

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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"HOW LOVELY ARE THY DWELLINGS"

O what delight to enter
God's Temple-courts of prayer,
Where pious souls, like lilies,
Receive His tender care!
The fragrant, budding blossoms
Are lovely to behold;
Refreshed by dew from Heaven
Their petals they unfold.

In unity of Spirit,—
In faith's divine accord,
They offer pure devotion
As incense to the Lord.
With hymns of adoration
In sweet refrain
From courts where peace abideth,
Who would without remain?

"Come, enter! Taste His goodness
Whose love these flowers reflect!
Come, watch, and pray, and worship!
Come, join the Lord's elect!
The world's vain, empty pleasures
Can nevermore compare
With joys divine and holy
That grace God's House of Prayer!"

I would not dwell in darkness
And turn away from day;
The Lord my Sun remaineth;
His Light illumines my way.
I'll seek His House with gladness;
From Him I'll ne'er depart;
His hallowed Presence bringeth
Sweet peace into my heart!

From the Swedish by I. Dannstrom.

Anna Hoppe.

THE FORTY-FIRST PSALM

(Continued)

The Practice of Charity

There remains one more feature of Christian charity which we must necessarily enlarge upon. It is the practice of charitable work, or, as we might put it, methods of charity. This, however, is a large field, too large and extensive for a brief article bearing on this matter. We must, therefore, confine ourselves to a few leading thoughts and principles.

Considering the opening words of our Psalm we find the practice of charity at least indicated, "Blessed is he that considereth the poor." "Considereth." The word here used in the original properly means to look at, to behold; then to be prudent and circumspect;

then, to attend to; in general to act prudently, wisely, intelligently. Here it means to attend to, or to be attentive to all the circumstances of a case; to show an interest in; to provide for. The idea is that of not neglecting, not passing by; not being indifferent or uncharitable, but to use all efforts for the proper relief and support of all those who have become objects of charity.

There is indeed much to be considered in the practice of charitable work in its many phases. Charitable work requires a careful study of the problem on the part of all those engaged in it, inasmuch as methods regarding this work are a matter of development in no mean degree.

Modern Methods of Charity

Much study and experimenting has been done with respect to methods of charity in modern times, both in our own and in foreign countries. An extensive and authentic work on this subject is Charles Richmond Henderson's *Modern Methods of Charity*, giving an account of the systems of relief, public and private, in the principal countries of the old and new world. The book contains a wealth of information and data on charity work. From its contents we gather the fact, that every civilized country has its own methods of carrying on charity work among the poor and needy. Germany, Switzerland, Holland, and Great Britain, for instance, have wonderful systems of relief, public and private, each differing from the other. Our own States have excellent systems, but even the system of one State often differs from that of the other.

There are various reasons for such differences of charitable methods. "They are due," as Henderson says, "to diverse stages of development, differences in climate and productions, racial traits, political history, religious and educational institutions. . . . Generally speaking the nations of Europe of the Latin type of institutions have laid emphasis on private and ecclesiastical agencies, while the Germanic peoples have required their governments to provide systems of relief."

The scope of the article does not permit any attempt at description of this vast net-work of modern methods of charity, or of their efficiency; nor is it necessary to acquaint ourselves more intimately with these methods here. Suffice it to say that in most modern methods cooperation of public and private charity is aimed at, while a definite and well-ordered

Jan 29
Rev C Buenger
5026 19th Ave

relation between the two still has its difficulties, and the respective provinces of public poor relief and of private charities still need to be clearly and carefully defined. The establishing and maintaining of institutions for the poor, for the feeble-minded, the infirm, the deaf and dumb, the blind, and orphans will fall unquestionably within the province of public charity under state control, but where private charity begins is often hard to determine.

There is no question that such secular charity, both public and private, has been in the past and is accompanied with gratifying results. Many otherwise helpless and needy people have found material relief at the hands of State or private charities. One point, however, must not be overlooked. The relief offered to the poor and needy by public charities, especially those under State control, as a rule are heartless offerings, i. e., charity is practised with no real sympathy for the recipient, but at best only as a sort of commodity. The result is that the recipient of such public charity, even in the case of associated charities, will feel little or no debt of gratitude for help received. Yea, in many cases, such public charity may even exercise a morally detrimental influence on those supported thereby.

Henderson, the above-named author of "Modern Methods of Charity," has this to say on the matter:

"It should be borne in mind, that the work of the public relief does not differ in the least from that of private charities, so far as the nature of the work is concerned; the dollar of the one looks exactly like the dollar of the other. The difference lies not in the gift, but in the motive of the giver and in the attendant circumstances. For the commune, poor-relief is a legal duty, the exercise of which readily leads the pauper to think he has a right to claim assistance, although the law expressly denies any such right. The recipient of a charity feels no debt of gratitude for the help he receives (except as he may be grateful for the manner in which the aid is given) and that because the gift comes from the public fund. Moreover, the visitor is likely to be more lavish in the expenditure of public moneys than he would be with his own, or with those entrusted to him by a limited number of friends. For this reason assistance is more easily obtained, as a rule, from a public than from a private charity; very often self-help is not urged as strongly as it should be, and if officers of public relief are not possessed of a very strong sense of responsibility, or if the district management is not very cautious and conservative, too great liberality may be the direct means of producing and multiplying poverty. The experience of every country and every age might be quoted to verify these statements."

Be this as it may, the fact remains that public and private charity as practised in various commonwealths has its legitimate place. From the standpoint of public welfare the right of charitable agencies, be they of the State or private and independent of State control, must be conceded. There must be, in a commonwealth, institutions for the poor, orphanages, asylums for the unfortunates, for weak-minded children, for the deaf and dumb, for the blind, hospitals for the sick, etc. Hence also charitable agencies, public and private, have their right, and must, therefore, be

financed. In the case of relief to the poor and destitute, the sick and disabled, and to all objects of charity, funds must be raised.

Organized Community Funds and Chests

During recent years a new method of organized charity has paved its way into the public. It is the Community Funds and Chests in the United States and Canada. Sponsored in Cleveland in 1914, it was followed by Cincinnati and then by Milwaukee in succession, having increased until now from approximately fifty to 260 chests throughout the country. According to "Community Fund Facts" issued by the Milwaukee County Community Fund in October, 1927, "the Community Fund, in the early control financing of social work, was regarded simply as a boon to business men, conserving their philanthropic resources as well as their time. In later years, its functions grew to include analysis of social needs as presented by study, research and survey." It now includes, and has taken the place of the greater part of charitable agencies and social welfare organization as we see it. As an instance, the Milwaukee County fund alone acts as control financing agency for thirty-four charitable and philanthropic organizations.

For the sake of illustration, we append these agencies and organizations, as mentioned in the budget for the 1927-1928: American Red Cross, Big Brothers and Big Sisters, Boy Scouts of America, Catholic Home for the Aged, Catholic Social Welfare Bureau, Central Council of Social Agencies, Children's Home Society of Wisconsin, Children's Hospital, Community Fund, Curative Workshop, Family Welfare Association, Girl Scouts of America, Goodwill Industries, Home for the Friendless, Juvenile Protective Association, Legal Aid Society, Milwaukee Boy's Club, Milwaukee Orphans' Asylum, Protestant Home for the Aged, Salvation Army, Scandinavian-American Old People's Home, Society for Care of Sick, St. Joseph's Orphan Asylum, St. Rose's Orphan Society, St. Vincent's Infant Asylum, Traveler's Aid Society, Urban League, Veteran's Service Exchange, Visiting Nurse Association, Volunteers of America — Day Nursery, Wisconsin Conference of Social Work, Wisconsin Humane Society, Wisconsin University Settlement Association, Y. W. C. A.

From this list of recipients from the Community Fund it will appear that it includes not only charitable institutions and agencies, but also civic and social welfare associations in city, county and state, as well as charitable institutions and welfare bureau of the Roman Catholic Church — quite a speckled company of recipients.

The funds to be raised for the support of all these agencies, according to the 1927-1928 budget, amounts to \$1,558,416. Deducting \$544,290 from other sources as income from endowments, fees for services, sales of

product, board and rooms, and direct contributions, the Community Fund is booked for \$1,014,126.

These moneys for "charity" are raised by a high pressure ten days campaign. Many small givers and large givers as well, are affronted by an announcement that they are "down for" \$10, \$100, \$1,000 or \$10,000, standing rating committees having rated their financial standing long before the campaign.

It is estimated that the 260 community chests throughout the country are annually raising and administering nearly three-quarters of a billion dollars, and, it is said, that the welfare of many thousands of the less fortunate is indirectly dependent on the continued success of these chests or funds. It is therefore not surprising that the economic as well as the social aspect of Community Chests should have reached a point commanding government interest, inasmuch as it had led Secretary of Commerce Hoover to call a conference of lay leaders of the Community Chest movement in Washington in February, 1927.

In our next issue we shall give an account of our — the Lutheran Church's attitude, toward Community Funds and similar modern methods of charity.

J. J.

COMMENTS

We Do Not Like To We do not like to repeat so often, but it seems necessary. Since sending out our latest, and we hope our last, general appeal, many replies have come in. From these replies we learn that the brethren are laboring under wrong impressions.

One of these is that the Jubilee Collection of the autumn of 1925 was a part of our collection for Seminary and Debts. That is, however, not the case. The Jubilee Offering was a thing for itself. The some \$55,000.00 collected were sent through the District Cashiers to the General Treasurer and held by him for the New Ulm Building Fund.

Our earnest efforts to complete our collection before the synod of 1925, or at least before October first of that year, failed. And so it happened that the two collections overlapped in the case of the most congregations.

The congregations whose full apportionment had been in long before the Jubilee Offering was announced knew distinctly that this was a new appeal, and no complaints were made when their offerings were not acknowledged in our monthly reports. As these moneys were not sent to us, we, naturally, could not give credit for them on our books.

The sums we received were apportioned two to one to the Seminary Building Fund and to the sinking fund for wiping out the "old debt."

On our report in 1927 that there were sufficient moneys in our hands to build the seminary, the synod

resolved that all the moneys collected by us in the future were to be paid over to Treasurer Buuck for the building project in New Ulm. We would, therefore, beg the brethren not to consider what their congregation raised for the Jubilee fund as a payment on their apportionment for Seminary and Debts.

Another question: Who is to be considered a communicant member? In preparing his sheets, Mr. Gamm took the figures of the official statistical report. We have retained his figures, however revising them upon the request of pastors who claimed they were wrong in some instances upwards, in others downward. We believe the congregations should adhere to the figures of the latest statistical report unless there has been a distinct decrease in communicant membership through removal or defection.

Pastors complain many of our young people go to some large city to work and only return for communion now and then during the year. We have these people on our lists, but we do not receive any aid from them. We want to assure these pastors that the congregations in large cities have just as many, if not more, communicants of this kind. These churches give free schooling to children of parents who are not members and confirm the children, only to find in a very short time that it is impossible to keep track of the changes in their address.

It does not seem proper to drop them from the list immediately, and so the congregation in question continues to bear the responsibility for them in the establishing of its quota for the synod.

We can only advise pastors whose young people are really only temporarily absent to write them explaining the situation and asking them to make their contribution through their home church or to ask for their letter and to join a church in the city. Wherever the doubtful cases can be reached in a city congregation, they should be dealt with. If they want to be Christians, they should support the church; if they are drifting away, they should be admonished and, if they do not repent, excommunicated. So long as that has not been done, the congregation should not shirk its responsibility for them in the computation of its share of the synodical budget, and of our collection as well.

As the same conditions obtain in almost all of our congregations, the average per communicant would simply become higher if we were all to trim down our list of communicants by not counting those on whose help we cannot rely. No, let us adhere to the figures we gave the statistician in our last report.

Finally, again, kindly send all remittances to us. An office cannot give credit for moneys it did not receive. The arrangement that all moneys be sent directly to us was agreed upon by the Board of Trustees and the Seminary Building Committee, as it was

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considered the most expedient arrangement. Some of the District Cashiers simply forwarded the remittances to us. Others enter them on their books and give credit in their bi-ennial report. Then those congregations that remitted to us, as they were requested to do, suffer by comparison.

There is always danger that moneys intended for us flow into the general funds on account of their not being properly designated. After a year or more this is discovered and the inquiries begin. Much time and effort has been spent in tracing such sums and placing them where they belong. **Remit to us directly.**

We will report in full on all congregations before the meeting of the synod next year.

We do not want to close these remarks without telling our readers that quite a few favorable replies have come in.

What encourages us in these letters is first that the writers are not in the least in doubt as to whether this collection concerns them and their people. They know and feel their obligation. Nor is there any question about their willingness to meet their obligation. They even thank us for again calling their attention to the matter. In some instances they had been put under the impression that their church had already contributed the quota under the predecessor. Nor do they cast about for excuses not to collect at the present time. We have in mind a church recently organized. There are heavy expenses for the home church. The installments due to the church extension fund must be met. Arrangements have been made to raise the apportionment for the current expenses of our synod. Still we receive the assurance in sixty days you will receive at least a goodly part of our contribution.

Another thing we note in these letters, a certain definiteness. Their aim is the quota, and these pastors no doubt give their congregations exact information as to how much their share would be.

This is of great importance. We have built and are building according to definite plans. Thus we

have as a synod obligated ourselves to pay over to the builders certain definite sums of money. That means that our members who are to contribute should have a definite idea as to how much their congregation ought to raise in order to do its share. We have a feeling that this definiteness has been lacking in some instances. Otherwise we cannot understand that congregations stopped from one dollar to a few cents short of their quota. If we know our church members at all, we are sure that they would not rest there if they had definite knowledge of their quota, the moneys raised and the comparatively small balance still to be raised. Let us show our people a definite goal, and they will strive for it and reach it. J. B.

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To Merge The Joint Synod of Ohio at its recent convention re-affirmed its desire to merge with the Synod of Iowa. The third body that will enter this merger is the Buffalo Synod.

These are the resolutions adopted:

- "1. We are glad to find that the declarations of the honorable Iowa Synod concerning its attitude toward the Scriptures, as adopted at its convention at Waverly, correctly express our position on the inspiration and the inerrancy of the Holy Scriptures.
- "2. We believe that article two, section one, of the proposed constitution as adopted by the Joint Merger commission, is the best available summary of these declaration for use in a synodical constitution.
- "3. We take note of the fact that the Buffalo Synod has resolved not to enter the merger unless this section be retained in its present form.
- "4. We recommend that the Synod reaffirm its desire for organic union with the synods of Iowa and Buffalo, and that the commissioners be reappointed and instructed to proceed with the work of effecting a merger as soon as possible on the basis of the constitution proposed by the Joint Merger Commission.
- "5. We recommend that the 49th convention of the Joint Synod of Ohio and Other States adjourn subject to call of the General President, and that every district shall elect its delegates to the first convention of the Evangelical Lutheran Synod of America, the districts to be represented at the said first convention by a number of delegates conforming to the rules of the new body.
- "6. We suggest that the recommendation of the Joint Commission relative to the payment of debts by all parties be adopted, and in accordance with this we instruct the Finance Committee together with the Stewardship Secretary of Joint Synod to make provision for the raising of the necessary funds to cancel our indebtedness."

Paragraph 1 refers to the resolutions adopted by the Iowa Synod, which read as follows:

"In view of the present situation we deem it necessary that Synod adopt a clear and unequivocal declaration concerning the doctrine of the inspiration and inerrancy of the Scriptures as we now have them and the true sense of its own confessional paragraph. We therefore move the adoption of the following declarations:

- "1. Synod to-day as always confesses the old Lutheran doctrine concerning the inspiration and the inerrancy of the Bible, as this doctrine again and again has been presented in its publication.
- "2. As a brief and unequivocal summary of the same, we adopt as our own the words of Dr. S. Fritschel:
 - "a. The Scripture is the Word of God as to contents and form in the full and real sense of the word;
 - "b. It is this in all its parts, and it is not permissible to discriminate between inspired and non-inspired contents, between divine and human elements, between God's Word and the word of men.
 - "c. The fact that Scripture is of divine origin and character establishes the other fact of its inerrancy.
- "3. When we confess the inerrancy of the Bible as we now have it we do not maintain that there are no errors of transcription, different readings, omissions or minor additions to the original text, or that there are no passages, which to us seem to be contradictions or discrepancies, which, however, do not affect the interests of salvation and faith."

As that was the only issue still existing between the two bodies the way is now clear for the merger.

The name proposed for the new body is: The Evangelical Lutheran Synod of America. At present we do not know whether this name has already been finally adopted. It is not always an easy matter to find a proper name. We have now a **The** United Lutheran Church of America and will then have a **The** Evangelical Lutheran Synod of America. Just what others who also are Lutherans but do not come under these somewhat inclusive denominations can do in order to keep their place on the map, we cannot at the present say. However, one title is still available: **The** Evangelical Lutheran Church (or Synod) of the World.

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Are We Interested? The season of mission festivals is still on. Are we interested in missions? We should be. We are, if we are not basely ungrateful, for we are the products of missionary work and are to-day enjoying its blessings in our church and school.

We confess that we owe our God thanks for having called us by the Gospel, enlightened us with His gifts, and sanctified and kept us in the faith. Our conversion is the gracious work of God. But God worked through men, for it is through men that the Gospel came to us. From the days of the apostles, through nearly two thousand years, down to our day, there have been men who by the grace of God found their Savior and life through him, who were not content with enjoying these blessings themselves, leaving others to their fate. These men witnessed to others the truth that had gladdened their hearts. They were willing to confess, to give, yes, to surrender their whole life and to suffer and die, in order to lead other men to the Savior. If they had not been interested, where, humanly speaking, would we be to-day? Do we want to join the "nine" of Luke 17, of whom the

Lord complains: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger?"

Are we interested? Romans 8 we read: "Now if any man have not the Spirit of Christ, he is none of his." To have the Spirit of Christ means to believe: "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." The Spirit of Christ comforts us and makes us happy. But then it also makes us Christlike. Is it necessary to draw a picture of Him who sacrificed Himself for the salvation of the world; whose heart bleeds at the thought of men perishing in their sins; who as the glorified Lord in his divine love labors to draw the last to Himself that they might have life: to show that it is impossible to have the Spirit of Christ and not to be interested in missions, the work of His loving heart?

Are we interested in missions? We rejoice in being saved from the devil; we hate this foe of God and foe of man. His work on earth is an abomination to us. Can we, then, remain uninterested when we see him devouring day after day untold numbers of victims? Must we not, impelled by the hatred of the evil one and of evil, take up battle with him and fight unceasingly to save men from his power. That is what we are doing when we carry on our missions.

Do our missions seem to cost too much, do we complain of the "burdens" we are compelled to bear? Are we afraid we might impoverish ourselves by too liberal giving? Matthew 6 Jesus says: "Take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

If we are not interested in missions, if we grumble and murmur whenever our God again appeals to us for His kingdom, are we really serving God? The alternate is, let there be no doubt about it, serving mammon. The love of mammon and trust in mammon oppose in our heart the childlike trust in the Father who promises to provide for us and love for Him and for His kingdom. Let us not in the least deceive ourselves about what we are doing when we permit our unwillingness to give to kill our interest in the work of the church. We cannot be interested in the work of the kingdom and yet refuse to support it with our offerings.

May the Lord strengthen our interests in missions granting us the Spirit which moved Peter and John to declare: "We cannot but speak the things we have seen and heard."

J. B.

A Layman's Protest The letter we print below is a layman's protest in the matter of a public offense. His pastor sent it to us to print it if we considered it of more than local interest. Even if the matters touched upon were not of general interest, the fact that a layman is stirred to voice his protest against statements like those made in the interviews in question should certainly be of general interest.

We are sometimes told that it is only the pastors in the Synodical Conference that are so narrow-minded as to doctrine and practice, that the laymen hold far more liberal views and chafe under the restraint laid on them. Well, here is a layman who appears to be just as narrow as the ministers, and we can assure our critics that he is by far not the only one, though our laymen do not often sit down to commit their thoughts on these matters to paper.

Here is the letter:

September 8, 1928.

Dear Pastor:

Last evening's "Journal" published the enclosed article which attempts to guess at how Lutherans will vote in the coming presidential election.

Six ministers of the Synodical Conference are quoted. They know more about this than I, and it is not for me to comment on their expressions. But I am sure that the Journal is read in many homes in our congregation, and there are two points in the article which might lead to confusion or misunderstanding. Perhaps our Church Messenger should carry a little commentary on these matters.

When the Editor or Reporter of the Journal had quoted the six Synodical Conference pastors referred to above, he turned the stage over to a United Lutheran pastor, with the remark that this body "belongs to the **progressive** branch of the faith." Therein lies our first point.

If maintaining Christian Day Schools, Sunday Schools, Churches, hospitals, colleges, seminaries, homes for the epileptic and the feeble-minded, for the orphaned and the aged, preaching the Gospel daily at home and abroad, by land and sea and air — if doing these things is being **progressive**, then we surely are in the forefront of progress.

But if we must be swayed by every whim and caprice of public opinion, if we must hark to every new interpretation of our Bible, if we must close our eyes to what the Bible says about Judgment Day, and stuff our ears to what the Gospel preaches about the lodge, and muffle our conscience when it warns us against indiscriminate altar fellowship and pulpit fellowship — if we must do **these** things to be progressive — spare us the reputation!

The article in the Journal, in continuing, affords us our second point. It quotes a man who has been in business downtown for many years, whose name is widely known. The paper says justly, he is a "liberal Lutheran layman — prominent in Lutheran activities in Milwaukee." He briefly expresses his opinion of the candidate for President and continues: "I have my own pronounced religious views but I realize that Catholics are entitled to their views. I do not think that I, a Lutheran, have any better claim on the future life, if there is any, than does a Catholic. I think most liberal Lutherans will vote on a purely personal basis."

The first reading isn't so bad. The second reading makes one sad.

He has his own pronounced religious views — but still he is in doubt!

He refers to "the future life, if there is any!" Doesn't he **know**?

If he in a mood of indulgence is willing to concede that there may be such a thing, still he does not feel that he has any better claim on it than a Catholic!

Terrible thought! This man has been a Lutheran for many, many years, and doesn't know why! Read that again — and think it over.

Is it also true of some among us — that we are Lutherans but feel that it makes little difference? Do we know so little about our Church that we back down in fear whenever a contrary opinion is voiced?

Let us examine ourselves to see whether this is true, and if it is, the Holy Spirit will gladly strengthen us in our faith, if we but ask.

"Search the Scriptures, for in them," etc.

R.

EVOLUTION IN THE PUBLIC SCHOOLS

Professor M. H. Duncan in the Western Recorder makes some serious charges against the public schools, from which we quote in part the following:

Such a charge against the American educational system that is costing each year more than two billion dollars is a serious one and should not be made without clear proof that it is true. Surely the great mass of taxpayers and lawmakers in this country would not let such a condition continue if they were informed. They would not spend their hard earned money for that which is destroying them.

It seems that what we have said before would make it clear to even the densest that the tendencies of the evolutionary hypothesis are in the wrong direction. It is clear that such a belief tends to destroy authority and to cause man to feel that he is a law unto himself and the arbiter of his own fortune. The results of such a philosophy in the lives of men are evident to any one who will think the matter through, and a little observation will show very clearly that those who accept the theory soon lose their faith in God as the Creator and Preserver of the world, in Christ as the Savior of men, and in the Bible as a supernatural revelation of divine truth.

This does not mean that every evolutionist is a bad man. In fact, most of them we know are very fine fellows. They are fine, however, not because of their belief in evolution, but in spite of it. They are fine because they who had in charge their earlier training and who fixed their ideals and attitudes, their standards of right and wrong, believed in the Bible, and their lives were thus built on Bible morality. If these same fine people had had their lives built on their own philosophy, they would not now be the splendid characters they are, in high places as ministers, college professors, and leaders in educational affairs among us. They would be in an entirely different sphere, and the pity of it is that these destroyers of Christian ideals do

not have opportunity to reap the fruits of their own philosophy. As it is, their innocent victims must suffer for them.

However, it is a fact that the educational system of this country is built on the evolutionary hypothesis, and that the makers of educational ideals are evolutionists who do not even pretend to accept Bible Christianity.

School Histories Evolutionistic

In the first place, the subjects taught in the schools are built on evolution and it would be as impossible to take the theory out of the textbooks as to take a bottle of ink out of the tub of water into which you had poured it. Our textbook committees may make a feeble effort to remove the theory from the textbooks. They may remove the theory from the textbooks. They may remove the word and even all direct discussion of the subject, but they can not take evolution out, for it is on every page from the first to the last, the very warp and woof of every chapter, and the boys and girls are unconsciously becoming inoculated with it and building their philosophy of life on it.

There is not a history textbook in the schools that is not based on the history of evolution from its first page to its last. They all regard man as progressing upward from a state of barbarism and have much to say about the cave dwelling age, the rough stone age, the smooth stone age, the bronze age, the iron age, and the age of steel. They take for granted that man has gradually been coming up from a state of savagery, and do not concern themselves with the fact that there is not in all the universe one bit of evidence that he has had such a history. They do not seem to dream of the possibility of his having started in a high estate in the image of God or that the so-called primitive man is primitive only in the sense of his being a degenerate from a higher stock.

The writers of the histories used in the schools who shape the thinking of the boys and girls, take it for granted without waiting for proof that evolution is true and they build their histories accordingly. They see the material progress of men, their progress in what we call civilization, but fail to see their lack of moral progress. They fail to see that "when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and the birds, and fourfooted beasts, and creepings things" (Rom. 1:21-23).

A study of the so-called primitive races of men will show that they are going downward instead of upward. The histories of Assyria, Babylonia, Egypt, Greece, Rome, Spain, and Germany all tell the same story.

The Literature of the Schools

The literature taught in the schools is also built on evolution and teaches that which is directly opposed to the Christian message. Thomas Carlyle was a pantheistic evolutionist and so was Emerson. They are both popular with teachers of English literature and are read by every boy and girl who goes through high school and college. Matthew Arnold did not believe in a personal God and held that the miracles of the Bible are mere fairy-tales for weak-minded people. He is popular in the schools and influences the thinking and helps to build the philosophy of every young man and woman in high school and college. The average teacher does not think of these writers as evolutionists or concern himself very much about it, because he himself has become so inoculated with the evolutionary conception of human progress and so out of tune with the Bible doctrine of human helplessness.

Perhaps Robert Browning has had a wider influence on the thought of the English speaking people than any other poet of the nineteenth century. His writings on the surface seem to be very innocent and to present the highest possible moral standards. Professor Dowden, however, calls him a Christian pantheist and his teachings are evolutionary to the core, and with the others, he helps to destroy the Christian view of sin and to obscure the meaning of the Cross. His writings are widely read and have a great influence in the schools.

Clough was an agnostic, Rossetti never believed, and Morris had no regard for Christianity. All these are studied in the schools.

The great majority of the English novelists laid aside the fundamental teachings of the Bible and taught a progressive humanity. Many of them were frank to say that they believed Christianity a hard, narrow, exclusive religion. Taken as a whole, they were hostile to Bible Christianity. Their writings tend to efface a sense of sin, to lower the regard for Christ, and to render the Cross unnecessary. They, too, have a wide influence in the schools.

—Lutheran Church Herald.

ARE WE AWARE?

As a good Lutheran I could not but help be interested in the editor's article, "Mixed Marriages are Injurious."

In this land of religious liberty there must be a psychological reason why Lutherans marrying Catholics are so willing to surrender to the demands of the Roman Catholic Church. I sometimes wonder if the parents of such children are enthusiastic about the welfare of our Lutheran Church. There must be a cause. Synodical legislation will not help very much in such cases. It reminds us of the father who commanded his son to go to Sunday school and remain at the morning service and

received the reply, "I can't see why I should go, father never goes." Have the parents showed such an enthusiasm as to leave an indelible impression which will make itself felt at such psychological moments? The younger people to-day are guided more by what the parents did or do than what they are told to do. If the older generation would not dance and play cards and neglect church services, youth would not do so. The younger generation follows in the footsteps of the fathers to a great extent. Right here we need to awake.

A few years ago I was told that an indifferent Protestant tried to joke with a Roman Cardinal of New York City. As the elevated train passed the Yankee Stadium on a Sunday afternoon where some 50,000 people were gathered for a baseball game, he remarked to the Cardinal: "That's a sign that men no longer have faith in God." A few days later the Cardinal replied to this by placing an advertisement in the cars of all the elevated trains picturing the Cardinal in the Yankee Stadium filled with men and the inscription, "A sign that men have faith in God." And there need be no guessing about the crowd. The stadium was filled. Now some indifferent Lutherans may retort that that is only outward show on the part of the Catholic Church. Be that as it may. We would be very happy if we could get our people to respond wholeheartedly to many of our gatherings which are for nobler purposes than mere show. Or take for instance at vacation places. The Catholics do not take vacation from their church as many of our people do. Now this outward sincerity leaves a psychological impression on children of indifferent Lutherans. And where Lutherans are indifferent they will not leave any indelible impression upon the youth not grounded in faith. I think this is the psychological reason why so many young people of Lutheran parentage so easily give in to the demands of the Catholic Church in mixed marriages. Does it not seem that we Lutherans need to wake up to the importance of safeguarding that which our fathers with so much difficulty secured? On the monument under which rest the ashes of William Bradford, Governor of Plymouth Colony from 1621 to 1657, we read the following inscription: "Qua patres difficillime adepti sunt nolite turpiter relinquere." (What our fathers with so much difficulty secured, do not basely relinquish). It would be well for us Lutherans to heed this admonition. Our fathers laid a good foundation. We must awake to the fact that "eternal vigilance is the price of religious liberty." And where we do not safeguard the future by leaving an indelible impression in the subconsciousness of youth, legislation will not help us much.

— G. C. in The Lutheran Companion.

It is absolutely impossible to love God and hate your neighbor at the same time. Nor can we hate our neighbor and be at peace with ourselves.—Selected.

THE RELIGION OF FREEMASONRY IS CONTRARY TO CHRISTIANITY

While some have maintained that Masonry is not antagonistic to Christianity and have actually attempted to make the two identical, the most eminent of Masonic authorities do not agree with this viewpoint. Mackey, in his Encyclopedia, page 64, says, "Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth." Again, on page 162, "Hutchinson and Oliver have fallen into a great error in calling the Master Mason's Degree a Christian institution. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahmin and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar citizens of every nation may kneel; to its creed disciples of every faith may subscribe." And finally, on page 207, "The Jews, the Chinese, the Turk, each reject the New Testament, or the Old, or both, and yet we see no good reasons 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."

No plainer language could be asked or desired. The Religion of Freemasonry claims to be a better religion than Christianity and promises to do the same things that Christianity does in a finer and larger way.

In our attempt to show how the Religion of Freemasonry is Contrary to Christianity, we shall observe the ceremonies used in the conferring of the first three degrees of Masonry.

Secrecy

As a preliminary and general observation, it may be said that secrecy, which Christianity abhors, is one of the fundamental requirements of the Masonic religion. The awful oaths that must be taken by those who aspire to Masonry are, of course, ample proof of the above statement. Morris, in his Dictionary, tells us, "The importance of secret-keeping is made the ground-work of all Masonic degrees." How different from the word spoken by the Master, "Go ye into all the world, and preach the Gospel to every creature." Sickels tries to make it appear as though this secrecy is necessary, "Secrecy has a mystic, binding, almost supernatural force, and unites men more closely together than all other means combined. Suppose two men, strangers, traveling in a distant country, should by some accident be brought together for a few brief moment, during which they happen to be the involuntary witnesses of some terrible deed, a deed which circumstances demand shall remain a secret between them forever. In all the wide world only these two men, and they strangers to each other, know the secret. They separate; continents and oceans and many eventful years divide them, but they cannot forget each other, nor the dread

mystery which binds them together as with an iron chain. Neither time nor distance can weaken that mighty bond. In that they are forever one. It is not, then, for any vain or frivolous purpose that Masonry appeals to the principle of secrecy."

Truly, a clean-cut exposition of the religion of Masonry. How directly opposite to a religion which depends, not on the possession of dark and ugly secrets to bind its adherents together in a common bond, but on the common knowledge and love of a Master, who loved them first.

It may also be noted that a man who has taken only the first or Entered Apprentice Degree, is not even considered a member of the Lodge. He is not entitled to a Masonic burial, nor can he attend as a Mason, the funeral of a Third Degree, or Master Mason. Again we quote Mackey: "The Entered Apprentice is the first degree in Masonry, and though it supplies no historical knowledge, it is replete with information on the internal structure of the Order. This degree is considered 'the weakest part of Masonry,' and hence, although an Entered Apprentice is allowed to sit in a lodge of his degree, he is not permitted to speak or vote in the proceedings. When a candidate is initiated into this degree he is technically said to be entered. . . . Entered Apprentices are possessed of very few rights, and are called upon to perform but very few duties. They are not, strictly speaking, members of a lodge; are not permitted to speak or vote, or hold any office. Secrecy and obedience are the only obligations imposed upon them. . . . Apprentices are not entitled to the honors of a Masonic burial, nor can they join in paying those honors to a deceased Master Mason. In this respect they are placed precisely in the position of profanes. . . . They are really nothing more than Masonic disciples."

Whether the Entered Apprentice is informed of this before he takes the degree or not does not remedy the situation. The pitiful fact remains. What a religion! One belongs and yet does not belong. The candidate swears a blood-curdling oath to secrecy and obedience and in return is not even granted the privilege of honorable burial by the organization he has blindly sworn to uphold. What a sad contrast to the Christian church, of which one is counted a member as soon as he comes to faith in Christ and has signified his willingness to abide by the doctrines of that church, which doctrines he is urged to acknowledge openly instead of keeping them secret. The Christian is immediately given the right to partake in all the ceremonies of the church and to share fully in its rights and privileges. Of course, the purpose of Masonry is clear. It is to persuade or deceive the candidate into taking the higher degrees. It might be remarked here that by "profane" the Masons mean all who are outside Masonry. What a claim for a "universal" religion to make!

Tyling and Purging

Another custom we observe is what is called the Tying and Purging of the Lodge. The *Tyler* is a man who stands outside the door of the lodge room with sword in hand, to see that none pass who are not members. By *purging* is meant the practice of making a close examination to see whether all present in the lodge room are Masons.

Although, according to the secrecy practice, these precautions are necessary, they are directly contrary to Christian principles. Whereas the Christian principle is to welcome all to the church services whether believers or not, it is the principle of Masonry to exclude and repel, if necessary, by force. Christians encourage the attendance at services of those who do not belong to the church, as it gives the Word of God a chance to work upon the hearts of these people. The situation is worse if we bear in mind that a member of the Fellow Craft, or second degree, is excluded from a meeting of the Master Masons, or third degree.

Once admitted to the lodge room when a meeting is being held, no member is permitted to leave except by the permission of the Worshipful Master, or head of the lodge. In other words, force is used both to keep in and bar out. Mackey: "Nor after this is any brother permitted to leave the Lodge during Lodge hours, without having first obtained the Worshipful Master's permission." Ritualist, page 13.

It is interesting to note that this Worshipful Master, as is seen by his title and the absolute subjection of the Lodge to his authority, is regarded in the light of a supreme power, or god. Morris calls him, 'the dispenser of Masonic light and authority.'"

The Worship Master asks the Senior Warden, the next highest officer in rank, the following question, "What came you here to do?" — to which the answer is given, "To learn to subdue my passions and improve myself in Masonry." Here is struck the keynote of one of the great principles of the religion of Freemasonry, namely, work-righteousness, or salvation by works. This principle is seen again when the Worshipful Master asks, "What makes you a Mason? — and the answer is given, "My obligation." In other words, the oath of secrecy that he has taken makes him a Mason. Morris says, "It is the obligation which makes the Mason." It is not faith in Jesus Christ, it is not even faith in God, but simply the living up to an obligation under which the candidate is unfairly and wickedly put, when he takes the oath, that makes him a Mason. Of course, the ulterior motive back of this statement is to make the candidate afraid to break his oath and bind him with the chains of fright and terror. This only makes the matter worse and shows even more clearly how the religion of Masonry is contrary to Christianity.

Prayers Sans Christ

The prayers of the opening ceremonies, offered by the Worshipful Master, show fully that Masonry is contrary to Christianity. The name of Christ is not even mentioned. The following are taken from Masonic authorities, and are examples of prayers used. "Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces, Thou has promised that 'Where two or three are gathered together in Thy name, thou wilt be in their midst and bless them.' In thy name have we assembled and in thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us. So harmonize and enrich our hearts with thine own love and goodness — that the lodge at this time may humbly reflect that order and beauty which reign forever before thy throne. Amen." Sickels Monitor, page 16.

The following is taken from Mackey's Ritualist, page 15: "Most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces. Thou hast promised 'That where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them.' In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory and to our advancement in knowledge and virtue. And we beseech thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of thy countenance, and when the trials of this probationary state are over, be admitted into the temple not made with hands, eternal in the heavens."

A prayer, asking God to be allowed to know and serve Him aright, and then refusing to believe the revelation He has given in His holy Word. A prayer that asks God to permit the "sublime principles of Freemasonry" to do what Christ only can accomplish. This is surely not in accord with Christianity.

Qualifications

We have, so far, studied the opening services or ceremonies for the first degree. The opening ceremonies for the second and third degrees are practically like those of the first. There is one point yet to be noted before we consider the initiation ceremonies. It is in regard to the *qualifications* of candidates for Masonry. Mackey has this to say of qualifications: "The prerequisite qualifications of candidates for admission into the mysteries of Freemasonry are of three kinds — mental, moral, and physical. The mental qualifications are that the candidate shall be a man of sane mind . . . competent to understand the obligations, to comprehend the instructions. . . . The mental qualifications refer to the security of the order. The moral qualifications are that he shall be no irreligious libertine, but an obeyer of the moral law. The moral qualifications refer to the respectability of the

order. The physical qualifications are that the candidate shall be twenty-one years old or more, free born and no bondman, of able body, and of limbs whole as a man ought to be."

If Masonry is to save mankind, what will become of the women and children, and those to whom God has not given mental and physical strength in as great quantity as the Masons desire. We say nothing of moral qualifications because Christianity aims to build up the moral character by imparting spiritual knowledge and strength. Whereas Christianity aims to make strong the weak, to free those who are bound, Masonry will have nothing to do with the weak, but selects the strong.

How contrary to the spirit of Him, who while on earth delighted to heal and make whole the lame, the halt, and the blind, is the following statement by Morris: "On no account receive a mutilated person. His limbs must be quite entire and shapely; a stigma on the Society to initiate the halt or lame man!" The Master said, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." And again we are told that He took the children in His arms, and blessed them. Masonry says, "You must be twenty-one years of age, a man, and as near perfection as possible in mind and body, before we can impart to you the saving light of Masonry."

Christian Cynosure.

WHAT'S YOUR HURRY?

The days in which we live are shot through with the spirit of haste. Every one is in a hurry. The man of the hour is the man out of breath. . . . Half of the people you meet are just in the act of leaving something else which in turn will be left half done. All the more need, then, that every restless, inefficient soul should learn the meaning of that great word of the Lord: "In quietness and confidence shall be your strength! Be still and know that He is God! The Lord of Hosts is with us! The Eternal is our refuge."

— Charles R. Brown: These Twelve.

FROM OUR CHURCH CIRCLES

Pastoral Conference of the Western Dakota-Montana District

The Pastoral Conference of the Western Dakota-Montana District will meet October 9th to 11th, at Bowdle, So. Dak.

Opening service at 9:30 A. M.

Papers to be read are:

- 1) Exegesis of 1 Tim. 3.
- 2) Anleitung ueber kirchliche Stilistik.
- 3) Vorlesung einer Predigt.
- 4) Organization of Sunday Schools.
- 5) Geschichte der Kindertaufe.

Services combined with the celebration of Lord's Supper will be held in the evening of October 9th.

Timely announcement is requested.

W. J. Schmidt, Sec'y.

**Mixed Pastoral Conference of the
Southwest Minnesota District**

The Mixed Pastoral Conference of the Southwest Minnesota District will meet, D. v., October 9th to 11th, at New Ulm, Minn. (G. Hinnenthal, pastor).

Sermon: Brandes (Brauer).

Confessional Address: Kelm (Koehler).

Papers by Fritz, Fritzsche, Beck, Strassen.

Announcement by September 30, is desired by the local pastor. F. A. Kolander, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 16th and 17th, 1928, at Slades Corners, Wis. (Wm. R. Huth).

Sermon: Rev. M. Plass (Rev. W. Reinemann).

Confessional Address: Rev. O. Heidtke (Rev. Walter Hillmer).

Papers: The Preaching of Jesus and of the Evangelists, Rev. Wm. Lehmann.

The Doctrine of Holy Communion, Rev. E. Jaster.

Die Stellung der Frau in der Heiligen Schrift, Rev. Th. Volkert.

K. K. K., Rev. A. Bartz.

The Names of our God, Rev. O. Heidtke.

Please, announce! Wm. R. Huth, Sec'y.

Northern Michigan District Conference

The Northern Michigan District Conference convened at Immanuel's Congregation in Tawas City, August 28th to 30th.

Papers delivered were:

"Koennen ungetaufte Kinder selig werden?"—C. Leyrer.

"Modernism and Fundamentalism."—G. A. Schmelzer.

Sermon: Rev. H. Engel.

Confessional Address: Rev. J. F. Zink.

Walter C. Voss, Sec'y.

Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will meet at Cochrane (Rev. H. Zimmermann), September 25th and 26th, beginning Tuesday, 10 A. M.

Services Tuesday evening.

Sermon: C. F. Kurzweg (E. H. Palechek).

Confessional Address: P. Froehle (F. Ehlert).

Papers: Epistle to the Hebrews—Arthur Hanke.

Suspension—A. Vollbrecht.

Isagogical Treatise on the Gospel according to St. Matthew—Gustav Fischer.

Please announce to the pastor loci whether you intend to come or not. W. C. Limpert, Sec'y.

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

The Eastern Delegate Conference of the Dakota-Montana District will meet on October 2nd to 4th, 1928, noon to noon, at Henry, South Dakota (Rev. M. Michaels).

Sermon: Rev. A. Lenz; Rev. W. Lindloff.

Confessional Address: Rev. M. Michaels; Rev. W. Meier.

Papers are to read by Rev. R. Vollmers and Rev. Edw. Birkholz.

Please announce. W. T. Meier, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet on October 16th and 17th in the congregation of Pastor J. Masch at Black Creek, Wis.

Services will be held Tuesday evening.

Sermon: R. Ziesemer (L. Baganz).

Confessional Address: E. C. Hinnenthal (L. Mielke).

Papers are to be read by G. A. Dettmann, Ad. Spiering, F. Schumann, J. Reuschel.

Early announcement requested by the local pastor. F. C. Uetzmann, Sec'y.

Conference Notice!

Following a vote of the brethren, time and place of the Arizona Conference has been changed.

New Place: Pastor O. Hohenstein, Glendale, Ariz.

Time: October 25th to 28th inclusive.

Papers: John 17, Deffner; Son of Man, Sitz; Revelations, F. Uplegger; Jude, Arndt; The Practical Use of the Catechism, Guenther; A Mission Biography, Albrecht; How to Co-Ordinate Religion with other Topics, Rosin. A. R. Hillmer, 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.

Northwestern College Board Meeting

The regular meeting of the Board of Trustees of Northwestern College, Watertown, will take place on the second Wednesday in October, October 10th, at the hour of nine o'clock in the morning in the usual meeting room of the Board at the Institution.

F. E. Stern, Sec'y.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., was begun on September 5th. As usual, it was opened with a divine service, which was attended not only by the scholars, but also by quite a number of friends of the institution and members of the Board of Trustees. Rev. A. Westendorf, a member of our Board, addressed the assembly.

The recitations began to-day, 60 scholars were present. This is the greatest initial enrollment in the history of the institution, and four more than the greatest total yearly enrollment up to the present time. Several scholars have not reported as yet. The number of new scholars to date is 22. Of the 60 scholars 45 are boys and 15 girls; 40 are from congregations of our synod and 20 from congregations of the Missouri Synod.

Half of the scholars live in the dormitory. The boys that returned to the dormitory were pleased to find that it has been thoroughly renovated during the vacation by our new janitor, Mr. Otto Pohlmann, with the help of a few former students that just now have entered the Theological Seminary at Wauwatosa.

Otto J. R. Hoenecke.

Church Dedication

September 16, 1928, was, without doubt, the greatest day our Lutheran Christians at Gladstone, Michigan, ever experienced. It was on this day that the new church building, erected in the last few months, was dedicated to the service of the Triune God.

At 10:30 in the morning a large congregation from Gladstone, Escanaba, Rapid River, Iron River, etc., was assembled at the front door of the new church. Mr. A. Proksch, contractor of the building and member of our Lutheran congregation at Iron River, delivered the key of the church with appropriate words to E. A.

Grabowski, lay-representative of the Mission Board of the North Wisconsin District of the Joint Synod of Wisconsin and Other States. Mr. Grabowski also served as special representative of the Synod, having supervised all building operations, carried on in the name of the Synod. Legally the church building is the property of the Synod. Mr. Grabowski accepted the keys from the contractor and with fitting words handed them to the President of St. Paul's Luth. Congregation, Mr. Harvey Karnitz, who in the name of this congregation accepted them and handed them to the pastor of the congregation, Theoph. Hoffmann, who unlocked the doors. Two of the deacons thereupon carried the sacred vessels and the pastors present the sacred books in formal procession into church, followed by the congregation amid the ringing of the church bell, a donation of the congregation, at which Rev. Lederer is pastor in Green Bay. After the congregation had entered the dedication proper was performed by Pastor Hoffmann. Hereupon Rev. C. Doehler of Escanaba, who for many years had served these Christians, conducted the dedicatory services in the new church, which was more than crowded. Built to accommodate about 100 persons, it had to hold more than 150.

In the afternoon at 2:30 the church was crowded once more, this time with about 125 people. The Rev. H. Kirchner of Stambaugh, Mich., a member and overseer for the Mission Board of the North Wisconsin District of Synod over this territory, delivered the sermon.

In the evening at 7:30 again every seat was taken in the church. Everybody was eager to see and hear what Rev. K. Geier of Peshtigo, Wis., would show us in the slide lecture. He brought to our attention the Negro mission work, as it is carried on in North Carolina by the Synodical Conference.

The total of the collection for the day amounted to about \$175.00, a part of this coming from the meals, which the ladies of the church served in the basement of the church for dinner and supper.

The church is a building with dimensions 47 by 22, tower 11 by 11, and vestry 10 by 14. It has a complete basement with lavatories, kitchen, social-room, and boiler-room. It is a frame structure with stained glass and asbestos shingles. The total cost of the structure is not quite \$7,000.00.

To all those who helped make this building a reality we here wish to express our sincerest thanks. We hope to God that also in the future He will visit us with His choicest blessings, so that not only this house of worship may become filled with members, but that also inwardly the congregation may grow and show this growth also by contributing not only toward its own building fund but also to the church at large.

Theoph. Hoffmann.

Twenty-Fifth Anniversary

The eleventh Sunday after Trinity, August 19, was a day of great joy for the members of St. John's Congregation of Milton, Wis. The congregation celebrated the twenty-fifth anniversary of its church dedication with morning and afternoon services. Rev. Aug. Bergmann, who served the congregation from 1903 to 1912, preached in the morning, basing his message on 2 Tim. 3:14, showing the great happiness to know the certainty of the things wherein the members have been faithfully instructed these many years, and how absolutely necessary it is to be in future guarded against error. Rev. H. Allwardt from Broadhead, Wis., preached in the afternoon in the English language. He based his message on Matt. 25:1-13, setting forth with great energy of language that lip devotion and lip good confession is of no avail, but that a Christian must confess Christ from honest conviction and from the depth of his soul. — "Hitherto hath the Lord helped us." Oh, that He who has so graciously blessed us with His blessed Word which comforted many thousand souls in these twenty-five years of preaching, may also bless and comfort troubled souls in their last days of sore distress. — A thank offering of \$153.00 was rendered unto the Lord.

Seventy-Fifth Anniversary

August 26th (12th Sunday after Trinity) was a day of joy and gladness for New Salem Congregation at Sebewaing, Mich., for on this day she was privileged to celebrate her 75th anniversary. Favored by fine weather, the morning and afternoon services were held in the church grove. Rev. C. Binhammer, Coloma, Mich., pastor of New Salem for 25 years, preached in the forenoon in the German language. He chose for his text Psalm 50, verses 14 and 15. Rev. C. G. Leyrer, St. Louis, Mich., a son of New Salem Congregation then spoke in the English language. He chose for the text of his discourse 2 Cor. 5:19. The choir of New Salem rendered a selection.

At the afternoon service the Vice-President of our Joint Synod, the Rev. W. Bodamer, Scio, Mich., delivered a sermon in German based on Psalm 78:27, and Rev. G. Wacker, Pigeon, Mich., proclaimed the message in English. His text was Psalm 122:2-6. The choir of Trinity Lutheran Church, Bay City, under the direction of Prof. P. Mehnert and Mr. Emil Trommer, Saginaw, Mich., favored us with vocal music.

The evening service was held in church. Our district president, Rev. J. Gauss, Jenera, Ohio, preached the sermon on Psalm 118:24-25. The services were well attended by fellow-Christians, and our festival will be long remembered by us.

New Salem Congregation, Sebewaing, Mich., traces its beginning to the mission endeavors of Salem Lutheran Congregation, Scio, Washenaw Co., Mich. As far back as 1845 this congregation sent its first Indian missionaries to Sebewaing, Mich. Courageous young men, members of Lutheran congregations in Scio, Freedom and Ann Arbor followed the missionaries in the fall of 1852 and in autumn of 1853 founded New Salem Lutheran Church, Sebewaing, Mich. — Rev. F. Schmid, Lutheran pioneer preacher in Michigan, is founder of this congregation. He secured the services of Pastor Christian Volz for Salem Congregation. Pastor Chr. Volz was followed by his brother, Conrad Volz, who served the congregation over a year. In October, 1853, F. Nuffer became first resident pastor of the congregation 1855—1859. Pastor Steinecke 1860—1864. Pastor Robert Weise 1864. 1865—1867 vacancy. Pastor H. Gangnuss 1868—1885. W. Kramer 1885—1887. Chr. Metzger 1888—1890. G. Stern 1890—1896. Pastor C. Binhammer 1896—1921. G. Schmelzer from 1921 to present date.

New Salem Congregation supports a Christian Day School jointly with St. John's Congregation, Sebewaing, Mich. Erna Hinz is teacher.

Ministerial acts for 75 years were:

Baptisms, 715; Confirmed, 403; Communed, 12,849; Marriages, 173; Burials, 223; Communicant Membership at present, 130. G. Schmelzer.

Lutheran Radio Services

Lutheran Radio services are conducted at Milwaukee every Sunday morning from 8:30 to 9:30. The broadcasting is done over station WTMJ, the Milwaukee Journal, 1,000 watts, 293.8 meters.

Change of Address

Rev. H. W. Herwig, 207 Kavanaugh Place, Wauwatosa, Wis.

Rev. Oscar J. Peters, 125 N. Elizabeth St., Wayne, Mich.

Rev. H. Brandt, 510 Union Ave., Wausau, Wis.

Installations

Authorized by President Im. F. Albrecht of the Minnesota District, the Rev. Wm. Petzke was installed as pastor of St. John's Church, Cedar Mills, Meeker Co., Minn., on the fifteenth Sunday after Trinity, 1928, by the undersigned, Pastors M. Schuetze, W. Voigt, and W. Frank assisting.

Address: Rev. Wm. Petzke, Corvuso, R. 2, Minn. W. J. Schulze.

Authorized by President C. Buenger the undersigned on the 15th Sunday after Trinity installed as pastor in the Immanuel's Church of Town Herman and

the Zion's Church of Town Theresa, Dodge Co., Wis., the Rev. H. Cares. May the Lord bless the pastor and his flock!

Address: Rev. H. Cares, R. R. 4, Box 44, Hartford, Wis. G. Bradtke.

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By order of President Zich the undersigned installed Arthur Ottenbacher, Zeeland, No. Dak., as teacher of St. Matthew School, Appleton, Wis., on Sunday, September 2, 1928.

Philip A. C. Froehke.

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On the 11th Sunday after Trinity, Mr. Lewis Serahn was installed as first teacher of our St. Paul's Christian Day School. May his labors be bountifully blessed.

Karl F. Toepel.

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On the 13th Sunday after Trinity (September 2, 1928) the undersigned, authorized by the District President, Rev. J. Gauss, installed candidate Fritz Bartels as teacher of the lower grades of the Christian Day School of Salem Ev. Luth. Congregation at Owosso, Mich. — May God's richest blessings rest upon his work in our school.

Address: Fritz Bartels, 203 Ridge St., Owosso, Mich. A. W. Hueschen.

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Authorized by President J. G. Glaeser, Herbert Kuehn was installed as teacher of the St. John's School at Sparta, Wis., by the undersigned on the 13th Sunday after Trinity.

A. Berg.

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Authorized by President C. Buenger, Teacher Erwin Wilde was installed in the St. Paul's School, Cudahy, Wis., the undersigned officiating, August 19, 1928.

Address: Mr. Erwin Wilde, 723 Plankinton Ave., Cudahy, Wis. Gerald Hoenecke.

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Authorized by President J. Gauss the undersigned on the second day of September installed the Rev. O. J. Eckert as pastor of Emanuel's Church of Tawas City, Mich.

Address: Rev. O. J. Eckert, Tawas City, Mich.

O. Eckert.

MISSION FESTIVALS

Town Beaver, Wis., St. Matthew's Church, W. A. Wojahn, pastor. Speakers: A. Gentz, O. Schreiber. Offering: \$152.61.

Wrightstown, Wis., St. John's Church, F. E. Uetzmann, pastor. Speakers: Fr. H. Moecker, J. G. Uetzmann. Offering: \$189.77.

Benton Harbor, Mich., St. Matthew's Church, H. C. Haase, pastor. Speakers: W. M. Haase, A. Hoenecke. Offering: \$825.00.

Clatonia, Nebr., Zion's Church, E. C. Monhardt, pastor. Speakers: R. C. Horlamus, J. Witt, H. Erck. Offering: \$519.60.

Greenville, Wis., Immanuel's Church, L. Kaspar, pastor. Speakers: W. Schlei, R. Lederer. Offering: \$147.48.

Clayton, Wis., Immanuel's Church, L. Kaspar, pastor. Speakers: W. Schlei, Ph. Froehke. Offering: \$59.00.

Eighth Sunday after Trinity

Rockford, Minn., Cross Church, H. Meibohm, pastor. Speakers: W. C. Nickels, J. Weiss. Offering: \$221.00.

Tenth Sunday after Trinity

Menasha, Wis., J. G. Pohley, pastor. Speakers: L. Baganz, Theo. Brenner. Offering: \$250.00.

Arcadia, Wis., St. John's Church, Rud. P. Korn, pastor. Speakers: G. J. Fischer, H. Zimmermann. Offering: \$154.42.

Eleventh Sunday after Trinity

Cream, Wis., Zion's Church, Rud. P. Korn, pastor. Speakers: W. Huebner, Theo. H. Albrecht. Offering: \$191.77.

Caledonia, Wis., F. Koch, pastor. Speakers: Prof. J. Meyer, W. Hoenecke, V. Brohm. Offering: \$135.00.

Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: J. H. Schwartz, G. M. Thurow. Offering: \$450.00.

Acoma, Minn., Immanuel's Church, W. G. Voigt, pastor. Speakers: T. C. Voges, Prof. M. J. Wagner, Wilbert Frank. Offering: \$286.75.

Burke, So. Dak., Grace Church, G. Press, pastor. Speakers: F. Brenner, Wm. Holzhausen. Offering: \$94.75.

Twelfth Sunday after Trinity

Carlock, So. Dak., Friedens Church, G. Press, pastor. Speakers: R. Kremer, Th. Harms. Offering: \$112.00.

Wonewoc, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: Prof. G. Westerhaus, R. Siegler. Offering: \$311.60.

Waterloo, Mich., St. Jacobi Church, R. G. Koch, pastor. Speakers: H. Koch, O. Peters. Offering: \$132.00.

Eagleton, Wis., (Bloomer) General-Joint Parish, J. F. Henning, pastor. Speakers: F. Zaremba, P. Monhardt. Offering: \$203.00.

Bruce, Wis., Bethany Church, F. H. Senger, pastor. Speakers: L. A. Witte, S. Rathke. Offering: \$32.37.

Tomah, Wis., St. Paul's Church, J. G. Glaeser, pastor. Speakers: R. Korn, E. Walther, I. M. Brackebusch. Offering: \$756.41.

Thirteenth Sunday after Trinity

West Salem, Wis., Christ Church, J. H. Schwartz, pastor. Speakers: H. Schaller, E. Zaremba, J. W. Bergholz. Offering: \$320.17.

Cochrane, Wis., Christ and Dr. Martin Luther Churches, H. R. Zimmermann, pastor. Speakers: Aug. Vollbrecht, O. C. Schultz. Offering: \$103.50.

Shirley, Wis., Immanuel's Church, W. C. Heidtke, pastor. Speakers: Prof. W. M. Heidtke, W. F. Schink. Offering: \$121.40.

Aurora, So. Dak., First English Lutheran Church, A. H. Baer, pastor. Speakers: R. Gamm, R. J. Palmer. Offering: \$130.60.

Richwood, Wis., St. Mark's Church, Phil. Lehmann, pastor. Speakers: Dr. J. B. Bernthal, P. Monhardt. Offering: \$111.21.

Ward, So. Dak., Immanuel Church, Wm. Lindloff, pastor. Speakers: Prof. R. Janke, W. P. Haar. Offering: \$87.46.

Raymond, So. Dak., Bethlehem Church, A. W. Fuerstenau, pastor. Speakers: H. M. Bauer, Theo. Bauer. Offering: \$203.10.

Cataract, Wis., G. Vater, pastor. Speakers: C. W. Siegler, A. Berg. Offering: \$67.19.

Fourteenth Sunday after Trinity

La Crescent, Minn., Immanuel's Church, E. G. Hertler, pastor. Speakers: J. Mittelstaedt, E. H. Palechek. Offering: \$131.00.

Parish Portland, Wis., C. W. Siegler, pastor. Speaker: G. Vater. Offering: \$39.04.

Herrick, So. Dak., St. John's Church, G. Press, pastor. Speakers: E. Hahn, Wm. Holzhausen. Church dedication and Mission Festival. Offering: \$89.31.

Graceville, Minn., Mount Olive Church, Im. P. Frey, pastor. Speaker: A. E. Frey. Offering: \$152.46.

Clark, So. Dak., Peace Church, R. J. Palmer, pastor. Speakers: A. H. Baer, A. Fuerstenau. Offering: \$70.00.

Abrams, Wis., Friedens Church, Paul C. Eggert, pastor. Speaker: Jos. Krubsack. Offering: \$73.00.

Zeeland, No. Dak., Zion's Church, S. Baer, pastor. Speakers: W. T. Meier, K. G. Sievert. Offering: \$287.76.

Shickley, Nebr., Zion's Church, W. F. Wietzke, pastor. Speakers: F. Brenner, E. Prenzlau. Offering: \$250.50.

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Fifth Sunday after Trinity

Fontenoy and Denmark, Wis., Christ Church, Harold O. Grunwald, pastor. Speakers: W. C. Heidtke, Wm. F. Schink. Offering: \$112.42.

Seventh Sunday after Trinity

Newville, Wis., St. John's Church, Walter E. Zank, pastor. Speakers: Gerth, Wolff, Loeper. Offering: \$163.33.

Eighth Sunday after Trinity

Stanton Co., Nebr., Bethlehem and St. Paul's Churches, E. E. Prenzlau, pastor. Speakers: J. F. Henning, J. Witt, R. Marti. Offering: \$202.80.

Ninth Sunday after Trinity

Hutchinson, Minn., Friedens Church, W. J. Schulze, pastor. Speakers: Henry Bruns, Joh. Plocher, Adolph Ackermann. Offering: \$599.28; proceeds of luncheon, \$47.65; Ladies' Aid, \$75.00; Young Ladies' Society, \$75.00; Sunday School, \$50.00; Dorcas Club, \$50.00; total: \$896.93.

Tenth Sunday after Trinity

Minocqua (Trinity), Woodruff (First), Wis., Irwin J. Habek, pastor. Joint Mission Festival. Speakers: E. Kolander, J. Erhart. Offering: \$187.62.

Eleventh Sunday after Trinity

Fremont Twp., Saginaw Co., Mich., St. John's Church, O. J. Eckert, pastor. Speakers: W. Voss, P. Schulz. Offering: \$48.85.

Twelfth Sunday after Trinity

Cedar Mills, Minn., St. John's Church, W. J. Schulze, vacancy pastor. Speakers: W. Frank, A. Jul. Dysterheft, W. J. Schulze. Offering: \$348.55; Ladies' Aid, \$50.00; total: \$398.55.

Thirteenth Sunday after Trinity

Randolph, Wis., Friedens Church, H. Geiger, pastor. Speakers: Ph. H. Hartwig, L. Kirst, Tr. Redlin. Offering: \$174.27.

Marathon, Wis., E. Hoenecke, pastor. Speakers: H. Brandt, W. Gutzke. Offering: \$84.33.

Fourteenth Sunday after Trinity

Town Eaton, Brown Co., Emanuel Church, Harold O. Grunwald, pastor. Speaker: R. Lederer. Offering: \$48.44.

Spirit, Wis., Zion's Church, Gerh. Fischer, pastor. Speakers: G. Krause, Gerh. Fischer. Offering: \$37.00.

Prentice, Wis., Mission, Gerh. Fischer, pastor. Speaker: G. Krause. Offering: \$44.00.

Balaton, Minn., St. Peter's Church, J. E. Bade, pastor. Speakers: Aug. Sauer, W. F. Sprengler. Offering: \$143.90.

Fifteenth Sunday after Trinity

Willow Lake, So. Dak., Willow Lake Ev. Luth. Church, R. J. Palmer, pastor. Speakers: A. H. Birner, H. C. Sprenger. Offering: \$129.35.

Marshall, Minn., Christus Church, E. A. Birkholz, pastor. Speakers: Fuerstenau, Vollmers. Offering: \$124.00.

ITEMS OF INTEREST

Lutheran Figures from Unauthentic Sources

State totals for Lutheran "sects" in this country have recently appeared in a series of press stories in American newspapers. These stories originated with newspaper correspondents who secured incomplete information from Census Bureau records. The stories did not originate with the U. S. Census Bureau, which will later issue its own press summary.

Following an inquiry and protest from Dr. G. L. Kieffer of the National Lutheran Council, the director of the Bureau of Census, Dr. W. M. Steuart, states: "The Bureau has not prepared any summaries which show the denominations within the states or United States or any summary showing the totals for denominations for the United States. Information of this kind which you have received in press clippings has been prepared by newspaper correspondents and is incomplete in view of the fact that there are one or two denominations for which press releases have not yet been prepared." Dr. Steuart further states that the material for the Bulletin on Lutherans is now in the government printing office and will be released in the near future.

First Lutheran "Week-End Chapel"

The smallest church in greater Berlin has recently been built at a cost of 10,000 marks as the first "week-end chapel" of the Lutherans in that city. The church, which is located in the summer resort settlement at Bocksfelde, near Pichelsdorf, was built by the architect Winfred Wendland, of Berlin, for the Lutheran Church district of Spandau. Of wooden construction, on a concrete foundation, the chapel measures 29 feet long, 23 feet wide, and 21 feet high, with an altar space 7 feet square, and a seating capacity of 80. There is also a sacristy and a place for the watchman. The decorations inside and out are modern in their use of color and present a startlingly pleasing effect. The structure was built in twenty-three days time.

No Superstition?

"Our Sunday Visitor explains on its 'Children's Page' what is meant by the Agnus Dei," says the Theological Monthly, St. Louis. "On the Wednesday of Holy Week, so we are told the Pope blesses the Agnus Dei, which is made of wax from the paschal candle of the preceding years. 'This wax is made in small molds, and on one side is impressed the figure of a lamb and on the other the image of a saint. They are immersed in water especially blessed by the Holy Father. Then each little piece is enclosed in linen covered with silk or white leather. These are distributed all over the Catholic world and are treasured by those who devoutly recall the Paschal Lamb, Jesus, who suffered for our sins. . . . During the pontificate of St. Pius V, the river Tiber overflowed its banks and threatened destruction to several parts of Rome. An Agnus Dei was thrown into the river, and the waters immediately went down.' Let no one say that gross superstition is no longer found in the Roman Church."

BOOK REVIEW

Lutheran World Almanacs — Five Volumes for Five Dollars.

The National Lutheran Council has arranged for you to secure a complete set of The Lutheran World Almanac of five volumes for \$5.00, or to complete your set if you already have copies of one or more editions. Orders for copies of the 1926 and 1928 editions (at \$2.00 each) will be filled by the Northwestern Publishing House; the Council will supply copies of the 1921, 1922 and 1923 editions at 50 cents each or the three for \$1.00, C. O. D.

For ready reference, the 1921 edition gives graphically the history and strength of the Lutherans in America and in the world. The 1922 issue features especially a bibliography of religious education — more than 10,000 titles. The 1923 edition gives the story of Lutheran racial stock in America's making. The 1926 issue features a succinct "thumb nail" history of the rise and growth of the Lutheran Church throughout the world. The 1928 edition features the Four Hundredth Anniversary of the Catechisms, offering ample material for the helpful celebration of these and other Reformation Quodricentennials in the year 1929. The Lutheran World Almanac is a standard reference book and is listed as such on page 67 of the "New Guide to Reference Books," which is issued by the American Library Association.

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NEBRASKA DISTRICT

Pastors:

E. J. Hahn, Naper, General Institutions \$60.00, General Mission \$52.96	\$ 112.96
R. C. Horlamus, Surprise, Wauwatosa \$10.00, Watertown \$15.00, New Ulm \$10.00, Saginaw \$10.00, Indian \$25.00, Home Mission \$45.00, Negro \$10.00, Poland \$10.00, Madison Student Mission \$5.00, Pensions \$5.00; Capital: Indian Mission \$8.31, Negro \$6.00	161.31
H. Kuckhahn, Geneva, General Mission	6.55
M. Lehninger, Plymouth, General Institutions	53.00
G. L. Press, Carlock, General Institutions \$59.00, General Mission \$50.00	109.00
G. L. Press, Burke, General Institutions \$38.00, General Mission \$40.00	78.00
A. Schumann, Birth, General Institutions	12.50
A. Schumann, Garrison, Indian \$20.00, Home Mission \$80.97, Negro \$25.00	125.97
	\$ 659.29
General Institutions	\$ 222.50
Wauwatosa	10.00
Watertown	15.00
New Ulm	10.00
Saginaw	10.00
Indian	45.00
Indian Capital	8.31
General Mission	149.51
Home Mission	125.97
Pensions	5.00
Negro	35.00
Negro Capital	8.00
Poland	10.00
Madison Student Mission	5.00
	\$ 659.29

Norfolk, Nebr., September 7, 1928.

DR. W. H. SAEGER.

MINNESOTA DISTRICT

August, 1928

Pastors: WALTER G. VOIGT, Acoma, Indian Mission \$5.85, Home Mission \$5.00, Negro Mission \$5.00; total \$15.85. WALTER G. VOIGT, Acoma, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$25.00, Indian Mission \$50.00, Home Mission \$86.75, Negro Mission \$50.00; total \$286.75. R. HEIDMANN, Arlington, General Administration \$31.00. J. E. BADE, Balaton, Negro Mission \$40.50. WM. PETZKE, Bay City, Wis., Home Mission \$28.30. JUL. F. LENZ, Bremen, New Seminary \$50.00, New Building New Ulm \$50.00, Indian Mission \$10.00, Home Mission \$75.00, General Fund \$5.07, Student Support \$10.00; total \$200.07. R. JESKE, Caledonia, General Institutions \$75.00, Indian Mission \$75.00, Home Mission \$75.00, Negro Mission \$30.00, Poland Mission \$25.00, Madison Student Mission \$15.85. ED. A. HEMPECK, Darfur, Negro Mission \$5.83, Student Support \$6.00, Church Extension Fund \$10.00; total \$21.83. R. F. SCHROEDER, Dexter, Indian Mission \$58.65,

Negro Mission \$75.00; total \$133.65. C. J. SCHRADER, Echo, General Institutions \$19.30. C. J. SCHRADER, Echo, Theological Seminary \$19.83. WM. PETZKE, Frontenac, Deaf Mute Mission, Rev. Beyer, St. Paul, \$36.00. HY. BOETTCHER, Church Extension Fund in Memory of Emelie Wendorf from Her. Bade \$5.00, from Mrs. L. Palmer \$2.00; total \$7.00. HY. BOETTCHER, Gibbon, Home for Aged \$6.00 in Memory of Mrs. Henry Schroeder from Sewing Circle. JUL. F. LENZ, Hammond, New Seminary \$10.00, New Building New Ulm \$10.00, Home Mission \$15.00, Negro Mission \$4.31; total \$39.31. M. J. WEHAUSEN, Johnson, Indian Mission \$17.00, Home Mission \$40.35; total \$57.35. E. G. HERTLER, La Crescent, New Seminary and Old Debts from John Schumacher \$5.00. PAUL W. SPAUDE, Lake Benton, Theological Seminary \$18.25. PAUL W. SPAUDE, Lake Benton, Dr. Martin Luther College \$35.00, Negro Mission \$30.57, General Support \$30.00; total \$95.57. H. E. KEIM, Lanesburg, Theological Seminary \$50.00, Dr. Martin Luther College \$25.00, Indian Mission \$25.00, Home Mission \$75.00, General Support \$15.00, Negro Mission \$75.00, General Fund \$10.00, Student Support \$10.00, Church Extension \$13.45, Twin City Mission Society, Rev. Frey \$25.00; total \$323.45. G. HINNENTHAL, New Ulm, General Fund \$250.00. A. EICKMANN, Nodine, Student Support \$50.00, General Support \$30.55; total \$80.55. A. EICKMANN, Nodine, Indian Mission \$75.00, Home Mission \$150.00, Negro Mission \$30.00, Madison Student Mission \$14.45; total \$269.45. W. P. HAAR, N. Mankato, General Support \$15.00. FRED T. LEPPKE, Treasurer, Omro, Seminary and Colleges \$50.80. M. C. KUNDE, Oronoco, General Fund 55c, New Seminary and Debts \$10.00; total \$10.55. CARL C. KUSKE, Oshkosh, Home for Aged \$2.20, Indian Mission \$20.00, Home Mission \$60.00, Negro Mission \$20.00, Poland Mission \$5.00, Student Mission \$2.00, General Institutions \$2.57, Indian Mission \$6.00, Negro Mission \$6.00, Church Extension \$15.00; total \$138.77. J. WEISS, Pelican Lake, General Fund \$121.50. M. C. KUNDE, Pine Island, Ind. Miss. \$15.00, Gen. Supp. \$30.00, Negro Mission \$10.27; total \$55.27. W. C. NICKELS, Redwood Falls, Dr. Martin Luther College \$50.89. H. MEIBOHM, Rockford, Indian Mission \$40.00, Home Mission \$120.00, Negro Mission \$40.00, Poland Mission \$10.00; total \$210.00. A. C. HAASE, St. Paul, General Fund \$16.66, General Institutions \$100.00, New Seminary \$158.40; total \$275.06. MRS. R. PITTELKOW, Treasurer of the Lutheran Mission Auxiliary of St. Paul, City Mission Membership from St. John's Church \$3.00. G. THEO. ALBRECHT, St. Peter, General Fund \$34.22. H. A. KUETHER, Smith's Mill, General Missions \$75.00, Indian Mission \$10.00, Home Mission \$25.00, Negro Mission \$10.00, Poland Mission \$2.76; total \$122.76. O. K. NETZKE, Town Weston, Wis., Indian Mission \$25.00, Home Mission \$100.00, Negro Mission \$50.00, Poland Mission \$7.50; total \$182.50. CARL C. KUSKE, Taunton, General Fund \$11.00, To Retire Bonds \$13.00; total \$24.00. CARL C. KUSKE, Taunton, Home for Aged \$2.00, Indian Mission \$18.60, Home Mission \$64.20, Negro Mission \$18.00, Poland Mission \$6.00, Madison Student Mission \$1.20, General Institutions \$2.34, Indian Mission \$6.00, Negro Mission \$6.00, To Retire Bonds \$2.00; total \$126.34. R. JESKE, Union, General Institutions \$25.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$13.00, Poland Mission \$10.00; total \$98.00. AUG. SAUER, Vesta, General Missions \$30.00, E. R. BAUMANN, Wabasso, General Fund \$10.00, Dr. Martin Luther College \$8.00, Indian Mission \$10.00, Home Mission \$25.00, Negro Mission \$10.00; total \$63.00. E. R. BAUMANN, Wabasso, Church Extension \$30.00. E. G. FRITZ, Wellington, Twin City Mission \$10.00, Student Support \$16.00, General Support \$20.00; total \$46.00. C. W. A. KUEHNER, Winthrop, General Institutions \$15.10. CLIFFORD HOLT, Treasurer, Minnesota District Walther League, Apache Mission Orphanage \$428.67.

H. R. KURTH, District Treasurer.