

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 44-48

God's Merciful Interposition in Behalf of Israel

Nevertheless he regarded their affliction, when he heard their cry:

And he remembered for them his covenant, and repented according to the multitude of his mercies.

He made them also to be pitied of all those that carried them captives.

Save us, O Lord, our God; and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.

Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen.

Praise ye the Lord.

The purpose of God's judgments is not to destroy but to save. Terrible as they are, they are chastisements to remind men not only of the heinousness and guilt of their sins, but to serve as calls to repentance. True, there is a stage, where Divine judgments are final, where they come as an evidence of God's inexorable wrath, as was the case with Jerusalem, and doubtless with many visitations since then, though the cause of such finality of judgments lies not in God, but with the obstinacy of men. (Compare Hosea 13:9.) But whatever the nature or extent of the punishment for sin, truth would compel every one to say: "God has punished us less than our iniquities deserved" (Ezra 9:13). At any rate, punishments are chastisements for our good, even as the Psalmist says, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law, that thou givest him rest from the days of adversity" (Ps. 94:12, 13).

This Israel experienced after all the judgments had befallen them for their evil deeds and trespasses they had committed in the Holy Land. Our Psalm, therefore, proceeds in the words quoted above:

"Nevertheless he regarded their affliction, when he heard their cry."

Literally, this would read, "And he looked upon the trouble that was upon them," or, "and he saw the distress they were in," "When he heard their cry" — their cry for help.

Israel's cry for help in their great distress did indeed come before God, and this their cry was an accu-

sation against themselves, a contrite confession of their sins and trespasses. Would you know the intensity of that cry, then turn to the ninth chapter of the Book of Ezra, where Ezra the chief priest, in his prayer, refers to the very sins committed by his people in the Holy Land mingling as they did with the Canaanites, the Hittites, the Moabites, etc., doing according to the abominations of these heathen peoples, and where he cries in behalf of his people; saying: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hands of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day." — O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses; for we cannot stand before thee because of this."

Did God take cognizance of this penitent prayer of Israel? Or did He refuse to listen to them? We are told here, "He regarded their affliction, when he heard their cry." As a God of mercy He looked down upon their deep affliction with tender compassion, overlooking their provocation. For though He had said, and had reason to say it, that He would destroy them, yet "He repented according to the multitudes of his mercies," and reversed the sentence.

A word or two on the term "God repented" may not be out of place here. It frequently occurs in Scriptures, as in Exodus 32:14: "And the Lord repented of the evil which he thought to do unto his people." Jer. 18:8: "I will repent of the evil that I thought to do unto them." Jer. 26:3; 2 Sam. 24:16, etc. The term "repent" can never be applied to God in the sense that He felt or admitted that He had done wrong or made a mistake; or that He changed His mind or purpose. As are His attributes, like almighty, just, eternal, merciful, etc., so is His mind and are His purposes unchangeable. God is always the same both in time and eternity. But the term may be applied to Him in the sense that He pities men, and for that reason changes conditions or circumstances among men in compliance to justice and

mercy for their temporal and spiritual welfare. It is in this sense God repented in the case of Israel in our Psalm. Out of pity and mercy He averted impending judgments, checked and arrested the calamities which He was bringing upon them for their sins. It was according to the multitude of his mercies — the greatness of His mercy, the repeated instances in which He had shown mercy in similar circumstances, He thus dealt with Israel.

Underlying all this in particular was the covenant of old the Lord had made with them. "And he remembered for them this covenant." It was the solemn promises made to their fathers He remembered. He had promised to be the God of their posterity; and He had His own great purpose to accomplish through their nation in the distant future, and on these accounts He would not break with them. As a God of truth He made good every word He had spoken.

Finally He met His penitent people in their distress as a God of power. "He made them also to be pitied of all those that carried them captives." Severe as were the afflictions the heathen had heaped upon the Israelites as their captives, yet God would not suffer them to go beyond the limit. On the contrary, not only did He restrain the heathen in the exercise of their hatred against His people, so that they should not utterly destroy them, but He even inclined their hearts to show compassion for their suffering prisoners. Such control and power did God exercise over even the hardened minds of heathen men, that they were willing to show His people mercy in bondages and to release them from captivity.

From the last reference as well as from that in the following verse it would appear that the Psalm was composed when the nation was in captivity, or was disposed among the nations that were hostile to them. In that case we can understand the more easily the concluding prayer and appeal to God: "Save us, O Lord our Lord, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise." Knowing that God is gracious unto them the people of Israel turn to Him with fullest of confidence entreating most beseechingly, that as God had, in former periods, restored His people when they were in exile, or were scattered abroad, He would again graciously interpose and bring them into the land of their fathers, where they had been accustomed to worship God. That would indeed enable them to give thanks unto the holy name of God, and to triumph in His praise, that is, to rejoice, to be glad in praising Him as His people once more so mercifully restored.

This ends our meditation on the one hundred and sixth Psalm. As an historical Psalm it recalls, as we have seen, the past, as conveying instruction and warning to the present. The history of the past appears in it as a history of Israel's sin, thus making it

a Psalm of penitent confession on the part of the people of God. Yet it concludes with God's gracious interposition in behalf of His people inasmuch as He offers them His help and deliverance. Hence the doxology:

"Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen! Praise ye the Lord."
J. J.



DESPITE HIS BONDAGE PAUL SOON GETS BUSY IN ROME

"And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spoke against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." The Acts, Chapter 28, 17-20.

Hardly had Paul with the aid of resident Christians domiciled at Rome, then he began to bestir himself in the cause he had most at heart. Though physically exhausted as he must have been from his long and arduous journey from Caesarea to Rome covering probably all of six months the apostle allows himself no rest, no repose of any length, but immediately enters upon the sacred duties bestowed upon him as ambassador of Christ — duties he was ever conscious of to the end of his apostolic career, knowing that he was "called to be an apostle, a servant of Jesus Christ, separated unto the Gospel of God," as he states Rom. 1:1. There was that spirit in him which prompted him to work even as His Lord and Master did, saying: "I must work the works of him that sent me, while it is day; the night cometh when no man can work." John 9:4. Nothing could deter him from working in behalf of the Gospel and its cause, even though he be in chains.

Accordingly, on the third day after his arrival at Rome, Paul, upon his own initiative, called a conference of the leading men among the Jews residing in the imperial city. These were very numerous, forming a constituent part of the city's population at that time, though not at all liked by the Romans. Only a few years previous all the Jews had, by an edict of Emperor Claudius, been banished from Rome, and

kept out till the latter's death; but after the elapse of a few years many Jews returned to the metropolis for the advantage of trade.

It was contact with these people, the people of his own race, Paul sought first after his arrival at Rome. It had always been his policy, on his missionary journeys, to get in touch with the Jews despite the enmity and persecution he was wont to receive from them on all hands. Why? It was not only native love for his people which moved him to do so, but above all his love for Christ's sake. "Brethren," the apostle writes in his epistles to the Romans, 10: 1, "my heart's desire and prayer to God for Israel is, that they might be saved." Paul was indeed a true Israelite. If anyone could sincerely ask, "Pray for the peace of Jerusalem: they shall prosper that love thee," it was he. From the depth of his heart he wished his poor benighted and spiritually enslaved people the liberty and salvation he, a Jew, had found in Christ, and which had made him perfectly happy. So ineffably does he love his people that he is willing, if it were necessary, to stake his own salvation for his brethren. Says the apostle, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9: 3.

Paul Meets the Jews at Rome

And so we are told the first thing Paul endeavored to do at Rome was to approach his own people — the citizens of the Jewish race. There was, in the first place, obvious reason for this. Appearing as he did as a prisoner from Judea who had lodged an appeal with the imperial court in his own defence, Paul felt it his duty to give to his kinsmen a full explanation of the matter involved for the purpose of removing any impression unfavorable to him, which they might have derived from his present predicament, and which might easily bar his access to them. The object he had in view was to gain their full confidence.

Very respectfully, therefore, does Paul address the leading men of the Jews whom he had called to his lodging place for the purpose of making a brief statement of his case, in the following manner: "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Speaking to his brethren as a loyal Jew, he puts in the forefront of his case the fact that he had committed nothing against the people of the Jews, had done nothing contrary to the religion or customs of their fathers, nor added any affliction to their present social and political miseries; yet despite this incontestable fact he had been delivered prisoner into the hands of the Romans by his people.

Paul then goes on to state the judgment of the Roman governors concerning him, declaring, "Who, when they had examined me, would have let me go,

because there was no cause of death in me." The well-known accusations brought against him by the Jews as being "a pestilent fellow, and a mover of sedition among all the Jews throughout the world," had been examined, he intimated, by the chief captain Claudius Lysias, by Felix, and Festus, and King Agrippa, but nothing had been found to convict him of any crime worthy of death; on the contrary, he had come forth from the trial without reproach both as a Jew and a Roman citizen, so that the Roman governors would have released him and let him go, and let him go on even in his work as missionary.

"But," continues Paul, when the Jews spoke against it, "I was constrained to appeal unto Caesar, not that I had ought to accuse my nation of." Finding that the governors, one after another, though convinced of his innocence, would not liberate him from bondage, for fear of making the Jews their enemies, Paul felt the necessity of praying the assistance of the higher powers; he appealed to Caesar at Rome. But in doing so, he had no charge against his nation, he asserts. It was not with any design to recriminate, or exhibit a cross bill against the complainants, he appeared in Rome. It would indeed have been an easy thing for a man like Paul, a Roman citizen, and so injured as he was, to exasperate the emperor against the Jewish nation, inasmuch as the Roman government at this time had an ill opinion of this nation, as factious, disaffected and dangerous; but Paul would not for ever so much do such a thing as to rouse the imperial authorities against the Jews. What he appeared for at Rome, was to vindicate himself in the great cause of the Gospel.

This Paul tells the representatives of the Jews in Rome. For this reason he had entreated them to see and hear him, as he says: "For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." What a grand and ponderous declaration: "For the hope of Israel I am bound with this chain." The hope of Israel is the Messiah, He whom all Israel hoped for. It is for this blessed hope he stands in their presence as a prisoner. This hope, the Messiah, he has been preaching that He is come. The difference between him and his Jewish brethren was only this, that they looked for the fulfillment of this their hope in the future, while he has irrefutable proofs for the fact that the fulfillment of that hope has come to pass in the coming of Jesus Christ; he is the Messiah hoped for.

It is a most favorable light in which Paul the apostle appears here. Though he might well have despaired at the thought of winning Israel as a whole for Christ, considering their obstinacy he had experienced throughout his missionary efforts, yet he regards it as ineffable gain to lead if possible only some of his people's sons to the blessed light of the Gospel

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of Christ. And he knows, no missionary is so well adapted and so zealous for this task as the disciple of Christ who has been won from the Jews. It is this unceasing love for his native people which moves Paul despite the most painful disappointments he had experienced on all hands, to approach them when and wherever opportunity is offered, in order to win some of them for Christ's kingdom.

J. J.

AND THY HOUSE

In reply to the question of the jailer at Philippi as to what he must do to be saved, Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Some have been puzzled over the addition of the words "and thy house." Does that mean that, if the head of the family believes in Jesus, his family will be saved by his faith, that the children will have eternal life just because their parents are believers, even if the children themselves do not believe in Jesus? That can not be the correct interpretation, for it conflicts with everything else scripture has to say on the subject. Jesus says, "He that believeth not shall be damned." Likewise Ezekiel points out the responsibility of each individual to God in the words: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." When, therefore, it is said, "Believe on the Lord Jesus Christ, and thou shalt be saved **and thy house**," the meaning is not that the father can believe for the whole family, but the meaning is rather that the faith of the father will prompt him to lead also those in his house to Christ. That is demonstrated by the jailer who called in all the members of his household to hear the Word of the Lord. He saw to it that the rest of his family enjoyed the same spiritual blessings as he himself.

That is bound to be the case where the head of the family is filled with a true and living faith. To the true believer it can not be a matter of indifference whether or not those in his house are firmly grounded in the Christian faith. Such indifference would indicate a lack of true faith. Christian parents are bound to be concerned about the spiritual welfare of their children. The apostle says, "Bring up your children in the nurture and admonition of the Lord." That is the primary duty of parents: to ground them firmly in the Christian faith. To that end they should avail themselves of the gifts and agencies which God has placed at their disposal through the church, and the most efficient of these in our day is the Christian day school, where the Word of God reigns supreme, where the children are not only instructed in the Bible stories and the fundamental truths of God, but where even the so-called secular subjects are taught from a positive Christian point of view.

If ever there was a time when the Christian training and instruction of our children ought not to be skimped, it is in these last days of sore distress. The Bible says, "Perilous times shall come," and Jesus warned that in the last days temptations would be so great that, if it were possible, even the very elect would be lost. According to all signs we have entered those times. Who knows to what perils the souls of our children will yet be exposed? Think of the Christians in Russia today. Must we not then feel prompted to give them the most thorough Christian training and instruction at our disposal that they may be equipped for the struggle?

We must give account. At our hands will the souls of our children be required. And woe to us if, for worldly and fleshly reasons, we follow the line of least resistance and shirk our solemn, God-given responsibility over against the children which God has entrusted to our care and concerning whom the blessed Savior calls out to us, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."

"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house". God grant that both may be true of us, that we ourselves may be true believers in Christ our Savior and that as such we may feel prompted to do everything in our power that the great, eternal blessings which the Son of God prepared for sinners may be shared also by those in our house.

I. P. F.

— "To prevent the intrusion of evil thoughts, let us always take care to be usefully employed, since idleness is the soil in which Satan sows his tares with liberal hand."

— No man has a right to do what he pleases unless he pleases to do what is right.



Comments

With the Labor issued by the Executive Committee **Sunday Message**, of the Federal Council of the Churches in America, we are, of course, too late. Our interest in this message lies not in its use on that Sunday, but in the ideas it contains and promulgates. It is concerned with the economic crisis through which we are passing. One must not look for any real understanding of the Gospel of Christ, for that has for some time been lost by the modernistic churches. We are not surprised, therefore, to read in the *Living Church*, from which we quote, that the purpose of the Church must be to equalize the financial income of the citizens. To this end Scripture passages dear to the hearts of every poor sinner are woefully misunderstood, and hence misapplied.

"The Churches of America have not been and cannot be indifferent to this situation. They cannot pass by on the other side and say it is not their concern. The Founder of their faith declared that He came that men might **have life** (bold type ours, the ed.) and have it abundantly. The conditions under which men live and secure their food, clothing, and shelter in no small measure affect their spiritual as well as their physical well-being. Men may justly ask today for some word of hope and counsel in this fearful time. Especially may those who toil look to the disciples of the Carpenter of Nazareth who said: Come unto Me all ye that labor and are heavy laden. The organized opposition to the Christian Church today is in no small measure due to its failure adequately to meet a justified expectation."

Thus is that beautiful call of our Savior to all men laboring under the heavy load of their sin to come to Him, so that He can give them rest, emptied of all meaning and comfort for sin-ridden souls, and the Church is degraded to the position of a supply sergeant in a camp. The abundant life is the life with plenty of money, and the rest promised by Christ is the rest from physical labor. There is plenty for all, says this manifesto, all that needs to be done is to distribute it evenly. Man can do that, there is no need for God. And it is the business of the Church to see it done. How? "Effective means must be found to eradicate sins of selfishness and to make this abundance available to all. To achieve such an end new forms of social control must be designed."

But how eradicate sins of selfishness? Sins are of the heart. How can the hearts be changed? The "Message" answers: by granting free speech to all

men, by supporting labor unions. When that is done, shall there be no more selfishness? "Finally, the churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit." There is a glimmer of reason here, but only a glimmer. It is the law then, that is to abolish human selfishness. That the law of God cannot do that, much less the law of the land, this "Message" does not realize, because it knows not the power of the Gospel. They know not the power of the Gospel, because they have turned away from the Christ of the Bible, the very Son of God, who died for our sins, to a man-made Christ, who is but a leader, a teacher, and no Savior.

We turn away with loathing from this "Message" to the exhortation of our Master, Matthew 6:33: But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. And the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Romans 14:17. Z.

* * * *

The Apostles' Creed comes in for a deal of criticism by a writer in the *Christian Century*. He says it does not express the belief of present day churches any more. He cites proof.

"No less staunch a churchman than Bishop Lawrence, of Massachusetts, has recently declared that the continued use of the apostles' creed should be left to the free choice of each congregation; and a great majority of the professors and students in the Episcopal Theological school at Cambridge expressed agreement with this pronouncement. In Bishop Lawrence's opinion, no pledge should be required from young people joining the church beyond the confession that they are disciples of Christ."

What seems to be the trouble? "The creed leaps from the virgin birth to the death scene of Jesus, without a suggestion that what happened between these two points is of significance to the Christian faith. . . . The Christian faith of today, as expressed in the major churches of Protestantism, makes more of the life, spirit, and teaching of Jesus than of any other features of the gospel."

So that's it. The divinity of Christ, His suffering and dying are of minor importance aside of His life and teaching. Jesus the leader, Jesus the teacher — that is the main thing about this remarkable man. It is not, "I came not to call the righteous, but sinners to repentance," Luke 5:32, but "Never man spake like this man," John 7:46. We fear that the "major churches of Protestantism" are very much in error about this matter of faith in Jesus the Christ. It is a sad commentary on the ruling unbelief in these churches that they begin to quarrel with the age-old apostles' creed.

But how about our young people? Ah, there's the rub. "It is expecting too much of our youth to ask that they shall come from scientific laboratories or legal libraries into the church service and have any sense at all of the aura that clings to the language of worship and piety. **The youth of today has virtually no religious background** (bold type ours, the ed.) — or cultural background, for that matter. . . . He hears a text announced by the minister, but the text has no context in his mind; it is not part of a fabric; and the minister has to resort to something like salesmanship to construct the picture from which the text is taken, else the youthful hearer never makes connection at all."

This confession, of course, is the saddest of all. But it is the plain truth. The Sunday school tickled youth, the public school bred youth, and the college trained and science-inoculated youth, cannot possibly be expected to know what it all is about when he hears the apostles' creed and the old Bible stories that are so alien and unknown to him. Poor youth, that cannot know how to save his own soul in his ignorance of the facts of salvation. Who is to blame for this abysmal ignorance? Surely not the apostles' creed, and to omit reading that in the public services is but a confession of utter failure by the churches.

Oh, that our Lutheran Christians would see the dire need of our young people today, starved as they are of heart and soul with the bread of life so abundantly at hand! If and when our Lutheran churches shall have allowed their parochial schools to die, the pitiful plight of our youth will be as those who are but lost sheep going astray amidst the lifeless straw of this world's folly, for there is no wisdom but in the knowledge of Jesus Christ. Can we not see the harvest that the modern Protestant churches are reaping today in their ignorant youth? Shall not the love of Jesus move us to save these priceless souls and with them the church of God?

We still have a fair amount of young men that are willing to prepare for the ministry of the Word in our higher schools. Most of them come not only from Christian homes, but out of our Lutheran parish grade schools. When these lower schools through our negligence or our niggardliness shall have dwindled to but a few, when our laziness shall have made us contented with the Sunday schools alone, we shall be hard put to it to find the young men who are to be our future preachers, teachers and leaders. May the Lord in His mercy save us from that day! Z.

* * * *

Stick to Your Last That is the advice which Bishop F. D. Leete gave to a state conference of the Methodist Episcopal Church. The bishop said: "It is easy for a minister to spend time doing business that's not his business at all. Any man who says that Christ's mandate was to change

the economic order has absolutely the wrong conception. Every minister ought to be a specialist in saving sinners. A shoemaker sticks to his last — and lasts longer as a shoemaker."

It is good advice which the bishop gave; on the surface the same good advice which the aged Apostle Paul gave to the young pastor Timothy in the words, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

But if we were to conclude from the bishop's words that the Methodist Church is abandoning its old policy of trying to make the world better by political methods and henceforth will confine itself to spiritual aims and methods, we should be very much mistaken. Even Bishop Leete did not have that intention, for in a late address to the same conference he presented national prohibition as an ideal of vital interest to the church. He said: "Roosevelt put the nail in the coffin of righteousness when he flew to Chicago and said prohibition was dead. Hoover's mistake was in calling prohibition a noble experiment, when he should have called it a glorious achievement."

The Christian minister has only one business, and that is to preach the Gospel of Jesus Christ for the salvation of individual souls. Political methods aiming at mass righteousness are not a part of the minister's or the church's divine equipment. There are no shortcuts in the kingdom of God. The conversion of the individual soul, by leading it to a living faith in the Savior, is the essential and indispensable factor. Mass reforms can not serve as a substitute for individual regeneration.

I. P. F.

From a Wider Field

HYMN AT THE END OF THE WEEK

Gracious God, my heart is sending
Grateful praise, adoring Thee,
For the week that now is ending
Filled with benefits so free.
Thou hast given strength to bear
Each day's share of toil and care.
Praise be Thine for Thy protection —
For Thy Fatherly affection.

Thy paternal love unbounded
Clothed me, fed me, sheltered me.
Angel guards my home surrounded —
From all danger kept me free.
Soul and body Thou didst bless
With Thy grace and tenderness
Safely as the week is closing
In Thy love I am reposing.

Gracious God, my mind can never
Duly laud Thy gift divine.
While I live I'll thank Thee ever.
All I am and have is Thine.
Praise and glory be to Thee
For each boon to mine and me.
To Thy loving care so tender
Soul and body I surrender.

Pardon every transgression
Of each minute, hour, and day.
By the virtue of Christ's Passion
Sanctify my heart, I pray.
Grant to me the merits won
By the blood of Thy dear Son.
Thus released from condemnation
I can joy in His salvation.

I by nature am unholy,
With all mortals steeped in sin —
Seeking wayward pathways solely,
How could I Thy favor win?
But Thy loving Father-heart
Could for Christ's sake grace impart.
Joyous is my consecration
To the God of my salvation.

Now my slumber will be pleasant,
Resting in Thy love, my God,
For I know that He is present,
Who has bought me with His blood.
Holy Ghost, when morn is here,
May Thy Word my spirit cheer;
May it feed me while I wander
Till I reach Thy heaven yonder.

Translated from the German.

Anna Hoppe.

PUBLICITY

Much is being said these days about the Church and publicity, that the Church has not been advertising itself sufficiently, and that there are many proper ways in which this can be done: announcing and advertising services and special gatherings, reporting to the press all activities and special meetings of the church, bill boards, hand bills, road signs, automobile stickers, and the like.

A very good kind of publicity, yes, the very best, is for members to talk to others about the things that their church is doing, and above all to speak well of their church and not to knock it. If a lewd play is to appear on the screen you can advertise it by knocking it, but you can not advertise the Church in any such manner.

But the true Christian will go beyond speaking only for his church. He will speak of what Christ has done for his soul, and if he lives a consistent Christian life such testimony will not be taken lightly by people; they will see that it has done something for others, why should it not do the same for them?

After all, the publicity which our Lord Jesus wants us to use is that which comes from good works: "Let your light shine before men, that they may see your

good works, and glorify your Father which is in heaven."

We often wonder why the Church makes such little headway against the world and why the Gospel we preach seems to convert so few. Of course, the chief reason always is that the human heart is not easy to convert and change, for that reason only few find the narrow way and walk thereon; but aside from the hardness of the human heart, the next chief reason why so few are saved is the inconsistent lives of so many who profess that they are saved. People cannot see from their lives how they can be called the children of God and they therefore naturally discount the religion which they profess. If we should all once get in dead earnest with our religion and fully square our lives with God's Word, the Church would make greater conquests. There should not be any less preaching with the lips than there is; but plainly there ought to be far more preaching with our lives and works.

K. F. K.

WHOM SHALL WE CHOOSE FOR SPONSORS

To this question we give the unhesitating answer: Lutheran sponsors for Lutheran children. While the practice of having sponsors or god-parents for our children is not demanded in the Bible, still there are several sound principles involved, which cannot fail to impress every serious Lutheran with the correctness of the answer just given.

First, if sponsors were to act merely in the capacity of witnesses, and nothing more, then indeed it were not so imperative to choose them from among people of our own faith. In fact, they would not even be needed, for at private as well as public baptisms there are always people present who might be entered on the certificate and on the church record at witnesses. Such witnesses, however, should not merely testify to the fact of the child's baptism, but that it was properly baptized. Can an unchurched person, or one who has never received correct instruction from the Bible on this point, really know, whether a child has been correctly baptized or not?

Again, the word sponsor means one who answers for another. Sponsors answer for the children. They make a covenant with God in behalf and instead of the child. They promise, for the child, to renounce the devil and all manner of evil, and to serve the Triune God and Him only. At confirmation the child publicly acknowledges this promise made by the sponsors. The sponsors should make this promise sincerely. Can they, if they worship another god?

Furthermore, they promise, in the event of an early death of the child's parents, to attend to its instruction in the Word of God as taught in the Lutheran Church. Should we even expect them to make such promise before God and the Christian congregation, when they

belong to another church, or to no church, and regard the teachings of our church as false? Will they later truly desire to keep that promise? If they take their own religion seriously, can they do it conscientiously? Could you as a Lutheran really promise to bring up a child in the Catholic faith?

Finally, they are encouraged to pray for the child. Do we want prayers said in behalf of our children which are addressed to Mary and the saints, or to the supreme being? Can such prayers avail anything?

From whichever angle therefore we consider this question, there is but one logical answer, namely: Lutheran sponsors for Lutheran children. And, if you please, not any one bearing the Lutheran name, but such who take an active interest in their own spiritual welfare. Only in that manner will we gain the ends for which the practice of having sponsors has come into existence. — From St. Peter's Lutheran Messenger, Milwaukee.

A YOUNG ATHEIST

A suggestive scene once took place in a railway car that was crossing the Rocky Mountains. A quiet business man, who with the other passengers had been silently watching the vast ranges of snow-clad peaks, seen by him for the first time, said to his companions: "No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his mustache, pertly interrupted: "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," said the boy, raising his voice. "I am investigating the subject. I take nothing for granted. I am waiting to be convinced. I see the mountains, I smell the rose, I hear the wind; therefore I believe that mountains, rose, and wind exist. But I cannot hear, smell, or see God. Therefore —"

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he asked quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend Him?" said the youth with a conceited giggle.

"With your intellect and soul! — but I beg your pardon"; here he paused. "Some men haven't breadth and depth enough of intellect and soul to do this. This is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheist that day.

But this is a question that cannot be laughed or joked away. There are such immature lads in colleges who find a Greek grammar too much for their minds to master, yet who loudly proclaim themselves agnostics and materialists and challenge the Creator of the universe to stand on trial for their verdict.

— Sel.

WHAT IS CHRISTIANITY?

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." — John III, 14-16.

Luther calls these words "the Bible in a nutshell." Here is the very soul of Christianity.

The Wonderful Source

"God so loved." Christianity's God's heart. Christianity does not spring from God's brain, so to speak, from His eternal decrees, and it is not directed to man's brain, his understanding; it is not a system of cold philosophy. Christianity comes from God's heart and is directed to man's heart.

Furthermore, "God so loved the world." Christianity is not for a favored few. Christianity is for the whole wide world.

The Wonderful Person

God so loved the world that He gave "His only begotten Son." Jesus is God's Son; is true God; God made known in the flesh. Christ laid claim to Godhead. Thomas cried out, "My Lord and my God! Christ accepted divine worship. The Jews took up stones to stone Him for blasphemy "Because that Thou, being a man, maketh thyself God."

God "gave" His Son, "sent forth His Son, made of a woman." The Son of God is also the Son of Man. Christ is perfect in His humanity. "Which of you convinceth me of sin?" Pilate said: "I find no fault in Him." Herod found Him innocent. The centurion said: "Certainly, this was a righteous man." The thief on the cross said: "This man hath done nothing amiss. The despairing wail of Judas was: "I have betrayed the innocent blood." Christ is the holy Son of God and the perfect Son of Man. This truth concerning Christ is the foundation of Christianity. Remove this chief cornerstone, and with a crash down tumbles the whole structure.

The Wonderful Purpose

Such a wonderful person must have a wonderful purpose; what is it? "God sent His Son into the world that the world, through Him, might be saved." It is the peculiar boast of Christianity that it has not only a teacher and a reformer, but also a Savior.

Christianity is more than education; more than reformation; Christianity is salvation.

Christianity is salvation — from what? God sent Christ that men “should not perish, but have everlasting life.” On account of their sins men are damned. Christ came to save men from this damnation. Christianity is not salvation from ignorance, from poverty, from misfortune; Christianity is salvation from damnation.

The Wonderful Work

How has this wonderful salvation been worked out?

Christ says: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” “The Son of Man came to give His life a ransom for many.” “The good shepherd giveth his life for the sheep.”

Christ is the Savior, but it is Christ crucified. Salvation is not brought about simply by the teaching of Christ nor simply by His blameless example but by His perfect life and innocent death for the sins of the world. “The blood of Jesus Christ, His Son, cleanseth us from all sin.” It is not Christ, the teacher; it is not Christ, the example; it is Christ, the Crucified, that is our Savior.

Christianity's core is Calvary's cross. “The blood is the life thereof.” “In the Cross of Christ I glory.” “When I survey the wondrous cross on which the Prince of Glory died,” I know that His blood was “shed for you for the remission of sin.”

The Wonderful Means

How does this wonderful salvation become our own? Through faith. The Gospel is the giving hand, faith is the receiving hand. God gave His Son that “whosoever believeth in Him should not perish.” “He that believeth in Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

Christianity is God's loving salvation from damnation through faith in the life and death of Jesus Christ, true God and man, for us.

— From “The Messenger,” Jamestown, N. D.

“I TOOK CARE OF THE LAMBS”

A gentleman was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep, with all of which his friend was highly pleased, but with nothing so much as with his splendid sheep. He had seen the same breed frequently before, but had never seen such noble specimens — and with great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, “I take care of my lambs, sir.” Here was all the secret — **he took care of the lambs!**



FROM THE ADMINISTRATION

At the session of our Synod in New Ulm, our delegates adopted a budget that exceeds our income during the last fiscal year by about \$50,000.

No high pressure methods were employed to urge adoption of this budget on the convention. The delegates were confident that the Christians they represented pray daily, “THY KINGDOM COME,” and THAT THEY MEAN IT.

Now, the Kingdom of God, though invisible, is not a vague and indefinite thing, a hazy conception, something merely to dream about. It is very real and practical, and it requires practical effort on our part. It comes by and is built by the preaching of the Gospel of the Cross, and to us who are in the Kingdom this preaching of the Gospel is commanded by the Head of the Church, our Lord and Savior Jesus Christ. Our work as a synod is God's answer to the prayer of the faithful, “THY KINGDOM COME.”

After having heard and duly considered the reports on this work, the delegates arrived at the conclusion that the sum of \$397,333.58 would be required to maintain it at its present level, with only a few items added for expansion in home missions, the mission in Africa, a salary increase (greatly needed) for our missionaries and professors, and for the salary of an executive secretary for our School Committee, and they voted this sum, confident that this was according to the desire and prayers of the members of the Synod, and that these members will joyfully apply themselves to the task of providing these means necessary for the work of the Kingdom.

We are sure that this is not a case of misplaced confidence and that our Christians will see to it that there will be no deficit at the end of this fiscal year. Yet we have a plea to make. The men who depend on us for their support have again been compelled to wait for their checks. Treasurer Buuck has paid up for July, but is still nearly \$10,000 short for August. This is not to our credit, and it inflicts hardship on those whom we ought to encourage in their work. If we can pay up by June, we can do so now. We recommend Pastor Hoenecke's suggestion in the bulletin for September to all congregations: Aim to collect \$1.00 for every communicant member at your mission festival, or by envelopes during October, and remit promptly to the District Cashier. You will find it easy to raise the balance of your quota during the

remaining months, and the Treasurer will be able to meet all obligations promptly.

To cover the budget must remain our chief objective, as far as finances are concerned. But we have also a second objective, that of retiring our entire debt of \$640,000 by June 30, 1937. We will leave the presentation of this objective to the committee that is to lead us in this endeavor: Prof. E. Kowalke, Pastor K. Timmel, and Mr. Wm. Mueller, all from Watertown, Wis.

* * * *

Pastor I. P. Frey, Professor K. Schweppe and Pastor K. Krauss, were appointed associate editors of the Northwestern for another term of two years.

* * * *

You will find in this issue the announcement of the meeting of the General Synodical Committee. If you wish to be heard on any subject pertaining to our work, attend or send your suggestions to this office.

* * * *

Pastor Edgar Hoenecke has now completed the charts that present the organization of our Synod, one for every conference. These charts are to be shown all congregations by the Visitor, who will make the necessary explanations. We believe that the study of these charts will prove very interesting and instructive to our members and will aid in enlisting them as active workers in their congregation and through the congregation in the Synod. See to it that this lecture is given in your church.

John Brenner.

CONCERNING THE SYNOD'S DEBT

At the synod meeting in New Ulm this summer the following resolution was unanimously adopted: "Be it therefore resolved that an earnest, concerted, co-operative effort be made during the biennium to raise a sum sufficient to cover our present indebtedness, by urging individual pastors, teachers, and laymen within our congregations to assume individual liability for sums of \$100 or more so that the entire indebtedness may be liquidated with this present biennium."

The Debt a Clog and Hindrance

Two main reasons were advanced in support of the synod's resolution. First, every proposal made before the synod for many years past has had to be considered in relation to this debt. The debt always determined what action it was possible to take. Secondly, the mere thought of the debt has greatly hindered the synod in its chief work — the work in the mission field, and has brought that work to a standstill.

A Clean Slate by June, 1937

In the synodical resolution three things are proposed:

1. To wipe out the entire debt of about \$640,000.
2. To do this within the next 22 months (by June 30, 1937).
3. To urge individuals to subscribe sums of \$100 or more toward this end.

A Blessed Relief

What a blessed relief it would be to be rid of this heavy burden of debt! We could all go about our work in congregation and synod with new cheerfulness. We could take hold of our mission work with new energy. In interest alone we should save more than \$28,000 every year, very nearly enough to carry on the entire Indian Mission for a year. A fruitful source of bitterness, distrust and discouragement among us would be removed at a stroke. The problem how to utilize the gifts that God has given us in our candidates for the ministry would be greatly simplified. A feeling of great relief would be noticed in every congregation in our Synod. And every one of us would from the bottom of his heart say, Thank God, if it could be made known that at last this debt was completely wiped out. It is something worth striving for.

Is This the Right Time for Such a Move?

Why attempt to wipe out the debt just at this time? We all remember that the greater part of the debt was contracted during the "good years." During the years of the depression, however, the debt was actually decreased. During the years of easy money nearly everybody who had savings was "investing" them in something or other. All of us have heard men express the wish that they had given their money to the church where it would have done some good instead of investing it and losing it. The investment craze is dead for the moment. People have learned a lesson, and we believe that many men were in earnest when they wished that they had given more freely to their church instead of trying to lay up treasures that moth and rust have since consumed.

Now is a Good Time

We believe that men still mean what they then said. There was real repentance and a sense of guilt and sin at the source of that wish. That repentance is still there and will bear fruit if given an opportunity. In good days our weak and sinful hearts are prone to forget that God has given us our "land, cattle, and all our goods." Evil days help to turn our hearts again to the Giver of all good gifts. Is there a better time to show our repentance and our good will than the present?

Can It Be Done?

Can this large sum be raised in the space of 22 months? It can be done if enough of us WANT to, and if we go at the great task honestly and confidently

praying to the Lord of the Church that He will guide our hearts and hands to do His will. What we very much want to do we very commonly find we are able to do. That is certainly true in the work in God's Kingdom. "Ask and it shall be given to you."

The Committee

The synodical resolution to make an earnest effort to wipe out this debt within two years also instructed the President of the Synod in conjunction with the Executive Committee of the Board of Trustees to appoint a committee of three men to outline a definite program in accordance with which the work might be begun as soon as possible. The committee has been appointed and is sending out this preliminary announcement.

The Program

A definite program will be proposed in the near future. At the present it can be said that:

1. The Program will insist that the Debt Liquidation must not interfere with collections for meeting the congregational budget and for raising the quota for synodical purposes.
2. It will not propose a high-pressure drive or a noisy campaign.
3. It will propose that this work be done quietly, earnestly, persistently, as befits all work in God's Kingdom.
4. It will propose intensive work by pastors, teachers and laymen over a period of two years.
5. It will attempt to enlist the services of individual solicitors as much as possible.
6. It will propose that each District and Conference make as much use as possible of the machinery already existing for controlling collections.
7. It will not attempt to lay down new rules according to which each congregation must work. God's own rule that all things be done decently and in order is broad enough to cover all phases of this work.
8. It will propose that subscriptions in units of \$100 or more be solicited.
9. The program will give the positive assurance that money subscribed under this plan will be used for no purpose but the retirement of debts.
10. If the total sum of the Debt has not been subscribed by June 30, 1937, and if it appears by that time that it is impossible to reach the goal, the program will propose that all money already paid in shall be returned to those who demand a return of their payments, and no demand will be made for the payment of unpaid subscriptions.

Finally, your committee suggests that you begin

this work at once. And may God establish the work of our hands!

The Committee:

Prof. E. E. Kowalke, Chairman.

The Rev. K. Timmel, Treasurer.

Mr. Wm. Mueller, Secretary.

* * * *

Note: The first response, in the form of \$200.00 in cash, has already been received. It was sent in immediately after the Bulletin, reporting the proceedings of the Synod, had been distributed.

OUR SEMINARY AT THIENSVILLE

The work of instructing our classes at the Seminary was started on the 4th of September with the usual divine services. The selection of the students who had applied for admission, according to the standards and requirements laid down by synod's resolution and enforced by the faculty, had the effect that about half a dozen applicants recalled their application and did not enter. Some of these applicants went to Watertown to finish the prescribed course, while others turned to a different calling. We now have 57 students, 14 seniors, 28 Middlers, and 15 Juniors. They settled down to their work. Lectures are now in full swing. Professor Lehninger, whose health has not been of the best during the past summer, has not yet resumed his classwork, but hopes to take up his duties again in the near future. The other professors have kept the affected classes busy by assuming the extra load.

Due to the excessive humidity of this summer, our buildings in the basement rooms as well as in the lecture halls, have suffered more than usual, so that we were obliged to start the furnace to dry out the walls. The repairs were finished on time, while the necessary painting of the woodwork outside and of the interior is still going on without interrupting the work of the school.

The beauty of our surroundings is growing. The trees and the shrubs, the lawns and the flower beds were well tended during the vacation by two of the graduate students, so that now our grounds appear in full summer glory.

The house-keeping department is going on as usual. We confidently expect contributions in vic-tuals, as in past years, from congregations in the city as well as from country parishes. These gifts are always welcome and gratefully received.

May the Lord bless our higher schools and our synod in their labor of the upbuilding of His kingdom.

Aug. Pieper.

Thiensville, Wis., September 16, 1935.

DR. MARTIN LUTHER COLLEGE

On September 4, at 9 o'clock, we here at Dr. Martin Luther College, New Ulm, Minnesota, had the gratifying experience of welcoming 56 new students.

Last year there were 34. One of the most pleasing features about this new enrolment is the ninth grade of 34 — 19 boys and 15 girls. At present we have an attendance of 145. Last year we began with 130.

We were happy also for another reason. Professor Bliefert, who was inactive for many months because of impaired health, is again with us and is able to meet his classes regularly. We pray the Lord to sustain him in his efforts and to preserve him in health and strength so that the Church may continue to benefit by his influence and instruction.

Miss Ada Sievert, who last year served us so faithfully and efficiently as a music teacher and as matron in our Girls' Dormitory, felt herself compelled to resign in June. She has since then accepted a call to teach in the school conducted by the congregation of Pastor E. Ylvisaker at Madison, Wisconsin. Her position here has been filled by Miss Ida Ingebritson, who for the past few years taught in the Missouri Synod school at Sauk Rapids, Minnesota.

With the opening of school we also noted the fact that the Professors Sauer and Schaller have now completed 25 years in the Lord's service as pastors and teachers. He has showered upon them abundant blessings, and, through them, upon others. We sincerely hope that He will grant them the privilege of serving Him in like manner for many years more.

We began our work under conditions that were decidedly favorable, more so than for a long time. We are well aware of our opportunity and responsibility. May the Lord look upon us with favor and help us to perform the task He has set for us. S.

DEDICATION OF SCHOOL

The 11th Sunday after Trinity was a day of great rejoicing for the members of St. John's Congregation at Pigeon, Mich., for on this day they were privileged to dedicate their new school. The first school built 39 years ago, one year after the present pastor, Rev. G. F. Wacker, took charge of the congregation, was no more satisfactory and so the congregation decided to build a more modern and up to date school.

The dedicatory ceremony was performed by the local pastor. Prof. E. Berg preached German in the morning service and Rev. J. Zink spoke in the English language in the afternoon. The building, 26x44, is of solid brick, with full basement and large school-room with hall entrance.

The total cost, including steam heating furnace and school furniture is \$5,375.00. May the good Lord Jesus, who said, "Feed my lambs," bless St. John's Congregation and its school in the future as he has in the past.

And may her zeal and willingness to bring the necessary offerings for her school and the Lord's work encourage others to follow her example.

J. F. Zink.

FIFTIETH ANNIVERSARY AND REUNION FESTIVAL

On Sunday, September 8, the St. Matthew's Ev. Luth. Congregation of Iron Ridge, Wis., observed the fiftieth anniversary of its organization and in connection with the golden jubilee the reunion of all its confirmation classes.

The morning service, in which Rev. Ph. Koehler of St. Luke's, Milwaukee, and Rev. F. H. Zarling of Martin, So. Dak., preached the sermons, was devoted to the golden jubilee. The afternoon service, in which Rev. Emil Redlin, Appleton, Wis., and Gerhard Schaefer of Collins, Wis., preached the sermon, was devoted to the reunion of the confirmation classes.

After the morning as well as the afternoon service all the guests of the congregation were served a sumptuous dinner and supper in the basement of the church by the ladies of the congregation.

It was a grand celebration, the attendance was so great that a loud-speaker was used for the morning and afternoon service.

In the evening the festive congregation assembled for the third time. In this evening service Rev. Carl Aeppler, a former pastor, who in the year 1888 confirmed the first class of 22 children, addressed a full house.

The St. Matthew's Congregation of Iron Ridge, Wis., was organized September 5, 1885. Fourteen Christian men became the charter members. These fourteen men purchased a church building of Mr. Vincent Roberts, adopted a constitution, and called Rev. O. Wuest as their pastor.

On September 5, 1886, the first school-house was dedicated and Miss Anna Wuest called as teacher.

Today this mission has developed into a flourishing congregation; Pastor F. Zarling and two teachers serving this congregation. Surely the Lord has blessed them.

The following pastors served this congregation: O. Wuest, 1885-1887; C. Spahr, 1887-1887; C. Aeppler, 1887-1890; G. Glaus, 1890-1892; O. Hoenecke, 1893-1894; G. Adascheck, 1894-1897; G. Stern, 1897-1902; J. Rien, 1903-1915; Ph. Koehler, 1916-1926; J. Henning, 1926-1930; F. Zarling, at present pastor of the church, was installed on March 1, 1931.

A Christian day school with two teachers also celebrated with the congregation its golden jubilee.

The following teachers and lady teachers have been employed in the school: E. Ebert, A. Willbrecht, Edwin Rossow and Harry Fromholz; Miss Hilda Zahn, Mrs. H. Fromholz, Marie Taras, Ida Reinke, Ethel Giziewski, Hera Lemke, Viola Oetjen.

On the church roster are 102 voting members, 284 communicant members and 366 souls, 545 baptisms, 472 confirmations, 141 marriages, 196 burials and 19,412 have been guests at the Lord's Table.

The first church has been replaced by a larger,

more beautiful edifice. And in place of the first parsonage, a new, modern one has been built. The congregation also has a teacher's dwelling.

Though this flock passed through trying and hard times, under the present careful leadership the Iron Ridge Congregation may look cheerfully into the future.

May the good Lord, who preserved unto this congregation the word of God in truth and purity during these past 50 years, continue to bless its pastor, teachers and members that they, too, may be a blessing to many for time and eternity. E. Redlin.

TWENTY-FIFTH ANNIVERSARY

The silver jubilee of Pastor W. C. Nickels' tenure of office in the holy ministry was fittingly celebrated by his congregation at Pelican Lake near Buffalo, Minnesota. Date, September 15. Assisting clergymen: W. P. Haar, H. C. Nitz, W. P. Sauer.

May the Lord continue to bless His faithful and fruitful servant. W. P. S.

† MRS. ELSIE VON ROHR †

Worn out by the long-protracted battle which had for months sapped her strength, but strong in that faith which turns a seeming defeat into victory, Mrs. Adolph von Rohr on September first departed this life at Winona, Minn. Mrs. Elsie von Rohr was born January 6, 1886, in Oshkosh, Wis., and was a daughter of the sainted Pastor Christoph Dowidat and his wife Elisabeth, née Reul. She entered holy wedlock with Pastor von Rohr on June 7, 1911. Their union was blessed with four children, but two of this number had preceded their mother into the Land of Rest. "We must through much tribulation enter the kingdom of God." She experienced the truth of these words during the closing months of her life, but He was her support whose "strength is made perfect in weakness." Her final surrender was with His name on her lips, dying, as she had lived, a humble servant of the Lord Jesus. Thus it could not fail that she was a willing helpmeet to her husband, a true mother to her children, and generally beloved in a wide circle of relatives and friends.

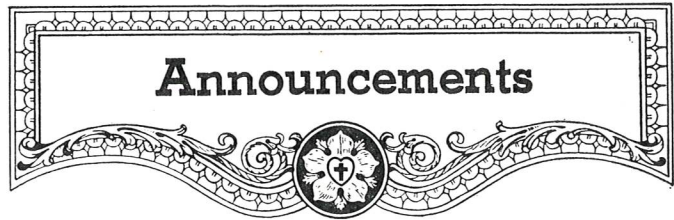
On September 3 a brief service conducted by Pastor A. W. Sauer, was held over her mortal remains at the parsonage in Hartford. Public services at the church were held in the afternoon, Pastor G. Ernst preaching the English sermon, on Phil. 1:21-24, and Prof. H. Fleischer the German, on Rom. 8:29. At their conclusion the funeral party repaired to Winona, Minn., where interment was to take place the next day. Pastor A. Vollbrecht led the service in the parsonage, Pastor R. Korn served at the altar in St. Martin's church, and a German sermon on 1 Cor. 2:9 was delivered by Pastor Theodore Albrecht. Final rites,

at which Pastor P. Froehlke officiated, took place on Woodlawn Cemetery, where her body awaits the dawn of eternity.

The deceased is survived by her husband, the Reverend Adolph von Rohr of Hartford, Wis., two children, John and Mary Beth, three sisters, Mrs. T. Babcock, Mrs. M. Macauley, and Mrs. John Plocher, two brothers, the Pastors John and Paul Dowidat. The sum of her earthly sojourn was 49 years, 8 months.

"They saw no man, save Jesus only."

Tr. by G.



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.

MISSION FESTIVALS

Slades Corners, Wis., St. John's (E. Sponholz). Off'g: \$225.72.

Trinity Sunday

Havana Tp., S. D., St. Paul's (L. G. Lehmann). Off'g: \$75.86.

Fourth Sunday after Trinity

Wilson, Minn., Trinity (R. W. Mueller). Off'g: \$166.85.

Sixth Sunday after Trinity

Dempster, S. D., St. John's (L. G. Lehmann). Off'g: \$58.92.

Menomonie, Wis., St. Paul's (J. Mittelstaedt). Off'g: \$272.55.

Rockford, Minn., Cross (H. C. Nitz). Off'g: \$260.30.

Seventh Sunday after Trinity

Ridgeway, Minn. (R. W. Mueller). Off'g: \$170.00.

Minocqua, Wis., Trinity (W. Weissgerber). Off'g: \$49.18.

Woodruff, Wis., First Ev. Luth. (W. Weissgerber). Off'g: \$43.38.

Eighth Sunday after Trinity

Allenton, Wis., Zion's (Gerhard Redlin). Off'g: \$120.00.

Hidewood Twp., S. D., Zion (L. G. Lehmann). Off'g: \$83.94.

Sanborn, Minn. (R. Schierenbeck). Off'g: \$236.80.

Ninth Sunday after Trinity

Nasewaupee Tp., Wis., Salem's (V. J. Siegler). Off'g: \$92.89.
 Town of Grant, Minn. (Wm. Franzmann). Off'g: \$115.72.
 Libertyville, Ill., St. John's (W. H. Lehmann). Off'g: \$150.00.
 Graceville, Minn. (I. F. Lenz). Off'g: \$111.38.

Tenth Sunday after Trinity

Wonewoc, Wis., St. Paul's (M. Glaeser). Off'g: \$283.13.
 Leeds, Wis., Zion's (H. Geiger). Off'g: \$115.47.
 Lomira Twp., Wis., St. Paul's (H. Wolter). Off'g: \$107.81
 Theresa Twp., Wis., St. Petri (H. Wolter). Off'g: \$38.60.

Eleventh Sunday after Trinity

Zeeland, N. D., Zion's (S. Baer). Off'g: \$121.45.
 Baraboo, Wis., Caledonia Twp., St. Paul's; Merrimac Twp.,
 St. John's; Greenfield Twp., Christ; Merrimac Village,
 Emanuel's (G. Gerth). Off'g: \$78.00.
 Brady Twp., Mich., Christ (H. L. Engel). Off'g: \$82.44.

Twelfth Sunday after Trinity

Hillsboro, Wis., St. Paul's (M. Glaeser). Off'g: \$115.75.
 Abrams, Wis., Friedens (Paul Eggert). Off'g: \$42.72.
 Hoskins, Nebr., Trinity (Im. P. Frey). Off'g: \$246.89.
 Glenham, S. D. (E. R. Gamm). Off'g: \$134.00.
 Pardeeville, Wis., St. John's (A. J. Engel). Off'g: \$135.55.
 Princeton, Wis., St. John's (A. G. Hoyer). Off'g: \$107.53.
 Dale, Wis. (W. F. Zink). Off'g: \$384.14.
 Hutchinson, Minn., Zion's (J. Weiss). Off'g: \$111.00.
 Green Lake, Wis., Friedens (E. P. Pankow). Off'g: \$92.33.

Thirteenth Sunday after Trinity

Princeton, Wis., St. John's (A. G. Hoyer). Off'g: \$53.89.
 Raymond, S. D., Bethlehem's (A. W. Fuerstenau). Off'g:
 \$102.50.
 Balaton, Minn. (J. E. Bade). Off'g: \$186.79.
 Willow Lake, S. D. (R. J. Palmer). Off'g: \$72.50.

Fourteenth Sunday after Trinity

Hague Twp., S. D. (R. J. Palmer). Off'g: \$70.00.

NOMINATION

In response to the call for candidates for the office of Executive Secretary of the School Committee the following persons were nominated:

Mr. S. J. Bergemann, Watertown, Wis.
 Prof. Paul J. Gieschen, Milwaukee, Wis.
 Mr. Wm. Hellermann, Neenah, Wis.
 Rev. E. Walter Hillmer, Kenosha, Wis.
 Rev. Gerald Hoenecke, Cudahy, Wis.
 Prof. M. Lehninger, Thiensville, Wis.
 Prof. Wm. H. Manthey, Milwaukee, Wis.
 Mr. Fred W. Meyer, Fond du Lac, Wis.
 Rev. Henry C. Nitz, Rockford, Minn.
 Prof. C. Schweppe, New Ulm, Minn.
 Mr. Herbert Sitz, New Ulm, Minn.
 Rev. Paul W. Spaude, Lake Benton, Minn.
 Rev. K. F. Toepel, Algoma, Wis.
 Mr. Emil Trettin, Milwaukee, Wis.
 Rev. I. G. Uetzmann, Picketts, Wis.

The election of the Executive Secretary will take place in the week in which the Synodical Committee will meet.

Henry Gieschen,
 Secretary of the School Committee.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School in Milwaukee, Wis., on Tuesday, October 22, at 2:00 P. M., and continue its session until it has finished its work.

Preliminary Meetings

1. The General Board for Missions, Republican Hotel, Monday, October 21, until noon, Tuesday. First meeting, Monday, 10:00 A. M.
2. The Representatives of our Educational Institutions, assembly room of Grace Church, Tuesday, 9:00 A. M.
3. The Board of Trustees, St. John's School, Monday, 2:00 P. M.
4. The Conference of Presidents, St. John's School, first floor, Tuesday, 9:00 A. M.

Written reports are requested, and a carbon copy for the secretary. Tentative order of business: Tuesday afternoon and evening, Educational Institutions and School Committee; Wednesday forenoon, Missions; Wednesday after-

noon and, if necessary Wednesday evening and Thursday, Board of Trustees, General Support, Indigent Student Support, Report of the Representatives of our Educational Institutions, Committee Reports: Self-Insurance, Group Insurance, Hohenstein Memorial, etc. John Brenner.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet at Fountain City, Wis., Rev. A. Vollbrecht, on October 1 and 2, 10 A. M.

Sermon: F. Gilbert; sub. A. Hanke (English).

Confessional Address: C. F. Kurzweg; sub. H. Kuckhahn (English).

Papers: A. Vollbrecht, E. Palechek.

Announcement to be made to the local pastor.

W. C. Limpert.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference meeting at Rapid River, Michigan, will begin Tuesday, October 1, 9 o'clock, C. S. T.

Previous assignments not yet begun or disposed of in part are the following: Cherubim and Seraphim, by Pastor Geyer; Heaven, the Christian's Hope, by Pastor Hopp; The Difference between U. L. C., A. L. C., and the Synodical Conference in respect to Doctrine and Practice, by Pastor Fischer; Exegesis of Galatians, by the entire conference conducted by Chairman Lutz. By Pastor Hoffmann: The Prophet Joel. Conference preachers will be Pastors Geyer and Hopp for the confessional service, Pastors Kahrs and Hoffmann for the Communion. W. W. Gieschen, Sec'y.

MIXED PASTORAL CONFERENCE OF MINNESOTA

The Mixed Pastoral Conference of Southwest Minnesota will meet, D. v., from October 8 (10 A. M.), to October 10, in St. John's Congregation, Willow Creek, Minn. (Pastor W. Schramm).

Papers by: R. Schierenbeck, P. Mueller, G. Fritzke. The Communion service will take place on Wednesday evening. Confession sermon by M. Hauser (J. C. Gehm).

Pastoral sermon by J. C. Bast (E. Dicke). Announce or excuse to Rev. W. Schramm before October 5.

Herbert F. Bohlmann, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet at Waupaca, Wis., Rev. F. Reier, October 22 and 23, 1935, 9 A. M.

Essays: W. Kuether: Ex. Hom. Gen. 4:3-16; L. Kaspar: Ex. Hom. Psalm 37:25-40; C. Auerswald: Isagogic of Genesis; G. E. Boettcher: Isagogic of Exodus; O. Henning; E. Schoenike.

Confession Sermon (English): K. Toepel — A. Werner.

Please make early announcements! F. Reier, Sec'y.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet in Graceville, Minnesota, Pastor Im. I. Lenz, October 8 and 9, with first session opening at 10 A. M.

The following topics are to be discussed: Pastor W. J. Schulze, Sermon for Criticism; Pastor H. C. Nitz, Where is the church between Sundays? Pastor E. H. Bruns, What stand does our church take toward cremation? and old topics by the Pastors J. Weiss, A. Leersen and G. C. Haase.

Sermon: W. Sauer — W. Voigt.

Confessional Address: G. C. Haase — K. J. Plocher.

Please announce early to local pastor.

Karl J. Plocher, Sec'y.

SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

The Southeastern Michigan Delegate Conference will meet at Our Savior, Dundee and Nordin, Detroit, Michigan, H. Allwardt, pastor, on October 8 and 9, 10:00 A. M.

Papers: G. Luetke: What is a Christian according to the New Testament? H. Allwardt: Sermon; H. Richter: The election of Matthias into the apostleship.

Sermon: G. Luetke, E. Leyrer.
 Confessional Address: H. Richter, W. Steih.
 Remarks: Announce early for quarters.

P. Heyn, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet at McNeely, So. Dak. (Rev. F. Miller) on October 9 and 10. The first session will begin at 10 A. M.

Program: Exegesis of Ps. 51, A. Degner; Sermon for criticism, W. Oelhafen; Third Article, R. Bittorf, Errors of Judge Rutherford in Regard to Hell Punishment, H. Hackbarth.

Sermon: L. Tessmer; L. Gruendemann.
 The local pastor requests announcement.

L. Sabrowsky, Sec'y.

PACIFIC NORTHWEST PASTORAL CONFERENCE

The Pacific Northwest Pastoral Conference will convene at Palouse, Wash., on October 15 at 2:00 o'clock P. M. Please announce your coming to the local pastor, A. Mackdanz.

Confessional: F. Soll (A. Sydow).
 Sermon: R. Hoenecke (H. Wiechmann).
 Papers: Unionism, E. Zimmermann; Terminology of the Church Officers of the N. T., F. Soll.
 Exegesis: Eph. 4, 29-32, E. Kirst.
 Book Review: A. Mackdanz.

Walter Amacher, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 8-9, 1935, at Libertyville, Illinois (Rev. Wm. Lehmann). The first session will begin at 9 o'clock. Communion service on Tuesday evening.

Sermon: S. A. Jedele (Mark 2:13-17), Aug. Lossner (John 7:25-31).

Confessional Address: L. Baganz, A. C. Bartz.

Essays: As formerly announced.

Please make early announcement with the local pastor.

Edmund Sponholz, Sec'y.

EASTERN DAKOTA DELEGATE CONFERENCE

The above mentioned conference will convene in the midst of the congregation of Pastor G. Schlegel (Rauville Twp.) on October 15 and 16. The first meeting begins at 9 A. M.

Papers: Practical Christian Ways of Church Publicity, H. S. Sprenger; Does God Heal Sickness? E. F. Reuter; Christian Burial, W. Sprengeler; The History of the Early Christian Church According to Acts and other N. T. passages, H. Lau.

Sermon: H. C. Sprenger (A. Lippert).

Confessional Address: H. Rutz (D. F. Rossin).

Register with Pastor Schlegel.

R. J. Palmer, Sec'y.

WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Western Dakota-Montana District will meet October 1 to 3, at Morrystown, South Dakota, Rev. H. Schaar. The first session will begin at 9 o'clock on Tuesday morning. The conference will close Thursday at noon.

Papers: T. Bauer: Our Polemics Against Doctrinal Indifference; K. Sievert: A Comparison Between the Jesuitic and Masonic Philosophies; H. Schaar: Our Attitude Toward the American Lutheran Church and Its Pastors; M. Cowsky: Exegesis, 1 Timothy 6; E. Gamm: Hints for Pastoral Visitation of the Sick.

Sermon: G. Martin (H. Mutterer).

Confessional Address: P. Albrecht (J. Wendland).

W. Herrmann, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference meets November 5 and 6, 1935, at Fairview Lutheran Church (Pastor Koelpin), Milwaukee, Wis., 9:30 A. M.

Sermon: Pastor Krueger (Lange).

Papers: Pastor Hartwig and Westendorf.

H. Shiley, Sec'y.

DODGE-WASHINGTON PASTORAL CONFERENCE.

The Dodge-Washington Pastoral Conference will meet at West Bend, Wis., with Rev. Klingbiel, October 8 and 9.

Sermon: M. Stern (Redlin).

Confessional Address: Klingbiel (Reinemann).

Papers to be read by Martin, Bradtke, Lengling, Cares, Stern, Zarling.

Please announce or excuse in due season.

Herm. C. Klingbiel, Sec'y.

RED WING PASTORAL CONFERENCE

The Red Wing Pastoral Conference convenes at Hokah, Minn., on October 15. Sessions open at 9 A. M.

E. G. Hertler, Sec'y.

BOOK REVIEW

For Better — Not for Worse. A Manual of Christian Matrimony. By Walter A. Maier, Ph. D. St. Louis, Mo., Concordia Publishing House. Price, \$2.00.

The book is just what our age needs and we hope it will find a wide circulation and prayerful reading. As to its intent the Preface says: "This volume is essentially a code of Christian marriage, drawn from the Scriptures, which would help to make marriage 'for better, not for worse'; and it is offered particularly to the mature young people of the Christian Church, those alert, eager young men and women who after their high-school or college years may find themselves confronted by some of the problems which these pages would help solve."

The tone of the book is one of mature and serious counsel throughout. While the writer is using the Scriptures as a background for all he says it is very evident that he has a wide general knowledge and experience as a reader and observer. The book is bound in maroon-colored cloth, contains XV and 504 pages, print and paper are excellent. We heartily recommend the book. G.

ORDINATION AND INSTALLATION

Authorized by President Im. Albrecht of the Minnesota District, the undersigned on September 1 ordained and installed Erwin Binger as pastor of Bethany Congregation (Malta Mission), near Clinton, Minn. Pastor G. Schlegel and H. Brammeier assisted. Address: Rev. Erwin Binger, Clinton, Minn.

New teacher installed at Johnson, Minn., August 25, 1935.

Address: Mr. Clarence Radl, Johnson, Minn.

M. J. Wehausen.

INSTALLATION

Authorized by President Schlueter and assisted by Pastor M. Fleischer the undersigned installed, on the first day of September, 1935, Pastor Waldemar Gieschen in Friedens Congregation at Wautoma, Wis.

Address: Rev. W. W. Gieschen, Wautoma, Wis.

Herm. Gieschen.

INSTALLATION OF TEACHER

M. Gilbert Glaeser called to Friedens Congregation of Kenosha, Wis., as Principal of the School, Organist and Choir Director was duly installed by the undersigned Sunday, July 21, 1935 (5th S. p. Trin.)

Address: Mr. Gilbert Glaeser, 5030 19th Ave., Kenosha, Wis. Car! H. Buenger.

MEMORIAL WREATH

For the Church Extension Fund the Reverend Paul E. Horn has transmitted the following:

- For Kermith Vold, died Jan. 24, 1935, \$15.70.
- For Mrs. Peter H. Banitt, died Feb. 8, 1935, \$29.50.
- For Mrs. John Hennen, died April 28, 1935, \$10.50.
- For Minnie Geer, died May 12, 1935, \$10.50.
- For Mrs. Edward Starz, died May 29, 1935, \$5.00.
- For Mrs. M. Lyschefskey, died July 19, 1935, \$9.50.
- For Edward J. Plevke, died Aug. 29, 1935, \$22.50.

* * *

The Reverend E. G. Hertler has transmitted: For the Deceased Reverend H. Hupfer, formerly of St. Paul, Minn., \$10.00.

COLLECTION ENVELOPES

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

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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 2⁵/₁₆ x 3⁵/₈, 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.