On the evening of the first day a song-service was given by the choirs of the local congregations. Friday evening a school service was held, the Rev. G. Press preaching on John 8:31-32. The local congregation celebrated its 50th anniversary on Synod Sunday with the following guest speakers: Prof. Lehninger of Thiensville, Wis.; Prof. Reuter of Seward, Nebr.; Rev. Berg of Tomah, Wis.; and Rev. Degner of Hampton, Nebr.

The Conference closed with evening services and Communion on Monday. The Rev. Bittdorf based his pastoral sermon on Ps. 23:2-5, while Rev. Hellmann based his confessional address on Rom. 7:14-8:1.

Herold Schulz.

FIFTIETH ANNIVERSARY

By the grace of God Immanuel Evangelical Lutheran Church of Gibbon, Minn., was privileged to observe the fiftieth anniversary of the founding of their congregation. Festive services were arranged for June 16.

Mission work in the village of Gibbon began as early as 1869. And in 1885 Immanuel Church was organized by the Rev. J. Frey of Moltke township. Of the charter members Mr. and Mrs. Fred Burdorf, Mr. and Mrs. John Huehnerberg, Mr. Wm. Mueffelmann, Sr., Mr. Gust. Lehmann, Mrs. J. Nicolei, Mrs. F. Ecke, and Mrs. Wm. Vorwerk were present at the celebration. Two services were conducted at which Pastors J. Baur, J. E. Bade, and W. F. Sprengeler preached the Word. In the evening at a social gathering congratulatory addresses were given by sons of the congregation now in the service of the church.

Since its founding the following pastors have served Immanuel Church: I. Frey, 1885-1889; J. Baur, 1889-1893; J. Naumann, 1895-1904; and since then Hy. Boettcher, now 31 years. During these fifty years 922 were baptized, 671 were confirmed; 153 marriages performed, 227 burials conducted.

Immanuel Church maintained a Christian school ever since its incipiency, taught until 1905 by the pastors and since then by teachers F. Grimm, 1905-1914; C. Hohenstein, 1914-1919; M. Dysterheft, 1919-1921; L. Winter, 1921-1923; A. Falk, 1923-1926; F. Ehlen, 1926-1930; Z. Busse, 1930-1933; and since then V. Louis. The congregation also maintains a well organized Sunday school.

At the festive occasion the congregation did not only raise the customary thankoffering but also presented their pastor with two valuable gifts, one given by the confirmed of the last thirty years, who met in

reunion at this occasion, the other by members of the church.

May the God of all grace ever abide with Immanuel church to the end that His Kingdom flourish in their midst.

J. E. Bade.

ANNIVERSARY OF ORDINATION

On Sunday evening, June 16, Zion Lutheran Church of Toledo, Ohio, observed the twenty-fifth anniversary of the ordination of their pastor, the Rev. George N. Luetke. Pastor Timmel of Toledo had charge of the liturgical part of the service. The sermons were delivered by two classmates of the jubilarian, the Rev. Paul Schulz of Scio speaking in German, the undersigned in English. Officers of the church extended the congratulations and presented the pastor with a very substantial token of appreciation. After the church service a social gathering was held in the church basement, teacher John Gehm serving as chairman.

May He who has held His blessing and protecting hand over our brother for this quarter of a century, continue to bless and keep him.

H. J. Diehl.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Jul. Fuhrman, since 1885 members of Trinity Lutheran Congregation at Johnson, Minn., were privileged to celebrate their golden wedding anniversary, June 28. A thankoffering of \$12.00 was set aside for the Church Extension Fund. 1 Sam. 7:12.

M. J. Wehausen.

SILVER JUBILEE

In honor of their pastor, the Rev. H. J. Diehl, the First Ev. Lutheran Congregation of Lake Geneva, Wisconsin, celebrated the 25th anniversary of his ordination on Sunday, July 7. Preparations had been made by the congregation and the pastoral conference. The surprised jubilarian was led into the Lake Geneva High School Auditorium, where the service was held, by his church council. Pastor W. A. Diehl, son of the jubilarian, conducted altar services. Pastor Geo. N. Luetke of Toledo, Ohio, preached the English Jubilee sermon and Pastor Carl H. Buenger of Kenosha delivered the German Jubilee sermon. Mr. Paul F. Smith, President of the congregation, expressed the congratulations of the congregation, and handed the jubilarian a purse. Briefly, but deeply moved the jubilarian responded, expressing his gratitude to God for the blessings of the past and begging Him for continued help.

After this service all the guests of the congregation were served a sumptuous supper in the school house by the ladies of the congregation.

In the evening the festive congregation once more assembled, this time on the spacious church lawn for a social evening. Here the various organizations of

the church brought their greetings to their pastor. Pastor M. F. Plass brought the congratulations of the Pastoral Conference and delivered a purse to the jubilarian. Telegrams and messages were very numerous, among which we would especially mention the greetings of the jubilarian's former charges, namely Peshtigo, Wisconsin; Divine Charity, Milwaukee, and Zebaoth, Milwaukee. In this social evening the undersigned served as Master of ceremonies.

May our faithful God, who has for twenty-five years guided the steps of our jubilarian, now also give his assistance for many more years of service in the vineyard of the Lord.

Edmund Sponholz,

Secretary of Southern Pastoral Conference.

FIFTIETH ANNIVERSARY AND MISSION FESTIVAL

On Trinity Sunday a double Festival was celebrated in three services by St. John's Congregation of Town of Weston (Hatchville), Dunn Co., Wis. The forenoon service in which Pastor K. Nolting of Frontenac, Minn., preached the sermon, was devoted to the cause of missions. In the afternoon service brother H. Kirchner, of Baraboo, whose father had ministered to St. John's Congregation years ago and who also had ordained and installed the speaker of the evening as his successor, spoke on Ps. 111, 3-6. Pastor C. Auerswald occupied the pulpit in the evening. His text was Gen. 12:2. In the latter two services the speakers pointed out how the God of Grace during the time of its fifty years of existence had so profusely blessed the congregation with all spiritual blessings in heavenly things and preserved it in the fellowship of the pure, saving Gospel and the unadulterated sacraments. The local pastor, A. W. Saremba, had charge of the altar services and read the history of the congregation in the evening. The mixed choir of the church greatly enhanced the services by the rendition of appropriate anthems. The church was filled to full capacity, especially in the forenoon and afternoon, in spite of heavy rains and poor roads, by worshippers who also from neighboring charges had come with their pastors to join in the celebration of their sister. The cash offerings went into the Synod's treasury. Owing to the inclemency of the weather the ladies served meals and refreshments not in the open, as planned, but in the church basement. It was, indeed, a delightful festival reminding one of the words of the Psalmist: Behold, how good and how pleasant it is for brethren to dwell together in unity.

The history of this congregation extends back into the eighties of the last century. Pastors Kleinlein and Aug. Pieper of Menomonie, Wis., visited the scattered Lutheran settlers in those years, ministering

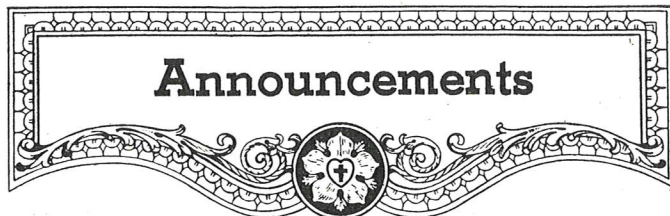
unto them. In 1885 St. John's Ev. Luth. Congregation of Town of Weston, Dunn Co., Wis., was with God's help organized under the guidance of Pastor Aug. Pieper. In 1886 the charge was entrusted to Candidate H. Gieschen of our Seminary, who thus became the first resident pastor. He had under his spiritual care also quite a number of preaching stations, the entire field was for a considerable number of years supported by funds from Synod and served from Hatchville. Today those missions have developed into flourishing congregations supporting their own pastors. Hatchville also has become self-supporting. Surely the Lord has blessed our feeble efforts.

The following have served this congregation and, temporarily also, the tributary stations after Rev. H. Gieschen: Student Rottluff and the Pastors: A. Kirchner, C. Auerswald, E. Laible, H. Habermann, Luedke, M. Tarras, J. Abelmann, C. Bast, J. Baur, O. Netzke. Since March, 1930, Pastor A. W. Saremba is in charge. On the church roster are 42 voting and 120 contributing communicants, 277 baptisms, 262 confirmations, 72 marriages, 80 burials and 6351 communions are recorded.

The first little church some years ago was replaced by a larger, more beautiful edifice. And instead of the first parsonage, destroyed by fire, a new and larger one has been built. School facilities and a "God's acre" are also at the disposal of St. John's of Hatchville.

This flock has had to pass through hard and trying times and only by God's preserving grace has she been saved from dissolution. The present generation, however, is determined to do the Lord's work in peace and unity of spirit.

And under the present careful leadership this congregation may look cheerfully into the future. May our faithful head shepherd be in the future also with his people in Town of Weston, Dunn Co., and continue to bless them that they, too, may be a blessing to many for time and eternity. C. H. A.



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: Albert Henke (William Kurth).

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. Froehlke (H. Kleinhans).

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.

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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.

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PACIFIC NORTHWEST DISTRICT

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

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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.

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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.

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.

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.

MISSION FESTIVALS

Trinity Sunday

Elkton, S. Dak., Trinity (Wm. Lindloff). Off'g, \$84.60.
Delano, Minn., Mt. Olive (E. H. Bruns). Off'g, \$162.43.
Morton, Minn., Zion (J. Carl Bast). Off'g, \$213.35.

Second Sunday after Trinity

Darfur, Minn., St. John's (J. C. A. Gehm). Off'g, \$38.20.

Third Sunday after Trinity

Hokah, Minn., Zion (E. G. Hertler). Oc'g, \$55.00.
Mishicot, Wis., St. Peter's (Ed. Zell). Off'g, \$12.55.
Jambo Creek, Wis. (Ed. Zell). Off'g, \$17.55.
Winona Co., Minn., Trinity (A. Hanke). Off'g, \$227.07.

ACKNOWLEDGMENT AND THANKS

I wish to acknowledge the following gifts, received on behalf of Northwestern Lutheran Academy with a hearty "thank you": Ladies' Aid, Grover S. Dak., \$5.00; W. Merri-man, Lemmon, S. Dak., foodstuffs; Peter Green, Moberidge, S. Dak., a sturgeon weighing 21 pounds.

K. G. Sievert.

PACIFIC NORTHWEST DISTRICT

January 1 to June 30, 1935

Rev.	Budgetary	Non-Budgetary
W. Amacher, Omak, Trinity	\$ 49.38	\$ 65.00
R. H. Hoenecke, Mansfield, St. John	13.75	
H. Hoenecke, Withrow, Lutheran	36.00	
E. F. Kirst, Clarkston, St. John	46.91	2.00
L. C. Krug, White Bluffs, St. Paul	35.94	8.12
Wm. Lueckel, Portland, Grace	35.69	
A. H. Mackdanz, Palouse, St. Paul	15.00	25.00
Arthor Matzke, Tacoma, Faith	5.00	
Arthor Matzke, Tacoma, Hope		6.56
F. H. K. Soll, Yakima, Grace	60.67	
Arthor Sydow, Tacoma, St. Paul	90.35	
H. H. Wiechmann, Ellensburg, G'd Hope		14.24
	\$ 388.69	\$ 120.92

JOHN C. JAECH, District Treasurer,
Tacoma, Wash.

NEBRASKA DISTRICT

April, May, June, 1935

Rosebud Conference

Rev.	
R. F. Bittorf, Winner, Trinity	\$ 47.80
R. F. Bittorf, Hamill	4.49
A. Degner, Whiteriver, St. Paul	19.65
A. Degner, Westover	3.68
H. Fritze, Valentine, Calvary	27.45
H. Fritze, Valentine, Zion	8.50
A. G. Eberhart, Martin, Our Redeemer	52.59
A. G. Eberhart, Batesland, St. Paul	43.37
A. G. Eberhart, Long Valley, Trinity	13.27
L. Gruendemann, Wood, St. Peter	10.43
L. Gruendemann, Witten, St. John	34.40
L. Gruendemann, Masher	4.60
L. Gruendemann, Pahapesto	10.45
H. Hackbarth, Mission, Zion	84.46
H. Hackbarth, Roundy School	6.72
E. J. Hahn, Naper, St. Paul	38.28
F. Miller, McNeely, St. Paul	11.36
W. J. Oelhafen, Herrick, St. John	42.80
L. Sabrowsky, Colome, Zion	89.89
K. A. Tessmer, Burke, Grace	15.80

Central Conference

Im. P. Frey, Hoskins, Trinity	212.01
Im. P. Frey, Stanton, St. Paul	11.26
E. A. Klaus, Stanton, St. John	592.76
G. L. Press, Sioux City, Grace	83.18
R. H. Roth, Brewster, St. John	29.55
R. H. Roth, Mary, Our Savior	3.27
R. H. Roth, Wells School	3.11
G. Tiefel, Hadar, Immanuel	351.01
V. H. Winter, Broken Bow, St. Paul	41.76
V. H. Winter, Merna	12.25
J. Witt, Norfolk, St. Paul	443.00

Southern Conference

W. Baumann, Plymouth, St. Paul	354.83
Wm. P. Holzhausen, Gresham, St. Paul	161.20
W. A. Krenke, Grafton, Trinity	55.32
E. F. Hy. Lehmann, Firth, St. John	87.90
E. C. Monhardt, Clatonia, Zion	222.00
A. Schumann, Garrison, Zion	45.65
H. Spaude, Surprise, St. John	49.69
R. Vollmers, Geneva, Grace	29.32
W. F. Wietzke, Shickley, Zion	42.00
H. M. Henriksen, Gresham, St. Peter	20.58

Colorado Conference

A. A. Hellmann, Eads	4.20
H. Schulz, Fort Morgan, Zion	25.85
W. H. Siffring, Rocky Ford, St. Paul	18.52
H. Witt, Lamar, Mt. Olive	3.27

\$3,473.48

W. A. Krenke, Grafton, Non-Budgetary

DR W. H. SAEGER,
Norfolk, Nebr.

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

108 JAN. 1, 1936

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

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

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

PRICES FOR ENVELOPES

Weekly envelopes, size $2\frac{5}{16} \times 3\frac{5}{8}$, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
110 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.
 Minimum charge \$3.50.

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printing in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000	3.00	3.50	3.75

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.