

The Northwestern Lutheran

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

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"O THAT I KNEW WHERE I MIGHT FIND HIM!"

("Wo ist Jesus, mein Verlangen?")

Wisconsin Synod German Hymnal No. 396)

Where is He, for Whom I'm longing,
Jesus, my Belov'd, my Friend?
Whither has He gone a-wand'ring?
Where, to find Him, should I wend?
My poor soul in sorrow rovetth,
Burdened down with sin's dark blight.
Where is Jesus, Whom she loveth,
Pining for Him day and night?

O, I grieve in fear and anguish;
Whither has my Jesus gone?
My poor restless heart will languish
Till it finds the Precious One.
Could I on a dove's fleet pinions
Over hills and mountains soar,
Seeking in afar dominions
My Lord Jesus evermore!

Pain and fear His might o'erthroweth;
He bids sin and death depart;
He to all His help bestoweth;
He has balsam for each heart.
Therefore through the streets and by-ways
I will run unceasingly,
Seeking in the fields and high-ways
Where my loving Lord may be.

Let me find Thee, dearest Savior!
Hear my soul cry plaintively.
Look upon her with Thy favor;
Bid her haste to come to Thee!
Grant me Thy divine compassion;
O reveal Thy grace to me!
Take my soul as Thy possession
Evermore to dwell with Thee.

Joy! I found my choicest Treasure,
Christ, Who saved me by His grace!
What to me is worldly pleasure?
Jesus is my Hiding-place!
Henceforth sorrows will not grieve me
That have grieved me in the past.
My Belov'd will never leave me
Whom my soul has found at last.

Jesus, purest Joy Supernal,
Precious to my soul Thou art!
I desire Thee, Love Eternal,
Verdant pasture of my heart!
In surrender, O my Savior,
All my life I yield to Thee!
O permit me not to waver!
Thou art mine eternally!

Anna Hoppe.

THE ONE HUNDRED AND THIRTY-THIRD PSALM

True and Lasting Unity

We still hear, from a distance as it were, songs of universal peace, that were sung in every tone imaginable during the late World War, songs expressing the hope of a unified world, a league of nations, basking in a glorious age of such unity and universal peace. And we still remember that movement of uniting all churches and denominations into one body, — the Federation of Churches.

But what has been the outcome of it all? The league or union of nations to-day is practically at a standstill, and the federation of churches has ceased to function. The world with its press, even religious press will not take notice of such state of affairs. Though knowing it full well to be true, it will not admit it, and refuses to make any correction in public. Not making any attempt at studying and analyzing the true historic facts, and refusing to give any space to them in its columns the world's press continually is disseminating errors, and is guilty of gross distortion of facts.

Yet we need not wonder at the total failure of establishing a union of nations or a federation of churches. Such unions being man-made they will never be of lasting duration, but must naturally fall to ruins. They are not intended in God's places, but are rather adverse to them for the simple reason, that in the last analysis they tend to glorify not God, nor to promote the cause of His kingdom, but man and his interests. Hence all such attempts at establishing universal peace and a union of nations, or a federation of churches must inevitably fail. "The Lord bringeth the counsel of the heathen (i. e., nations) to nought: He maketh the devices of the people to none effect," it is said in the Thirty-third Psalm. God in His sovereign rule frustrates the designs of nations, whenever they come in competition with his, or whenever they do not promote His glory and the cause of His kingdom on earth.

There is but one unity on earth which shall never come to nought, but stand throughout all ages, and that is the unity which God Himself establishes, — the unity of His true Church. Of this true and lasting unity, as well as of its beauty and blessings we are reminded in the One Hundred and Thirty-third Psalm.

Rev C Buenger Jan 28
5026 19th Ave

Brotherhood of Man — What Is It?

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" A plain but highly instructive and comforting exhortation! It speaks of "brethren." Who are brethren? Modern liberalism makes much ado about the "brotherhood of man." Its doctrine is that all men everywhere, no matter what their race or creed, are brothers. We are all of one blood, they say, members of the one great human family, and therefore brothers. There is a sense in which this doctrine can be accepted by the Christian. The relation in which all men stand to one another is analogous in some important respect to the relation of brotherhood. All have the same Creator, and the same nature with the same needs and desires, and we owe love to all of them. The Golden Rule, "Whatsoever ye would that man should do unto you, even so do ye also unto them," is applicable to all men. In this the Christian can fully agree.

But Scripture knows also of a relationship far more intimate than that general relationship of man to man, and it is for this more intimate relationship that it uses the term "brother." The true brotherhood, according to Gospel teaching, is the brotherhood of the redeemed, of those who have been reconciled unto God the Father through the blood of His Son and thus have become His children. In other words, true brotherhood is the company of all those who believe in Jesus Christ their Savior. All the people of God — all the followers of the Redeemer — all true believers in Christ are brethren, members of the household of God, and fellow-heirs of the same inheritance. It is in this sense Christ uses the term "brethren," speaking to His disciples, "one is your Master, even Christ; and all ye are brethren," and that Paul uses this term, whenever he addresses his epistles to brethren, as for instance, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is these brethren the apostle describes, saying in his epistle to the Ephesians, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." This is true brotherhood and outside of this there is none.

Modern liberals and all modern religious organizations, like lodges, particularly Freemasonry, Christian Science, etc., find this to be too narrow a conception of brotherhood. Their idea of the latter is a universal brotherhood of man regardless of the redemption of Christ and the belief in Him. The trouble is, they do

not ask for a race which has been redeemed through the blood of the Redeemer; nor do they care for Jesus Christ the Savior. No, give us Jesus the teacher of righteousness, of brotherhood, and peace, the proclaimer of principles on which alone civilization can endure, they say. Give us a brotherhood which includes all men, which would place the whole human race on the same level, a brotherhood which embraces all religions, all creeds and confessions, serving the same God each according to one's own conviction. What these liberals want, is a body of men which would transform society by improving earthly conditions, or by molding human institutions for the betterment and elevation of the human race; and thus they regard the Christian's view of brotherhood as too narrow.

Yet there is nothing narrow about the latter; for the Christian brotherhood is open without distinction to all; and the Christian man who seeks to bring all men in Christian service is not limited to the household of God; all men, whether Christians or not, are our neighbors if they be in need. But if we really love our fellowmen as a fruit of having been redeemed through faith in Christ we shall never be content with binding up their wounds or pouring on oil and wine or rendering any such lesser service. We shall indeed do such things for them for Christ's sake. But the main business of our lives will be to bring them to the Savior of their souls by the preaching of the Gospel, and all those thus saved not only are added to brotherhood, but together with all Christian believers from the highest type of Christian brotherhood — the Church or communion of saints.

It is this brotherhood of Christian believers or the Church our Psalm has in view, and it dwells particularly on the unity of such brotherhood in the Church.

J. J.

COMMENTS

"Free Masonry Responsible" Under the heading "Free Masonry Responsible," the Western Christian Advocate conveys to us the following most interesting information:

Recently the information reached us of the very interesting way in which Free Masonry brings men together in Europe. There, as we know, they are separated by racial and national lines in a very distinctive and positive manner. The Grand Master of German Free Masonry, Mullendorff, recently made a speech at the ceremonies of Germany's entrance into the League of Nations. Some of the observers declared that there was also a Masonic demonstration, that Stresemann in his speech used Masonic terminology, such as, for instance, "The Great Architect of the universe." It is claimed he pronounced these words in the special posture having a secret meaning well known to all Masons throughout the world. He attributed the whole Locarno policy to Masonic activities as an effort to co-operate between German lodges and the "Great Orient of France," of which Briand is a member. In other words, it is being rumored that fraternal relations in the dis-

troubling situation that was confronting them created the spirit of conciliation that prevailed at Locarno and dictated the compact between the peoples who had been belligerent. When nationalism failed, fraternalism was victorious.

Those of us who know something about Locarno treaty understand it to be the high-water mark of all the negotiations between nations since the war. It was amicable and fraternal and human to the highest degree. If it was the spirit of Free Masonry that led in its negotiation, then surely all parties related to and concerned therein should be thankful to God.

It is, of course, impossible for us to determine just how true this information is, especially since oath-bound organizations naturally work in the dark, but the press has of late in its news items repeatedly mentioned masonry in connection with political affairs.

Whether the responsibility for the Locarno treaty would be an asset or a liability to free-masonry, we do not care to discuss. What interests us is the fact that such claims are made for masonry.

We are to believe that masonry has accomplished what all other forces had been unable to effect, the creation of a spirit of conciliation in those who are separated by racial and national lines.

If this is true, why did masonry not prevent the war and so save the world from all the suffering it has caused? Masonry was there right along. Where, then, was its powerful and beneficent influence at the time when the fate of the nations hung in the balance? Masonry must have been in a position to prevent the world war, if the present claims for it are true.

It did not prevent the war. But now, we are told, fraternalism won a victory over racialism and nationalism and created a spirit of conciliation. How did it do this?

Certainly not by inculcating the nations involved with the spirit of brotherly love. Masonry does not teach the general public. It hides its philosophy and its principles behind an oath that forbids a man to impart the lessons he learns in the lodge even to his wife. Its message is only to the chosen few, the initiates. So this was most certainly not a case of the education of the masses.

No, a few men in authority agreed to a treaty for their nations. The welfare of these nations was in their hands. Justice, equity and humanity, demanded that they deal with each other in the spirit of conciliation. But it was, according to this report, the appeal of terminology and special posture of a mason to masons that prevailed.

What, if no mason had been present to make their appeal? What, if there had been no masons to whom it could be made? Then, we are led to assume, matters would have taken an entirely different course. The man who deemed it necessary to employ masonic terminology and posture evidently did not trust those with whom he was dealing to do the right thing because it was right. He appealed to them on the grounds of their masonic relations.

That is, indeed, a fine situation, men presumed to be representatives of their respective nations are in fact representatives of their respective lodges and as such they exercise the authority given them by their nation.

Whether the results were good or bad, we have here an invisible empire that presumes to direct the course of the affairs of nations. Will the good people who are always, and rightly so, apprehensive of the political activities of Rome make the obvious application as to the political influence of masonry?

J. B.

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Lutheran High Schools Not all Lutherans are as yet convinced of our need of Lutheran high schools, but the good work of educating our people in this matter is going on. We are glad to submit to our readers a statement of the position taken by an entire conference of Lutheran teachers:

1) Christian training and Christian education of youth are absolutely necessary for furthering a godly life and for the enlargement of the Lord's kingdom.

2) If this Christian education and Christian training is necessary up to the age of confirmation, it is just as important, if not more so, in the period of adolescence when modern youth is confronted with dangers too numerous to mention.

3) We know of no better means to impart this Christian knowledge and training than Christian institutions, such as the Christian Day School, the Christian High School, the Christian College, and the Christian University.

We are pleased to see an entire conference of Lutheran teachers take this firm stand, but we are not at all surprised. A teacher who is really working as a Christian teacher can, to our mind, not look on with equanimity when he sees the work the grace of God has permitted him to do in the eight years of the primary school endangered, or perhaps even undone, by the school his pupil enters after confirmation. So, naturally, our Lutheran parochial school teacher should be, and, we are glad to say, usually is, a most earnest advocate of the Lutheran high school.

And this fact makes us very hopeful for the future, for the influence of our teachers upon their pupils will tend towards producing for us church members who will have the right understanding in the matter of Christian education and a zeal for this cause that will move them to earnest labor and willing sacrifice on its behalf.

May the good work go on, and God bless the efforts of every faithful worker.

J. B.

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Brevities Rev. Herbert Justin Allsup, pastor of First Church, Franklin, N. J., recently placed in the hands of the men of the town a small white sealed envelope, on which "I dare you to hand this to your wife," was printed in bold letters. The enclosure was

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the statement that friend husband intended to go to church the next Sunday with his wife.

—The Presbyterian Advance.

What a powerful spiritual appeal! There can be no doubt that the church was crowded with earnest hearers.

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In a large Baptist congregation a deacon personally pays for four hundred copies of the Western Recorder (Baptist church paper) to be sent to as many families in the church. —Lutheran Church Herald.

This deacon evidently takes his calling seriously, and he has found a very good way to reach the members of the church with the information, reproof and comfort, that will build them up as church members and church workers. Will not some deacon in our church try this plan with the Northwestern Lutheran? Or, if he cannot afford to pay the subscription for others, why not at least make an effort to get them to subscribe for themselves?

* * * * *

The Catholics of America, through Cardinal Hayes, have refused to join in a movement inaugurated by the Vatican for the conversion of the Jews, according to a report of the Jewish Telegraphic Agency. The reason given by Cardinal Hayes, it is stated, is that the proselytizing activities would result in the withdrawal of Jewish support from Catholic charitable institutions.

—The Lutheran Companion.

A very urgent reason, indeed.

J. B.

MODERNIZED VERSIONS OF THE BIBLE

Modernized versions of the Bible have multiplied of late to such an extent as to become confusing. Here is a sample of the latest from the University of Chicago:

"When God began to create the heavens and the earth, the earth being a desolate mass, with darkness covering the abyss and the spirit of God hovering over the waters, then God said: 'Let there be light'; and God saw that the light was good."

Now turn to Gen. 1:1 in your authorized American revised edition. Granted that some expressions of the old versions are archaic, that words and phrases occur that sound strange to modern ears; but why destroy the sublime poetry, the majestic grandeur, the awe-inspiring loftiness of the old version by such commonplace language as that just quoted? Compare the expression "desolate mass" with the old phrase "without form and void," "abyss" with the poetic "the face of the deep." And how infinitely more impressive and sublime the fuller phrase, "Let there be light, and there was light," than the modernized form.

Nor is the 'modernizing' merely a matter of literary taste. True, there are expressions that can be improved, there are inaccuracies that should be removed; but one purpose of this craze for "modernization" of Scripture is undoubtedly to favor a "modernistic" view of the Bible. This makes one suspicious of such attempts.

The flavor of the antique, the familiarity with the old versions, enshrined in sacred memories, will not easily be replaced by clumsy attempts at modernization. As well modernize Shakespeare and Milton!

And imagine the confusion caused by these unauthorized versions of Scripture, a veritable Babel of the Bible! Better become more familiar with the old versions than become confused through the new.

—O. N. O. in The Lutheran Companion.

THE CHURCH MOUSE

(Enough of his private life to explain his reputation)

By Harold G. Brenton

I am a church mouse. Notwithstanding the fact I am as fat and look about as good as any of my cousins who live in other places. I know a church used to be considered about the worst place a mouse could live, but now, next to a cheese factory it is about the best. Here is my record for last week:

Sunday: Crumbs dropped here and there over the church by kids whose mothers brought cakes for them to nibble during the service.

Monday: The Board of Trustees met and their wives served refreshments, so I found plenty when they had gone.

Tuesday: Choir practice and sandwiches.

Wednesday: Prayer meeting followed by an oyster supper. Crackers all over the floor.

Thursday: The Ladies' Aid met and they had a lunch prepared, so I fared pretty well.

Friday: The deacons met and after the meeting "The Earnest Workers" class had a chicken supper. Result: Some more high living for me.

Saturday: The missionary society had a baked bean supper to raise money to pack a barrel for the

starving folks in India. It would have been better to send them the beans but then I wouldn't have fared so well.

And next week? Well, I never worry. The Lord will provide!

SIX DAYS AND NIGHTS IN A FREIGHT CAR

After many urgent letters from consular and mission authorities advising us to quit our stations and remove to places of greater accessibility, nearly all missionaries, left on the field, assembled at Hsuechow about the middle of February, ready to proceed to Hankow by the first available train. The fact that many of us had been for months separated from our families, and for weeks at a time cut off from all communication with them, added zest to our preparations and made us impatient of all delays.

On our arrival at Hsuechow we found that Rev. Vikner had succeeded in obtaining a promise from a military officer in charge at the railroad station to get passage on a coal train leaving that night for Sinyangchow. The understanding was that if we paid him the sum of fifty dollars, an empty box car would be placed at our disposal as far as Sinyangchow. We considered ourselves very fortunate over such an arrangement and hastened to avail ourselves of the opportunity to get on our way toward our destination.

Our "special car" was promptly taken possession of. It did not look very interesting; but yet to some of us it seemed a palace on wheels in comparison with the crowded Chinese cars. A promiscuous assortment of trunks, boxes, bundles of bedding, lunch kit, etc., were quickly assembled. The trunks and boxes were so arranged that the bedding could be spread on top and serve as "Pullman berths."

The following made up the party: Rev. and Mrs. G. Carlberg and baby Doris, A. J. Colberg, M. D., Miss Hilda Andersson, Miss Helen Hermanson, Sr. Ingeborg Nystul, Rev. D. W. Vikner, Rev. E. H. Wahlstrom, Rev. J. L. Benson, Mr. and Mrs. Stevenson and Miss McDuff of the China Inland Mission, and two Chinese.

By midnight of the 16th we were all aboard and settled for the night, expecting to awake next morning a good ways nearer Sinyangchow. However, we did not get away that night nor the next day either. It was not till past midnight the following night that our train finally pulled out of Hsuechow. The reason for the delay was that 200 tons of coal had been loaded on, mostly by manpower, which was a slow process. Several of our party took hold of shovels and helped to direct operations in the hope of making an earlier getaway.

Just before the train was to start, the officer in charge of the train came to collect his fare. He had forgotten all about his earlier promise of letting us have the car for fifty dollars. He now demanded four hundred, but finally settled on \$180 as the price we would have to

pay or get off the car. We "came across" with the required sum; it was the only thing we could do.

On the evening of the following day we approached Sinyangchow. Our train stopped about a mile from the station waiting for the track to be cleared. Here it stood for several hours. The problem that had been agitating us all day was how to proceed after we had reached Sinyangchow. Since the break early in September no trains from the north had proceeded southward farther than Sinyangchow. There was a distance of fifteen miles which, since the interruption of railroad traffic, could be traversed only on foot, or at best by barrow and rickshaw. The incessant rains had now precluded even these modes of travel. So we had a real problem on our hands.

After prayers and a short conference we decided to send a delegation into the city to consult with the "powers that be" to see if some arrangement could be made whereby this "lion in our path" could be overcome. Revs. Vikner and Carlberg were chosen. During their absence on this important errand the rest of us had a prayer meeting that they might be guided and blessed in their undertaking. We had many such prayer meetings on this trip, and they served to knit our hearts together in Christian fellowship as nothing else could have done.

After an hour or so the men returned with the astounding report that the impossible had happened. "Have faith in God." "With God nothing is impossible." And yet we had not dared to hope for what we now were told. They had the assurances of General Chin that we could remain in our car, which on the following day would be coupled to an engine and brought across to Liulin, the northern terminus of the South-controlled section of the line. So we sang: "Praise God from whom all blessings flow" and took courage.

We were no insensible to the fact that aside from God, who had heard our prayers, we had Dr. Skinsness of our Sister Mission, the L. U. M. doctor at Sinyangchow, to thank for this fortunate turn of affairs. He had interceded with the general and through his influence obtained this promise.

There were several attempts to countermand this order of the general by interested parties, but we stuck to our car, and by the following afternoon we had safely covered the distance and arrived at Liulin. Here we transferred to another box car, a leaky steel car; much less desirable than the other one; but it was the best that could be had. That night the dripping from the roof interfered seriously with our comfort; but we comforted each other with the thought that it would be our last night on the road. Before another night set in we would surely have reached Hankow!

But disillusionment awaited us in the morning. Our train was stalled at Kwang Shui, 90 miles from Hankow. No coal. There we had to wait three nights and two days till relief finally came from Hankow. Our food

supply was running short. It was particularly difficult to supply the wants of Baby Doris. The writer paid a visit to the Catholic priest, the only foreigner in town, on a quest for goats' milk, but without result. He was very kind, however, and gave us the last loaf of bread he had.

Relief finally came, and on the evening of the sixth day we arrived in Hankow, rather bedraggled and weary, but happy and thankful to God who had kept us from harm and brought us safely through. To many of us it meant a glorious reunion with loved ones after months of separation.

Some amusing incidents happened on the way. At one place they threatened to uncouple our car and leave it on a siding. While three of the party got off to expostulate with the station agent, the train pulled out and the men were left behind, to both their and our consternation. However, they hired a handcar and caught up with us at the next station.

Miss H. was made highly indignant by being called a "yangwahdze," foreign child, at one place.

We were like a little community on wheels. Rev. V. was the mayor and also the cook. It was really a lesson in communism, from which I think even the Bolsheviks might profit. Dr. C. was the barber. B. & W. served in lieu of a water system. "Daddy" S. was in charge of religious activities. Mrs. S., Miss A. and Dr. C., the musical trio, tried out nearly every hymn in the hymnal. Mrs. C. was cheer leader. Whenever a difficulty had been overcome the whole party struck up: "Praise God from Whom all blessings flow." Miss M. insisted the night before the last that if she had to spend another night this way she would die. "Every bone in my body is aching." So she was given the nickname: "Sore bones." Sr. I. usually occupied the quiet corner, but a quiet chuckle could be heard even from her at times.

To be up-to-date we organized a "Snorers' Union," open to both sexes. The next day saw the birth of the Anti-snorers' Society.

Two of Dr. C.'s boxes were camphor chests. Rev. V. claimed his discomforture was due to having slept all night on the Doctor's chest.

We were mighty glad when it was all over. Still, all of us have with us through life happy memories that shall make our lives richer. Thus we thank God even for those *six days and nights in a freight car*.—J. L. Benson in *The Augustana Foreign Missionary*.

ARE MORAL ISSUES SAFE IN THE HANDS OF POLITICIANS?

"No issue which is exclusively moral can survive political handling," says Agnes Replier. There is considerable force in the statement. She contends that "the lust for power degrades it. From a desire to benefit mankind it sinks into a determination to coerce mankind, and such coercion brings dry rot into

healthy human activities. Of what avail is any virtue which is not the virtue of the free?" Pretty sound philosophy that.

The moral issue must become the conviction and the concern of the individual. It cannot be grafted upon a promiscuous body of citizens called a political party. It is likely to become a sort of football to be kicked about between two goal posts without ever reaching the goal. What we need is citizens with a healthy moral consciousness, citizens who base their convictions on the bedrock of principle and are not driven hither and yon by mere sentiment. The best argument for any moral issue is a mighty conviction that speaks with telling force through a personality who is the incarnation of high moral rectitude. If we had more statesmen of the Burke and Gladstone type, we could dispense with much foolish legislation where moral issues are involved. A righteous and educated public sentiment is vastly to be preferred to the enactment of laws. We need but recall how Luther brought the force of moral conviction to bear upon the political life of his day. His thunderbolts of criticism struck hard blows at the injustices of the ruling princes and brought about reforms which laws on the statute books never would have achieved. And he was neither politician nor diplomat.

There is a growing conviction that legislation cannot be relied upon to bring about reforms. The seeds of reformation must first sprout in the heart and life of the individual before a harvest can be looked for in the body politic. Let us have more ethical prophets and educators in our citizenry. Let us have legislators and congressmen in our municipalities, in our state and national governments, who have strong ethical convictions and the courage to stand by them, and we will need less reform associations to seek to keep moral issues out of the hands of politicians.

—The Lutheran.

AND NOW FOR NEW ULM

The Van Dyke site has been sold for the sum of \$107,500.00.

This step was taken after long and careful consideration, the synod having authorized the Board of Trustees to dispose of this property upon and according to the recommendations of the Seminary Building Committee.

Why did we sell?

Because the present value of this property is such that it represents too large an investment for the purpose for which we intended to use it; and because the transportation facilities of Milwaukee are now being developed in such a manner that one will be able to reach the down town district about as quickly from a point within, say, twenty miles from the city, as one can reach it from the present seminary now. The Committee believes that it has acted for the best of

the synod and sincerely hopes that its action will be generally approved.

With a building fund of \$330,268.26 on hand and with the proceeds of the sale of the Van Dyke site and our equity in the present seminary property together with the residence now occupied by Prof. J. Meyer, the Seminary Building Committee has practically met the demands of the resolution of the year 1923, "that building operations shall not be begun before the moneys for the new seminary and for the payment of the 'old debt' are on hand."

The synod has authorized the Committee to build, but very wisely has not ordered it to begin building immediately, leaving it to the Committee to determine the proper time.

We all want a new seminary, and we want to have it as quickly as possible. However, haste often makes waste, and the Committee is determined to use the moneys the brethren have entrusted to it as carefully and profitably as possible. It will immediately proceed to look for a new site and will give the matter its earnest attention, but it will act with due deliberation. So let us not grow impatient.

While the Seminary Building Committee has so met the demands of the resolution of 1923, many congregations and individual members of the synod have still to fulfill the pledge involved in the resolution in question, for it was understood that we would all cooperate fully in assuming our fair share of the common burden.

That this is the just and brotherly thing to do, we have shown again and again in these columns.

So far only about one-fourth of the congregations have responded to our appeal to the extent of remitting the full apportionment, to use this expression, to us. The synod agreed with the Committee that considerations of fairness and of brotherly love forbid that the collection be stopped at its present stage and instruct the Seminary Building Committee to continue its work in the interest of the synod and of all the congregations involved.

The needs of Dr. Martin Luther College, our teachers' seminary at New Ulm, Minn., were presented to the synod at its meeting in 1925. The urgency of these needs was immediately recognized by the delegates, and it was practically resolved to authorize the erection of a new building and the necessary changes in the old one at the next convention.

In the Jubilee Number of the Gemeindeblatt and the Northwestern Lutheran issued in November, 1925, the facts pertaining to the situation were brought to all the members of our synod. In 1926 the delegates heard the representatives of the New Ulm Board at the various District meetings and were given every opportunity to ask for further information. At this year's convention definite plans were laid before the synod, which then appointed the New Ulm Board with

two members of the Synodical Board of Trustees as the Building Committee, instructing this Committee to proceed at once according to its best judgment.

In addition to the about \$55,000.00 collected at a jubilee offering, the sum of \$275,000.00 was voted for the New Ulm building project.

As it was deemed inadvisable for the reasons indicated above at this time to ask all the congregations to collect for this purpose, the Board of Trustees was authorized to borrow the necessary moneys, budgeting them with the debt of '23-'27 and the interest over a period of ten years, if necessary.

But we do not believe that it will become necessary to borrow moneys for the New Ulm project.

At an average of \$5.40 per communicant member, our collection should bring us \$750,000.00. Our total receipts so far were \$459,710.56. Deducting several bequests, the sum collected from the congregations is about \$450,000.00. Only about one-fourth of the congregations have made their quota, and some of these have gone considerably above it. Consequently it should be an easy matter to raise further \$300,000.00, which sum would more than suffice to provide for New Ulm.

The Seminary Building Committee is, therefore, now collecting for New Ulm. The Board of Trustees has authorized the Committee to receive and invest all the moneys coming in for this purpose.

We are glad to relieve the brethren of the New Ulm Building Committee of the labor and the worry of collecting the moneys they will require and so to put them into a position to devote themselves entirely to the problems of the building operations, assured that they will give us buildings that will be of service and a joy to us in the years to come.

We consent cheerfully to continue our task because it is the Lord's and because we have the firm confidence that the brethren in the synod will promptly rally to our aid. As yet we have no information as to the time when building operations will be begun at New Ulm, but we have a feeling that there will be no delay.

Therefore there should be no hesitation or delay in raising the balance of our collection. It should not become necessary to borrow one cent for this purpose, as we are able to provide the moneys even before they are needed.

Let us have prompt action and full cooperation. We ought to be able to finish our task before January first, 1928.

We appeal to the congregations that have not yet made their quota to go to work immediately and vigorously. After a postponement of about four years, the proper time to collect ought to have arrived for all of them. If some should feel that the coming months are still not an auspicious time for their collection, it would be a most gracious and brotherly act if they

would borrow the money, remit it to us and then collect it at their leisure. Several congregations have promised us to pay a possible balance not collectible from their church treasury.

Our goal is the sum of \$300,000.00. Our appeal is to the churches still in arrears. Congregations that have made their quota but that cannot resist the appeal of the New Ulm situation will find us more than ready to receive further contributions. In fact, we are convinced that another general appeal can be made in case there should be need of it after all have come up to the mark.

The remittances will be credited as heretofore, but we will begin to build up the New Ulm Building Fund with the receipts during the month of September. Let us watch it, and help it, grow. God make us willing and bless our labors! John Brenner.

BOARD FOR COLORED MISSIONS

Treasurer's Report

Covering the Fiscal Year 1925-1926 and 1926-1927

Receipts

	July 1, 1925 to June 30, 1926	July 1, 1926 to June 30, 1927
1. Mission Fund		
Interest	\$ 3,518.18	\$ 1,639.37
Mission Fund	130,349.25	152,395.28
Post Cards .....	.35	.....
Students Fund	763.69	324.76
Sundry Refunds	868.76	2,031.55
Sundry Receipts	14.00	34.25
Total Receipts for Missions	\$135,514.23	\$156,425.21
2. Building Fund		
Alabama Luther College, Selma ..	\$ 3,132.68	\$
Alexandria, La.	1,726.12	159.60
Atlanta Ga.	779.44	373.44
Atmore, Ala. ....	.....	1,351.00
Building Fund — General	2,278.00	13,563.53
Chicago, Ill.	14,231.04	6,155.81
High Point, N. C.	226.09	.....
Holy Ark, Ala. — Refund .....	.....	283.32
Immanuel College — Dormitory ..	7,359.30	28,088.44
Immanuel College — Residence ..	910 93	122.44
Ingomar, Ala.	129.17	.....
King's Landing, Ala.	15.00	.....
Los Angeles, Calif.	1,608.37	.....
Mobile, Ala.	1,372.53	.....
Philadelphia, Pa. ....	.....	1,233.00
Pine Hill, Ala.	282.30	.....
Rock West, Ala.	1,007.00	.....
Rosebud, Ala.	434.45	115.00
St. Louis, Mo. — Chapel	2,296.74	11,542.43
Selma, Ala. — School	944.45	.....
Spartanburg, S. C.	334.74	35.00
Winston-Salem, N. C.	1,051.25	87.35
Refunds	846.16	22.34
Sundry Receipts	34.16	50.00
Total Receipts for Buildings	\$ 40,999.92	\$ 63,182.70

3. Endowments and Legacies

Minnie Bade	\$ 200 00	\$
Church Extension Fund	216.44	.....
Endowment Fund	10.00	.....
R. A. Mueller .....	.....	25.00
Emilie Freihube Roder	1,000.00	.....
Carl Sander .....	.....	284.00
Augusta Stoewener .....	.....	200.00
Catherine Walker	411.15	.....
Total Receipts for Endowments and Legacies	\$ 1,837.59	\$ 509.00

4. General

Accounts Receivable (Repayments of Loans to Mission Stations) ..	\$ 130.00	\$ 245 00
African Mission	68.08	2,262.39
Alabama Book Account	593.71	431.08
Automobile Advances .....	.....	767.36
Bills Payable (Money Borrowed) ..	307.00	8,211.50
Bills Receivable (Securities Sold) ..	59,000.00	65,000.00
Dominick, Albert	611.20	.....
Suspense .....	.....	103.75
Transitory	379.57	660 91
Total General Receipts	\$ 61,089.56	\$ 77,681.99

Disbursements

5. Mission Fund

Administration	\$ 1,957.88	\$ 2,177.91
Director of Missions	2,720.48	3,126.20
Equipment	3,125.43	3,068.04
Rent	2,264.95	1,275.00
Repairs	4,599 20	1,382.53
Salaries	100,436.41	111,707.39
Sundry Expenses	15,696.89	13,750.94
Students Fund	462.43	163.05
Superintendents	5,765.38	6,770.43
Traveling Expenses	8,092.68	7,723.54
Cost of Missions	\$145,121.73	\$151,145.03
Colored Lutheran .....	.....	371 40
Interest and Premium	155.02	972.08
Missionstaube	1,873.55	1,402.26
Pioneer	1,659.76	1,401.28
Refund	75.00	31.00
Sundries	10.74	27.63
Total Disbursements for Missions ..	\$148,895 80	\$155,350.68

6. Buildings and Sites

Alabama Luther College, Selma ..	\$ 38,164.52	\$ 1,059.71
Alexandria, La. ....	.....	5,925.00
Arlington, Ala. ....	.....	1,000.00
Atlanta, Ga.	1,063.03	20.41
Atmore, Ala.	32.10	1,600 00
Collection Expenses	112.44	.....
Chicago, Ill.	15,532.61	6,086.91
Hamburg, Ala.	22.50	.....
Immanuel College — Dormitory ..	233.16	34,163.72
Immanuel College — Collection Exp. and Refunds	777.09	1,256 75
Ingomar, Ala.	1,007.50	550.00
Jacksonville, Ill.	300.00	.....
King's Landing, Ala.	300.00	.....
Los Angeles, Calif.	6,002 80	.....
Mansura, La.	281.76	.....
Meherrin, Va.	145.00	.....

Mobile, Ala.	7,064.00
Oak Hill, Ala.	50.00
Philadelphia, Pa.	8,784.00
Pine Hill, Ala.	500.00
Rock West, Ala.	500.00
Rosebud, Ala.	1,500.00
St. Louis, Mo. — Chapel	4,046.78
St. Louis, Mo. — Chapel Refunds	1,270.29
St. Louis, Mo. — School	9,074.58
Salisbury, N. C.	68.35
Selma, Ala. — School	2,800.00
Tilden, Ala.	283.32
Winston-Salem, N. C.	1,526.24

Total Disbursements for Buildings. \$ 91,274.55 \$ 86,143.17

7. Endowments and Legacies

Catherine Walker	\$ 205.57
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8. General

Accounts Receivable (Loans to Missions)	\$ 50.00	\$ 514.25
Accrued Liabilities		643.00
Alabama Book Account	675.93	400.20
Automobile Advances (Repayments)		2,500.00
Bills Payable (Loans Repaid) ...	200.00	2,980.00
Bills Receivable (Investments) ..	20,000.00	50,000.00
Dominick, Albert		7.10
Gauthreaux, Lloyd	50.00	9.00
Petty Cash Advance		10.00
Suspense		103.75
Transitory	262.12	778.36

Total General Disbursements ... \$ 21,238.05 \$ 57,945.66

Receipts Summarized

1. Missions	\$135,514.23	\$156,425.21
2. Buildings	40,999.92	63,182.70
3. Endowments and Legacies ...	1,837.59	509.00
4. General	61,089.56	77,681.99

Total Receipts

Disbursements Summarized

5. Missions	\$148,895.80	\$155,350.68
6. Buildings and Sites	91,274.55	86,143.17
7. Endowments and Legacies ...	205.57	
8. General	21,238.05	57,945.66

Total Disbursements

Cash Balance

Disbursements, July 1—June 30..	\$261,613.97
Cash Balance, July 1, 1925	11,300.64
	\$250,313.33
Receipts, July 1—June 30	239,441.30
	\$ 10,872.03
Cash Deficit, June 30, 1926	\$ 10,872.03
Disbursements July 1—June 30..	299,439.51
	\$310,311.54
Receipts, July 1—June 30	297,798.90
Cash Deficit, June 30, 1927	\$ 12,512.64

BALANCE SHEET

As of June 30, 1927

Asset Accounts — Debit

Accounts Receivable	\$ 1,385.16
Alabama Book Account	185.13
Alabama Working Capital	275.00
Automobile Advances	1,732.64
Bills Receivable	16,525.00
Mission Fund	25,334.72
Petty Cash Advance	10.00
Buildings and Sites:	
Atlanta, Ga.	1,455.20
Building Fund — General	21,464.87
Immanuel College — Dormitory ..	34,772.20
Winston-Salem, N. C.	1,526.24

Total

Liability Accounts — Credit

Accrued Liabilities	\$ 657.00
African Mission	2,330.47
Bills Payable	10,668.50
Cash — Overdraft at Bank	12,512.64
Dominick, Albert	604.10
Endowment and Legacies	10,065.49
Gauthreaux, Lloyd	191.00
Insurance Reserve	1,250.00

Building Accounts:

Atlanta, Ga.	8,086.08
Chicago, Ill.	321.73
High Point, N. C.	2,047.74
Immanuel College — Dormitory ..	42,063.66
Immanuel College — Residence ..	5,214.53
Spartanburg, S. C.	1,071.48
Winston-Salem, N. C.	7,581.74

Total

* * * * *

COMPARATIVE TABLE OF RECEIPTS

	1923-1924	1924-1925
Joint Synod Wisconsin, etc.	\$ 8,358.23	\$ 17,415.61
Missouri Synod	103,311.68	131,299.11
Norwegian Synod	565.07	1,060.48
Slovak Synod		
Mission Stations	19,672.90	23,252.65
Interest	2,608.37	1,788.16
Sale of Securities	15,000.00	10,050.00
Sundry Sources	852.41	6,642.41
Totals	\$150,368.57	\$191,508.42
	1925-1926	1926-1927
Joint Synod of Wisconsin, etc.	\$ 11,481.29	\$ 18,503.18
Missouri Synod	125,460.01	149,137.91
Norwegian Synod	664.07	1,609.89
Slovak Synod		250.00
Mission Stations	15,353.39	22,243.98
Interest	3,518.18	1,639.37
Sale of Securities	59,000.00	65,000.00
Sundry Sources	23,964.36	39,414.57
Total	\$239,441.30	\$297,798.90

July 26, 1927 THEO. W. ECKHART, Treasurer.

Above is reproduced the Treasurer's Annual Report. As last time so also now the report of two years has been set in parallel columns so as to provide for ready comparison.

It is gratifying to note the substantial increase in the offerings to the Mission Fund. These offerings have increased from \$117,729.01 two years ago to \$130,349.25 a year ago and \$152,395.28 last year. By comparing the gross receipts under Group Number 1 with the gross disbursements under Group Number 5 you will note that during the last year our gross receipts for the Mission Fund slightly exceeded the gross disbursements. A year ago the debt in the Mission Fund was \$25,659.25, at the end of the year just closed the debt was \$25,334.72. This demonstrates that we have operated our Mission within our income during the last Fiscal Year but that we must continue to operate very judiciously and economically, and that we must record a further increase in offering in order to substantially reduce the existing debt.

In Group Number 2 are recorded the various receipts for building operations. The gross building receipts in the last three years exceeded the sum of \$160,000.00. At the beginning of that period a substantial sum was on hand for buildings and it has been possible in the last three years to expend almost \$200,000.00. Among the major acquisitions may be listed the Alabama Luther College at Selma, Alabama; the Girl's Dormitory at Greensboro, North Carolina (not quite completed); substantial chapels in Alexandria, Louisiana; Chicago, Illinois; Los Angeles California; Mobile, Alabama; Philadelphia, Pennsylvania; St. Louis, Missouri; a School in St. Louis, Missouri; a great number of smaller chapels.

The mission disbursements listed in Group Number 5 lend themselves to interesting analysis and comparison.

"Administration Expenses" include such items as stationery, postage, office supplies, help in the Treasurer's office and the President's office, legal expense, cost of professional audit, fidelity bonds, and the like.

The reduction in the Rent item is largely attributable to the fact that we now own a substantial number of chapels for which we formerly had to pay rent.

The increase in salary is due to the addition of several men to our staff of missionaries and to the natural increases in the field.

Sundry Expenses includes the cost of the commissary, medical and athletic department of Immanuel Lutheran College amounting to \$6,365.68. Collections for tuition and board included in the Mission Fund receipts largely offset this item. Similarly it includes \$4,478.24 covering similar expenses at Alabama Luther College. About one-half of this item was refunded and included in the Mission Fund receipts. Sundry Expenses further includes \$748.83 for School and

Sunday School supplies at our various missions and the sum of \$790.43 for various miscellaneous items of cost at our mission stations. Finally, it includes the sum of \$558.33 paid to the Missouri Synod Board of Support, \$25.00 to the Wisconsin Synod Board of Support, and the sum of \$780.00 as pensions to incapacitated workers in the mission field.

The "Colored Lutheran," a paper published for circulation among the members of our mission operated at a loss of \$371.40. The Missionstaube and Pioneer again show an operating loss in excess of \$2,800.00. This is nevertheless a substantial reduction as compared with the loss in the previous year.

The "Comparative Table of Receipts" records a substantial increase in the offerings of the constituent Synods. The Slovak Synod, recorded as blank for three years and credited with a contribution of \$250.00 during the last fiscal year, has made previous offerings. We could not take cognizance of them because the Slovak Synod's former Treasurer sent such moneys to the Treasurer of Missouri Synod. This practice has now been corrected.

The contributions of our Mission Stations have also taken a decided trend upward but they did not equal the high mark of three years ago. No doubt our colored brethren are duly appreciative of the Gospel that is being taught to them and will continue to give more concrete expression of such appreciation by more liberal offerings towards the support of their missionaries.

Respectfully submitted,

THEO. W. ECKERT,

July 28, 1927.

Treasurer.

* * * * *

CERTIFICATE

We have examined 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 attached report, and we hereby certify that the report is in accordance with the Books of the Institution and, in our opinion, is correct.

JEFF K. STONE AND COMPANY.

July 27, 1927.

† PASTOR JULIUS EHRENFRIED HAASE †

One of the oldest servants of the Lord in our Synod has been called to his last reward. Pastor Julius Ehrenfried Haase, of Randolph, Wis., after having served the Lord fifty-five years uninterruptedly in the public ministry, has suddenly died on the 29th of August, 1927, at the home of his son, Rev. Henry Haase, in Benton Harbor, Mich., where he had spent a short time having been granted a furlough for recuperation's sake by his congregation at Randolph, Wis.

He was a pious man and a faithful minister of the Gospel, yielding his entire service to the Lord and His Church. The many parishioners during his long pastorate bear witness to his faithfulness in pastoral duties. As a life-long member of the Lutheran Synod of Wisconsin and Other States he certainly must have taken much interest in its cause and advancement, inasmuch as he with his devoted wife brought up five sons for the ministry, who to-day are serving the Synod in their respective congregations. Few parents have given so many sons for service in the ministry, as did the Haase family, a fact worthy of mention, speaking volumes for a godly and prayerful home life.

Julius Ehrenfried Haase was born on the 15th of December, 1849, in the vicinity of Bresla, Silesia, Germany, a son of Gottlieb Haase and Caroline née Hoffmann. Endowed with gifts peculiarly adapted for the ministry he entered the Mission School at Hermansburg. It had been his intention to become a missionary in foreign lands. Conditions, however, brought about his emigration to America. Here he resumed his course of study at the Northwestern College at Watertown, Wis., finishing the same at the Concordia Theological Seminary in St. Louis, Mo.

On the 14th of February, 1872, Mr. Haase was ordained and installed as minister of the Gospel in the Lutheran congregation at Freedom, Outagamie Co., Wis. Since then he has served several churches, viz: at Centreville, Manitowoc Co., Wis., Fort Atkinson, Ixonia, Randolph, Covert and Cold Spring.

On the 21st of April, 1874, he was married to Miss Anna Popp, nine children, six sons and three daughters, having issued from such marriage. Rev. Haase attained the age of 78 years, 8 months, and 14 days. He is survived by his aged wife, Mrs. Anna Haase née Popp, 6 sons: Rev. Ad. Haase, St. Paul, Minn.; Rev. Gustav Haase, Cold Spring, Wis.; Rev. Henry Haase, Benton Harbor, Mich.; Rev. Walter Haase, Two Rivers, Wis.; Rev. Martin Haase, South Haven, Mich.; Mr. Erdmann Haase, Milwaukee, and one daughter: Mrs. Helen Kahm, 28 grandchildren and one great grand child.

Funeral services were held on the 1st of September at Bethel Church, Milwaukee, Rev. G. E. Bergemann, President of the Joint Synod of Wisconsin, preaching on 1 Peter 1:3, while Rev. W. Nommensen of Columbus, Wis., extended messages of condolence to the bereaved family, in behalf of the conference and West Wisconsin District, of which the sainted Rev. Haase was a member.

Burial took place at Evergreen Cemetery, Milwaukee, the following pastors acting as pallbearers: H. F. Knuth, John Jenny, Aug. C. Bendler, H. J. Diehl, C. Gausewitz, and H. Ebert. J. J.

FROM OUR CHURCH CIRCLES

Southwestern Pastoral Conference

The Southwestern Pastoral Conference will meet September 27 to September 29 at Burr Oak, Wis. (Rev. M. Zimmermann). First session will begin at 10 A. M. Services will be conducted Tuesday evening.

Confession address: H. Pankow (H. Paustian).

Sermon: J. Mittelstaedt (P. Monhardt).

Papers: J. Glaeser, Augustana Art. 7-8; C. E. Berg, Exegesis 1 Cor. 9; R. Siegler, 1 Thess. 4.12; H. Paustian, Isagogic on Gospel St. Matthew.

Announcement should be made as soon as possible.

E. Zaremba, Sec'y.

Mississippi Valley Conference

The Mississippi Valley conference will convene in Savanna, Ill., Pastor G. Fischer, September 27 and 28. Communion services Tuesday evening.

Sermon: (English) Korn (Limpert).

Confessional address: (German) Brickmann (Brackebusch).

Papers: Christ and the Pharisees, Bodamer; Exegetical—Practical discourse on 1 Peter 4:15 (German), Palechek, G. Fischer co-referee; Exegeses on Hebrews 1, Hanke (German).

Please make reservations for quarters at an early date.

Rud. P. Korn, Sec'y.

Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state—

Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

**Northwestern Publishing House,
263 Fourth St., Milwaukee, Wis.**

Notice

The Twenty-Sixth Annual Convention of the Associated Lutheran Charities of the Synodical Conference will be held at Cleveland, Ohio, September 27th to 29th. All Inner Mission agencies within the Synodical Conference (Hospitals, Old People's Homes, Orphanages, Children's Friend Societies, City Mission Societies, etc.) are invited and requested to send two delegates, viz., their acting superintendent and, if possible, also a member of the Board of Directors. The entire convention will be housed at the Hotel Winton, Cleveland, as guest of the Inner Mission agencies of Cleveland. Those who desire to attend the convention as guests may also obtain accommodations at the hotel at special rates. Please make reservations before September 15th with Miss Dorothea K. Bischof, 65 Adams St., Berea, Ohio, the secretary of the Arrangement Committee. H. F. Wind, Sec'y.

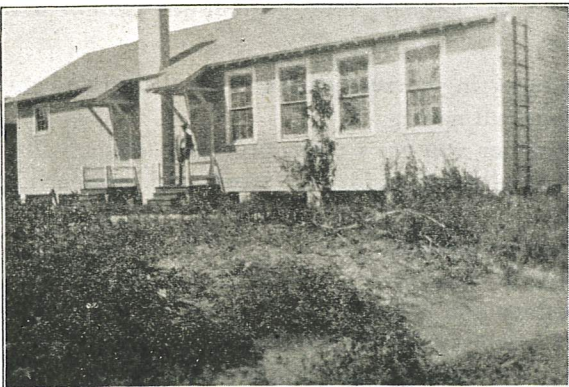
Notice — Pastors

The Northwestern Publishing House has just sent out reply post-cards to all pastors, asking how many copies of the Report of the Proceedings of Joint Synod are required in order to fill the needs of each congregation. Please make reply **carefully and at once**.

The Northwestern Publishing House.

Dedication of Mobile Chapel

In accordance with a plan of the Board for Colored Missions to give the children of the Synodical Conference an opportunity to provide funds for chapels and schools so sorely needed, the children of our Wisconsin Synod were asked last year to raise about \$5,500



for a chapel and school in Mobile, Alabama. The Lord knew better than the Board how much was needed for that chapel. He moved the hearts of our children to bring an offering of almost \$7,000. Since the building site cost almost ten times more than the Board had figured, the entire expense for the Mobile chapel is slightly over \$7,000. The treasurer reports a deficit of \$142. Possibly some schools and Sunday Schools failed to make any contribution. If that be the case

let them rest assured that even at this time their offering will be very much appreciated not only to pay the deficit but also for the purchase of a modest bell and an organ.

The dedication of the Mobile chapel took place Sunday, June 12, afternoon and evening. The building is neat and modest; the day was a real hot southern "sunny" day. Goodly and very appreciative audiences of colored and white people were assembled for both services. As representative of the Mission Board and



of the Wisconsin Synod Pastor Im. Albrecht preached the dedicatory sermon in the afternoon. In the evening service Supt. G. A. Schmidt of Selma, Ala., and Prof. O. Lynn, president of Selma Luther College, preached. Under the direction of the Missionary Pastor G. Kreft, a choir of very sincere and enthusiastic singers sang two songs.

After the service one young man gave vent to his sentiments on the street by waving his hat and calling loudly: "If any body else enjoyed the service this afternoon as much as I did, he sure am feeling fine."

The colored congregation met after the afternoon service and chose a young man of their midst to write a letter of appreciation and thanks to those "who gave that this place of worship could be made possible." Read it:

Mobile, Ala., June 13, 1927.

Dear Fellow Lutherans:

We cannot express to you how grateful we are to the members of the congregations of the Wisconsin Synod for our church and Christian day school building.

We are extending special gratitude to the children of the Wisconsin Synod who gave that this place of worship could be made possible.

This place of worship means so much to us here in the Black Belt, where we had been told, before the Lutheran Church came, to pray, keep the Commandments, and do good and that by so doing we could merit heaven.

Now we have the Gospel in all its truth and purity and we thank God for it.

Yet we are sorry to say that there are hundreds of people here in Mobile who have never heard the

Gospel preached in all its truth and purity. Therefore, you see that we have a great field of harvest around us.

We shall show our thankfulness by attending church regularly, and by doing all we can to build up a strong Lutheran congregation in Mobile.

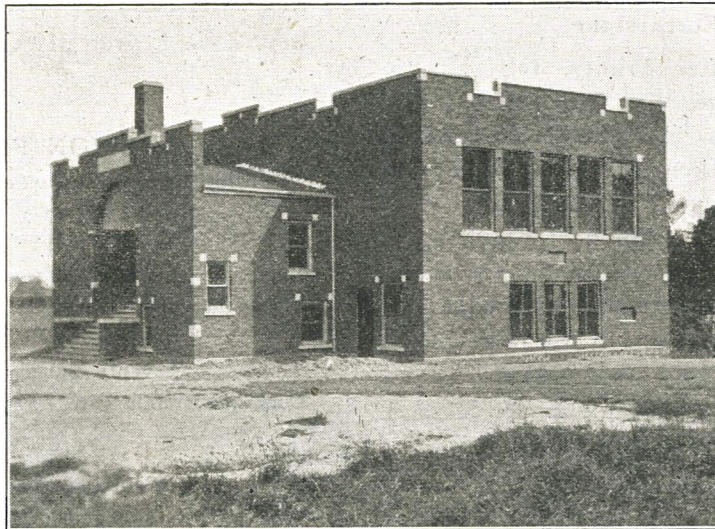
Yours in the Faith,
 Faith Lutheran Congregation,
 Mobile, Ala.

Dedication of School

On Sunday, August 28, St. John's Ev. Luth. Congregation of Juneau, Wis., formally opened the doors of its new school building, invoking God's blessing upon the work of Christian education to be carried on there. The old school, a plain frame structure, which

68x34 with an addition in the rear 9x24, contains three classrooms on the main floor and a large hall in the basement, to be used as a playroom by the children in case of inclement weather. It is planned to convert the west end of this hall into a fourth classroom should circumstances demand it. The front of the building, 17x40, houses the various stairways and carries the name plate: St. John's Christian Day School.

On the day of dedication three services were held. The first was bi-lingual, the undersigned delivering the German sermon, Director E. E. Kowalke the English. After this service the congregation, headed by the pastor, the school board, the trustees, and the building committees, marched in formal procession to the new school, where the dedicatory ritual was rendered by Rev. Nommensen. The afternoon service was in German, President G. E. Bergemann delivering



had served its purpose for about fifty years, had become sadly inadequate and now, by action of the congregation, gave way to a new imposing brick building. The accompanying cut will give the reader a fair idea of its appearance.

St. John's Congregation, under the leadership of its pastors, shows a keen appreciation of the importance of a Christian training for their children. When the present incumbent of the pastorate, the Rev. M. J. Nommensen, assumed the duties of his charge about two years ago, he was confronted with a vacancy in the faculty of the school, the former principal and only teacher having resigned his position. After some vain efforts to secure a competent successor to fill the vacancy, Rev. Nommensen volunteered to conduct the school himself, being regularly assisted in the undertaking by his wife during certain hours of the day. After a year a new principal was secured in the person of Mr. R. Brueschoff, who at present is in charge of the upper grades only, while Miss M. Nommensen will teach the lower grades.

The main part of the new building, a rectangle

the sermon. At the same time an overflow service was held in the church basement. In the evening service, which was conducted in English, President E. B. Schlueter spoke the Word.

May God continue with St. John's Ev. Luth. Church and all its members and bless them in their endeavors to bring up their children in the nurture and admonition of the Lord. Joh. P. Meyer.

Installations

On the 10th Sunday after Trinity the undersigned installed Mr. E. C. Rossow as teacher and principal of the parish school of St. Matthew's Congregation at Iron Ridge, Wis. May the Lord bless his work!

Address: Mr. E. C. Rossow, Iron Ridge, Wis.
 John Henning.

* * * * *

Mr. H. C. Ihlenfeldt was installed August 21 as teacher of the school of Grace Church, Tucson, Ariz. Address: Mr. H. C. Ihlenfeldt, 423 E. 3rd St., Tucson, Ariz. Arnold Sitz.

Authorized by President J. Gauss the undersigned, assisted by Rev. W. Hass, ordained the candidate of theology, Dudley Rohda, in St. Matthew's Congregation at Oconomowoc, Wis., on the 10th Sunday after Trinity, August 21, 1927. E. J. Berg.

Anniversary of Installation

On the 31st of August the 25th service anniversary of the Rev. H. Eggert of Jacksonport was duly observed. Rev. F. Schumann officiated at the altar and Rev. F. Uetzmann delivered the sermon. Gifts of the congregation and conference were tendered unto the pastor, who responded briefly, expressing his deep appreciation of this celebration. A social gathering followed in the parsonage.

Laying of Cornerstone

On the 7th Sunday after Trinity, July 31, the Church of Epiphany, Racine, Wis., was privileged to lay the cornerstone of its new church and school building on Olive St. Speakers on this occasion were Rev. A. Bartz of Waukegan, Ill., and Rev. Wm. Mahnke of Milwaukee. The Church of Epiphany is the English mission congregation of our synod recently established in the fast-growing southwest section of Racine. Until completion of the new church edifice services are held at 1861 Taylor Ave.

E. F. Sterz.

25th Anniversary

On July 7th, 1902, Rev. C. E. Berg was ordained and installed at Sprague, Lancaster Co., Nebr., as the first itinerant minister of the Wisconsin Synod in the State of Nebraska. Having completed twenty-five years of faithful work in the ministry, St. John's Lutheran Church in Ridgeville, Wis., the pastor's present station, on July 20 celebrated the occasion by a special service. The pastors of the Southwestern Conference, who on the same day were in attendance at the Delegate Conference at Tomah, participated in the services which were held in the evening. Rev. John Mittelstaedt delivered the sermon which was based on 1 Cor. 1:23-24. Rev. C. Siegler speaking in behalf of the conference, congratulated the pastor and presented him with a gift. The president of St. John's Church, Mr. Leopold von Haden, did likewise in the name of the congregation. The pastor responded briefly, expressing his gratitude to the Lord for blessings bestowed, and also thanking his congregation and the brethren of the conference.

Rev. C. E. Berg did missionary work at several places in Nebraska and then served the congregations

at Grafton and Gresham, Nebr., and Bristol, Wis. Since 1924 he has had charge of the church in Ridgeville, Wis.

May the Lord continue to bless the work of His servant. E. Zaremba.

Notice

Each year more people, among them many Lutherans, come to Phoenix, Arizona, or vicinity, in quest of health or to enjoy our mild winters. We urge all Lutherans, deciding to come here, not to forget their church but immediately to notify

R. Deffner,
911 Woodland Avenue,
Phoenix, Arizona.

Change of Address

Rev. M. Denninger, 458 29th St., Milwaukee, Wis.
Rev. C. G. Leyrer, 319 Center Ave., W., St. Louis, Mich.

MISSION FESTIVALS

Township Emmett, Renville Co., Minn., Bethany Church. F. Zarling, pastor. Speakers: H. Bruns, A. C. Krueger (German and English). Offering: \$192.41.

Fifth Sunday after Trinity

Richmond, Wis., Christ Church, Fred W. Loeper, pastor. Speakers: J. M. Raasch, F. E. Stern. Offering: \$148.49.

Seventh Sunday after Trinity

Cochrane-Buffalo City Parish, Wis., H. A. Zimmermann, pastor. Speakers: C. F. Kurzweg, A. G. Hemer. Offering: \$242.00.

Eighth Sunday after Trinity

Verdi, Minn., Immanuel Church, Paul W. Spaude, pastor. Speakers: John E. Bade (German), Aug. Sauer (English). Offering: \$100.68.

Ninth Sunday after Trinity

Lake Benton, Minn., St. John's Church, Paul W. Spaude, pastor. Speakers: Walter Sprengeler (German), Fr. Traub (English). Offering: \$117.72.

Bristol, Wis., Zion Church, Edwin Jaster, pastor. Speakers: E. Ebert (English), O. Heidtke (German). Offering: \$100.84.

Morgan, Minn., Zion Church, T. C. Voges, pastor. Speakers: C. Schmidt, G. Hinnenthal, M. Pfothhauer. Offering: \$131.00.

Caledonia, Racine Co., Wis., Trinity Church, F. Koch, pastor. Speakers: J. Toepel, Ew. Sterz, R. Buerger. Offering: \$155.00.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speakers: Ph. Rusert, M. C. Kauth. Offering: \$43.00.

Spirit, Wis., Zion Church, Gerh. Fischer, pastor. Speakers: F. Kammholz, M. Glaeser (English). Offering: \$42.50.

Tripoli, Wis., Mission, Gerh. Fischer, pastor. Speaker: M. Glaeser. Offering: \$14.00.

Sawyer-Nesawaupee, Wis., Fr. Schumann, pastor. Speakers: Ph. Froehle, Otto Henning. Offering: \$202.50.

Hustler, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: E. Prenzlow, C. Siegler, A. Berg. Offering: \$133.25.

Tenth Sunday after Trinity

Manistee, Mich., St. Paul's Church, E. E. Rupp, pastor. Speaker: Prof. A. Sauer. Offering: \$100.00.

Indian Creek, Wis., St. Peter's Church, H. A. Pankow, pastor. Speakers: G. Vater, Im. Brackebusch. Offering: \$92.71.

Aurora, So. Dak., First English Lutheran Church, E. Blakewell, pastor. Speakers: W. Meier, J. Jungemann. Offering: \$101.12.

Eagleton (Bloomer), Wis., "General-Joint Parish," J. F. Henning, pastor. Speakers: G. E. Neumann, S. Rathke. Offering: \$265.76.

Nodine, Minn., St. John's Church, A. Eickmann, pastor. Speakers: J. H. Schwartz, C. W. Siegler (German and English). Offering: \$296.02.

Whitehall, Wis., St. Paul's Church, A. Hanke, pastor. Speakers: F. Ehlert, H. Mueller. Offering: \$109.50.

Slades Corners, Wis., St. John's Church, Wm. R. Huth, pastor. Speakers: O. Nommensen, Martin Sauer, W. Reine-mann. Offering: \$198.05.

Merrimack, Wis., the Merrimack-Caledonia-Greenfield Parish, G. Gerth, pastor. Speakers: W. A. Zank, K. Rose. Offering: \$178.00.

Town Lomira, Wis., St. Paul's Church, H. Wolter, pastor. Speakers: Wm. Rueter, A. Lengling. Offering: \$163.18.

Town Theresa, Wis., St. Petri Church, H. Wolter, pastor. Speakers: A. Lengling, Wm. Rueter. Offering: \$61.57.

Eleventh Sunday after Trinity

Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: P. Monhardt, Prof. H. W. Schmeling (English), Karl Brickmann (English). Offering: \$423.35.

Tomah, Wis., St. Paul's Church, J. G. Glaeser, pastor. Speakers: H. Herwig, H. Schwartz, H. Pankow (English). Offering: \$581.23.

Brookside, Wis., St. Paul's Church, Paul C. Eggert, pastor. Speakers: W. Heidtke, M. Croll. Offering: \$29.71.

Little Suamico, Wis., St. John's Church, Paul C. Eggert, pastor. Speakers: M. Croll, W. Heidtke. Offering: \$16.66.

Caledonia and Union, Minn., R. Jeske, pastor. Speakers: Geo. Scheitel, E. Sauer, E. Hertler (English). Offering: \$406.72.

Cataract, Wis., Gustav Vater, pastor. Speakers: E. Abel-mann and Paul Monhardt. Offering: \$66.00.

Town of Winchester, Winnebago Co., Wis., St. Peter's Church, F. C. Weyland, pastor. Speakers: F. C. Weyland, R. Ziesemer. Offering: \$60.00.

Twelfth Sunday after Trinity

Batcheller, Mich., E. E. Rupp, pastor. Speaker: Rev. C. G. Leyrer. Offering: \$100.00.

RECEIPTS FOR SEMINARY AND DEBTS

Month of August, 1927

Rev. Oscar J. Peters, St. John's, Wayne, Mich...	\$ 234.95
Rev. W. Hoenecke, Bethel, Milwaukee, Wis.....	5.00
Rev. R. Koch, St. Jacobus, Munith, Mich.....	13.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.....	5.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis..	2.00
Rev. H. H. Ebert, Saron, Milwaukee, Wis.....	235.00

Rev. H. Wojahn, Grace, Waukesha, Wis.....	500.00
Rev. A. Werr, Zion's, Cambria, Wis.....	45.00
Rev. O. W. Koch, Salem, Lowell, Wis.....	40.00
Rev. Theo. Bauer, Zion's, Mission, S. D.....	19.52
Rev. A. Schumann, St. John's, Firth, Nebr.....	1.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis..	5.00
Rev. Wm. Eggert, Salem, Wausau, Wis.....	15.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.....	15.00
Rev. E. E. Prenzlów, Bethlehem, Stanton, Nebr..	25.00
Rev. W. C. Heidtke, Gnaden, Crivitz, Wis.....	5.00
Rev. Ed. Buerger, Gethsemane, Milwaukee, Wis..	1,200.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.....	15.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.....	7.00
Rev. W. J. Hartwig, St. John's, Montello, Wis....	37.00
Rev. R. Pietz, St. John's, Lomira, Wis.....	48.30
Rev. Wm. F. Sauer, St. Martin, Watertown, S. D..	250.00
Rev. Wm. Albrecht, St. John's, Sleepy Eye, Minn..	403.00
Rev. H. A. Kuether, Trinity, Smiths Mill, Minn..	10.00
Rev. A. H. Werner, St. John's, Town Center, Wis.	13.00
Rev. M. F. Sauer, Trinity, Brillion, Wis.....	50.00
Rev. M. F. Sauer, Bartholemaeus, Kasson, Wis..	10.00
Rev. H. Wolter, St. Paul's, T. Lomira, Wis.....	12.00
Rev. P. J. Kionka, St. John's, Maribel, Wis.....	1,168.13
Rev. R. C. Ave-Lallemant, Christus, N. St. Paul, Minn.	325.00
Rev. J. Carl Bast, Zion's, Morton, Minn.....	5.00
Rev. A. Baur, St. John's, Cedar Mills, Minn.....	1,854.00
Rev. A. C. Haase, Trinity, St. Paul, Minn.....	312.75
Rev. C. A. Hinz, Mason City, Iowa.....	10.65
Rev. M. C. Kunde, Rock Creek, Wis.....	5.00
Rev. A. Habermann, Friedens, Hartland, Wis....	30.00
Rev. C. J. Schrader, Immanuel, Pelican Lake, Minn.	10.00
Rev. E. E. Guenther, Church of the Open Bible, Whiteriver, Ariz.	30.00
Rev. Elmer C. Kiessling, St. John's, Libertyville, Ill.	70.00
Rev. A. Werr, Zion's, Cambria, Wis.....	20.00

Total	\$ 7,061.30
Previously acknowledged	452,649.26
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	\$459,710.56

Expenses, August, 1927

Northwestern Publishing House, Printing	\$ 7.50
Postage Stamps	5.00
Northwestern Publishing House, Printing	225.00
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	\$ 237.50

Further Corrections

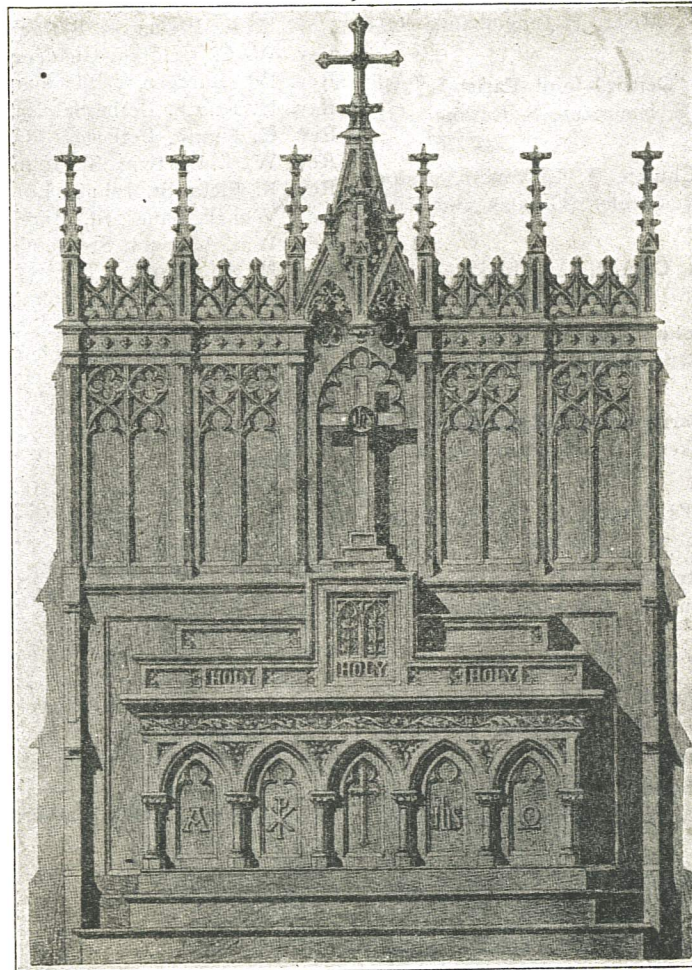
Pastors	Congregations	Contri- bution	Average per Communi- cant Member
Baganz, L., St. John's, Sandy Bay, Wis.....		\$ 55.00	\$ 2.29
Baganz, L., St. Peter's, Carlton, Wis.		140.50	1.95
Otto, C. A., St. Paul's, Brownsville, Wis. ..		1,600.00	4.69
Otto, C. A., now Wolter, H., St. Peter's, Theresa, Wis.		235.00	2.30
	* * * * *		

Congregations That Made Their Quota In August

Baur, A., St. John's, Cedar Mills, Minn.	\$1,854.00	\$ 5.58
Kiessling, E. C., St. John's, Libertyville, Ill..	870.00	5.72
Kionka, P. J., St. John's, Maribel, Wis.	1,368.13	6.08
Sauer, M., Trinity, Brillion, Wis.	2,538.00	5.40

John Brenner.

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