

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.*

Volume 22

Milwaukee, Wisconsin, October 13, 1935

Number 21

THE ONE HUNDRED AND SEVENTH PSALM

The Purpose and Character of the Psalm

Verses 1-9

O give thanks unto the Lord, for he is good; for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They wandered in the wilderness, in a solitary way; they found no city to dwell in.

Hungry and thirsty their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

And he led them forth by the right way, that they might go to a city of habitation.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Reading the Psalm in its entirety you will notice that in verses 8, 15, 21 and 31 the language is repeated in these words: — "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" These words which are repeated four times plainly indicate, so far as it has a practical bearing, the purpose of the Psalm — it is to set forth the works or doings of God, so as to lead men to praise and adoration.

It is obvious that this Psalm is not historical. While in the two preceding Psalms, in the 105th and the 106th, the Poet recapitulates the history of Israel, partly as to God's dealing with His people, partly as to Israel's sins against God, in this he is no longer relating the history of his nation, though the first portion, vv. 2-7, seemingly alludes to the return from the captivity of Babylon. Rather does he describe various incidents of human life, telling of the perils which befall men, and the goodness of God in delivering them, and calls upon all who have experienced His care and protection, His deliverance and spiritual benefits gratefully to acknowledge them.

Says a commentator, "the Psalm is perfectly general in its character. The four or five groups, or pic-

tures, it contains, are so many samples taken from the broad and varied record of human experience. Whatever, therefore, may have been the circumstances under which it was written, or the particular occasion for which it was intended, there can be no doubt as to the great lesson which it inculcates. It teaches us not only that God's Providence watches over men, but that His ear is open to their prayer. It teaches us that prayer may be put up for temporal (and spiritual) deliverance, and that such prayer is answered. It teaches us that it is right to acknowledge with thanksgiving such answers to our petitions. This was the simple faith of the Hebrew Poet."

Commentators are also prone to interpret this Psalm in a spiritual sense. Luther, for instance, explains it in a spiritual sense only. Says he: "This Psalm does not chiefly treat of such who are outside of Christ and live in paganism, but of such as have been redeemed through Him, yet have been alienated from Him by their own seductive errings. For this reason also St. Augustine has well said, that only those can understand this Psalm rightly who have had some experience, viz., who have become estranged from the former life of faith and have begun to walk according to the course of this world, but who subsequently have been converted again and learned to know their uttermost need."

It is in this sense chiefly we would discuss this Psalm, and consider, first,

Experiences of the Lord's Redeemed

"O give thanks unto the Lord, for he is good; for his mercy endureth forever."

This is the keynote of the Psalm. Its design is to show that thanks should be given to the Lord in view of His dealings with His people as stated in the subsequent portions of the Psalm. The Lord is indeed deserving of our thanks. The very goodness, benevolence and mercy of His lay claim upon them, — He is not a Being of mere power; He is not merely the Creator; but He is benevolent and kind, and as such, assuredly God is worthy of universal praise and thanksgiving. A Being of mere power, even if He be the Creator of the universe, we could not love or praise; a Being whose power was united with malignity or malevolence, could only be the object of hatred or terror; but a Being whose power is united

with goodness or benevolence ought to be loved and will be loved.

But there is more to God's character. "His mercy endureth for ever." This is the second reason, why He should be praised and adored. A Being of mere justice would be to man an object of dread. Man, in order to find true happiness and security, must find some other attribute in God than mere justice, — for man is a sinner, and needs forgiveness; he is a sufferer, and needs comfort; he is to die, and needs some one to guide him safely through the valley of the shadow of death; he is to appear before final judgment, and needs acquittal. It is, therefore, a ground of unspeakable joy for man that God is not a Being of mere justice, but that there is mingled in His character the attribute of mercy and loving kindness. But for this, man could have no hope, no security; for as one who has alienated himself from God through sin, man has no claim on God, all his hope, all his security must be derived from God's infinite grace and mercy.

To all this as a ground of praise is to be added the fact that this mercy of God is everlasting. Everlasting! What infinite domain of God's mercy is opened here before us! Its fruits — its blessed results — will extend to the vast eternity before us; and in all that eternity we shall never cease to enjoy the benefits of that mercy; they shall be an object of everlasting praise.

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

"The redeemed of the Lord." How often we do meet with this term in Scriptures! Who are these redeemed? Without doubt the Psalmist here has in mind the people of Israel who were delivered from the captivity in Babylon as the verses following would indicate, "and gathered them out of the lands from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." Naturally, in the long exile of seventy years — in Babylon, the people of Israel were much scattered in the different provinces of the Assyrian government, and thus, in their deliverance, they were gathered from all quarters, from the countries where they were dispersed. These are the redeemed of the Lord the Poet undoubtedly has in mind.

Yet it is doing no injustice to the meaning of the term "the redeemed of the Lord" here by applying it to the spiritually redeemed, as those referred to in Isaiah 62:12: "And they shall call them, The holy people, the redeemed of the Lord." Those are, of course, all those who have been saved from their enemies through Christ. What is here said "whom he hath redeemed from the hand of the enemy" is true in a most eminent sense of those who are redeemed by

the blood of the Son of God, and who are made heirs of salvation.

It is these who are called upon: "Let the redeemed of the Lord say so." What? "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." Of all on earth they have most reason for such praise and thanksgiving; of all among men, they are best qualified — the only ones — to appreciate the mercy and loving kindness of God.

They are the children of God that were scattered abroad, when Christ died to gather together in one, out of all lands. John 11:52. They were in an enemy's country, but God wrought out their rescue; He redeemed them from the hand of the enemy, that is, from the dread power of Satan, not indeed by might of power, but through Him who has sacrificed His life for their redemption.

The redeemed of the Lord! "They wandered in the wilderness in a solitary way; they found no city to dwell in." This is applicable to the condition of the Christian believers in this world; they are here as in a wilderness, having no continuing city, but dwell in tents as strangers and pilgrims; but they are led by a kind and loving Father in the right way to a city that has foundations, to a city where they might permanently dwell.

And they were hungry and thirsty, their soul fainted in them." Passing through life's journey, where they are confronted by many a trouble, sorrow, anxiety and weakness, their soul faints in them and cries for refreshment. But the God of all mercy comforts them with the precious consolations of His Word. They that hunger and thirst after righteousness, after God, the living God, and communion with Him, shall be abundantly replenished with the goodness of His house, both in grace and glory.

Now for all this, they that receive mercy from God, are called upon to return thanks unto Him. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Wonderful indeed are God's works of mercy, exciting wonder and admiration, considering the weakness and unworthiness of those who receive mercy from God. Who can estimate in full the benefits and blessings of divine mercy; both spiritual and temporal! You might as well count the myriad stars in heaven as to enumerate the deeds of God's mercy. There are a thousand mercies to one misery in our lives. Hence, "let the redeemed of the Lord say so"; let them say so in the silent closet in their secret prayers (Matt. 6:6); let them say so in private conversation among themselves; let them say so in public whenever their Christian calling requires it; in brief, let those who have experienced God's mercies praise His loving-kindness before Jehovah, and His wonders before the children of men, that is, let them confess His goodness before God and man.

J. J.



Grow In Knowledge

THE STORY OF THE CHURCH

It has been well said that where God builds a church the devil soon builds a chapel next to it. The great movement of the Reformation soon brought out many false teachers, or what Luther called "Schwärmgeister," religious enthusiasts. These were often dreamers that believed themselves to be seers; sometimes they were religious quacks and fanatics, but all of them had left the Word of God behind in their teaching and dreaming. They were often honestly God-fearing but always mistaken in their beliefs. Luther suffered from them in his time, such as Carlstadt and others. After Luther's death they arose in great number and in many forms. A good example was one Caspar Schwenkfeld of Silesia. He was at the beginning for Luther's doctrine, but was very much against Luther's insistence upon the written Word as the only ground upon which our faith must rest. He called that making an idol of the Word, in the mistaken belief and the misunderstanding of the word of St. Paul in 2 Cor. 3:6: "The letter killeth, but the spirit giveth life," where St. Paul means by the letter not the written Word of God as such, but the law. As a matter of fact, the Spirit does not give life except by the written and recorded Word of God.

The most numerous and persistent of these religious enthusiasts were the Anabaptists, so-called because they believed not in baptizing little babes, but baptized again when grown up to become Christians. They baptized only grown people, and claimed that this was the only true baptism, hence they did not call themselves Anabaptists but Baptists. The sect was born in Germany in the wild times of the Peasants War in 1524 under Thomas Muenzer. They did not reject Luther's and Zwingli's reformation as a whole, but said that these reformers had not gone far enough in setting up the kingdom of God. It was their aim to build a kingdom of God on earth that could be seen and that was to be made up of saints only. They hoped for the coming of the Lord to rule over the earth for a thousand years — the millennium. To further this they would separate themselves as much as possible from the world and be under no civil power or government whatsoever. The sect spread into Switzerland, where they were at length driven out by the Swiss reformers and the Catholics alike. There has hardly ever been a sect that was so thoroughly hunted and driven from place to place by the rest of Christendom as the Anabaptists, for the reason

mainly that they believed themselves free from all government. The cruelty with which they were hounded, jailed, maimed, flogged, and even burned to death, still did not root out his heresy. Driven from Switzerland in 1525, they returned to southern Germany, went over into Moravia, got a foothold in the Netherlands, and even got over the Alps into Italy at Venice. Wherever they went every man's hand seemed against them. The Catholic William of Bavaria treated them according to this rule: The Anabaptist who recants or forsakes his sect shall be beheaded, who will not recant, shall be burned alive at the stake.

But what neither fire nor sword could do in suppressing the Anabaptists they did for themselves when they tried to put their belief of a visible kingdom of God into practice. This was at Muenster in Germany. Here the tailor Jan Bockelsen from Leyden so inflamed the citizens with his message coming directly from God in heaven as he claimed, that here and now the thousand year rule of Christ was to begin under Bockelsen as the right hand of Christ. The city fathers were ousted from town, their goods taken away and parcelled out among the faithful. The like fate befell all others who objected to this rule. No one was to be poor and no one was to be rich. All goods should be held in common. Bockelsen proclaimed himself the real ruler of all kingdom in the world. He said he had a direct word from God allowing him to marry as many wives as he pleased. All books except the Bible were burned. But he came to a sad end. The city was beleaguered and at last taken by the forces of the surrounding cities in 1535. Bockelsen was taken, and died under torture. This sad outcome of the attempt to build a kingdom of God to be seen by all men put a stop for a while to the further spread of the Anabaptists.

Scattered and thoroughly balked in their vain hopes, the Anabaptists were gathered into small flocks and brought back to more sober views by Menno Simons, a former Catholic priest. Under his tireless care the sect became less revolutionary, although its members would not serve as soldiers or officers in the state, would not take an oath, but otherwise lived very quietly. The Mennonite colonies found in Pennsylvania, Ohio, Indiana and in other states in America are the children of this sect.

Out of the Anabaptist enthusiasts came another movement that soon had a large following. These were the men who denied the Trinity of God and hence were named Antitrinitarians, or those against the Trinity belief. Such was the German Hans Denk and his friend Ludwig Hetzer in 1529. One of them, the Spaniard Servet, a gifted medical writer, had settled at Geneva, had proclaimed his views, and had been publicly burned at the stake under the rule of Calvin.

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

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

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

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

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

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

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

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

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

The real apostles and founders of this sect of Unitarians were the two Socini, uncle and nephew. Laelius Socinus, the uncle, was an Italian jurist or lawyer, much travelled and well known among the teachers of religion of that time. He died at Zuerich in 1562. His nephew, Faustus Socinus, followed in his steps and was mainly active in embodying the Antitrinitarian or Unitarian beliefs in a fixed confession, thus raising a standard around which men of the like belief could rally. Rakow, a little town in Poland, became the seat of the Unitarians. Their teachings are embodied in a book called the Catechism of Rakow. Here they founded a school for the spreading of their faith, which was, however, destroyed when through the fury of the aroused Catholics the Socinians, as they were called, were driven out in 1638. Meanwhile they had gathered flourishing flocks throughout Poland and Transylvania, where they are found to this day, although greatly reduced in numbers. Socinian Unitarians are found largely in the East in America.

Let us look a moment at the beliefs of these Socinians. First of all they believe and teach that all knowledge of God must be taken from the Bible. The Bible, however, contains nothing against human reason. But the belief that God is a triune God, three persons and one Godhead, is against all human reason, and therefore is not taught in the Bible. God is only one person. Jesus Christ is a mere man, but gifted with divine or godly powers, now raised through his full and perfect obedience to divine majesty. He shall judge the quick and the dead, and therefore is to be given divine honor and glory. In other words, he was but human and became divine. The Holy Ghost is but a power of God and no person. The image of God consists in this that man has the rule over all creatures. Man was created to die, but might have won immortality by perfect obedience to God's laws. Man is not born in sin and does not inherit sin. Re-

demption of man consists in this that Christ in His good and His perfect teaching has shown us the way to save ourselves. The death of Christ was no death in our stead and for the forgiveness of our sins, but a seal stamped upon His teaching and a way to His great honor and glory. Man is converted from the evil way to the right way of life by his own power and strength. The sacraments are mere ceremonies, but to be kept as good usages of old.

It can easily be seen that this form of teaching and belief does away with all the beliefs that a Christian holds dear and that are to him the very staff of life. A Socinian, or Unitarian, is outside of the pale of the Christian church. The very groundwork of our salvation is destroyed by these teachings. But these lying doctrines, based upon the authority of human reason alone, have been spread, and have lived, and are today accepted by many a sectarian church that would not care to be called Unitarian. We find these falsehoods today as the basic belief of many sectarian churches, sometimes a little changed or toned down, but yet traceable to Socinian errors. It behooves us to be on our guard against them. Z.

Comments

Where Does the Gospel Come In? An editorial writer in the *Lutheran Herald* quotes a Frank Ober who gives seven reasons in answer to the question, Why Should I Join the Church? These reasons are:

1. I ought to belong to the church because I ought to be better than I am.
2. I ought to belong to the church because of what I can give to it and do through it, as well as because of what I may get out of it.
3. I ought to belong to the church because every man ought to pay his debts and do his share towards discharging the obligations of society.
4. I ought to belong to the church because of memories — memories of things I can never forget.
5. I ought to belong to the church because of hope — hope that lives when promises are dead! hope that paves the way for progress; hope that visions peace and social justice; hope for time and hope for eternity — the great hope that casts its anchor behind Jesus Christ.
6. I ought to belong to the church because of the strong men in it who need reinforcing, the weak men in it who need encouraging, the rascals in it who need rebuking.

7. I ought to belong to the church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

There they are, the seven reasons why one ought to join the church, and not one word about the main reason, namely: Because I am a poor sinner and need the bread of life, the Gospel of forgiveness of sins through Jesus Christ. It is always **what I can do** for Christ, and not once **what I need** so badly that only Christ can do for me.

In the same paper a contributor writes an article to answer the question, How May We Have More Spiritual Life in Our Congregations? He would enlist and utilize every proper Christian means and agencies in this great cause. What are these? 1. To pray without ceasing for an outpouring of the Holy Spirit upon all flesh. 2. To launch forth an intensive and aggressive policy of Christian teaching in all manner of Christian schools. 3. We must insist upon a spiritual ministry. 4. must enlist and utilize the spiritual priesthood of believers, or the lay activities.

There are other ways and means cited, cooperation of the church members among them, but again not once is there mention made of the one and only means placed by the Lord into our hands, namely: The preaching of the Gospel! Again it is, **we** must do this and do that, and not, Let us sit at the feet of Jesus and hear His Word. One gains the impression that even in our Lutheran circles we have despaired of the simple preaching of the Gospel as the only efficient means to produce and maintain spiritual life within the Christian congregation. Or is it because we too are beginning to measure spiritual life by the many and varied outward activities in the church, such as many church doings and church societies? Have we too forgotten that "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit," as Jesus told Nicodemus, John 3:8.

Our legal-minded hearts doubt the power of the Gospel to awaken and revive spiritual life, and yet there can be no such life without the sweet message of Jesus' Word of forgiveness for poor sinners. If we are thus to ignore the Gospel, must we not heed the words of St. Peter, 1 Peter 4:17: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

* * * *

Union, But Not Doctrine As the Christian Century reports, the Lausanne world conference on faith and order met last month at Hindsgaul, Denmark. It agreed upon holding another conference at Edinburgh in 1937. There these subjects are to be discussed: 1. The Grace of our

Lord Jesus Christ. 2. The Church of Christ and the Word of God. 3. The Church of Christ; Ministry and Sacraments. 4. The Church's Unity in Life and Worship.

This world conference is made up of representatives from all manner of different church bodies, ranging from some Lutherans to the Reformed sects, with a faint hope of including even the Catholics. Its main purpose is to find a common ground on which all Christian churches may unite in Faith and Order to equip them for united Work and Life. The difficulties in the way are many and well nigh impossible to overcome. Yet, even here, hope springs eternal in the human breast, although there is absolutely no ground for such hope in the Scriptures.

How can these church bodies holding such opposite views and beliefs on the meaning of "Grace," the makeup of the "Church," and the authority of the "Word of God," not to mention the difference of beliefs as regards the person and work of Christ for our redemption — how can these churches be brought under a common roof? An American group meeting at Rochester, New York, is not pleased with the four points to be discussed at Edinburgh. It was said that, "The subject did not appeal to those present as of supreme importance today; and that groups of lay-people needed to have questions for discussion which are less technically theological and more closely related to their own minds."

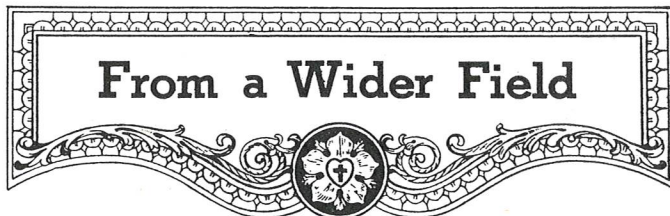
This is endorsed by the editor of the Christian Century, who remarks, "The topics stressed for fullest discussion are such as can be discussed only by technically trained theologians. **Nobody else is interested in them.** (Bold type ours, the ed.) Few laymen know even the meaning of the terms that are used, and not all the theologians understand them alike."

This supreme ignorance of which the laymen in the sectarian churches are accused, if the accusation be true, can be laid squarely at the door of the leaders in these churches. Every Lutheran Christian is taught from childhood the meaning of such necessary matters of belief and Christian life as the true inwardness of God's grace, the real makeup of the church, the natures and labors of Christ in our salvation, the gift of faith, and many other things which the average sectarian Sunday school church member probably never heard of. Where such crass ignorance of the things of God prevail it seems useless to try for a common basis of belief; for there is only unbelief. This unbelief, shared by the pastors of the flock, is not concerned with doctrine as the groundwork of church union. It is afraid of having beliefs dictated to them that they do not understand and therefore cannot accept. The deliberations of the Lausanne world conference will come to nothing. Let us, however, pray that the ruling ignorance in spiritual matters and the ever-growing unbelief may not engulf

us also, as it surely will if we do not look to ourselves in preaching the Word and teaching the young the truths of salvation. Z.

* * * *

Wars and the Rumors of Wars If there is any one thing which should convince men of the uselessness of man's endeavor to abolish the evils of this sin-ridden old world, it is the terror of war which still grips the hearts of all men, and yet of which men cannot rid themselves. All peace treaties, pacts, leagues of nations cannot curb the grasping need of peoples and their rulers. It is but a millennial dream that the time shall come when there shall be no more wars upon earth, all the pacifists and peace societies to the contrary notwithstanding. The Prince of Peace came to make peace between God and the sinner, but leaves the old order of things in government by law and brute force, the power of the sword in the hand of the rulers until the day of judgment. It is for us Christians to pray to avert this scourge from us and to hasten His day of final deliverance from all evils. Z.



From a Wider Field

“FREU DICH SEHR, O MEINE SEELE”

Wisconsin Synod Hymnal 640

O rejoice, my soul, with gladness,
And forget all misery,
Since from out this vale of sadness
Christ, Thy Savior, calleth thee.
Nevermore in grief to pine,
Heaven's joys shall now be thine,
Joys that ear hath heard of never, —
Joys that shall abide forever.

Day and night when grief distressed me,
Unto God I cried, my Lord,
When a heavy cross oppressed me,
That His Arm might help afford.
Like a wand'rer on the roam
Years for travel's end and home,
Thus life's weary pathway wending,
I have longed for journey's ending.

Like the piercing thorn that teareth
When the roses are in bloom,
Thus on earth a Christian beareth
Pangs of fear through days of gloom.
Like the raging sea-waves soar,
Winds and storms and billows roar,
Thus a Christian, pilgrim, stranger,
Is on earth beset by danger.

Foes that cease not their oppression,
Satan, world, and sinful flesh
Seek to gain our soul's possession,
Taunting us with jeers afresh.

Doubt and fear they would instill, —
Crush us down with every ill;
Yea, we were but born to suffer.
Nothing else has earth to offer.

When the rays of morning greet us,
When our sleep has passed away, —
Burdens, cares, and sorrow meet us.
Thus we plod from day to day.
Day and night our tears are shed.
Yea, our tears are daily bread,
And we end not our repining
When the sun has ceased its shining.

O Lord Jesus, Savior gracious,
Ever-rising Morning Star,
Purchased with Thy Blood most precious,
I am Thine! Be Thou not far!
Help me, cheer me, that I may
Pass in peace and joy away.
Be my Light. In safe-guard take me.
O stand by! Do not forsake me!

To Thy wounds I'll flee for cover
When I feel death's icy hand.
Thou wilt lead me safely over
To my heav'nly Fatherland.
For the thief, Thy Cross beside,
Paradise was opened wide.
Thou wilt guide me through that portal
Clad in garb of light immortal.

When the powers of death assail me,
When no more I see nor hear,
When my speech and mem'ry fail me, —
All my senses disappear,
Thou, my Light, my Advocate,
Path to Life, and Heaven's Gate, —
Wilt in grace remain beside me, —
Safely to the Homeland guide me.

By Thine angel host escorted,
Let my soul to Heaven soar.
Once Elijah they transported;
Lazarus knew pain no more.
Conscious rest in Thee is sweet, —
Comfort, peace, and joy complete.
O how blest will be perfection
On the day of resurrection!

O rejoice, my soul, with gladness,
And forget all misery, —
Since from out this vale of sadness
Christ, Thy Savior, calleth thee.
All His glory, joy untold,
Thou wilt evermore behold; —
With His hosts in realms supernal
Join in triumph-songs eternal!

Translated from the German.
Freiberg, 1620.

Anna Hoppe.

NOTHING BUT CHRIST CRUCIFIED

“For I determined not to know any thing among you, save Jesus Christ, and Him crucified.” 1 Cor. 2:2. This is Paul's avowal to the church of Christ at Corinth. This is what he affirmed to the Galatians: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ.” This is the one great theme of the Christian ministry.

Christ crucified is the great end of all revelation. The types and sacrifices of the Old Testament all referred to this. So did the prophecies; they testified beforehand of Christ's crucifixion, sufferings, shedding of blood, and death.

Jesus declared the certainty and character of His death. "The Son of Man shall be delivered unto the chief priests, and unto the scribes; and they shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again." Mark 10:33-34. To the Emmaus disciples He said: "Ought not Christ to have suffered these things, and to enter into His glory?" Luke 24:26. And to all the disciples He said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:46. This is the sum of the whole Gospel "that Christ died for our sins." 1 Cor. 15:3.

Here alone is exhibited the infinite love and mercy of God. Here we see how much God hated sin, and yet loved the sinner. He gave His only begotten Son and punished man's sin in Him! How great the gift! How vast the price! Who can compute it?

Here alone the sinner has life and salvation. Where can the sinner go but to the cross? There is the sentence against sin; there sin is punished; there the surety is dying; there the blood of redemption is flowing; there is pardon, peace, and life. This is the ground, the immovable ground of our faith and hope: Christ Crucified. "All other ground is sinking sand."

Paul says: "I determined not to know anything among you save Jesus Christ, and Him crucified." The human mind is capable of being influenced by a variety of principles and feelings. But all the ordinary things so highly esteemed by men in general, the apostle sacrificed in preaching Christ crucified.

Mental dignity had to be sacrificed. The Jews who had the Scriptures, stumbled at the cross. To the Greeks it was foolishness, and the preachers of the Gospel were deemed fools by all. One said: "Much learning hath made thee mad." Well, says the apostle, be it so, call me idiot or madman, "for whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause. For the love of Christ constraineth us." Nothing was so offensive to the learned as salvation by the crucifixion of a reputed malefactor. Yet, says Paul, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

The approbation of friends, the associates of his youth, had to be sacrificed. These were his chosen friends; these were his countrymen. Yet, to elevate the cross was to excite all their scorn, their hatred, and malevolence. His name would be held in contempt, and his character associated with the base, the refuse of the world. What a sacrifice! Yet in spite

of all this, he resolved to know nothing but Christ crucified!

The comfort and affluence of life had to be sacrificed. The cross exposed him to the loss of all earthly good. In preaching Christ he had to endure hunger, and weariness, and pain; perils by land and by sea; the loss of all earthly riches, and the possession of all poverty; the loss of liberty; yes, and life itself was in peril every hour. Nevertheless, he said: "I determined not to know anything among you, save Jesus Christ, and Him crucified." He preferred Christ to all things, and was resolved to preach Him, whatever might be the cost.

His determination included that he preach nothing that was contrary to Christ crucified. Hence he had to denounce human merit, the ancient sacrifices, the works of the Law, and all systems of religion then in existence. The cross knew of no compromising, no mixture, no concession. It was to overthrow all the formalism of Judaism, the philosophy of the Greeks, the sensualism of Rome; and these, however ancient, popular, and powerfully patronized. Paul knew this, yet he was determined to know nothing but Christ crucified.

This determination included the proclamation of Christ crucified in all places, at all times, and to all persons. This was his theme everywhere — at Corinth, Athens, Rome; the theme by which he began his ministry, with which he carried it on, and which he manifested to its termination. To the rich and the poor; to the wise and the unlearned; to the young and the old; to every man he made known Christ and Him crucified.

He was a true witness and ambassador of Christ. To preach Christ crucified was his business, his great work. He was called and ordained by the Lord to this work. It was not his ambition to acquire languages, to examine the phenomena of nature, or the effects of science. It was not his purpose to visit ancient monuments, inquire after antiquities, collect manuscripts, and journey to the seats of learning. He had but one task, one purpose, one determination: To lift up the Cross, that the ends of the earth might behold it and be saved.

How necessary this is in our day of apostacy! Modernism, liberalism, indifferentism, mammonism, has crept into the churches. The social gospel has supplanted the soul-saving Gospel. Churches have driven Christ out and become community centers. Many souls are perplexed, confused, baffled, despairing. They cry with Mary: "They have taken away my Lord, and I know not where they have laid Him!" They are looking for the old Gospel. Their souls are thirsting for the water of life. I know this is so; I have experienced it; I have found a number of such hungry and thirsty souls; they tell me of others, who have been driven out of churches that have lost Christ

crucified. What a duty we have to perform! What a golden opportunity! We have the Gospel; we have Christ crucified. Let us bring Him to men and thus bring men to Him, that His house may be full.

K. F. K.

A TERRIBLE REBUKE

Deep gloom was in the heart and on the countenance of a young man as he lay upon his bed, while contemplating a life which was now near its close. The popular pastor of the church had been sent for, and as he came in he recognized the young man as one of his congregation, and very kindly inquired if there was anything he might do for his parishioner.

"I have asked for you," said the young man, "not that anything can be done for me now, but because I wished to tell you something. Five years ago I came here from a dear Christian home, thinking myself almost a Christian. I went to your church, and I liked to hear your discourses about Nature, and Art, and Philosophy, and Social Education, and Progress, etc. I began to think my old minister and my father had been too stern, and I was glad to be let off easier. Then I began to read Matthew Arnold and kindred writers who preached the same way more eloquently. Afterwards I began to stay at home reading Shakespeare, and got down to Pope and Byron and the Sunday papers. Now I've been wanting to tell you that you started me down this way. Oh, don't do so to other people — but preach of a holy God, and lost men, and of Christ who has died to save them; and that if not saved they are forever lost. Oh, preach that! — and you will deliver your own soul and those that hear you, even if it should seem to empty your pens."

— Selected.

GOD'S WAYS

Dr. Martin Luther said, "The ways of God are like unto a Hebrew book, which can only be read backward." The Hebrews do not write as we write; they begin on the right side of the page and write towards the left; and they begin upon that page of the book which in most modern languages is the last page. Reading down the page from right to left, they continue until they reach their last page of the book, which we consider the first page. What does Luther mean now when he says: "The ways of God are like unto a Hebrew book, which can only be read backward?" He means to say that God's ways cannot be understood by those who imagine that they may decipher his will as they see affairs progress from day to day, but only by those who patiently wait until the purpose of God is accomplished, and then, beginning at the end, look down the years to the beginning. It is only when God has reached and accomplished his purpose this his providence and guidance become

clear. It is when he has taken us to the goal that we may look back and see his wisdom and power and grace in every step of the path by which he led us on and on to our throne and to our crown. Then, when we shall have arrived at our destination we shall clearly behold God's marvelous wisdom and mercy in leading us as he did.

— Selected.

WHY CHRIST'S YOKE IS EASY

Mark Guy Pearse gives an incident occurring in connection with a sermon of his on Christ's invitation to the weary and heavy-laden. I had finished my sermon, when a good man came to me and said, "I wish I had known what you were going to preach about. I could have told you something."

"Well, my friend," I said, "may I have it still?"

"Do you know why His yoke is light, sir?"

"Well, because the good Lord helps us to carry it, I suppose."

"No, sir," said he, shaking his head, "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen, and the yoke was never made to balance, as you said. Father's yokes were made always heavier on one side than the other. Then, you see, we would put a weak bullock in alongside of a strong bullock; the light end would come on the weak ox, the heavier end on the stronger one. That's why the yoke is easy and the burden is light, because the Lord's yoke is made after the same pattern and the heavy end is upon His shoulder."

— Selected.

THINK OF SACRIFICES LIKE THESE

A number of years ago one of our pastors in Western Canada started out to preach at a mission-station sixty miles away from his home. His little daughter lay ill as he left. But he did not let the illness of his beloved child serve as an excuse to cancel his appointment. It was mid-winter, with the temperature forty-five degrees below zero. He drove for eighteen hours against a bitter wind. On Sunday he conducted his services and began the return trip late in the afternoon. Meanwhile the wind had shifted and developed into a blizzard. It was on Tuesday afternoon that he finally reached home. There he found his little daughter a corpse. No doctor was to be had — no neighbor within several miles! The missionary's wife had been alone from Friday until Tuesday, experiencing the terrible anguish of seeing her child die and not being able to help, fearing at the same time for the life of her husband, exposed to the violence of the blizzard on the open prairie.

Was not that a tremendous sacrifice? How do your sacrifices for missions compare with this?

— Selected.

Our Synod

NORTHWESTERN COLLEGE

Northwestern College, like all the rest of our synodical higher schools, opened with an increased enrollment. It is especially gratifying that the larger enrollment is due, not to an increase in the number of those who intend to stay with us but one year and then transfer to another college or the university, but to a healthy increase in the number of permanent stu-

course is a mistake. For aside from the fact that the early high-school instruction does not at all fit into the desired pattern of uninterrupted Christian education, the student is always under a handicap when he comes to us in a later year, because he has failed to take some required subject, such as Latin or German, or both.

Students that are to prepare for the ministry should begin at the beginning and take the full course, and should avoid any break in the continuity of their Christian education. Failing to do this, they will usually have to be put back into a lower class to make up deficiencies.

The personnel of the faculty is the same as it has been for the past few years. Professor Kiessling, who had a leave of absence from January 1 till the end



dents. Last year the total enrollment was 221; this year the September enrollment is 237, an increase of 16. The dormitory population has increased by 20, so that the total increase, plus another 25%, was added in the dormitory; and students housed in the dormitory have, almost without exception, the intention of completing one of our courses. They are likely to be permanent students.

Two years ago our first-year class began with only 10 students; that class is now in its third year and has grown to 20. Last year's beginners' class started with 27, this year's with 31. The decline in this class two years ago was especially alarming because it seemed to indicate that parents were either being compelled by economic necessity to withhold their sons entirely from the preparation for the ministry and a Christian higher education, or were sending them to the public high school for a year or two before entering them in our own institution. The latter

of last school-year, has returned to his work, having during that period completed all the requirements for the Ph. D. degree. Mr. Martin Franzmann, who so satisfactorily substituted for him, has returned to the Seminary to complete his work there. Professor Kremer, who was ill during the latter part of last year, is back at his work in good health and good spirits.

It is expected that before this year is out an Athletic Director will be added to our teaching staff. This new member of the faculty is not to be just a Coach. He will coach the athletic teams, it is true, but his call will specify that he is to be an Athletic Director, whose duty it will be to direct the physical training of **all** students, giving special attention to those who are not by nature endowed with athletic ability, but who do need some physical training to build strong and healthy bodies.

The following table shows the distribution of students according to departments and courses:

Total Enrollment: 237.

	Boys	Girls	For Ministry	General	Business
College Dept.	110	24	95	27	12
Prep. Dept.	92	11	80	10	13
	—	—	—	—	—
	202	35	175	37	25

There are 72 new students. Of the new students 5 are from Dr. Martin Luther College in New Ulm; 2 from Saginaw; 1 from Mobridge; 2 from Winnebago Academy; 10 from Concordia.

The year has begun favorably and has so continued through the first month. The Lord has sent us students whom we are to equip, so far as in us lies, to be faithful laborers in His vineyard. May he bless us and help us in this, His work. E. E. Kowalke.

NORTHWESTERN LUTHERAN ACADEMY, MOBRIDGE, SO. DAK.

September 3 marked the opening day of the 8th school-year of our Academy at Mobridge. A short service was conducted in which Prof Sievert delivered the address. Besides the faculty and scholars there were present at this service a number of pastors and parents of our scholars. We were especially pleased to have in our midst a pastor of our Nebraska District who had brought us two scholars. His example is worthy of emulation.

The enrollment is the same this year as it was at the close of school in June, namely 10. Of this number 4 graduated and 3 others did not return to resume their studies, so that we have 12 old and 7 new scholars enrolled at the present time.

This enrollment may seem small to some. But to us who have lived in the Dakotas the past years and know conditions, this is very satisfactory. In the spring of the year it appeared as though the Lord were going to bless us with an abundant crop. The Lord gave us to understand that it still can rain if it be His will. We had an abundance of rain and prospects for a crop were never better. But the Lord gave us to understand also that it was in His power to destroy in a very short time what we deemed so necessary for our bodily welfare. A few days of extremely hot winds together with the dreaded black stemrust on the wheat and other grains and all our fond hopes for a bumper crop were shattered. However, we are not complaining. The Lord had compassion with our dumb animals at least and gave us an abundance of feed for the few cattle and horses that are left from last year's drought. Financial conditions of our people are therefore not better but if anything worse than last year, having gone heavily in debt buying feed last winter for their cattle and seed grain this spring in order to be able to put in a crop. And now the government expects payment,

where there is practically no income. Being aware of such conditions, we are not at all disheartened but highly encouraged with our present enrollment.

And now, may the gracious Lord keep His fatherly hand upon our institution and prosper the work of our teachers and scholars for His own Name's sake.
S. B.

NOTICE

The following nominations for the office of Physical Director at Northwestern College have been received:

Mr. Gerald Bartz, Waukegan, Ill.
 Prof. E. Berg, Saginaw, Mich.
 Mr. Rufus Christgau, Crookstown, Minn.
 Prof. Erich Falk, Milwaukee, Wis.
 Pastor Roland Hoenecke, Mansfield, Wash.
 Mr. Herman Kauber.
 Pastor Walter Krueger, Hettinger, No. Dak.
 Pastor Belno Lange, Plankinton, So. Dak.
 Tutor Oscar Nauman, Watertown, Wis.
 Mr. Walter Ott, Coleman, Wis.
 Prof. Waldemar Pless, Fond du Lac, Wis.
 Mr. Lawrence Rhodee, Oconomowoc, Wis.
 Mr. George Rosenhauer, Carbondale, Ill.
 Mr. Orlando Sauer, Kiel, Wis.
 Mr. Helmuth Schaefer, Kenosha, Wis.
 Mr. Harold Scherf, Lebanon, So. Dak.
 Mr. Hilbert Siegler, Bangor, Wis.
 Pastor Victor Schultz, Platteville, Col.
 Mr. Eugene Tess, Kewaunee, Wis.
 Mr. Leonard Umnus, Menominee, Wis.
 Mr. Clarence Zillgitt, Lake City, Minn.

Any correspondence regarding these candidates must be in the hands of the secretary not later than October 22, 1935.

By authority of the Board of Northwestern College,
 K. A. Timmel, Sec'y,
 Watertown, Wis.

NORTHWESTERN LUTHERAN ACADEMY

The new school-year at our Academy began on September 4. The undersigned preached the opening sermon, basing it upon the words of 2 Chronicles 31:21. A number of friends and seventeen enrolled scholars were present in this service. The total number enrolled this year is twenty. Of these eight are new scholars, two girls and six boys. KGS.

GOLDEN JUBILEE

On Sunday, September 8, St. Paul's Church, Manistee, Mich., celebrated its golden jubilee with two festive services marking the occasion. Pastor O. Eckert, Sr., preached in the morning service, basing his message on Isaiah 2:3, and Pastor E. C. Rupp in the afternoon on Psalm 72:6.

On Monday evening a special communion service was held.

Organized in 1881, St. Paul's Church adopted a new constitution and accepted a new membership list in 1885.

In the course of these 50 years the following Pastors served the congregation: A. Moussa, A. Sonnemann, E. Steven and the undersigned.

1095 children received the sacrament of holy Baptism; 669 persons were confirmed; 271 couples united in marriage and 329 received a Christian burial.

May the Lord of the Church preserve unto us the treasure of His pure Word and holy sacrament.

E. E. Rupp.

SILVER JUBILEE

On July 10, 1910, Pastor M. D. Keturakat was ordained into the holy ministry and installed as Pastor of the Ev. Luth. Church at Zeeland, No. Dak., by Pastor W. F. Sauer. He remained there until January, 1922, when he accepted a call to the Ev. Luth. Church at Raymond, So. Dak., where he served until 1925. Since then he has served as Pastor of the St. John's Church in Mazeppa Twp., Grant Co., So. Dak.

In commemoration of his service in the Lord's Vineyard during this quarter of a century, the members of the St. John's Church and a number of pastors in the surrounding territory arranged an anniversary service on September 8.

At 8 o'clock the jubilarian and his wife, with whom he has been united in marriage for 25 years, were led into the church by members of the church council and Pastor W. Lindloff, visitor of the Eastern Conference. Pastor A. W. Fuerstenau delivered the German sermon, taking as his text 1 Cor. 3:9, while the German portion of the altar service was in charge of Pastor G. Schlegel; the English sermon was delivered by Pastor H. Lau on the basis of 1 Thess. 5:12-13, while the English portion of the altar service was conducted by Pastor W. T. Meier.

At the close of the services a number of messages of congratulation and best wishes were read by Pastor W. Lindloff, who also tendered a purse from the Pastors of Dakota-Montana District. The members of St. John's Church also remembered their Pastor with a purse, which was tendered by a member of the church council. Pastor Keturakat responded, expressing his gratitude to God for the blessings of the past and imploring Him for continued help.

Following the jubilee services in the church the ladies of the congregation served a bountiful supper to all the guests in the school house, after which a pleasant hour or two was spent in social fellowship.

May the jubilarian continue to enjoy the Lord's blessings in the future as he has in the past! L.

RENOVATION CELEBRATED

On September 1 St. Paul's Ev. Luth. Church of Bangor, Wis., celebrated the completion of the renovation of their house of worship with a service of praise and thanksgiving, at which the undersigned preached a sermon on Rom. 1:16 before a well-represented congregation.

The renovation of the church building included the construction of new metal cornices, the replastering of the church and ornamental stucco work, the painting of both the interior and the exterior of the edifice, varnishing, decorating work with a view to color scheme in the nave and the chancel, besides covering the cross on the spire with gold leaf and changing the electric lighting to frosted bulbs — all at a cost of approximately \$1,400.00.

May this renovated house of God so pleasing to the human eye truly symbolize the Church of God in the heart of every individual member of St. Paul, where daily repentance for imperfect love of the Gospel is the order of service and where growth in every Christian virtue is the God-given adornment so pleasing to the divine eye of Him, who is the Head of the Church, even Christ.

Paul Froehle.

TWENTY-FIFTH CHURCH ANNIVERSARY

On September 1 St. John's of Arcadia, Wisconsin, was permitted to celebrate the twenty-fifth anniversary of the cornerstone laying in 1910 of their present church.

The following pastors, who served since 1910, were the festival speakers: Revs. C. A. Otto, R. Lederer, Rud. Korn, and R. W. Mueller. The weather was ideal for the occasion and many friends from the neighboring congregations were present to join us in giving praise and thanks to the Lord for all His mercies during the past twenty-five years, which were years of storm and stress for the members of St. John's.

The choir sang appropriate selections at each service. The ladies of the congregation served dinner and supper in the old church building, which is still intact and used for various purposes. In preparation for the anniversary celebration the church was newly decorated by the Ladies' Aid and modern lighting fixtures installed by the choir.

Hitherto hath the Lord helped us! To Him alone be all honor and glory in the Church! F. H. S.

TWENTY-FIFTH ANNIVERSARY

On Sunday, August 25, 1935, the Zion Lutheran Church of Reeder, No. Dak., was permitted to celebrate its twenty-fifth anniversary. The Pastor E. R. Gamm and H. J. Schaar conducted the festival services.

The Zion Congregation was organized in the year 1910 by the Rev. C. Bartells of the Ohio Synod. However, in the year 1913 a Pastor of the Missouri Synod was called and the congregation joined the Missouri Synod of which it was a member until 1930 when it joined the Wisconsin Synod.

The following pastors served this congregation: C. Bartells (Ohio Synod), H. Eggers, R. B. Gose, W. Heidorn, E. W. Wuehle und G. Keschull (Missouri Synod) and W. R. Krueger (Wisconsin Synod).

May God guard and keep this congregation in the true Word unto the salvation of souls and His glory.
W. R. Krueger.

SIXTIETH ANNIVERSARY

Sunday, September 15, was a day of rejoicing for Bethany Lutheran Church, Emmet Township, for on that day the members and visitors from far and near gathered to celebrate the 60th anniversary of the congregation's existence in three services. The principal speakers of the day were Prof. Julius Lentz of Elgin and the Rev. Ernest Birkholz of St. James, the latter two being sons of the congregation. Messages of congratulation were read from the Rev. H. Schaller of Tomah, Wis., the Rev. F. Zarling, Iron Ridge, Wis., both former pastors; from the Rev. W. Pankow, Milwaukee, Wis., the Rev. H. Albrecht, Boyd, Minn., also sons of the congregation, and from St. John's congregation of Renville. During the evening services the following pastors delivered short addresses, extending greetings from their congregations, the Rev. A. Blauert, Olivia, the Rev. Edward Birkholz, Redwood Falls; the Rev. A. Sauer, Renville; the Rev. C. Bast, Morton; and the Rev. C. Kuske. The Cotton Blossom Singers of Piney Woods, Mississippi, furnished the vocal music for the evening by rendering appropriate sacred songs.

Bethany church was organized on April 6, 1875, by the Rev. J. Hunziker, missionary of the Minnesota Synod with a membership of 23 voting members. Of these two were privileged to be with us on Sunday to help us give thanks to God for His guidance and protection through 60 long years. They are Aug. and Albert Roschild, the latter having the distinction of being a member of Bethany continuously for 60 years.

The names of the pastors who served Bethany are: Rev. J. Hunziker, 1875-1879; Rev. H. Krauter, 1880-1881; Rev. Spindler, 1881-1886; Rev. G. Fischer, 1886-1897; Rev. G. Albrecht, 1897-1920; Rev. H. Schaller, 1920-1926; Rev. F. Zarling, 1926-1931, and since 1931 Rev. C. Kuske.

The weather was ideal for the celebration, and the church was filled to overflowing during some of the services. It was a day that will be long remembered by all those present.

May the good and gracious God who protected and blessed this congregation in the past also protect

and bless it in the future until we all can join with the angels in the eternal hallelujas above.

C. C. Kuske.



MISSION FESTIVALS

Trinity Sunday

T. Flora, Minn., St. Matthew's (C. C. Kuske). Off'g: \$60.35.

Seventh Sunday after Trinity

Wilmot, Wis., Peace (S. A. Jedele). Off'g: \$191.95.

Eighth Sunday after Trinity

Somerset, Wis., Emanuel's (J. Pieper). Off'g: \$18.52.

Ninth Sunday after Trinity

Crandon, Wis., St. Paul's and Peace of Argonne, Wis. (H. Lemke). Off'g: \$37.92.

Town Emmett, Minn., Bethany (C. C. Kuske). Off'g: \$76.11.

Marathon, Wis., St. Matthew's (E. Kolander). Off'g: \$127.50.

Bloomer, Wis., Auburn and Brush Prairie Joint Parish (J. F. Henning). Off'g: \$42.10.

Greenville, Wis., Immanuel's (L. Kaspar). Off'g: \$160.19.

Tenth Sunday after Trinity

Olivia, Minn., Zion (A. W. Blauert). Off'g: \$176.30.

Scio, Mich., Salem's (P. Schulz). Off'g: \$522.01.

Bowdle S. D., St. John's (P. G. Albrecht). Off'g: \$198.41.

Good Hope, Wis., St. John's (C. Bast). Off'g: \$73.77.

Merna, Nebr. (V. H. Winter). Off'g: \$28.54.

Eleventh Sunday after Trinity

Wrightstown, Wis., St. John's (F. C. Uetzmann). Off'g: \$111.32.

Eales, S. D., Grace (Theo. Bauer). Off'g: \$26.35.

T. Greenwood, Minn., Salem (W. P. Haar). Off'g: \$259.43.

Arcadia, Wis., St. John's (F. H. Senger). Off'g: \$70.07.

Twelfth Sunday after Trinity

Valentine, Nebr., Calvary and Zion (Joint) (Hugo Fritze). Off'g: \$71.50.

Hettinger, N. D. (W. R. Krueger). Off'g: \$27.50.

De Pere, Wis., Immanuel's (A. W. Voigt). Off'g: \$87.00.

Pine Grove, Wis., St. Paul's (A. W. Voigt). Off'g: \$26.30.

Stillwater, Minn., Salem's (J. Pieper). Off'g: \$162.00.

Akaska, S. D., Zion, Theo. Bauer). Off'g: \$87.93.

Riga, Mich., St. John's (C. H. Schmelzer). Off'g: \$221.58.

Danube, Minn., St. Matthew's (A. W. Blauert). Off'g: \$314.58.

Waupaca, Wis., Immanuel's (F. Reier). Off'g: \$64.68.

Thirteenth Sunday after Trinity

Town Lanark, Wis., St. John's (F. A. Reier). Off'g: \$17.14.

Brownsville, Wis., St. Paul's (Ph. Martin). Off'g: \$105.25.

Knowles, Wis., St. Luke's (Ph. Martin). Off'g: \$25.03.

Helenville, Wis., St. Peter's (E. Fredrich). Off'g: \$268.16.

Chesaning, Mich., Zion (H. L. Engel). Off'g: \$101.05.

Fourteenth Sunday after Trinity

Reeder, N. D. (W. R. Krueger). Off'g: \$54.00.

McIntosh, S. D., St. Paul's (J. J. Wendland). Off'g: \$30.61.

South Shore, S. D., Emanuel's (G. J. Schlegel). Off'g: \$48.31.

Florence, Wis., St. John's (M. C. Croll). Off'g: \$43.67.

Jenera, Ohio, Trinity (J. Gauss). Off'g: \$443.40.

Plymouth, Nebr., St. Paul's (W. Baumann). Off'g: \$239.00.

Sodus, Mich., St. Paul's (A. J. Fischer). Off'g: \$136.19.

Columbus, Wis., Zion (W. Nommensen). Off'g: \$854.45.

Fourteenth Sunday after Trinity

Paradise, N. D., St. John's (J. J. Wendland). Off'g: \$23.56.

Reeder, N. D. (W. R. Krueger). Off'g: \$54.00.

Mobridge, S. D., Zion (E. R. Gamm). Off'g: \$117.67.

Fifteenth Sunday after Trinity

Town Clayton, Wis., Immanuel's (L. Kaspar). Off'g: \$51.00.
Broken Bow, Nebr., St. Paul's (V. H. Winter). Off'g: \$40.01.
Oconomowoc, Wis., St. Matthew's (N. E. Paustian). Off'g: \$140.00.

ORDINATION AND INSTALLATION

Authorized by President I. Albrecht of the Minnesota District the undersigned ordained and installed Candidate Arthur Kell as assistant pastor of Trinity Congregation, Hutchinson, Minn., on the 15th Sunday after Trinity, September 29. Pastors W. Schuetze, Chr. Kock, Sr., and Chr. Albrecht assisted.

Address: Rev. Arthur Kell, 306 Franklin St., Hutchinson, Minn. M. Schuetze.

INSTALLATIONS

Authorized by President Schlueter the undersigned installed, on the 29th of September, 1935, Pastor Carl J. Henning in Trinity Congregation at Crivitz, Wis.

Address: Rev. Carl J. Henning, Crivitz, Wis.
W. G. Fuhlbrigge.

* * * *

Authorized by President P. Bergmann, the undersigned installed, on the first Sunday in August, 1935, Teacher R. Behmer in the Church of the Atonement, Milwaukee, Wisconsin. The Lord bless his work in our school.

Address: Mr. R. Behmer, 4470 N. Hopkins St., Apt. 5, Milwaukee, Wis. W. J. Schaefer.

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Upon authorization of President W. Nommensen, the Reverend Walter Gutzke was installed as pastor of Immanuel's Church at La Crosse, Wis., on September 15. Pastors J. Gamm, T. Mueller and W. Paustian assisted.

Address: The Rev. W. Gutzke, 1128 Avon St., La Crosse, Wis. W. A. Schumann.

CHANGE OF ADDRESS

Rev. John Jenny, 1000 Newport Pike, Silview, Delaware.

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 afternoon 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.

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.

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

Please make early announcements! F. Reier, 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.

Confessionel: 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.

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).

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

Register with Pastor Schlegel.

R. J. Palmer, 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.

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.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference meets at North St. Paul, Minn., November 5. The Conference opens with a service at 9:00 A. M.

Speaker: P. Bast (C. Bolle).

Essay: Exegesis, J. W. Pieper.

Please register with Rev. R. C. Ave Lallemand.

H. E. Lietzau, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at Hubbleton, Wis., Rev. Ad. Dornfeld, pastor, on November 5 and 6, 1935.

Order of Business: Tuesday 9:00 A. M., Opening; 9:20, Timmel: Ps. 100; 11:00, Raasch: Financial Report; 1:45, Opening; 2:00, Kuhlrow: 1 Tim. 1; 4:00, Miscellaneous; Wednesday, 9 A. M., Opening; 9:20, Sermon Critique; 9:45, Paap: Catechisation on question 405 in our Catechism; 11:00, Casual questions; 1:45, Opening; 2:00, J. B. Bernthal: Apologia.

Substitute papers: Loeper: Are the words of promise in the Close of the Commandments law or gospel? Drews: Psalm 87.

Sermon: Eggert, Kiessling (English).

Confessionel: Timmel, Mahnke (German).

H. Geiger, Sec'y.

NEBRASKA CENTRAL DELEGATE CONFERENCE

The Nebraska Central Delegate Conference will meet Thursday and Friday, October 31 and November 1 at Hoskins, Nebr. (Im. P. Frey).

Papers: 1 John 5, Press; 2nd Commandment, Fuhrmann; True Evangelical Church Government, Winter.

Preacher: Roth (Tiefel).

Bring a delegate! G. L. Press, Sec'y.

ARIZONA PASTORAL CONFERENCE

The Arizona Pastoral Conference will meet at Glendale, Arizona, in the congregation of Pastor O. Hohenstein from October 22 to 24. May our dear Father in heaven give every member His grace and a steadfast faith, that despite their sad and disheartening financial troubles they may all be present at this meeting to lift their souls far above these earthly cares to meet in heavenly places.

E. H. SPRENGELER, Sec'y.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference meets at Monroe, Mich., in the congregation of Rev. Zapf, October 30 to November 1. Besides the old assignments the following ones were given:

1. Fifth Commandment (Intermediate) Mehnert
2. Little Children of Bethlehem (Gr. 1-4) Miss A. Kuhnke
3. Ruth (mixed) L. Luedtke
4. Rote memory work of a hymn (lower) Miss C. Wassmann
5. Drawing lesson with lower grades Hy. Schulz
6. Textile Manufacture W. Stindt
7. Spelling Lesson C. Mueller
8. World Winds and Rainfall A. Wandersee
9. A Bird (object lesson) Miss M. Engel
10. Causes of Spanish-American War L. Raabe
- Ventilation of a Schoolroom Mohrhoff
- Boy Scout Movement Rev. B. Westendorf
- Character Scetch of Horace Mann L. C. Sievert
- Essay Prof. O. Hoenecke

Please do announce in time to Paul Mohrhoff, 224 E. Front St., Monroe, Mich. Lester A. Raabe, Sec'y.

NOTICE

Rev. A. W. Hueschen, visitor of our Northern Conference informed the undersigned that he cannot serve any longer in this office and therefore tendered his resignation. Rev. R. G. Koch, is appointed to fill the vacancy.

Teacher L. C. Sievert, school visitor in the Michigan District also resigned from this office. Rev. Bernh. Westendorf is appointed as his successor.

J. Gauss, Pres. of Mich. Dist.

ACKNOWLEDGMENT AND THANKS

The Alumni Association of Dr. Martin Luther College has donated the sum of \$230.86 to the Organ Fund of the institution.

We gratefully acknowledge the receipt of this addition to our fund. Emil D. Backer.

NEBRASKA DISTRICT

July, August, September, 1935

Rosebud Conference

Rev.	
R. F. Bittorf, Winner, Trinity	\$ 36.77
R. F. Bittorf, Hamill	5.06
A. Degner, White River, St. Paul	25.26
H. Fritze, Valentine, Zion	48.25

H. Fritze, Valentine, Calvary	57.60
L. Gruendemann, Witten, St. John	62.44
L. Gruendemann, Wood, St. Peter	23.50
H. Hackbarth, Mission, Zion	64.80
H. Hackbarth, Roundy School	4.29
E. J. Hahn, Naper, St. Paul	2.97
F. Miller, McNeely, St. Paul	43.38
F. Miller, Vobr	1.40
W. J. Oehlhafen, Herrick, St. John	4.14
L. A. Tessmer, Burke, Grace	4.68
L. A. Tessmer, Carlock, Friedens	45.65

Central Conference

Im. P. Frey, Hoskins, Trinity	246.89
R. H. Roth, Mary, Our Savior	2.00
G. Tiefel, Hadar, Immanuel	23.65
V. H. Winter, Merna	29.29
J. Witt, Norfolk, St. Paul	730.00

Southern Conference

W. Baumann, Plymouth, St. Paul	278.47
Wm. P. Holzhausen, Gresham, St. Paul	233.39
A. Schumann, Garrison, Zion	70.82
H. Spaude, Surprise, St. John	140.56
Wm. Wietzke, Shickley, Zion	13.00

Colorado Conference

H. Schulz, Fort Morgan, Zion	7.90
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\$2,206.16

Nebraska Flood Relief

A. Schumann, Garrison, Zion	\$ 18.50
H. Spaude, Surprise, St. John's	27.00

\$ 45.50

General Administration	\$ 46.37
Synodic Administration	155.08
General Institutions	346.56
Students	10.00
Watertown	3.75
Mobridge	4.63
Belle Plaine	1.00
Belle Plaine Permanent	50.00
Indian Mission	110.06
General Missions	947.95
Home Missions	291.78
Church Extension	100.00
General Support	8.25
Negro Mission	40.00
Africa Mission	20.00
General Support	40.56
Poland Mission	30.17

\$2,206.16

Nebraska Flood Relief	\$ 45.50
Children's Home Society, Minneapolis	25.00
Children's Home Society, Wauwatoso, from Rev. J. Witt, Norfolk	25.00

\$ 95.50

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

MICHIGAN DISTRICT

July, August, September, 1935

Southwestern Conference

Rev.	
J. Roekle, Allegan	\$ 25.17
W. Franzmann, Coloma	48.41
Dr. H. Wente, Crete, Ill.	17.04
W. Westendorf, Dowagiac	9.00
E. Lochner, Hopkins	195.45
E. Lochner, Dorr	47.50
A. Hoenecke, Muskegon	30.50
H. Hoenecke, Sturgis	59.81

Southeastern Conference

H. Heyn and P. Heyn, Detroit	11.84
F. Stern, Detroit	15.00
J. Gauss, Jenera, Ohio	427.40
G. Ehnis, Monroe	17.10
A. Maas, Northfield	22.73

E. Hoenecke, Plymouth	25.93
C. Schmelzer, Riga	303.58
A. Lederer, Saline	3.51
P. Schulz, Scio	510.61
G. Luetke, Toledo, O.	5.00
E. Leyrer, Waterloo	18.00
O. Peters, Wayne	153.35
O. Peters, Livonia	16.70

Northern Conference

M. Schroeder, Bay City	66.17
J. Zink, Bay City	40.60
H. Engel, Chesaning	109.30
H. Engel, Brady	94.25
B. Westendorf, Flint	117.87
D. Rohda, Flint	19.56
Aug. Kehrberg, Frankenmuth	107.87
E. Kasischke, Greenwood	83.25
E. Kasischke, Mayville	4.23
F. Krauss and K. Krauss, Lansing	169.37
W. Steih, Lansing	16.14
E. Rupp, Manistee	64.73
E. Rupp, Batcheller	60.31
A. W. Hueschen, Owosso	52.20
G. Wacker, Pigeon	260.57
O. Eckert and O. J. Eckert, Saginaw	333.13
O. Frey, Saginaw	62.10
H. Eckert, Saginaw	19.60
G. Schmelzer, Sebawaing	217.41
C. Lederer, St. Louis	44.00
L. Meyer, Sterling	22.07
C. Kionka, Swan Creek	33.75
C. Kionka, Hemlock	10.00
W. Voss, Tawas City	103.95
R. Koch, Zilwaukee	107.55

Total, all budgetary\$4,183.61

Note: My last acknowledgment should read: Remus \$15.02 instead of \$15.20. E. WENK, Cashier.

SOUTH EAST WISCONSIN DISTRICT

Part of July, August, September, 1935

Dodge-Washington County Conference

Rev.	Budgetary	Non-Budgetary
H. C. Klingbiel, St. John, West Bend ...	\$ 168.84	\$
H. C. Klingbiel, St. John, West Bend ...	130.03	
H. C. Klingbiel, St. John, West Bend ...	117.93	
C. Lescow, St. John, Woodland	32.00	
C. Lescow, St. John, Woodland	110.00	
Ph. Martin, St. Luke, Knowles	3.44	
Ph. Martin, St. Luke, Knowles	2.84	
Ph. Martin, St. Paul, Brownsville	16.56	
Ph. Martin, St. Paul, Brownsville	15.90	
Rud. F. W. Pietz, St. John, Lomira	33.22	
Gerhard Redlin, Zion, Allenton	54.00	
Gerhard Redlin, Zion, Allenton	120.00	
H. Wolter, St. Paul, Tp. Lomira	107.81	
H. Wolter, St. Petri, Tp. Theresa	38.60	
F. Zarling, St. Matthew, Iron Ridge	24.20	

Eastern Conference

Carl Bast, St. John, Good Hope	77.80
E. Ph. Ebert, Pentecostal, Whitefish Bay	20.98
E. Ph. Ebert, Pentecostal, Whitefish Bay	8.54
Gerald Hoenecke, St. Paul, Cudahy	28.80
Walter Keibel, Nain, West Allis	37.00
P. W. Kneiske, St. John, Lannon	20.32
A. Koelpin, Fairview, West Allis	68.38
Wm. C. Mahnke, St. John, Root Creek ..	49.59
C. A. Otto, St. John, Wauwatosa	48.78
M. F. Rische, Davids Stern, Kirchhayn ..	34.90
M. F. Rische, Davids Stern, Kirchhayn ..	445.60
J. G. Ruege, Jordan, West Allis	72.10
J. G. Ruege, Jordan, West Allis	191.27
Gust. E. Schmidt, St. Paul, East Troy ...	36.25
Harry Shiley, Woodlawn, West Allis	28.53
E. W. Tacke, St. Paul, Tess Corners	130.15
L. M. Voss, Good Shepherd, Wauwatosa ..	6.79
L. M. Voss, Good Shepherd, Wauwatosa ..	10.52
S. Westendorf, Calvary, Thiensville	12.48

S. Westendorf, Calvary, Thiensville	18.48
H. Woyahn, Grace, Waukesha	25.67
H. Woyahn, Grace, Waukesha	17.90

Milwaukee Conference

P. J. Bergmann, Christ, Milwaukee	97.66
P. J. Bergmann, Christ	105.88
E. Blakewell, Salem	26.40
E. Blakewell, Salem	20.75
John Brenner, St. John	286.17
John Brenner, St. John	201.75
R. O. Buerger, Gethsemane	122.75
P. J. Burkholz, Siloah	98.59
P. J. Burkholz, Siloah	20.19
P. J. Burkholz, Siloah	9.00
P. J. Burkholz, Siloah	110.11
Henry Gieschen, Jerusalem	108.63
Henry Gieschen, Jerusalem	154.97
A. F. Halboth, St. Matthew	104.00
Walter Hoenecke, Bethel	88.15
Walter Hoenecke, Bethel	21.00
Raym. W. Huth, Messiah	15.00
H. Knuth and V. Brohm, Bethesda	201.10
H. Knuth and V. Brohm, Bethesda	20.25
Ph. H. Koehler, St. Lucas	94.44
Ph. H. Koehler, St. Lucas	61.73
Paul G. Naumann, St. Jacobi	138.52
Paul G. Naumann, St. Jacobi	110.99
Paul Pieper, St. Peter	148.93
Paul Pieper, St. Peter	154.58
W. J. Schaefer, Atonement	3.00
Arnold Schroeder, St. Paul	3.79
Arnold Schroeder, St. Paul	4.46
A. B. Tacke, Zebaoth	97.65
Arthur P. Voss, St. James	37.04
Arthur P. Voss, St. James	43.02
N. N. (for African Mission)	10.00

Southern Conference

L. W. Baganz, St. John, Burlington	180.00
H. J. Diehl, First Ev. Luth., Lake Geneva ..	200.00
W. A. Diehl, First Ev. Luth., Elkhorn ...	45.05
W. A. Diehl, First Ev. Luth., Elkhorn ...	82.27
Edwin Jaster, Epiphany, Racine	12.18
Edwin Jaster, Epiphany, Racine	13.60
Aug. Lossner, Trinity, Franksville	12.00
O. B. Nommensen, Zion, So. Milw.	18.68
O. B. Nommensen, Zion, So. Milw.	17.25
W. H. Lehmann, St. John, Libertyville ...	146.27
M. F. Plass, St. John, Oakwood	86.76
Theo. Volkert, First Ev. Luth., Racine ..	5.40

\$5,537.86 \$ 739.04

Memorial Wreath

For. Herm. Gieschen for Gen. Miss., by East. Past. Conf. (Rev. G. Hoenecke, Treas.)	\$ 10.00
For Rev. Herm. Gieschen by M. and Mrs. Raymond Volkmann, Jackson, Wis., for Gen. Supp. (Rev. M. F. Rische)	3.00
Rev. Herm. Gieschen by the Rev. M. F. Rische for Gen. Supp. (Rev. M. F. Rische)	2.00
For Mrs. Klopfer by her sisters for General Support (Rev. Theo. Volkert)	3.00
Gustav Wenzlaff by Church Board of St. Peter's Church for General Support (Rev. Paul Pieper) ..	10.00

\$ 28.00

CHAS. E. WERNER, Cashier.

Milwaukee, October 1, 1935.

MEMORIAL WREATH

For Missions Rev. J. Henning of Town Prairie Farm, Wis., transmitted \$3.00 and \$3.75 in memory of Mr. Gottlieb Wirth.

For Indigent Widows, Orphans and Aged Rev. E. C. Fredrich of Helenville, Wis., transmitted \$2.00 in memory of Elsie von Rohr, dec. Sept. 1, 1935.

For African Missions Rev. P. G. Bergmann of Rhinelander, Wis., transmitted \$38.00 in memory of David John Keup.

In memory of George Leonhard Zucker of Frankenmuth, Mich., Pastor Aug. Kehrberg transmitted \$6.50.

E. WENK, Cashier, Mich. Dist.

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 2⁵/₁₆x3⁵/₈, 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.