

# The Northwestern Lutheran

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

Vol. 14

Milwaukee, Wis., October 3rd, 1926.

No. 20.

## THE WORD OF GOD

(Wisconsin Synod Hymnal 276:  
Herr, dein Wort, die edle Gabe)

Thy Word is my choicest Treasure;  
O preserve this gift, dear Lord!  
Earth with all its wealth and pleasure  
Such pure joy cannot afford.  
If Thy Word no more would bless us,  
Where would faith's foundation rest?  
Than a thousand worlds more precious  
Is Thy Holy Word, so blest!

Hallelujah! Grant me ever  
For Thy Name's dear sake, my Lord,  
The sublime and firm endeavor  
To be grounded in Thy Word.  
Let me heed Thy love's appealing;  
Serving Thee shall be my meat.  
Evermore may I be kneeling  
Mary-like, at Thy blest feet.

Translated from the German.

Anna Hoppe.

## "THIS DO IN REMEMBRANCE OF ME"

An Exposition of the Lord's Supper Suggested by the  
recent Eucharistic Congress

(Conclusion)

### Lodge Membership and the Lord's Supper

This subject, to our mind, demands a special and detailed consideration. The principles, teachings, and practices of the numerous oath-bound, secret societies infesting our land will clearly show that a person cannot hold membership in one of them and in the Christian Church at the same time, and is therefore not to be admitted to the Lord's Supper.

Now, we know that many people cannot understand the position of the truly Lutheran Church against secretism. They tell us that we are "talking through our hat," and call us narrow-minded and intolerant, if we condemn secret societies. "You cannot know, because you have never belonged to one," is the oft-heard cry raised by those who cannot understand our position. To this we say, that a person by careful study and investigation of the encyclopaediae, lexica, manuals, rituals, constitutions, and other publications, so abundant in the realm of secretism, can learn more about the lodge than one out of ten thousand who belong to it. We are hardly so foolish as to oppose and condemn something we know nothing about. If you desire to acquaint yourself with the doctrines and practices of the Lutheran Church, you read the Augs-

burg Confession, Luther's Catechism and other writings, our synodical publications, and hear our sermons. We study your publications and read your lectures and addresses to learn what are your teachings and practices. And to prove that we are not "talking through our hat," nor narrow-minded, we shall proceed to quote from the official documents of secretism and submit overwhelming evidence in support of our contentions.

As to the common argument that many ministers belong to secret societies, we would answer, that many ministers, like Dr. Fosdick, deny the divinity of Christ and other fundamental Christian truths; others invite infidels like Burbank was or Christ-denying rabbis to speak from their pulpits. Is that a reason that we must do the same? Rather is it a warning!

### Freemasonry

Beginning with the mother of secret societies, Freemasonry, we submit the following evidence to prove that this order is Christless and un-Christian. Mackey, recognized by Masonry as its greatest and most reliable authority, says of Freemasonry: "Masonry is a religious institution." No Mason with common sense has ever denied this statement. What kind of a religion has it? The Christian? Nevermore! Says Mackey: "To every Mason, whatever may be his particular religious creed, that revelation of the Deity which is recognized by his religion becomes his trestle-board. Thus, the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." Yet, Masonry unites them all under one religion as brothers! Christian, Jew, Mohammedan, Buddhist, Brahman, Confucianist, Parsee! A wonderful religion! A marvelous brotherhood! The fact that the Bible is placed on Masonic altars should not deceive anyone into believing that Masonry is in any way to be identified with Christianity. Mackey says: "The Jews, the Chinese, the Turk, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else." Christianity is founded on the Bible; Masonry is not; still Masonry professes to be a religion. What kind is it, if it is not founded on the Word of God?

Rev C Buenger  
65 N Ridge  
Jan 27

Masonry is consistent and rejects Jesus Christ. Masonry has been immaculately purged of everything that savors of Christ. "But we have the Bible on our altars," we hear them say. The infidel proprietor of a book store also has the Bible on his shelves. "But we read from the Bible." True enough; but how? In the Mark Master's degree, 1 Peter 2:3-5 is read for the opening ceremonies, with the words "by Jesus Christ" omitted; and Mackey refers to this as a "slight but necessary modification." In the Royal Arch degree the name of Christ has been omitted in the Scripture passage, II Thessalonians 3:6-16. Read that passage with the blessed Savior's name omitted in the 6th and 12th verses. Why these omissions of Christ's name? Masonry professes to worship the true God. But St. John says: "Whosoever denieth the Son, the same hath not the Father." Jesus said, "No man cometh unto the Father but by Me." Senator Delpech of France, in a speech to Masons, very clearly defined the attitude of Masonry toward Christ, and reveals the real spirit of Masonry in the following choice morsel of blasphemy: "The triumph of the Galilean has lasted twenty centuries. But now he dies in his turn. The mysterious voice announcing to Julian the Apostate the death of Pan, to-day announces the death of the impostor God who promised an era of justice and peace to those who believe in him. The mendacious God is now disappearing in his turn; he passes away to join in the dust of the ages the other divinities of India, Egypt, Greece, and Rome, who saw so many deceived creatures prostrate before their altars. Brother Masons, we rejoice to state that we are not without our share in this overthrow of the false prophet." How can a Christian bind himself by oath to accept and respect the principles and teachings of a religion that thus rejects Jesus Christ?

Masonry also presumes to teach a way of salvation. Daniel Sickels, another noted Masonic authority, says: "The entered apprentice is the type of unregenerate man, groping in mental and moral darkness, and seeking for light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its rewards." Mackey says of the candidate for initiation: "There he stands without our portals, on the threshold of his new Masonic life in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered with the pollutions of the outer world, he comes inquiringly to our doors seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. There is to be not only a change for the future, but also an extinction of the past; for the initiation is as it were a death to the world and a resurrection to a new life." Darkness as a symbol of initiation, says Mackey, "is to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify." Again he declares: "The Master Mason

represents a man saved from the grave of iniquity, and raised to the faith of salvation." What becomes of such Scripture passages as these: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Believe on the Lord Jesus Christ, and thou shalt be saved."? Masonry professes to save men, when it rejects the Savior who died for man's salvation. Says Sickels: "If we with suitable true devotion maintain our Masonic profession, our faith will become a beam of light and bring us to those blessed mansions where we shall be eternally happy with God, the Grand Architect of the Universe." But over against this blasphemy we set the Word of our God, spoken through the mouth of St. John: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Can a Christian, loving his Savior, subscribe to a religion that rejects the Bible, rejects Christ, and rejects the way of salvation through Christ? Many do. But, religion not from Christ is from the devil. What is true of Freemasonry is likewise true of the women's order, the Eastern Star, and applies with equal force to the Masonic high school, the DeMolay.

#### Odd Fellowship

Odd Fellowship lies in the same condemnation with Freemasonry. The objects of this order, according to Grosh, the authority of Odd Fellowship, in his Manual, page 34, is "to lead man to a true appreciation of his whole duty, whether to God, himself, or to his brotherman." Christianity hardly claims more. According to Grosh, Odd Fellowship has a religion. What kind? The same Christless religion to be found in all secret orders. Grosh says: "We admit men of all religions into the Order." Again: "Odd Fellowship being of all denominations, and some of them of no denomination, it would be absurd to suppose that they, or any of them, would require an initiate to give or receive the Fellowship of the Order as Presbyterian, Baptist, Lutheran, or any other church fellowship, or even as distinctive of Christian fellowship." In order that Jew and infidel will not be offended, prayers in the name of Christ are barred from the lodge room. Says Grosh: "It is ordered, to exclude prayers offensive to members of the Order." All mention of Christ is excluded from this order, according to the following statement: "We are careful to impress on every candidate's mind that we studiously exclude from our meetings all that pertains to the sects, etc., and that we are to know each other as men,—as brothers of the great human family." Again: "All sit together as brothers, in harmony and love. The descendants of Abraham and the followers of the Crescent are commingled with those of the cross as one happy family, knowing no diversity of faith or creed, and a calm has come upon the elements of strife."

Odd Fellowship, like Masonry, presumes to teach a way of salvation, of course, according to her principles, without Christ. Grosh says: "What regeneration by the word of truth is in religion, initiation is in Odd Fellowship." At his initiation the candidate is thus charged: "May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from death in selfishness into a life of active benevolence and virtue." Here, then, is a religion not grounded in the Bible, rejecting Jesus Christ by excluding Him from prayers and from the way of salvation, substituting initiation for regeneration, and promising to all members in good standing, whether Christians, Jews, or infidels, a place in the "Grand Lodge Above"; for the Odd Fellow Hall is boasted of as

"A Temple where no narrow creed protects a chosen few;  
It holds alike, deserved meed, the Christian, Turk, and Jew."

What a religion! How can a Christian belong to a religious brotherhood which includes everything and nothing? How can he unite in Christless prayers, and accept a Christless salvation? What becomes of the one true spiritual brotherhood of which the Savior says: "One is your Master, even Christ; and all ye are brethren?" Who are brethren? All who continue in His Word, who have Christ alone as their Savior and Master. Odd Fellowship has this not; therefore it is a Christless religion; and he who subscribes to this religion, denies his Savior.

#### The B. P. O. Elks

As to the Elks not much need be said. Belief in a Supreme Being is required of every candidate, but that leaves much room for speculation. Christian, Jew, Mohammedan, and heathen are united in the perfect harmony of a great spiritual brotherhood. The Elks have rituals for dedicatory, burial, and memorial services. The Word of the Bible and prayer are employed, of course, carefully omitting all reference to Christ. Salvation is assured to all members in good standing. It matters little who or what a man is, if he is a good Elk, he goes to the Grand Lodge Above, even as a suicide. The following prayers and hymns used at their ceremonies are evidence of the Christless spirit and the work-righteousness of the order: "Let us go forth knowing that the souls of our departed brothers are safe in the keeping of God who gave them life, and that, though seasons come and seasons go, though the storms of summer and the blasts of winter sweep over our earthly sepulcher, yet we know that when the last trumpet shall sound and the dead shall rise, we will find them sitting on the right hand of God." What pathetic presumption! And then this:

"But in Charity and Justice,  
With Fidelity and Love,  
We may meet our absent brother  
In the realms of joy above.  
Sleep to-day, departed brother,  
In thy quiet, hallowed bed,  
While the amaranth and ivy  
Bloom eternal o'er thy head."

And this: "Sleep, then, my brother, in the assurance that thy name will be remembered, and that we shall meet again in the land of endless calm." How beautiful this must sound at the grave of an infidel! The following ode is sung at the close of the dedicatory service:

"We've finished our labor, the parting has come,  
And each of our brothers now goes to his home;  
And our voices blending, we now will depart,  
In perfect love, giving each note from the heart.  
Each duty accomplished, each brother content,  
Oh, thus may we ever our friendship cement;  
May Charity, Justice, and Brotherly Love  
At last lead us all to the Grand Lodge above."

So charity, justice, and brotherly love are the principles which guarantee eternal salvation to a good Elk. But the Word of God prescribes the following way of salvation: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." The B. P. O. E. has a Christless religion, and he who subscribes to it denies the true faith.

#### The Knights of Pythias

The Knights of Pythias is also an oath-bound, secret society, with a Christless religion, and the un-Scriptural and criminal doctrine of salvation by works. Already in his initiation for the Rank of Page (first degree) the candidate is charged as follows: "Keep sacred the lesson of tonight; and so live that when you come to the river which marks the unknown shore, your hands may be filled with deeds of charity, the golden keys that open the palace of eternity." In plain words: Your good works will transport you to heaven. To this Jesus says, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." St. Paul says, "By the deeds of the law shall no flesh be justified in His sight"; and, "Therefore we conclude that a man is justified by faith without the deeds of the law." Now, a man is either a member of Christ's Church, saved by grace through faith in Christ, or he may be in the Christless Knights of Pythias, hoping to be saved by his own deeds of charity. He cannot be in both at the same time.

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 Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

### The L. O. O. Moose

Concerning the Moose, Rondthaler, the "Dean of Moosedom," writes: "The Loyal Order of Moose is an aggregation which has essentially a religious texture. It embraces in its membership too many representatives of every creed and phase of belief to commit itself to any distinctive interpretation of Christianity. Ministers of Protestant Churches, Priests of the Catholic Church, and other ecclesiastical officials, as they come into membership, find in the order everything inviting to take active part in the development and growth of an institution that is built on the broad Bible foundation of the 'Fatherhood of God and the brotherhood of man.'" "Thus the Loyal Order of Moose through Mooseheart is by its present religious culture of childhood and its preparation of the coming House of God moving the Whole Order towards that 'House not made with hands, eternal in the heavens,' where shall be gathered all the various shades and grades of religions, beliefs, hopes, worships, and practice." This Moose heaven must be the famous "Beautiful Isle of Somewhere." It is certainly not the heaven into which our Lord Jesus ascended to prepare mansions for His faithful people. And to show that they suit their word with the action, at the groundbreaking for the Moose Church at Mooseheart, a Protestant minister, a Catholic priest, and a Jewish rabbi took part in the ceremonies. What kind of religion and brotherhood can that be which is satisfactory to Protestant ministers, Catholic priests, and Jewish rabbis? Can it be satisfactory to you, dear Lutheran reader?

### The F. O. Eagles

Concerning the Eagles, Frank E. Hering, Past Grand President, a director, and also managing editor of the Eagle Magazine, writes: "Catholics, Protestants, Jews, Mohammedans, Brahmans, Shintos, and Buddhists are alike admitted to membership." "Every Eagle is, or should be, broadly speaking, religious. In fact, the obligation taken by each member at the time of his initiation affirms a belief in a Supreme Be-

ing." A choice list of spiritual brothers for a Christian! The following is a quotation from the Ritual for the Burial of the Dead: "He who lies here was both friend and Brother, knowing that he believed in the eternal principles of this Order, we are comforted. (Beautiful comfort!) He valued liberty, loved truth, and was just in his dealings with all men, and gracious and brotherly in the observance of true equality. (Bob Ingersoll did as much.) He believed in the existence of a Supreme Being, the Father of us all, Giver of every good and perfect gift, and in this belief he died, in the hope of a blessed immortality beyond the grave. (The heathen believes as much and has hope of immortality.) He bore the trials of life and fought its battles till tired and weary of the struggle, he fell asleep. For him eternal rest remains." Eternal rest for all who are mentioned above as eligible for membership! What a religion! What a heaven! From the prayer which follows the burial ritual we quote an interesting statement: "We pray for the living and the dead." Very likely inserted to curry the favor of Rome. Can a Lutheran unite in this prayer? Can he belong to this Christless order which transports all members in good standing to heaven irrespective of faith or lack of faith?

Thus could we continue with the Woodmen, Foresters, Maccabees, Redmen, Owls, Camels, Gleaners, K. K. K., and the whole category of secretism. All are religious; all are un-Christian; all teach work-righteousness; all are oath-bound and secret. Can a Christian practice fellowship in any of these orders? Most decidedly not! If he does, he denies his Savior whom secretism rejects. In the lodge he must exclude Christ; in the lodge he dare not pray to Christ; in the lodge he is not saved by Christ.

Now, we know that there are many in the lodge ignorant of the false principles and practices of their order. In fact, many Christians are deceived by the statement: "The lodge in no wise interferes with your personal creed or faith." Such deluded persons must be enlightened. What a duty we have to perform!

But, if a man knows and realizes the fact that his lodge religion is un-Christian, that in the lodge he must deny and reject Christ, how can he presume to have any claim upon fellowship with Christians at the Lord's Table? A man cannot go to a "temple" and worship a Supreme Being together with men of every faith and no faith, listen to Christless prayers and Bible readings, subscribe by oath to the doctrine of salvation by works, and still be a faithful communicant member of Christ's Church. There are only two religions in the world: the religion of the Triune God, and the religion of the devil. You cannot get away from this fact. And you cannot be in both at the same time. "No man can serve two masters." "He that is not with Me is against Me." So speaks Christ. He clearly forbids open communion. And we as His servants must do His bidding. It is a matter of con-

feffion if we exclue lodge members from the Holy Supper. Their lodge religion to which they subscribe by oath is diametrically opposed to the Word of God. There can be no compromise between the lodge and the Church. **Concession abrogates confession.** We must be governed by the unalterable declaration of St. Paul: "**Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's Table, and the table of devils.**"

In these last days of sore distress  
Grant us, dear Lord, true steadfastness,  
That pure we keep, till life is spent,  
Thy holy Word and Sacrament.

\* \* \* \* \*

And now, in conclusion, how often ought a person to commune? Frequently; for he sins much and has need of much forgiveness. Then, too, attendance at Holy Communion is a confession of faith in the efficacy and blessings of the sacrament. It signifies that, though there are many members in the Church, yet is there but one body whose Head is Christ. It is a public manifestation of unity and fellowship in the one true faith.

Jesus said: "This do as oft as ye drink it in remembrance of Me," assuming that we do so often, frequently. We receive it in commemoration of the Lord's death; surely, we must feel constrained to do so frequently. Martin Luther said that if a person does not receive the Holy Supper at least four times a year, it is to be feared that he is not a Christian.

What an appalling state of heart, then, is that of the person who never appears at the Lord's Table! What can be the reason for such wilful and continued absence? **Indifference!** Many people reach that stage where they see no need for or sense in the Lord's Supper. Like Gallio in the Acts, they "care for none of these things." Secure in their own supposed goodness, virtues, and merits, they do not feel the sin and guilt which is theirs in God's sight. So they feel no need of grace and pardon. They are "past feeling." How dark, how fearful, it must look in such a soul! And it is just the sin of indifference that is driving so many souls to hell, to-day. Oh, how can any one be guilty of such wilful and continued absence from the Lord's Supper! How it hurts God to see you despise His institution and spurn the grace He offers you! Can you hear Him pleading with you to turn from your evil way? Do you know how His heart yearns for your soul's salvation? Then fall down before Him and cry: "Turn Thou me, and I shall be turned; for Thou art the Lord my God! Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting!"

"**This do in remembrance of Me!**" Dear Christian friend, if you properly understand the nature of the

Lord's Supper and the blessings it bestows, you will appreciate it more, desire it oftener, and partake of it with joy and thanksgiving. Come, then, let us go to the Lord's Table, free from doubt and misgiving, with penitent, believing hearts, humbly and fervently confessing:

Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come! I come!

Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find,  
O Lamb of God, I come! I come!

Just as I am; Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come! I come!

Karl F. Krauss.

## THE DOCTRINE OF THE CALL TO THE PUBLIC MINISTRY OF THE KEYS

(Published upon request of the  
Southeast District of the Wisconsin Synod)

We are living in a day, in which much ado is made about externals in religion. Little attention is being paid to doctrine. We all, no doubt, remember the slogan that was so prevalent during the recent World War, "Down with all denominational fences. When men are dying on the battlefields, that is no time to argue about distinctive doctrines of the various churches." The well-known Interchurch World Movement was born of this unionistic spirit, a movement which was to be the panacea for all financial ills of the Church. It was widely heralded, it came, it saw, but, thanks be to God, it failed to conquer.

Nor has this spirit of indifference regarding doctrine died out. Just recently the Northern Baptist Convention met in Washington and at this convention a resolution was adopted "to endorse and adopt the inclusive policy," a policy which permits men of all denominations to serve in Baptist mission fields.

Christ, our Savior, however, laid great stress on doctrine. He declared, "Teaching them to observe all things, whatsoever I have commanded you." On another occasion He impressed upon His disciples, "If ye continue in My Word, then are ye My disciples indeed."

He bids us do the same. By the mouth of St. Paul He says to the Galatians, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) In Acts 17:11 the Christians at Berea are commended, because they received the Word with all readiness of mind, and searched the Scriptures

daily, whether these things were so." Luther writes, "The greatest power is in doctrine. Where this remains pure, one may bear with all manner of frailties and weaknesses, provided one cleaves to the doctrine and confesses that life should be otherwise; but where the doctrine has been corrupted, there life is past help."

Experience has shown that neglect of doctrine results in looseness of practice. Think of the looseness regarding burials, attendance at Holy Communion, the lodge question, which we find in the sectarian churches of our day! Nor will any calm observer be able to deny that a certain looseness of practice has also crept into our immediate circles. Is the lodge question being handled as it should? Do we always act in a manner pleasing to God regarding the extending and the acceptance of calls?

What is to be done in the face of such conditions? Shall we sit down, bemoan the fact, and let it go at that? Should we not rather go the Word of God, sit down at the Master's feet and say, "Speak, Lord, for thy servant heareth?"

In that spirit we shall consider an important doctrine of Holy Writ:

#### THE DOCTRINE OF THE CALL TO THE PUBLIC MINISTRY OF THE KEYS

##### I. The Ministry of the Keys

Our Catechism has taught us that the Office or the Ministry of the Keys is the authority to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent, in other words, the authority to preach the Gospel and to administer the Sacraments.

This authority Christ has given to the **whole Christian Church on earth**. The Roman pontiff claims that this authority was given to St. Peter only and that he, as the successor of St. Peter, is the sole possessor of all ecclesiastical power and authority. He bases his claim on the words of Jesus, "I will give unto thee the keys of the kingdom of heaven" (Mt. 16:19). Let us examine his claim. When we consider these words of Jesus, it will be necessary to pay very close attention to the context. Christ had just put the question to all disciples, "But whom say ye that I am?" Thereupon Peter answers in the name of those addressed, in the name of all disciples, "Thou art the Christ, the Son of the living God." That was the faith of Peter, that the faith of the other disciples. Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," thus showing the origin of his faith. The Lord then continues, "And I say also unto thee, That thou art Peter; and upon this rock I shall build my Church: and the gates of hell shall not prevail against it." The Lord in His answer makes a play on words, which is not apparent in the English translation, but very apparent in the Greek original.

"Thou art 'Petros' (masculine), thou art a rock-man. And upon this 'Petra' (feminine), this rock, upon which you have based your faith and which is expressed in your confession, on this rock I will build my Church." Christ continues, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." What does Jesus mean? This: You are a rock-man on account of your faith. On account of your faith, I will give unto you the keys of the kingdom of heaven. Thus, Peter possesses the Keys, not because of any superiority over the rest of the disciples, but because he is a **believer**: and all who believe as he did are Jesus' disciples, they have the keys of the kingdom of heaven. Luther says, "We are all Peters, if we believe like Peter." That this is true is evident from Mt. 18:18, where Jesus says to all disciples, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Here Christ assures us that that, which He had shortly before said to Peter, was intended for all disciples.

Nor are we dependent on these two passages alone to maintain the claim that "the Keys" were given to the whole Christian Church. We read John 20:22-23, "Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Here the Savior states in plain and unmistakable words that they who have the Holy Ghost, the true believers, the Church, has the power to forgive and retain sins. "The Keys are an office and power given by Christ to the Church." (Smalcald Articles, Part III, Article VII.) In the Appendix of the Smalcald Articles, "Of the power and primacy of the Pope," Article I, part C, we read, "In addition to this, it is necessary to confess that the keys pertain not to the person of a particular man, but to the Church, as many most clear and firm arguments testify. For Christ, speaking concerning the Keys (Mt. 18:19) adds: 'If two of you shall agree on earth, etc.' Therefore he ascribes the Keys to the Church principally and immediately."

Summing up, we confess with the words of the Catechism: "The Ministry of the Keys is the peculiar authority of the **Church**, given by Christ to His Church on earth, to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent."

##### II. The Public Ministry of the Keys

We have heard that the Keys have been given to the Church, to all believers without exception. And in 1 Peter 2:9 the inspired apostle says of all believers and to all believers that they are "a royal priesthood" and have the duty "to show forth the praises of Him, who hath called them out of darkness into His

marvelous light." Accordingly, every Christian has the right and the duty to tell the Gospel to others. When a penitent erring brother comes to him, he may comfort him by pronouncing words of absolution unto him. But, in the Church, not every Christian is allowed to administer the Keys **publicly**.

Holy Scriptures make a clear distinction between the telling of the Gospel privately by the individual Christian and the **public** administration of the Keys in the Church. We read 1 Cor. 12:29: "Are all apostles? Are all prophets? Are all teachers?" the answer naturally being that not all are to do such public work. Again, in Eph. 4:11-12 St. Paul writes: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ." This passage states clearly that there were men given to the Church to do the public work of the ministry. In Acts 20:28 St. Paul writes to the elders of the church at Ephesus: "Take heed therefore unto yourselves, and to the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His blood." Here Paul makes a clear distinction between the overseers and the flock, here he shows that these elders had been given authority to exercise the **public** functions of the Ministry of the Keys. Nor must we forget 2 Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, Be ye reconciled to God." This passage surely does not mean that all Christians are to be such ambassadors, that all are to administer the Keys **publicly**. If so, whom then were these ambassadors to beseech? Each other? At the close of the third chapter of First Corinthians, St. Paul had spoken of himself, of Apollos, of Cephas. And in the first verse of the fourth chapter he writes: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." They were ministers; they were stewards. Dare we say that every Christian is a steward of God's mysteries in that sense? Let these passages suffice to show that we must distinguish between the private administration of the Keys, which is expected of every Christian, and the public administration in the Church.

### III. The Necessity of a Call for the Public Ministry of the Keys

Holy Scriptures teach further that no one may assume such public Ministry of the Keys unless he has been **called**. The Keys belong to all believers, that is true. But no individual believer is the sole possessor of the Keys. They belong to all believers alike. In the Church, therefore, no one may publicly exercise what belongs to all without the common consent of all. Let us remember how earnestly Christ warns against false prophets in Mt. 7:15 and John 10:8,

where He stresses the point that "they come," that they enter the public ministry without a call. For this reason he brands them thieves and robbers. The Confessional Writings of our Lutheran Church are very clear and explicit on this point. Article XIV of the Augsburg Confession states in clear and unmistakable words, "Of Ecclesiastical Order, they teach, that no one should publicly teach in the Church or administer the Sacraments, unless he be regularly called." Luther says in his usual forceful manner, "Though you could save the whole world with one sermon, and hast no command, thou must forbear." (III, 1629.)

H. J. Diehl.

(To be continued)

### SEMINARY AND LIQUIDATION OF DEBTS

In presenting our cause to the members of our synod, we have tried to avoid repeating in one of our papers what had already been published in the other, the financial reports, of course, forming an exception. We did this because we are trying hard to keep up the interest of our readers, and many, may their number increase, are reading both, the "Gemeindeblatt" and the "Northwestern Lutheran."

But one of the letters recently received appeals to us so strongly and seems so well adapted to stimulating wholesome thought that we feel that we should not withhold it from the readers of the "Northwestern Lutheran," though it has already appeared in translation in the "Gemeindeblatt." The entire letter is worth printing, but we will content ourselves with offering the most important part.

Our congregation was organized only last December and, owing to recent building operations and the establishment of a Christian Day School, has been under a great financial strain. Several months ago, therefore, I was afraid that our contribution for the new seminary fund would be insignificant and I postponed taking up the matter to a more auspicious time. Feeling, however, that this work calls for the united effort of all congregations regardless of their local problems, I placed the matter before the congregation, explained the situation and secured a resolution to the effect that our congregation would make an earnest effort to raise its quota. I preached a sermon on the subject, and three committees set to work to gather pledges.

Here we have a very young congregation; a congregation that counts but a handful of communicant members; a congregation that had to assume a heavy financial burden in order to take care of the work of the Gospel at home. The pastor of this congregation has already collected for our fund in his previous charge. What splendid grounds for the plea, Please do not bother us with your appeals, for we are under the conditions not able to co-operate in this undertaking of the synod!

But no, this pastor realizes that "this work calls for the **united effort of all congregations regardless of their local problems**" and does not yield to the strong temp-

tation. He does not want his young congregation to learn to shirk. And his members? They readily see where their duty lies; their heart is in the common cause; cheerfully they resolve to do their best to raise their quota.

Ponder on this, you brethren of the many excuses and you who do not even bother to make excuses for your failure to co-operate properly in this vital cause of our synod!

And the good people of this little congregation do not merely suffer the pastor to attempt to collect from them. They do not want to suffer that the work of the Lord be done; no, they want to do it themselves.

Here is indicated a solution for the problems of our synod. Once the majority of our Christians have ceased to permit others to carry on the work of the synod and have begun to take an active part in it as in their own personal work, there will be no trouble whatever in raising the moneys required.

In a very short time these committees had gathered subscriptions in excess of the quota of their little congregation. So this handful of Christian people is coming to your assistance, you members of our many large, well-established churches that have not seen their way clear to raise their quota. **You, the strong and able, are leaning heavily on the frail and weak;** and so our synod goes marching on, and **the eyes of our Lord are resting upon us.** How long shall this continue?

\* \* \* \* \*

Evidently a great number of brethren are of the firm conviction that it should not continue indefinitely. Again conferences have asked us for a report on the contributions from their circuit. Their purpose is, if we are not mistaken, to remedy just this condition. No words need be lost to show that a common cause will suffer if there is no general, just and equitable co-operation of those engaged in the common cause.

Among Christians, brotherly admonition is the right way to correct existing evils. We are certain that there will be good results when conferences take this matter up in the proper manner, reproof where reproof is needed and instructing and encouraging where there is a lack of understanding or of courage.

We will be glad to furnish every conference a list, asking only that the secretary send us the names of the pastors and congregations belonging to their conference, as the conference lines do not appear on our books. And let every one who takes part in the work of furthering others know that he is strengthening his synod and preparing it for its further labors in the cause of the Lord.

\* \* \* \* \*

Most respectfully, but none the less urgently, we ask congregations still holding moneys for our fund to remit them to us **now.**

These contributions belong to the fund of which we are in charge.

There is no valid reason, no, not even a good excuse, for not sending them to us immediately.

It is the just, equitable and brotherly thing to send them without delay. To comply with our request means rendering **your** committee a valuable service.

\* \* \*

A brother writes: "I sincerely hope that your earnest efforts to conclude the campaign by the first of October will be crowned with success and so the way be cleared for other large undertakings in the kingdom of Christ."

At this writing October first is still ten days off, and many things can happen in ten days. We do hope that early in October we will be able to report enough money on hand to build the seminary and to liquidate the "old debt," but that will not end our campaign. We feel it our duty to continue this collection until all congregations that are at all able to do so have given their share. We consider it our duty to make every effort to effect a fair and equitable distribution of the common burden that rests on us in consequence of the erection of a new seminary and the payment of our common debt.

Just how much will be required to wipe out the old debt, we cannot state at this time, but Mr. Ernst von Briesen reports that he has now on hand the sum of \$264,276.71. This sum will be swelled by a few thousand when we in a week or two go down to the First National Bank to clip coupons. John Brenner.

#### NORTHWESTERN COLLEGE

The new school year at Northwestern College began September 7 with the assignment of new students to their classes and with the arrangement of their schedules. On the next day regular class work began, preceded by opening exercises in the gymnasium. At these exercises Professor A. Sitz was duly installed into his office before the assembled students and faculty and entered on his new duties that same morning. Professor Sitz will teach Latin in the Freshman and Tertia classes, German in the Quarta and Junior classes, and singing in the Quinta class.

It was indeed fortunate that Professor Sitz was ready to begin his work on the opening day and that we have in him a teacher who was both willing and able to undertake the teaching of German and Latin in advanced classes, because since the close of the last school year the institution has lost the services of three members of its last year's faculty, and although four calls have been sent out to fill the breaches, Professor Sitz is the only recipient of a call who accepted it. Professors Probst, Meibohm, and Schlueter are the three professors who are not with us this year. Professor Probst's condition required of him that he have

a complete change, and he felt constrained to resign his position during the summer. Professor Meibohm will accept a call into the ministry, and Professor Schlueter has received a year's leave of absence because of impaired health. Although Professor Schlueter will not teach this year, he has undertaken to serve the college by gathering suitable material for readers in our German classes, working at a revision and detailed outline of a college German course, writing articles for the "Gemeindeblatt," and assisting the faculty in other ways besides actual classwork. Thus his peculiar gifts will not lie entirely in disuse, and this rest from labor, which he unwillingly accepted, will not be wholly irksome.

Two vacancies still exist in the faculty, and the possibility that one of them will be filled before Christmas is decidedly remote. For the present the work has been divided among the remaining members of the faculty, who uncomplainingly shouldered the extra burden, even though the normal burden was already sufficiently heavy.

The enrollment is somewhat smaller than it was last year, although the number of new students, 79, is about the same. At the close of the last year there were 269 students in attendance, at the opening of this year 264 enrolled. A few will be added to that number during the year, but if the usual percentage drops out during the year because of sickness, failure, or loss of interest, we may expect to close the year with perhaps 250 in attendance. One reason for the decrease in total enrollment is that of 269 in attendance last June, 84 did not return this fall. Of these 84 students, 42 were graduated or had finished the course for which they enrolled, 23 failed in their classes and did not return, 19 dropped out, with a few exceptions, without giving reasons. Of these latter 17 were preparatory and business students. Of the 84 who were graduated or for other reasons did not return, 23 were girls. The enrollment of girl students is noticeably smaller in all classes. Only nine new girl students registered in all classes, and whereas last year's Sexta class included 15 girls, there are this year but three girls in that class.

Of the 79 new students, 54 have declared their intention to prepare for the ministry. Thirty-six of the total are enrolled in the Sexta class, the rest are scattered throughout the other classes of both the preparatory and the collegiate departments. The only class in which no new student was enrolled is the Senior class. Ten students came to us from New Ulm and 5 from Saginaw.

On the day before the opening of school it appeared that the dormitory would again be filled beyond its capacity, but 9 new students who had been definitely announced failed to arrive, and several of last year's students for whom reservations in the dormitory had been made also failed to put in an appearance, so that

the dormitory is just filled to its normal capacity, 180 students.

These statistics will suffice for the initial report on Northwestern College. In later numbers of the Northwestern Lutheran reports will follow that have more to do with the work of the institution. K.

BOARD FOR COLORED MISSIONS

Treasurer's Report

Covering the Fiscal Years 1924-1925 and 1925-1926

Receipts

	July 1, 1924, to June 30, 1925	July 1, 1925, to June 30, 1926
<b>1. MISSION FUND</b>		
Interest .....	\$ 1,788.16	\$ 3,518.18
Mission Fund .....	117,729.01	130,349.25
Missionstaube .....	604.54	
Post cards .....	11.30	.35
Students' Fund .....	870.73	763.69
Sundry refunds .....	713.06	868.76
Sundry receipts .....		14.00
<b>Totals .....</b>	<b>\$121,716 80</b>	<b>\$135,514.23</b>
<b>2. BUILDING FUNDS</b>		
Alabama Luther College, Selma .....	\$ 12,191.50	\$ 3,132.68
Alexandria, La. ....	2,253.17	1,726.12
Atlanta, Ga. ....	6,433.35	779.44
Building Fund — General .....	1,197.92	2,278.00
Chicago, Ill. ....	728.21	14,231.04
High Point, N. C. ....	1,821.65	226.09
Immanuel College — Dormitory .....	295.33	7,359.30
Residence .....	4,181.16	910.93
Ingomar, Ala. ....	1,249.57	129.17
Kings Landing, Ala. ....	1,005.50	15.00
Los Angeles, Cal. ....		1,608.37
Mobile, Ala. ....	5,517.43	1,372.53
Pine Hill, Ala. ....	2,123.23	282.30
Plaquemine, La. ....	1,992.50	
Rockwell, N. C. ....	132.14	
Rock West, Ala. ....		1,007.00
Rosebud, Ala. ....	963.34	434.45
St. Louis, Mo.—Chapel .....	3,740.11	2,296.74
Selma, Ala.—School .....	2,732.73	944.45
Spartanburg, N. C. ....	701.74	334.74
Winston-Salem, N. C. ....	6,443.14	1,051.25
Refunds .....	76.25	846.16
Sundry receipts .....	189.50	34.16
<b>Totals .....</b>	<b>\$ 55,969.46</b>	<b>\$ 40,999.92</b>
<b>3. ENDOWMENTS AND LEGACIES</b>		
Minnie Bade .....		\$ 200.00
Church Extension Fund .....		216.44
Endowment Fund .....	10.00	10.00
Emilie Freihube Roder .....		1,000.00
Catherine Walker .....		411.15
<b>Totals .....</b>	<b>\$ 10.00</b>	<b>\$ 1,837.59</b>
<b>4. GENERAL</b>		
Accounts Receivable (repayments of loans to mission-stations) .....	\$ 1,635.00	\$ 130.00
African Mission .....		68.08
Alabama Book Account .....	563.66	593.71
Bills Receivable (securities sold) .....	10,050.00	59,000.00
Bills Payable (money borrowed) .....		307.00
Dominick Albert (student) .....		611.20

Gauthreaux, Lloyd (student) .....	250.00	
Hallowfield, Wm. (student) .....	905.00	
Transitory .....	408.50	379.57
<b>Totals</b> .....	<b>\$ 13,812.16</b>	<b>\$ 61,089.56</b>

Bills Payable (loans repaid) .....	950.00	200.00
Bills Receivable (investments) .....	30,000.00	20,000.00
Gauthreaux, Lloyd .....		50.00
Hallowfield, Wm. ....	97.30	
Transitory .....	407.18	262.12
<b>Totals</b> .....	<b>\$ 33,543.63</b>	<b>\$ 21,238.05</b>

**Disbursements**

<b>5. MISSION FUNDS</b>		
Administration .....	\$ 1,957.88	
Director of Missions .....	2,720.48	
Equipment .....	3,125.43	
Household .....	8,013.22	
Rent .....	2,848.50	2,264.95
Repairs .....	5,305.69	4,599.20
Salaries .....	99,895.73	100,436.41
Sundry expenses .....	6,890.26	15,696.89
Students' funds .....	467.75	462.43
Superintendents .....		5,765.38
Traveling expenses .....	11,825.35	8,092.68
<b>Cost of Missions</b> .....	<b>\$132,246.50</b>	<b>\$145,121.73</b>
Colored Lutheran .....	\$ 2.51	
Interest and premiums .....	605.25	155.02
Missionstaube .....	22.60	1,873.55
Pioneer .....	690.91	1,659.76
Refund .....		75.00
Sundries .....		10.74
<b>Totals</b> .....	<b>\$136,567.77</b>	<b>\$148,895.80</b>

<b>6. BUILDINGS AND SITES</b>		
Alabama Luther College, Selma .....	\$ 11,470.58	\$ 38,164.52
Alexandria, La. ....	1,879.10	
Atlanta, Ga. ....	563.56	1,063.03
Atmore, Ala. ....		32.10
Collection expenses .....	4,320.00	112.44
Chicago, Ill. ....		15,532.61
Hamburg, Ala. ....	1,000.00	22.59
Immanuel College—Dormitory .....	400.00	233.16
Collection expenses .....		777.09
Ingomar, Ala. ....		1,007.50
Jacksonville, Ill. ....		300.00
Kings Landing, Ala. ....		300.00
Los Angeles, Cal. ....	6,002.80	
Mansura, La. ....		281.76
Meherrin, Va. ....		145.00
Midway, Ala. ....	200.00	
Philadelphia, Pa. ....		8,784.00
Pine Hill, Ala. ....	500.00	500.00
Rockwell, N. C. ....	132.14	
Rock West, Ala. ....		500.00
St. Louis, Mo.—Chapel site .....	4,046.78	
School .....	9,074.58	
Salisbury, N. C. ....		68.35
Selma, Ala.—School .....	2,800.00	
Tinela, Ala. ....	91.45	
Winston-Salem, N. C. ....		1,526.24
Refunds .....	28.00	
<b>Totals</b> .....	<b>\$ 20,584.83</b>	<b>\$ 91,274.55</b>

<b>7. ENDOWMENTS AND LEGACIES</b>		
Krome (inheritance tax) .....	\$ 18.88	
Catherine Walker .....		205.57
<b>Totals</b> .....	<b>\$ 18.88</b>	<b>\$ 205.57</b>

<b>8. GENERAL</b>		
Accounts Receivable( loans to missions)\$	1,570.00	\$ 50.00
Alabama Book Account .....	519.15	675.93

**Receipts Summarized**

1. Missions .....	\$121,716.80	\$135,514.23
2. Buildings .....	55,969.46	40,999.92
3. Endowments and Legacies .....	10.00	1,837.59
4. General .....	13,812.16	61,089.56
<b>Totals</b> .....	<b>\$191,508.42</b>	<b>\$239,441.30</b>

**Disbursements Summarized**

5. Missions .....	\$136,567.77	\$148,895.80
6. Buildings and Sites .....	20,584.83	91,274.55
7. Endowments and Legacies .....	18.88	205.57
8. General .....	33,543.63	21,238.05
<b>Totals</b> .....	<b>\$190,715.11</b>	<b>\$261,613.97</b>

**Cash Balance**

Cash balance, July 1, 1924 .....	\$ 10,507.33
Receipts, 1924-1925 .....	191,508.42
	<b>\$202,015.75</b>
Disbursements, 1924-1925 .....	190,715.11
	<b>\$261,613.97</b>
Cash balance, June 30, 1926 .....	\$ 11,300.64
	<b>11,300.64</b>
Receipts, 1925-1926 .....	<b>\$250,313.33</b>
	<b>239,441.30</b>
Cash deficit, June 30, 1926 .....	<b>\$ 10,872.03</b>

**Balance Sheet**

**As of June 30, 1926**

**Asset Accounts — Debit**

Accounts Receivable .....	\$ 1,115.91
Alabama Book Account .....	216.01
Alabama Working Capital .....	275.00
Bills Receivable .....	31,525.00
Mission Fund .....	25,659.25
<b>Buildings and Sites:—</b>	
Alexandria, La. ....	1,879.10
Atlanta, Ga. ....	1,434.79
Building Fund—General .....	24,049.19
Immanuel College—Dormitory ...	608.48
St. Louis, Mo.—Chapel .....	4,046.78
Winston-Salem, N. C. ....	1,526.24
<b>Total</b> .....	<b>\$ 92,335.75</b>

**Liability Accounts—Credit**

Accrued Liabilities .....	\$ 1,300.00
African Mission .....	68.08
Bills Payable .....	5,437.00
Cash .....	10,872.03
Dominick, Albert .....	611.20
Endowments and Legacies .....	9,556.49
Gauthreaux, Lloyd .....	200.00
Insurance Reserve .....	500.00
Montgomery, Ala. (transitory) .....	5.50
Transitory .....	111.95

Building Accounts:—

Alexandria, La. ....	3,979.29
Atlanta, Ga. ....	7,712.64
Chicago, Ill. ....	252.83
High Point, N. C. ....	2,047.74
Immanuel College—Dormitory ...	15,231.97
Residence .....	5,092.09
Mobile, Ala. ....	6,889.96
Rosebud, Ala. ....	1,397.79
St. Louis, Mo.—Chapel .....	12,538.32
Spartanburg, S. C. ....	1,036.48
Winston-Salem, N. C. ....	7,494.39
Total .....	\$ 92,335.75

**Comparative Table of Receipts**

	1922-1923	1923-1924	1924-1925	1925-1926
Joint Synod of				
Wis. Synod ..\$	17,705.14	\$ 8,358.23	\$ 17,415.61	\$ 11,481.29
Mo. Synod ..	126,050.34	103,311.69	131,299.11	125,460.01
Norw. Synod	206.48	565.07	1,060.48	664.07
Mission sta. .	20,496.98	19,672.90	23,252.65	15,353.39
Interest .....	1,506.33	2,608.37	1,788.16	3,518.18
Securities Sale		15,000.00	10,050.00	59,000.00
Sundry Sourc.	5,592.47	852.41	6,642.11	23,964.36
Totals ..	\$171,557.74	\$150,368.67	\$191,508.42	\$239,441.30

Obedient to established custom, your Treasurer submits the above report, which covers the last two fiscal years. It includes three months of the incumbency of your former treasurer, Mr. E. Schuettner, who turned over his office to the writer on October 1, 1924. For the sake of detail the report has been set up in parallel columns, each recording the transactions of a fiscal year. This arrangement makes comparisons readily possible. The report of your Director of Missions touches on many items of cost; hence such reference can be here omitted.

During the two years the receipts have been most gratifying and encouraging. Nevertheless they have not been sufficient to meet the increased cost of your fast-growing missions. You will note that in 1924-25 your receipts for missions were \$121,716.80, while your disbursements were \$136,567.77, resulting in an operating loss of \$14,850.97. During 1925-26 the corresponding figures were: Receipts, \$135,514.23; disbursements, \$148,895.80; operating loss, \$13,381.57. On June 30, 1926, our net deficit in the Mission Fund was \$25,659.25.

A rearrangement of our accounts makes comparison in "Disbursements. 5. Mission Funds" somewhat difficult. We have tried to separate operating costs from necessary overhead expenses. Hence you find "Administration" expenses as a separate item, including all office salaries and expenses, lawyers' and auditors' fees, traveling expenses of Board members, etc. "Director of Missions" includes salary and traveling and incidental expenses. "Superintendents" covers their salaries, traveling expenses, and all other expenses. "Household" has been merged with "sundry expenses," which, in turn, are subdivided in great detail in the treasurer's office.

During the year 1925-26 the old standing custom of paying salaries at the beginning of the month was abolished. All salaried employees are now paid at the end of the month. This change entailed a temporary disadvantage for some, but it must work to the ultimate benefit of all.

Further, your Board considered it advantageous to carry its own fire insurance, as our risks are relatively small and scattered. No more policies are being written. As an offset we have set up a reserve for insurance, commencing with \$500 for the last year. This amount will be increased from year to year as existing policies lapse.

Investments in buildings and sites during the last two years totaled \$111,859.38, including \$15,523.61, which passed through your Treasurer's hands for the Chicago chapel. Receipts for buildings totaled \$96,969.38, including \$14,959.25 for Chicago. A number of building operations authorized two years ago have not been carried out. On the other hand, several buildings became necessary which had not been previously authorized. As a result we now have expended \$24,049.19, for which there are no corresponding credits.

During the year 1924 the Missionstaube produced a direct revenue of \$581.94, while the Pioneer cost \$690.91. During the year 1925 both operated at a loss, the Pioneer costing \$1,659.76 and the Missionstaube \$1,873.55, a total of \$3,533.31, which had to be paid out of mission funds.

This report is presented with the hope that it may be found both interesting and instructive and that it may serve to guide you in your deliberations.

Respectfully submitted,  
 July 31, 1926.                      Theo. W. Eckhart, Treasurer.

**Certificate**

We have audited the books and accounts of the Board for Colored Missions of the Evangelical Lutheran Synodical Conference of North America for the period covered in the foregoing report, and we hereby certify that said report is in accordance with the books of the institution and, in our opinion, is correct.

Jeff K. Stone and Company,  
 July 31, 1926.                      Certified Public Accountants.

**IN MEMORIAM**

† Rev. Henry Gieschen, Sr. †

The death of Rev. Henry Gieschen, pastor of Jerusalem's Evangelical Lutheran Church at Milwaukee, Wis., has spread gloom in Lutheran circles in this and other states. Occurring as it did on Sunday, August 29, 1926, when our beloved brother had officiated and filled his pulpit with usual vigor, his sudden departure was a shock not only to his congregation and family, but to his numerous friends throughout the Joint Synod of Wisconsin and other

states which he had been serving in various official capacities for so many years. It was a remarkable coincidence that Pastor Gieschen was called to his last reward on the very day of his fortieth anniversary of his installation as minister of the Gospel. The day of his death marked the termination of a forty years uninterrupted faithful service in the Lord's vineyard. And now he rests from his labors.

We need not eulogize Rev. Gieschen and his work, yet this we would say. We loved him for what God, by His grace, has made him. God has made him a devout and humble Christian, a Christian relying solely upon the divine grace revealed in Jesus Christ, his Redeemer, setting at the same time an example of true faith and piety. He has made him a faithful pastor, imbued with the loftiest of Christian ideals and with a deep sense of his ministerial duties; He has made him an effective preacher, proclaiming the divine Word as one "being full of the Holy Ghost"; He has made him an undefatigable laborer in His Church, a good friend and spiritual advisor to his many parishioners, both young and old, a kind and loving husband, father and brother to his family and relatives. It is for all this we loved Rev. Gieschen, and thank God in giving us a man of such sterling Christian qualities and influences. May his memory be blessed among us.

Pastor Henry Gieschen, Sr., was born on the 10th of March, 1866, at Embsen in Hannover, Germany, being the oldest son of Hermann Gieschen and Catharine, nee Meyer. Following his inclination to become a school teacher he had entered the normal school at Staade. A severe sickness in the 17th year of his age necessitated, however, the discontinuance of his studies at that institution. Later, upon the urgent plea of his uncle, Rev. John Meyer, of Caledonia, Wis., he resolved to emigrate to America and to enter the theological seminary of our Synod. Studying under the tutelage of the sainted Dr. A. Hoenecke, then Director of the institution, for about two years, Mr. Gieschen had become one of the most devoted students of this eminent theologian, whose theological teaching and influence had been felt throughout his public ministration, both in his preaching and pastoral work.

Having been ordained by Rev. Aug. Pieper at Menomonie, Wis., on the 29th of August, 1886, our deceased brother first served as itinerant preacher in the northwestern part of Wisconsin, viz., at the following places: Cady Creek, Wilson, Barker, Pine Lake, Plum City, and Morton Hill. Later on he assumed the following pastorates: Slades Corners, Wis., Flatville, Ill., Paris and Bristol in the neighborhood of Kenosha, Wonewoc, and finally, in 1907, the pastorate of Jerusalem's Lutheran Church at Milwaukee, Wis., where he labored for 19 years to the end of his life.

Aside from these arduous ministerial labors Rev. Gieschen served in various other capacities, — as sec-

retary of the Wisconsin District of the Joint Synod of Wisconsin and other states, as chairman of the Milwaukee pastoral and delegate conference, as member of the board of Indian mission, and as a board member of charitable institutions — the Children's Home Society of Wisconsin, and the Bethesda institution for the feeble-minded at Watertown, Wis.

Rev. Henry Gieschen, Sr., was married to Miss Lydia Thurow, daughter of Rev. C. Thurow at Root Creek, Wis., on the 8th of April, 1888, the marriage having been blessed with ten children, five sons and five daughters, all of whom are living with the exception of one daughter, Catherine, who died in 1915.

The following are the survivors: Mrs. Lydia Gieschen, nee Thurow, wife; Rev. Theo. Gieschen; Mrs. Lydia Maas, Mrs. Angelica Ave-Lallemant, Rev. Henry Gieschen, Jr., Mrs. Lenchen Koelpin, Rev. Walter Gieschen, Rev. Paul Gieschen, Miss Agathe Gieschen and Victor Gieschen, children; Teacher Arthur Maas, Rev. Louis Ave-Lallemant, Rev. Arthur Koelpin, sons-in-laws; Mrs. Theodore Gieschen, Mrs. Henry Gieschen, Jr., Mrs. Walter Gieschen, and Mrs. Paul Gieschen, daughters-in-law, together with 18 grandchildren, 3 brothers and one sister.

Rev. Gieschen died at the age of 60 years, 5 months, and 18 days, and was interred at Root Creek, Milwaukee Co., Wis. J. J.

#### FROM OUR CHURCH CIRCLES

##### Southeastern Delegate Conference of Michigan

The Southeastern Conference of the Michigan District will convene as Delegate Conference on October 19th and 20th in the congregation of the undersigned. Papers to be presented by the following: H. Hoenecke, Wm. Bodamer, and O. Eckert, Sr. Confessional address: Strasen. Sermon: Wenk (Peters).

Please announce! Alfred F. Maas, Sec'y.

##### Arizona Conference

The Arizona Conference will convene in Tucson, October 26th to 28th. Pastor Sitz urges all members to announce their coming or failure to attend not later than October 15th. H. C. Nitz, Chairman.

##### New Ulm Delegate Conference

New Ulm Delegate Conference convenes at St. Peter, Minn. Opening of session, October 13, 1926, at 9 a. m. Work: Intersynodical Theses, Rev. Hy. Boettcher. The duty of our visitors, Rev. G. Hinnen-thal.

Kindly announce to Rev. G. Albrecht if lodging and meals are desired. Hy. Bruns, Sec'y.

##### Eastern Conference

The Eastern Conference will convene, D. v., October 19th and 20th in Tess Corners, Wis. (Rev. Ewald Tacke, pastor). First session at 10 a. m.

Services in the German language with celebration of Holy Communion on Tuesday evening.

Sermon: Rev. Luther Voss (Rev. E. Tacke).

Papers: Exegesis of Col. 2, beginning at verse 9 (Rev. Kneiske).

Exegesis of 2 Tim. 2 (Rev. H. Wojahn).

Origin of the Papacy (Rev. Paul Gieschen).

The Book of Genesis (Rev. Herman Gieschen).

Adiaphora (Rev. Brockmann).

The local pastor requests early announcements. Kindly state whether full quarters or just meals are desired. Paul J. Gieschen, Sec'y.

**Eastern Delegate Conference of the Dakota-Montana District**

The Eastern Delegate Conference of the Dakota-Montana District will meet at Aurora, S. D. (E. Blackwell, pastor), from the 12th to the 14th of October, noon to noon.

Papers: Der Christ and sein Geld, Pastor Manteufel.

The method of procedure to be taken with lodge members within our congregation, Pastor Klett.

Preacher: O. Klett, substitute M. Keturakat.

Confessional: K. Sievert, substitute W. F. Sauer. Herbert Lau, Sec'y.

**Southern Wisconsin Conference**

God willing, the Southern Wisconsin Conference will meet at Libertyville, Ill. (Rev. E. Kiessling), on the 12th and 13th of October.

Confessional address: V. Brohm (Pres. Buenger).

Sermon: S. Jedele (A. Lossner).

Papers to be presented by the following: O. Heidtke, E. W. Hillmer, S. Jedele, Chr. Sieker, E. Kiessling.

Please announce! Remember we begin at 9 o'clock. Wm. R. Huth, Sec'y.

**Pacific Northwest Pastoral Conference**

The Pacific Northwest Pastoral Conference will meet at Clarkston, Wash., October 13th and 14th.

Sermon: A. Sydow (P. Rusert substitute).

Papers: F. H. K. Soll, Kurt Koehler.

Kurt Koehler, Sec'y.

**St. Croix Valley Conference**

The St. Croix Valley Delegate Conference will meet in Salem Lutheran Church (Rev. J. W. F. Pieper), at Stillwater, Minn., October 26th to 27th, 1926. The first session will begin Tuesday at 10 a. m. Communion service Tuesday evening.

Papers: "Klu Klux Klan," Rev. T. E. Kock.

"Honoring our House of Public Worship," Rev. R. Ave-Lallemant.

Brief lectures on the various institutions and missions of Synod.

Confessional address (German): Rev. O. Netzke (Rev. L. Meyer).

Sermon (English): Rev. P. Bast (Rev. P. Dowidat).

The lay-delegates are requested to present their credentials to the secretary before the opening of the first session. The local pastor urges the brethren to make proper announcement including the name of the lay-delegate. Arthur W. Koehler, Sec'y.

**Wisconsin State Teachers' Conference**

- A. M. Thursday, November 4th
- 9:00 Opening Exercises and Address by Chairman. Sectional Meetings Group I (Lower Grades)
  - 9:30 A Bible Story, Miss A. Kionka. Substitute: Substration (Borrowing), Miss A. Wegner.
  - 10:00 Developing the Map Idea, Mr. E. Kirschke. Substitute: Our Home Birds, Miss L. Bergmann.
  - 10:25 A Lesson in Drawing, Miss G. Sampe. Substitute: Calisthenic Drills, Miss G. Arndt.
  - 10:45 Discussion.
  - 11:45 Noon Recess.

Group II (Upper Grades)

- 9:30 A Lesson in Bible Reading, Mr. J. Gieschen. Substitute: Der Missbrauch des Namens Gottes durch Zaubern, Mr. O. Stindt.
- 10:15 A Lesson in Spelling, Grades 5 and 6, Mr. Wm. Prahl. Substitute: Bach and His Compositions, Mr. M. Schulz.
- 10:45 Discussion.
- 11:45 Noon Recess.

P. M. Joint Meeting

- 1:30 Opening Exercises.
- 1:45 Address, Prof. J. Meyer. Substitute: How should the teaching of reading differentiate in the various grades irrespective of the material? Mr. J. Gawrisch.
- 3:00 Pflege des Gemuets. Substitute: Einheitliche Liturgie und der Chorgesang, Prof. A. Jaeger.
- 4:15 Rehearsal.

A. M. Friday, November 5th

- 9:00 Opening Exercises.
- 9:15 Saul, Mr. H. Eggebrecht. Substitute: The French and Indian War, Mr. E. F. Krause.
- 10:00 A Lesson in Reading, Grade 3, Miss A. Sievert. Substitute: Stocks and Bonds, Mr. O. Albrecht.
- 10:30 Discussion.
- 11:30 Noon Recess.

P. M.

- 1:30 Opening Exercises.
- 1:45 Lebensbild unseres Heilandes, wie das Alte Testament es uns darbietet, Prof. A. Schaller. Substitute: Lebensbild eines Paedagogen, Mr. C. Gieschen.

3:00 The best way to teach composition in the intermediate grades, Mr. A. Pape.

Substitute: The Backward Pupil, Mr. Wm. Hellermann.

4:15 General Business.

5:00 Close.

Note: The above program allows for much time for discussion. It may happen, therefore, that the regular lessons, papers, and discussion do not take up all the allotted time even though all lessons and papers have been delivered. In that case the president will call upon one of the substitutes, who, according to resolution by conference, should be ready to serve at all events.

All requests for lodging should be mailed to Mr. S. J. Bergemann, 542 Greenwood St., Fond du Lac, not later than October 20th.

J. F. Gawrisch, Sec'y.

#### Associated Charities Jubilee

Silver Jubilee Convention of the Associated Lutheran Charities, within the Synodical Conference, October 12th to 14th, 1926. Redeemer Lutheran Church, Utah and Oregon Avenues, St. Louis Mo. Delegates and guests are requested to send their announcement to Lutheran Altenheim, 1906 Lafayette Ave., St. Louis, Mo.

Ph. Wambsganss, President.

#### Call for Candidates

Owing to the fact that new vacancies have arisen in the faculty of Northwestern College since the most recent list of candidates was secured, and that several calls were issued to candidates without results, the Board of Northwestern College feels constrained to ask members of the Synod to furnish another list of candidates for two vacant professorships at Northwestern College.

The one should be filled by a man capable of teaching classical languages and German, if possible, also in the higher classes; the other should have a man suitable for the branches taught in the preparatory department.

Nominations must be in by October 10th and should be accompanied by all available information on the qualifications of the nominee. They should be sent to the undersigned.

By order of the Board of Northwestern College,  
H. Koller Moussa, Sec'y.

52 East 1st St., Fond du Lac, Wis.

#### Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., began September 3. As usual, it was begun with a short divine service. Rev. A. Westendorf, a member of our board, addressed the student body and the friends of our school that had assembled. He admonished the scholars to thank God

for the opportunity (that many were longing for in vain) that had been granted to them, to receive their education at a school where the Word of God reigns supreme, to make the best of it for their own salvation and to the honor of the Lord, even if some of them had not now in mind to enter the service of the Church as pastors and teachers.

At the present time the enrollment is 41, a little less than the enrollment at the same time last year. The number of scholars would be somewhat greater than last year, had not quite a number of scholars that had enrolled and to the greater part attended recitations been induced by someone to go to the city high school.

The brethren in our synodical district, both pastors and teachers, are kindly requested to be on the lookout, already now, for prospects for the coming school years, to send us the names of such prospective scholars so that we can get into touch with them.

Otto J. R. Hoenecke.

#### Ordination and Installation

Authorized by President J. Gauss, the undersigned, assisted by Rev. Karl F. Krauss, ordained and installed Candidate R. G. Koch as pastor of St. James Congregation, Waterloo, Mich., on the 13th Sunday after Trinity. God's grace and blessing attend shepherd and flock.

Address: Rev. R. G. Koch, Munith, R. 3, Mich.

F. M. Krauss.

#### Installations

On the 15th Sunday after Trinity, September 12th, the undersigned, by order of President C. Buenger, installed Rev. Ph. H. Koehler as pastor of St. Luke's Lutheran Church, Milwaukee. May the Lord bless both pastor and congregation.

Address: Rev. Ph. H. Koehler, 1231 Kinnickinnic Ave., Milwaukee, Wis.

Joh. P. Meyer.

On the 11th Sunday after Trinity Candidate Albert Meier was ordained in the Bethany Lutheran Church at Wabasso, Minn., by the undersigned.

E. R. Baumann.

Authorized by President C. Buenger, the undersigned installed Mr. Geo. Denninger as teacher of St. James Christian Day School at Milwaukee, Wis., August 29th.

Address: Mr. Geo. Denninger, 684 32nd St., Milwaukee, Wis.

Arthur P. Voss.

On the 14th Sunday after Trinity the undersigned installed Mr. A. Willbrecht as teacher of St. Paul's School at Brownsville, Wis. May the Lord bless his work.

Address: Mr. A. Willbrecht, Brownsville, Wis.

C. A. Otto.

Candidate Martin Hoffmann of our Teachers' Seminary at New Ulm, Minn., having accepted the call to teach the intermediate grades in the parish school of Trinity Ev. Luth. Church, Kaukauna, Wis., was solemnly installed in his office on the 14th Sunday after Trinity, September 5th.

Address: Mr. Martin Hoffmann, 127 E. Tobaccoir St., Kaukauna, Wis. Paul Th. Oehlert.

Authorized by President C. Buenger, the undersigned, on September 5th, installed Candidate Albert Meier as missionary to the Apache Indians.

Address: Pastor Albert Meier, East Fork Mission, Whiteriver, Ariz. H. C. Nitz.

**Acknowledgment**

Received from St. John's Congregation, Milwaukee, Wis., Rev. Wm. Mahnke, \$35.25 for Chicago Negro Mission. Rev. N. N. Carter, Chicago, Ill.

**Notice**

The Joint Committee convenes October 26th in St. John's School, Milwaukee, Wis. First session 2 p. m. G. E. Bergemann.

**Requests**

We ask for the favor of being informed of Lutherans coming to the southwestern part of Arizona, be their coming for health or for pleasure; for sunshine during the winter only or for the rest of their lives. Agua Caliente's unexcelled warm mineral springs, like the scapegoat of old, will carry any amount of rheumatism and blood disease into the wilderness, while our dry air and almost constant sunshine are still the best available remedies for tubercular troubles. Please let us comfort your sick while here.

Rev. O. Hohenstein,  
1646 W. Monroe St.,  
Phoenix, Arizona.

Our Mission of Garden Homes, Milwaukee, wishes to have the most necessary articles of communion ware. If there is a congregation that wishes to sell or even to donate their old ware to the Mission, please let me know and address all communications to:

E. C. Schroeder,  
1180 Bremen St.,  
Milwaukee, Wis.

**School Building Bonds**

The erection of the new school of St. Paul's Ev. Lutheran Congregation at Cudahy, Wis., Paul J. Gieschen, Pastor, the cornerstone of which was laid September 26th, 1926, is being financed partly by an issue of \$25,000.00 of 5½% First Mortgage Bonds. The value of the property to which this mortgage is applied is upwards of \$50,000.00, and the congregation possesses additional property, such as a brick-built church and a parsonage of frame, free of debt. The

bonds are issued in the denomination of \$100.00 and bear interest semi-annually, January 15 and July 15, for a term of ten years.

The bond issue has the approval of Mr. Ernst Von Briesen, counsel for the Wisconsin Synod, and may be had upon application to Mr. Edward C. Petri, 920 Packard Ave., Cudahy, Wis.

Early participation of interested parties is solicited. Bonds bear interest from the day of sale.

**Change of Address**

Rev. A. F. Krueger, Sta. D, R. 2, Box 595-A, Milwaukee, Wis.

Rev. M. Carter, 6400 St. Lawrence Ave., Chicago, Ill.

**MISSION FESTIVALS**

**First Sunday after Trinity**

Wabasso, Minn., Bethany Church, E. R. Baumann, pastor. Speaker: J. R. Baumann. Offering: \$65.00.

**Third Sunday after Trinity**

Town Goodhue, Minn., Grace Church, E. H. Sauer, pastor. Speakers: F. Greve, Jul. Lenz. Offering: \$138.35.

**Fifth Sunday after Trinity**

Town Goodhue, Minn., St. John's Church, E. H. Sauer, pastor. Speakers: Candidate A. Meyer, F. Weindorf, H. Schramm. Offering: \$204.14.

**Eighth Sunday after Trinity**

Town Deerfield, Wis., Immanuel's Church, John Henning, pastor. Speakers: H. J. Hillemann, Ph. Lehmann, Ad. Haentzschel. Offering: \$173.25; Ladies' Aid, \$32.00.—Total: \$205.25.

**Tenth Sunday after Trinity**

Newville, Wis., St. John's Church, John Henning, pastor. Speakers: Prof. W. Huth, W. Nommensen, G. Fischer. Offering: \$159.00.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: L. Baganz, K. Timmel. Offering: \$168.00.

Swan Creek, Mich., Christ Church, Louis E. Mielke, pastor. Speakers: A. Maas, P. Naumann. Offering: \$88.25.

Firth, Nebr., St. John's Church, A. Schumann, pastor. Speakers: P. H. C. Stengel, A. C. Marquardt. Offering: \$86.80.

South St. Paul, Minn., Grace Church, Arthur W. Koehler, pastor. Speakers: J. Alston, W. Haar, Sr. Offering: \$146.78.

**Twelfth Sunday after Trinity**

Wonewoc, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: Prof. H. W. Schmeling, O. Netzke, H. Pankow. Offering: \$323.65.

Plum City, Wis., Immanuel's Church, and Waverly, Wis., Trinity Church, M. F. Stern, pastor. Speakers: Wm. Petzke, John Baumann. Offering: \$150.00.

**Thirteenth Sunday after Trinity**

Eau Galle, Wis., Zion's Church, M. F. Stern, pastor. Speakers: E. Abelmann, Wm. Keturakat. Offering: \$100.00.

Town Greenfield, Christ Church; T. Caledonia, St. Paul's Church; Town Merrimac, St. John's Church, Vil. Merrimac, Immanuel's Church, G. Gerth, pastor. Speakers: Theo. Gohlke, F. Popp. Offering: \$188.85.

**Fourteenth Sunday after Trinity**

Lowell, Wis., Salem's Church, O. W. Koch, pastor. Speakers: Geo. Kobs, Aug. Paap, Theo. Thurow (English). Offering: \$185.00.

Shennington, Wis., St. John's Church, E. Dux, pastor. Speakers: E. Dux, H. Pankow. Offering: \$40.46.

Hague, N. D., Friedens Church, S. Baer, pastor. Speakers: A. W. Blauert, A. H. Baer. Offering: \$116.57.

Cataract, Wis., St. Paul's Church, Gustav Vater, pastor. Speakers: Wm. Baumann, Wm. Lutz. Offering: \$77.26.

Town of Little Falls, Wis., Friedens Church, Gustav Vater, pastor. Speakers: Wm. Lutz, Wm. Baumann. Offering: \$30.18.

East Farmington, Polk Co., Wis., Zion's Church, Louis W. Meyer, pastor. Speakers: W. E. Maas, G. A. Ernst. Offering: \$267.05.

Markesan, Wis., St. John's Church, W. E. Pankow, pastor. Speakers: M. Raasch, G. Pieper, E. B. Schlueter (English). Offering: \$278.00.

Brookside, Wis., St. Paul's Church, Paul C. Eggert, pastor. Speakers: H. Hopp, R. Lederer. Offering: \$34.20.

#### Fifteenth Sunday after Trinity

Peshtigo, Wis., Zion's Church, Kurt R. F. Geyer, pastor. Speakers: Ernst Behm, Christian Doehler. Offering: \$200.00.

Beaver Dam, Wis., St. Steven's Church, L. C. Kirst, pastor. Speakers: W. Pankow, M. Nommensen, Phil. Lehmann. Offering: \$568.85; balance of fund for serving synodical guests, \$90.00; Ladies' Aid, \$25.00.—Total: \$683.85.

Livonia Center, Wayne Co., Mich., Oscar J. Peters, pastor. Speakers: J. Nicolai, L. Mielke. Offering: \$165.17.

Colome, S. D., Zion's Church, W. J. Schaefer, pastor. Speakers: B. Lange, E. Wahn. Offering: \$118.00.

Manitowoc, Wis., The First Ev. Luth. Church, Karl Machmiller and Theo. Uetzmann, pastors. Speakers: Ph. Froehke, R. Lederer, Ed. Kionka. Offering: \$1,056.50.

Nelson, Wis., E. Abelmann, pastor. Speaker: C. F. Kurzweg (German and English). Offering: \$37.80.

#### Sixteenth Sunday after Trinity

Escanaba, Mich., Salem Church, Chr. A. F. Doehler, pastor. Speakers: R. Ziesemer, J. Stelter (German). Offering: \$100.00.

Ridgeville, Wis., St. John's Church, C. E. Berg, pastor. Speakers: Leo. Kirst, A. Berg, M. Zimmermann. Offering: \$210.76.

### BOOK REVIEW

Concordia Edition of the Bobbs-Merrill Readers by C. B. Baker and E. D. Baker, revised and adapted by A. C. Stellan. Concordia Publishing House, St. Louis, Mo. Primer, 56c; First Reader, 60c; Second Reader, 64c; Fifth Reader, 84c; Sixth Reader, 84c.

We are glad to call attention to these school readers. Of all the Readers we have seen these are the very best. We know of no other Readers that conform in every respect to the Lutheran, Biblical, standpoint, and that at the same time furnish reading matter so refreshing to the pupils and of such high literary merit. Mr. A. C. Stellan, who has revised the books, says: "It is an entirely modern series of readers, free from objectional material and principles, rich in Christian and secular literature, and specifically Lutheran in its directions. It contains the very highest type of literature, and a great volume of it. From the standpoint of methods it is splendid, being also very practical in its primary and accessory material." The series consists of a Primer and eight Readers. J. J.

The Land of Sunny Days by G. L. Wind. Author of "Natalie." \$1.25. Concordia Publishing House, St. Louis, Mo.

From what we have read of the book we believe it to be readable fiction for our young Lutheran people, not only free from objectionable features, modern fiction is saturated with,

but written for the purpose of edifying the minds of our young people. We are glad to find Lutheran authors entering the field of sound English literature, and welcome every attempt along these lines. J. J.

Confessional Addresses by Lutheran Pastors. \$1.00. Concordia Publishing House, St. Louis, Mo.

A collection of 29 confessional addresses delivered by a number of Lutheran pastors of the Missouri Synod is offered in this book. While personally we do not fancy much a collection of sermons or addresses by a variety of pastors, inasmuch as such a collection will always be found lacking in presenting the truths of the Word in a more or less uniform or systematic manner adapted particularly for the seasons of the Church year, — nevertheless we heartily welcome, in this period of transition from German to English in our Lutheran Church, English Lutheran homiletical literature of the Synodical Conference type. These confessional addresses may well be perused with benefit by our pastors, especially in the sense suggested in the preface to the book: "A thoughtful pastor often finds a sermon in a sermon, that is to say, while he is reading a sermon, another sermon, entirely different from the one he is perusing, is suggested to him." J. J.

Studies in the Psalter by O. W. Wismar. \$1.25. Concordia Publishing House, St. Louis, Mo.

Meditations on the Psalms are always wholesome and edifying, touching as they do on every phase of human experiences, especially the experiences of God's children. Studies of this sort we find in this volume. It contains an interesting introduction on the Book of Psalms, and a devotional commentary on Psalm 46 and Psalm 119. J. J.

Concordia Seminary. Its History, Architecture and Symbolism by Theodore Graebner. \$1.00. Concordia Publishing House, St. Louis, Mo.

An unique and artistic souvenir of the new Seminary building of the Missouri Synod, beautifully illustrated, giving a detailed description of the various buildings with their emblems, together with a history of the Seminary from its early beginnings to the present day. J. J.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the year 1925. \$1.00. Concordia Publishing House.

Word-Pictures of Bible Events, Number One (Genesis) by Wm. Moekenmoeller, Professor Concordia College, St. Paul, Minn. 35 cents.

These are beautiful word-pictures of the great Bible events as recorded in Genesis. They are, as stated in the preface, intended for the general reader, both young and old, as a companion in his or her daily meditations. Anyone perusing the chapters of this booklet will surely find abundant spiritual food. The author writes in his preface: "Bearing in mind that the men and women of old are flesh and blood even as we are and that the attitude of God toward His children is unchangeable, it is our aim to present as visibly as possible a close-up view of those bygone happenings on the world's stage which God has deemed of importance to preserve in Holy Writ for the instruction and edification of the generations which were to follow after. Our purpose is to establish a closer contact between the past and the present and to set the mind to thinking along lines which lead to sound spiritual growth." J. J.