

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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PASSIONTIDE

Again the holy Passiontide has come,
To lead us, step by step, to Calv'ry's hill,
Thus year by year, believing Christendom
Tells all the world the dear old faith lives still.

The promised Shiloh crushed the serpent's head,
Died for our sins, and paid the ransom-price,
The blood of lambs, on ancient altars shed,
Foreshadowed Calv'ry's perfect sacrifice.

He came, He lived, He suffered as foretold,
Fulfilled the holy Law Jehovah gave;
In Him the visioned mysteries unfold,
From virgin birth to sheltered garden grave.

He died, and proved the sacred Volume true.
Forever settled is the Word sublime
In yonder Heav'n, from whence He came to woo
And win a bride in God's appointed time.

Blest Passiontide, portray to us again
The anguished, praying, bleeding, dying One. —
The spotless Lamb, upon the hill-top slain,
Immanuel, God's own incarnate Son.

Reveal the precious blood of priceless worth,
Poured out to cleanse us from the stain of sin;
Wean us away from passing things of earth
To Him, Who vanquished hell, our souls to win.

Blest Passiontide, when we bid thee farewell
As dawns the glorious Resurrection Day,
Then may a quickened faith and love reveal
That we have walked with Jesus all the way!

Anna Hoppe.

THE TWELFTH PSALM

(Continued)

Verses 5—8

Something far Better than Complaint

Is the world getting better or is it growing worse? Idle question. Some one once asked Jesus, "Lord, are there few that be saved?" Our Savior did not answer the question as put to Him. He knew that it was put in a spirit of curiosity, and He considered it a waste of time in making such queries which at best amount only to a curious speculation whether there would be only a few to be saved. But what He does say, is this: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Instead, then, of answering the question whether only a few would be saved, Christ addresses the questioner and all that share his curiosity in a serious admonition. He shows, that every one should rather be concerned about

his own salvation, and seriously set his mind upon the way of obtaining salvation for himself. In doing so his mind will not be occupied with useless, idle questions.

It is just so with the question referred to above. Whether the world is getting better or growing worse, does not in the least enter the spirit of faith or Christianity. Nor does the act of complaining about times of spiritual decline in the world and in the Church. True, a Christian may and will complain about the deplorable moral status obtaining in the world and apparent spiritual decline in the Church as well as increase of worldliness in the same, but not in the sense of despair and of giving up all hope for the future of the Church of God.

Jesus weeps over Jerusalem, but not as one who has given her over to the doom of destruction. Despite the fact that the majority of her inhabitants have rejected Him, joining in the cry of His avowed enemies, "Crucify! Crucify Him!" He still pleads for that reprobate city that her inhabitants might recognize the day of their salvation. Nor were the tears of Christ a sentimental display of weakness. They were followed by a bold entry into the city of Jerusalem, by vigorous preaching in the face of fiercest opposition, and finally by sacrificing Himself for their and the world's redemption.

In the same way the complaint of a Christian about evil times that have befallen the Church should not be a sentimental display of weakness. If there be such complaint, let it be backed up by hard work, by fervent prayer, by fearlessly confessing the truth of the Gospel and trusting in the promises of God concerning the future of the Church and its welfare. That is something far better than everlasting complaint.

It is in this way the Psalmist backs up his great complaint, which has become the common complaint of the Church of all times. Realizing times of spiritual depression, seeing how the godly man has ceased and the faithful failed, he, in the first place, implored the Divine help crying, "Help, Lord"; there is no other refuge, no other Helper but Thee. It is an intense prayer the Psalmist addresses to God. Help, Thou compassionate God, he cries out as one inflamed with zeal on account of the oppressed state of God's people, imploring in the most impressive manner the help of God.

In our sadness respecting the low state of religion we can do nothing better than taking our refuge to God. Desertion of our post of duty is no good sign

Rev C Buenger
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Jan 30

in any man. Go where we will, we shall never be beyond the reach of trouble. Temptations, perils for the Christian faith and the true Church we find everywhere. The sooner, therefore, we go to God with our cares the better for us.

We of the Lutheran faith, realizing the perilous times we are living in, these last days which Christ and the apostles have so drastically described as evil, often do sigh and pray,

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

"Lord Jesus, help, Thy Church uphold,
For we are sluggish, thoughtless, cold;
Indue Thy Word with power and grace,
And spread its truth in every place."

Yet the Psalmist not only implores the Divine interposition in times of spiritual decline in the Church, he trusts above all in God's promises to uphold His Church till the end of time.

God's Promises

"For the oppression of the poor, for the sighing of the needy, now will I rise, saith the Lord; I will set him in safety from him that puffeth at him. The Words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shall keep them, O Lord, thou shalt preserve them from this generation for ever."

In the midst of his complaint, while David presented the trials of the Church to God, he hears unexpectedly the voice of God Himself, assuring him that there is no reason for being alarmed. "Now will I rise; I will set him in safety." It is the same "still small voice," which Elijah heard in his time; and which God's people have often heard in theirs. It is a word of sympathy, which resents not their weakness; a word of promise, on which faith may fasten and rest.

God indeed often waits till His people is sufficiently tried, and till His enemies have filled up their measure; but He hears the sighs and prayers of His afflicted people, and He will defend their cause, and deliver them from the generation of the wicked. He will also rise to revive His Church from impending spiritual decay to greater spiritual vigor and glory.

How often do we find this verified in the history of God's people! Think of the return of Israel from the Babylonian captivity to its former glory, of the restoration of the Church in the dark days of the Middle Age through the Reformation, of her revival after the age of rationalism, and of numerous other historical instances. When God undertakes the cause of His Church, no matter how severe her trials be, deliverance must come, salvation cannot be far off. "Now will I arise, saith the Lord." The wicked may puff

and blow, may exert their fury and their power, but God is a sure defense. And when God delivers it is with a strong arm. It is with the power of His mighty Word. Says the Psalmist in this connection, "The words of the Lord, are pure words: as silver tried in a furnace of the earth, purified seven times."

How excellent are God's words in contrast with the words of the strong and mighty of this world, the vain boasters, who say, "With our tongue will we prevail; our lips are our own: who is Lord over us?" Their words and teachings are vanity, deception, falsehood; no reliance can be placed upon them. Even in science falsely so called which claims absolute authority the theory of to-day must give place to the theory of to-morrow. How many a scientific theory once accepted as incontestable has collapsed in the face of new discoveries! And what monstrous errors they do teach who deviate from the Word of God! Needless to recall such perversions of the truth as exemplified in Christian Science and other modern cults. And there are the learned unbelievers who now say all religion is vain superstition, that true philosophy is about to gain ascendancy, and that the world will soon be better by reason of a new era in thought, but they are mistaken. All their brightest hope shall fail them. Because for a while they can make a lie pass for a truth, they shall be sorely disappointed. All their so-called learning and wisdom becomes as chaff driven about by the whirlwind of time.

But over and against all the vain words and teachings of men, the words of God stand as a firm rock. They are pure words, free from the dross of human error and falsehood, tried words, tested in all the crucible of time, purified words, purged from all sin, deception and weakness, full of life, hope and consolation; in short, they are a faithful word, in which man can place absolute confidence.

Therefore what Christians need is not less trial, nor a better outlook for the Church, but stronger and simple faith in God's promises. Relying on God's Word and promises we shall always experience what the Psalmist says, "Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." We may look on hopefully to the future. All the pressure and power of the world shall not make us afraid. Let the tide of society sweep onward as it may. We go not with the tide. We see that in due time, which is God's time, the tide will change. God will never desert His people, the Christian Church, but preserves it unto the end of time. Towering over the wreck of a godless world the Cross on which Christ, the Holy One of God, died for sinners will stand as a beacon light diffusing the light of salvation to all that look to it in true faith. What does it all say? Does it not extend to us the encouragement of the hymn which says:

"Fear not, O little flock, the Foe
Who madly seeks your overthrow;
Dread not his rage and power:
What though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

"Be of good cheer; your cause belongs
To Him Who can avenge your wrongs;
Leave it to Him, our Lord.
Though hidden yet from mortal eyes,
His Gideon shall for you arise,
Uphold you and His Word."

J. J.

COMMENTS

The Police Will Help The police will help to keep girls under sixteen out of public dance halls after ten o'clock at night. Two men had been arrested and have since been sentenced to the state prison practically for life for picking up young girls at such dance halls to take them out and ruin them.

This case attracts the attention of the public, and now the police will watch these places and do all they can do to save other young girls from falling victims to men of this kind.

And that is all the police can do. They cannot control the "recreation" of older people. But what a pity that the police department is compelled to do even this much. Where are the parents to whom the Lord has entrusted his children? Do they know, do they care, with whom and where sons and daughters of tender age spend their evenings and nights?

Parents can go further than the police department can in regulating the lives of the young. More than that, the police can only restrain while parents can, and should, train their children to avoid places where dangers lurk.

It is exceedingly difficult to see that the hour of ten and the age of sixteen should mark the line between safety and danger. If a young girl, and for that matter, a young boy, is in danger at such place after ten o'clock, the place can certainly not be considered safe for them before that hour. And if a girl under sixteen is not safe in the arms of a certain man, how can a girl of twenty-five be said to be safe in dancing with him?

While the age and the hour do come into consideration to a certain extent, the real danger lies in the persons one meets in such places and in the nature of the "recreation" one seeks there.

We have always held the dance to be a very dangerous form of amusement, and our observations and the experiences we have made in our pastoral work have only confirmed us in this conviction.

We have our "fire prevention weeks" when our children are diligently taught not only what to do when a fire breaks out, but chiefly what to do in order to prevent fires. Now there is no physical fire that can even remotely be compared with the fire of sex lust, which burns more fiercely and causes far greater destruction

and loss. And the hazard is ever present in the heart "out of which proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies." During the "health week" a nation-wide attempt is made to teach the young to take intelligent care of their bodies. The children are told what foods properly nourish and build up their bodies, and they are warned against foods and habits that impair and endanger their health.

However, only too little attention is paid to the protection and furtherance of the health of the soul. Even the most enthusiastic advocate of dancing will hardly venture to assert that a night on the dance floor will prepare a person for his private devotion before retiring, the thoughtful reading of a chapter from the Bible and his evening prayer.

We isolate the "germ carrier," but in the dance we closely embrace a person who may be burning with an unholy passion and have no thought whatever of the danger there lies in this contact, in the environments and even in the music itself.

However, destroy the soul through unbelief and sin, and the body that we have so carefully nourished and guarded will burn with the soul in hell in all eternity. And, again, is it not a fact that sex lust does more toward the undermining of the health of the body than many of the other things against which we rightly warn?

We offer this as food for thought, not to the police department, which is doing what is in its power to safeguard our youth, but to the parents to whom God has entrusted His children and from whom He will on the Last Day demand an accounting of their stewardship.

J. B.

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Cannot Be Rotarians Priests cannot be Rotarians, we are informed by an item in the Milwaukee Journal:

An editorial in the *Observatore Romano* on January 22 said that Rotary club might do considerable good but that their negative attitude toward religion created a void in which the germs of Masonry might be generated.

We believe this point to be well taken. A local Rotarian club is composed of only "one representative from each distinct line of business or profession." "The Rotary Club is organized to express that proper relation between private interests and the fusion of private interests which constitutes society."

This definition of the purposes and aims of the Rotarians is vague enough to permit almost any interpretation. Perhaps the gathering of the representatives from the various lines of business and professions is merely to exemplify how all the private interests of men combine to make the community life. Then the Rotarian club would hardly be necessary, as the people of the various occupations and religious beliefs are now in a hundred thousand communities already living side by side.

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Or, does the Rotary club through discussion want to determine just what the proper relation of the interests of a certain group to the society should be? A representative of the Church certainly could not permit a council of even the ablest men from all the trades, lines of business and professions, to determine for him what should be the relation of the Church to the life of the community. The Church speaks with the authority of God and is guided solely by the Holy Scriptures.

But apparently the Rotarians want to train their members and the general public to higher ideals in life and to an ethical conduct in life. "My chief thought shall be to fill that responsibility and discharge that duty so that when I have ended each of them, I shall have lifted the level of human ideals and achievements a little higher than I found it."

"Rotarians assert that Human Rights are not confined to Rotary clubs, but are as deep and as broad as the race itself; and for these high purposes does Rotary exist to educate all men and all institutions." (Quotation from the Rotary Code of Ethics, adopted by the international convention at San Francisco in 1915.)

The old story of natural man's attempt to elevate himself by his own efforts, the principle of Masonry. Could a minister of the Gospel lend himself to a program of this kind? He knows what the Scriptures say of natural man. He knows the words of Jesus, "Without me ye can do nothing." While he does appreciate the virtues of temperance, honesty, justice, and charitableness, in the unbeliever, he knows that the nature of man is not in the least changed by the pursuit of external virtues and that no man can by his own efforts justify himself before God nor achieve true holiness. His message must be, also to the respectable and virtuous unbeliever, "Repent, for the Kingdom of God is at hand." His cooperation with others on a merely human basis in merely human efforts for the betterment of man would to say the least blunt the divine message he is called to deliver.

Besides, according to what principle does the self-

constituted body of the Rotarians in a certain locality select the clergyman who is to be among them the sole representative of the various churches in the town? We Lutherans would most certainly not be satisfied to have a Catholic priest or a Calvinistic minister represent us in a body which wants to "express that proper relation between private interests and the fusion of private interests which constitutes society," nor would we ever presume to impose ourselves on them as their representatives.

A business organization should confine itself to business matters and leave the reform of humanity alone. Then business men of all beliefs and unbeliefs can take part in their deliberations and their work. J. B.

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Frozen Assets Frozen assets, we had frequently heard that there are such things in the business world and that they are not very desirable. Now, it would seem, we have found them in our work also, though in a different sense.

During the month of January the collection flowed in steadily and in a gratifying volume, but the cold weather in February seems to have laid its icy hold on the current. We have received at least one larger sum and a number of smaller ones, but this month will, unless matters change, not bear comparison with the last one.

Our country is pretty well snow-bound, and we realize that it is just now not possible to do much traveling in order to gather in the contributions for our cause. We admit that we are chafing somewhat under this delay, as there are only a few months left to finish our work.

But spring is coming, and we hope that there will be a veritable thaw that will bring us a mighty stream of remittances. We feel that this hope is justified. This is from a local church paper:

The matter of the collection for our New Seminary in Thiensville was taken up. Our quota amounts to \$7,000.00. We have so far collected \$5,600.00. A balance of \$1,400.00 remains. The Board of Trustees was instructed to continue with the collection so that we may bring up our quota by the time the New Seminary will be dedicated this summer.

Read also this letter:

I am enclosing a check for \$....., which has been contributed by members of my congregation for the New Seminary and for the buildings at New Ulm.

Kindly inform me again as to the amount expected of my congregation. We expect to have our quota by the first of May. If same should fail to be paid by that time, the money will be borrowed and paid to you nevertheless.

Translated from a letter:

Our (Michigan) Northern Conference, assembled in Bay City last week, after a thorough discussion of the matter, adopted a resolution urging all pastors of congregations that have not yet raised their quota to make every effort to do this by the time of the dedication of the new seminary.

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A Comparison A comparison may not be out of place. We offer it for the comfort of those who are really worrying about our collection, but by no

means as a soporific for those who worried about it only too little. The Ohio Synod in 1925 had a collection for its Capital University. In a short time, the sum of \$815,000 was subscribed for this purpose. We were glad to report that Christians had responded so nobly and felt a little depressed by the slow progress our work was making. Now we read that of the \$815,000 subscribed \$266,000 still remain to be collected. In this we do not rejoice. But the comparison shows that we have all no cause to become discouraged. We undertook to raise the sum of \$750,000 and have so far succeeded in collecting about \$544,000. Why should we despair of fully reaching our goal, especially if we keep in mind the fact that in the sum collected there is really not one extraordinarily large contribution. Our Christians of average means have raised the \$544,000, and the rest, also of average means, will take care of the balance.

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What Would You Do? If you were a member of the Seminary Building Committee and in the course of your work on this committee would see that the equipment and the furniture in the old seminary is really not fit to be taken into the new, what would you do?

If the fund available to your committee would prove insufficient to provide new furniture for the new buildings, what would you do?

We are sure you would feel it your duty to tell the brethren in the synod about the situation and would ask them to show their love by sending a donation for this special purpose in addition to what they have contributed toward the fund proper.

Well, that is just what we are now doing. And would you expect the brethren to respond to this appeal?
J. B.

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The Prisoner's Release Ever since that fateful day in 1870, when the Italian troops made a breach in the walls of Rome, marched into the city and took possession, the Pope retired into the seclusion of the Vatican and elected to become a voluntary prisoner. He rejected the Law or Guarantee enacted by the Italian government and insisted upon again being placed on the basis of a worldly ruler, a sovereign in his own state. The Roman Church State was lost to the Pope. He never forgot nor really forgave. Always he pleaded for sympathy from the world in general and the Catholic faithful in particular to pity his sad state of being held a prisoner in the roomy Vatican. He was free to come and go as he pleased, but it was tradition tenaciously held by all successive popes that a pope in office must never leave his selfimposed prison.

Now after nearly sixty years of fruitless endeavors to regain his lands and sovereignty and weary waiting for outside help, the pope has finally surrendered to the inevitable — or has he? On Sunday, February 10, an agreement was signed between him and the Italian

government which is to end his voluntary imprisonment. It remained for that astute and impulsive statesman, the dictator of Italy, Benito Mussolini, to accomplish this. It can be seen from the agreement that the Pope drove a sharp bargain. He really had nothing to trade but his futile claim to the possession of the old Church State of Rome and environs, but he got a good price for that. A sum of about eighty million dollars out of the taxes of a lean state treasury, to be wrung out of the taxes of the citizens, as a reimbursement for the loss of his state, is one part of the pope's fruits of diplomacy. He gets, besides, an enlarged property, including a villa by the lake, the undisputed possession of his palace and churches containing priceless treasures of art. He is to be acknowledged as an independent ruler, receiving and sending out envoys like any other king, within whose domain no other power on earth has anything to say. More than this, the pope secured the pure and simple acceptance of the canon law by all Italy. This law has not been accepted by even such strict Catholic countries as Spain, Austria, and Bavaria. It makes the Catholic church the state church of Italy, legalizes religious marriage etc.

It can easily be seen that this prisoner managed to set himself free only after having been well paid for doing it — a rare accomplishment, even for a pope. Indeed, he did not hold himself too cheaply.

What Mussolini and Italy got out of this trade is not so easy to see. The dictator may have need of the backing of the pope for his own dictatorial ends. Liberty and freedom, surely, had a bad day between them. It remains to be seen how this concordat will work out.

Z.

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Radio Religion A well-known broadcasting station at Milwaukee sends out a Sunday afternoon program of sermons, or should we say talks, sponsored by the Federation of Churches in Christ. The speakers are usually prominent pastors of New York City. Recently Dr. Durkee of the famous Plymouth Tabernacle in Brooklyn was the speaker. His remarks were on character building. It illustrated well the modern religion of deifying man and belittling God. He believes in Christ, this great preacher. A question was asked at the close of his talk: Do you believe in Christ? Assuredly — Christ was his friend, companion, and pal — and above all, his model, upon which he formed his character. Being asked whether a man could become like Christ in character, he unblushingly replied: Yes, indeed. Not a word of sin, of a Christ who had to die for our sin. What wonder that this man believes in a hell of remorse in the mind only?

All this is but a flat, stale, vapid morality, without any trace of real life or power. There was no word of comfort for the sinner, there was no source of true faith and life pointed out to the weak and erring. A Christ, who is only a model, upon which I must form my char-

acter, always right, pure, and holy, a Christ of law pure and simple, must be a hateful thing to me. What I need, and you, dear reader and listener in at the radio, is a Christ who takes my sins away, who gives me comfort and hope and joy in his redemption. For the noblest character that is built without faith in the blood of the Redeemer cannot enter the kingdom of heaven. Our Christ came to save sinners, and not to foist upon us a set of Pharisees proud of their bogus Christ-like character. Let us beware, the religion via radio may be rank poison.

Z.

THE RECORD OF CREATION

Gen. 1 and 2

The Mystery Solved

"And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day." Gen. 1:11-13.

These simple words of the Bible solve the mystery no scientist has been able to clear up, **the origin of the first forms of life on earth.** And these words are a divine, impregnable rock.

Darwin assailed this rock. He said: "I believe that animals are descended from at most only four or five progenitors, and plants from an equal or lesser number. Analogy would lead me one step farther, namely, to the belief that all animals and plants are descended from some one prototype." Here, however, he himself adds: "But analogy may be a deceitful guide."

But where is Darwin's or any other scientist's proof for this belief? Has any plant ever produced anything else but its kind? Yea, more, has man been able to **make** it produce anything else but its kind? Man can improve existing kinds, but think of it: Man with all his knowledge of nature acquired in thousands of years, with his ability to dissolve **all solids** into liquids and gasses, and to convert **almost all gasses** into solids or liquids; yea, man, who can turn one power of nature into a number of others; who can for instance turn water power into electric drawing, heating, illuminating power, this man can with all his knowledge of the nature of plants, and with the help of all the existing species of plants, and their powers, not produce one single new, selfproducing kind of any plant. He can improve wheat, but it always remains **wheat**. He can improve the apple, but it always remains an apple, and never becomes a peach or a pear. He can artificially cross related kinds, for instance, the plum and the apricot, and produce the plum-cot of Burbank, but one thing is missing in the plum-cot, **the seed after its kind.**

Its seed never produces its kind. It is sterile as the mule.

Thus modern unbelieving science of the type of Burbank has helped us to see clearer than ever that it was God who said: "Let the earth bring forth the fruit tree yielding fruit **after his kind, whose seed is in itself.**"

A Serious Objection

However, not only men of the type of Darwin and Spencer, but even believing, Christian scientists emphatically object to the view of an instantaneous creation of all forms of plant life by an almighty fiat of God. They say, this simply is not God's way of doing things. God creates all living things, plants included, by gradual growth out of a seed or a root. This is a Law without exception, and this Law of Nature or of God is violated by the belief in sudden or instantaneous creation of all forms of plant life.

The simple answer to this objection is, how can the Law governing the growth and development of already created and existing plants be applied to their first creation or first leap into existence? Plants now spring out of living seeds or roots. The first plants sprang out of dead and lifeless matter. These are two altogether different processes. If God now takes His time, and uses a period of three hundred years to produce a large oak tree out of a **living acorn**, how does that prove that He must have employed a period of like length to produce the first full sized oak trees out of **dead matter**?

If science had any hope of producing a living oak tree out of dead matter in a certain length of time, and could repeat this process over and over, so as to establish a Law permitting them to say: We know by actual experience that it takes a full grown oak tree so and so many hundred years to develop out of **dead and lifeless matter**, then they might say, the record of creation collides with our experience or with the established Laws of Nature. But now a collision with a Law of Nature at this angle is out of the question, for the simple reason that no case is known, not to speak of many cases necessary to establish a Law, where plants or trees sprang out of dead and seedless matter by gradual growth.

Without the least fear of contradicting real science or any Law of Nature we will therefore continue to sing this great stanza in the hymn of creation: "**And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day.**"

J. F. B.

CHRISTIANS AND THEIR CHILDREN

The church's one and only mission is to preach the Gospel to all people, both old and young, to teach them to observe all things whatsoever He has commanded, so that they all may inherit the Kingdom which He has prepared for them. Of this we are all convinced, whether we be preachers or teachers or laymen. To this we are devoting ourselves most cheerfully with body and heart and soul, to the end that we may be saved and also they who hear us. United in this faith and purpose, we educate preachers and teachers; we establish missions, organize congregations and synods, build chapels and churches, and do whatever else we think right and effectual for the performance of the holy trust and sacred obligation which is ours. No one among us will voice any other opinion as to the ultimate aim of our existence nor, in general, to the manner in which it is to be attained: namely, by the power of the Word of God. Neither will any one doubt that we as Christians are all vitally concerned about this most holy mission of our Church, that we are all striving toward that one end, by the one means, and that we are all doing this prayerfully and conscientiously, according to the strength and the ability with which God has endowed us. Surely, we are all believers in Christ, cheerful and devoted servants of Christ, teaching, preaching, and confessing Christ. May the Lord preserve this spirit among us.

It appears, however, that we are not quite so unanimous regarding the manner in which this teaching and preaching should be done, especially with respect to our children. They should, of course, be reared in the nurture and admonition of the Lord. That no one will deny. But what does this imply? How ought this to be done? How can it best be accomplished? What attitude should we take toward the one or toward the other or toward all of the methods and institutions which are being employed in the rearing of children? These are questions which we as Christians must weigh and consider most conscientiously if we would be worthy of our name. Would it not be well, too, if we were all to arrive at the same conclusion, so that in this respect we also may be of one mind, zealously striving to bring up our children in such a manner that they, too, may grow in Wisdom and in Truth.

I have nothing new to offer on this subject, nothing, perhaps, which has not been said before, but because it is a subject of vital importance it is at times necessary that certain principles be affirmed and re-affirmed in order that we may remain fully conscious not only of our opportunities but also of our obligations. When considering Christians and their children, we quite naturally think of the kind of home and of the kind of school which they have or prefer to have; and this immediately compels us to estimate the worth and value of such institutions as the public school, the Sunday School, the vacation school, catechetical instruction, and the

Christian day school. Each of these subjects is of course worthy of a paper of considerable length; since this essay, however, only desires to stress certain principles and to re-affirm certain truths, the discussion of each will be more concise than would otherwise have been the case.

Christians and Their Children The Home

There are two classes of people: believers and unbelievers; consequently the home-life of each of these, also with reference to the children, will be different. Not all of the unbelievers ignore and despise their children; not all are content with merely feeding and clothing them and letting them do as they please. Even a non-Christian may really love his children. He may try to make the home attractive and pleasant; he may give a good deal of his time to them, spend his evenings at home, and do it cheerfully. Instead of consigning them to a nurse or a governess or a maid and putting all responsibility for the well-being of the children into such hands, even non-Christians will sometimes feel that that is not quite fair and proper, that in that way they would be shirking certain duties of their own. Many fathers and mothers who attend no church, who read no Bible, and perhaps never have read one, do not want their children to curse, to use vile language, to read obscene books, and to travel and associate with such who do just that, not because that would be offensive to God, but because that is socially improper, unethical; because lawless children would be a discredit to them, would injure their own pride and self-respect, and would mar their influence and position in the community. Non-Christians frequently maintain a home and rear a family which to the eye at least is decent and orderly, and if pride and self-respect are not the motive, then it must be this that they think they are thereby doing the All-Wise Ruler of the Universe a service, that by living in that manner and by inducing their children to live in that manner they are earning for themselves a favorable verdict on Judgment Day. The children of such parents may also accept such advice and adopt such mode of life in the spirit in which it is given, so that apparently the home might be called ideal. Yet it is not, because Christ, the Savior, is a total stranger there, and without Him there is no merit in anything.

Christian parents, of course, will do many of these very deeds; yet they will do them differently. The impulse and the reasons will be of another kind. As Christians they know God aright. They know Him not only as their Creator, but also as the Father of Jesus Christ, their Redeemer, who sent unto them the third person of the Godhead, the Holy Spirit, who created and maintained in them the one true faith, and who still does that by virtue of the inspired Word as they find it in their Bibles. Accordingly, Christian parents will not be actuated by the false motives of pride and self-respect

and social standing, nor by the desire to earn salvation. The Scriptures will be their guide and counsel for the rearing of their children, and whatever such parents do or advise will spring from just that source. As a result, the atmosphere and the spirit in Christian homes will be unlike that which is found in the abodes of even the most decent and orderly of the unbelievers. Sin, grace, faith, and the fruits of faith will be sum and substance, the beginning and the end, of all their dealings, the incentive and the inspiration of every act and admonition.

Christian parents will be conscious of their own shortcomings. They will realize how dependent they are on God, that the great aim of their existence is life eternal, that God through Jesus Christ had made this possible, and that heaven is now theirs. Hence they will walk with Him; they will carry their weal and their woe to Him in prayer, and in their children they will by the means of Scripture try to create the same faith and blessedness. They will not look upon children as being a burden, or as mere play-things, as servants and drudges. They will agree with the Psalmist who says: "Children are an heritage of the Lord, and the fruit of the womb is His reward." (Ps. 127:3.) God's gifts they are, and as such they must be regarded most highly and guarded most zealously. But having been born of the flesh and thus being flesh (Jn. 3:6), these children will be brought to holy baptism that they may be born again by the water and the Word. Yet for true Christians the responsibility does not cease here. These redeemed of the Lord, these heirs of eternal life, these little ones must then be so trained in the way they should go that when they grow old they will not depart from it (Prov. 22:6). Christian parents will know from the Scriptures that they dare not delegate this entirely to some one else, that they as parents have and always will have this obligation even after the child has begun to attend some school, regardless of what kind of school it is. Christian fathers and mothers should realize this. No teacher, no pastor should be the sole educator of the children. He may and can and will assist if given the opportunity; yet the parents' responsibility does in no way cease because of this. In Eph. 6:4 we read: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." And there is no manner in which parents can free themselves entirely from this. They must always watch and guide and direct, admonish, and comfort, stress sin and grace, the wrath of God and the love of God. They will begin with this when their children are yet infants. They will start with little prayers; as soon as feasible they will tell them of the Savior. There will be family worship. They will take them to church as soon as possible that also in their later life they may feel the desire and necessity of going. They will discourage false pride and foster true Christian humility; not works instead of faith,

but works because of faith will be their methods of procedure.

Christian fathers and mothers desire to have it said of them as the Lord once said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18:19.) They are mindful too of what God said regarding Eli, 1 Sam. 3:12-14: "In that day will I perform against Eli all things which I have spoken concerning his house: When I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore have I sworn unto the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Eli shirked his responsibility, and the Lord proceeded against him in holy anger. Christian fathers and mothers have the one great ambition that they together with their children will on the last day be permitted to stand at the right hand of Christ, that He as the Lamb will take them all into His fold, there to be crowned with eternal peace and blessedness. Until then, they say with Joshua: "As for me and my house, we will serve the Lord." (Joshua 24:15.)

Even in such homes there may still be found an Absalom, a Judas, or, as we often say, a black sheep, but surely that will be the exception rather than the rule. At any rate, the parents will then have done what they could, and they who go astray will have no excuse, no one to blame but themselves. May not even some of these eventually mend their ways when suddenly they recall some simple prayer learned and spoken at their mother's knees? Nor will father and mother refrain from calling upon the Lord to seek and to save the lost one; and does not the petition of the righteous avail much?

The home is to a great extent the bulwark of the church and the state, the foundation-stone upon which the whole structure rests. As Christians especially it behooves us to bear in mind, to preach it and to teach it. We still have much to do and to learn as to this, decidedly so at the present time when the ties that bind the family together are becoming looser and weaker because of the multiplicity of our activities. Christian homes and Christian training at home must be our message in public and in private, to encourage those who are wavering and to arouse those who are growing slothful and indifferent. May the Lord give power to that message! (To be continued)

"CHRISTIAN" MASONRY

"The Fellowship Forum," a fraternal weekly newspaper, publishes in its columns a series of articles on Masonry, from which one may occasionally glean some interesting information. These articles are cast in the

form of dialogues between an "Old Tiler" and a "New Mason," the latter asking the "Old Tiler" certain questions, and receiving instruction from him. In the February 2, 1929, issue of the Forum, the discussion in the "Old Tiler Talks," as the articles are called, centers about the question asked by the "New Mason": "Is Masonry a Christian organization?" Naturally we prick our ears to hear the reply, for it is our contention that Masonry is *not* a Christian organization. Not a few Masons challenge our contention. Are we wrong?

We cannot here give the entire discussion verbatim, but must limit ourselves to the quotation of the most striking paragraphs, and give a brief resume of the rest. In the first portion of his reply to the question propounded by the "New Mason," the "Old Tiler" states that "in some countries, and one or two American Jurisdictions" Masonry is decidedly of a Christian character, but that the fundamental principle upon which Masonry rests is "that natural religion in which all men agree."

This last, it seems, had been the idea of the "New Mason" also; but he cannot understand why Masonry then "makes so much of the 'Lion of the Tribe of Judah'." (The passage meant is Revelation 5, 5, which refers to the prophecy of Christ in Genesis 49:9-10.) Masonry, according to the "New Mason," says that "we are suddenly revived by the evergreen, or ever living faith in the Lion of the Tribe of Judah"; and since that refers to Christ, he wants to know whether that does not make Masonry "to some extent dependent upon Christianity."

This "New Mason" reminds us strongly of various Masons who use similar arguments to support their contention that Masonry is as Christian as the Lutheran Church itself. When we assure them that Masonry does not mean what we mean when it uses Christ's name and the prophecies concerning Christ, they tell us we are ignorant and don't know anything about Masonry. Wonder whether they will believe the "Old Tiler"? What answer does he give the "New Mason," who is just as cocksure as many others that Masonry must be a Christian institution? He tells him, in effect, that *no one has the right to say that Jesus, and Jesus only, is the Lion of Judah*. Some think so; the Jews do not think so. Not only has each a right to his own opinion, but they might all be right. The "Old Tiler" thinks that "the expression means: the great 'Supreme Intelligence which pervades all nature'." One calls it Jesus, the other calls it Mohammed or Allah — what's the difference? And now to quote the "Old Tiler" more fully; he says:

"Suppose you were in a Lodge composed of Mohammedans; your Lord would be their Allah. Your Jesus is their Mohammed. Would the name make any difference to you, in a Lodge? When brethren unite around an altar, for the worship of the Supreme Architect of the Universe, does it make any difference to one that another calls that Supreme Being by another name than

mine?" "*The Lion of the tribe of Judah is no more Christ than Mohammed, no more Mohammed than Buddha*; it is, to quote the Scottish Rite, 'The Great Source of all that is'." (The italics are ours.)

There you are, fellow-Christian; does that sound like the doctrine of a Christian organization? Probably it doesn't make any difference to some people whether one calls their God Allah or Buddha or Jesus Christ; the Lord God, however, says: "I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images." That means Buddha and Allah and all the rest. And the Christian thinks of what Peter the Apostle says Acts 4, 12: "There is none other name under heaven given among men, whereby we must be saved." The organization which rests solidly upon that confession is a Christian organization; Masonry does not fall into that class. And the Christian to whom the Name of Jesus means more than just a silly symbol, is a misfit in the Masonic fraternity. E. S.

VISITATION OF THE SICK

Matth. 25:36: "I was sick, and ye visited me."

While on earth, Jesus, the Physician, had compassion on the sick and freed them from their ailments, not only physically, but also spiritually. "He went about doing good." Jesus is no longer visibly with us, performing miracles of healing, and sickness is still causing untold agony and misery in this world. It is very sad, indeed, to see so much pain and suffering. What a delightful place to live in this world would be if — there were no sin! As long as we are living in a sinful world, there will also be pain, suffering, and, finally, death. But in heaven "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

There is no period in the life of man when he is so much in need of spiritual comfort and consolation as in the days of sickness and in his dying hour. At such trying times man is more willing to hear and accept the Word of God than in days of health and prosperity. If until then he had paid little or no heed to the eternal welfare of his soul, when in tribulation his conscience is roused, he will ask in great dread: "How shall I be able to stand before God? What must I do in order that, if I should die to-day or to-morrow, I need not tremble at the sight of the holy and almighty Judge? What must I do to receive a merciful sentence, in order that I may not be cast out into outer darkness, but enter eternal life?"

Many hundreds of sick are to be found who know little or nothing of a Savior and His glorious work of redemption. The Apostle says: "How shall they believe in Him of Whom they have not heard?" "Preach the Gospel to every creature," is our Savior's answer, and that includes also the sick. Visiting the sick is un-

doubtedly an art. To know just when to go, how long to stay and just what to say while at the sickbed requires tact and judgment as well as common sense. As to the time for visiting the sick, the afternoon hours are the best. The early morning hours are busy hours for the patient as well as for the nurse. Rooms must be set in order, beds have to be made, the patient needs special attention, records must be completed for the doctor's early morning visit. Having received visitors during the afternoon, all visiting, with some exceptions, should cease after the evening meal. The patient then is in need of undisturbed rest. There should also be a time limit as to visits at the sick bed. Unfortunately some people never know to go while their visit is still appreciated. A visit of about twenty minutes should satisfy the patient, though he may urge his visitor to remain longer, because he sees no harm in a prolonged visit. It is not an easy task to visit the sick, to strengthen the weak, to encourage the faltering, to admonish the tempted, to lift up the fallen.

An important factor in sick-bed visitation is the personal approach and contact with the individual. Hand-picked fruit always lasts the longest. This is commonly called tact. Understanding your sick friend means tact. Proper conduct with the individual case is tact. A pleasing personality, winning ways, a sincere personal interest, a look, a smile of encouragement, will often work wonders in sick visitation. One must put his whole soul into the work, being actuated by a genuine love of Christ and his prospects for God's Kingdom, if his work is to be successful. Christian sympathy and understanding, if shown in a proper manner, will reap true friendliness and confidence.

A potter worked on his table to finish one of the most important parts of a costly work of art. At times it was a swift use of the materials in the right moment, sometimes a slow, painstaking working of the ornamental details. A visitor in the shop asked the potter if it wouldn't be easier to accomplish this very trying work by machinery. "Sir," the potter replied, "this work cannot be done by machinery; the entire value of it depends on the personal touch." Just so in sick visitation. Much depends on the "personal touch." It is faith, love, and sympathy in action; not in words alone but in deeds. There comes a time in the life of many a patient when he simply must confide in some trusted friend in order not to be crushed under the burden of guilt and sin. It is quite a task to visit with the chronic invalid, such, who have been ill a long time. One is at loss at times, what to say to such an afflicted brother or sister. Their physical condition appears hopeless to you. Much depends on the personal approach to such a case. The patient, no doubt, had been asked time and again, by sympathizing friends: "How are you?" "How do you feel?" He had heard that question and commonplace phrase so often during the period of his long invalidism,

that he begins to doubt the sincerity of the questioner and reluctantly gives a friendly answer to the question. There are different and better ways of approach and of contact with the sick than asking the stereotyped question: "How are you?" Rather have him forget his affliction, of which he is extremely sensitive, and bring cheer into his lonely life. A patient who had been often asked this question by well-meaning friends could not constrain himself any longer, and again being asked: "How do you feel?" answered rather angrily, yet impolitely: "With my fingers!"

As you look on the sick, you know that they need Jesus, the Physician. As a Christian you are well aware of that sickness which, if unchecked, is "unto death," namely sin. Your own salvation has taught you that the cure for this disease is not within the physician's power. Drugs will not help here. Sin must be cured from within, not from without. You know, too, if you have thought at all upon the subject, that sin is the root-cause of all human misery, either directly or indirectly. You cannot trace its workings in every instance, but you are assured that whatever else your charge needs, this is needed — to hear the Lord's loving words, "Be of good cheer, thy sins are forgiven thee." Where else can balm for the soul be found? You know that none but Jesus can give it. Your highest aim, then, in your ministrations to the sick is to have Jesus practice his heavenly medicine, whereby souls are made whole.

In our dealings with the sick we must be guided by three virtues: Friendliness, Compassion, Sympathy. Sweetness of temper is a precious gift. It gives beauty to everything. It fills the home and also the sickroom with perpetual delight. The fortunate possessor of a sunny soul is God's evangel in a dark and sorrowful world. He is a living gospel which no one will ever repudiate, and the blessedness of which all men, and especially the sick, will appreciate. As we are about to enter the sickroom, let us forget our personal afflictions and sorrows and bring sunshine and a smile to our sick brethren and sisters, who, in most cases, are less fortunate than we are.

The energy that drives the machinery of compassion, love and sympathy for the sick, all comes from a little power house — the heart filled with the love of Him who was the Good Samaritan in the highest and noblest sense. Our blessed Savior never healed the sick, cast out the devils, helped the feeble, fed the hungry, or took the children in His arms, without having regard principally to the soul and, consequently, bestowing spiritual blessings. There is no love to man, no kind service toward the distressed, the afflicted, and sick, where there is not the love of Christ in the heart; that has ever been, and still is, the source and spring of all mercy. A Christian, therefore, must be actuated by a genuine love of Christ and his charges, if his work at the sickbed is

to be a blessed one. Let us learn in all humility that all our willing and doing must come from God.

Among the numerous patients we also find young people who have dragged their poor bodies and their weary souls through the slime and quagmire of shame and degradation; those from whom we shrink; on the verge of despair, forsaken and forgotten. We find them in the homes and in the hospitals. It is our Christian duty to speak to these misguided young people, show them a kindly and personal interest, point out to them the error of their ways, speak a word of cheer and comfort to them, and, above all, direct them to the true Helper and Physician, our blessed Savior. God's Word teaches us that every man who is in bodily or spiritual need is our neighbor, whether he is just or unjust, honest or dishonest. We must be ever ready to give our last mite of knowledge and wisdom and devotion to our fellow-man. Nor must we think that the sympathy for these unfortunate young people will degrade us. It is God's will that the wicked should turn from his ways and live. It is only the unmerited grace of God that has kept us from falling. We need the same Savior, the same pardon, the same cleansing, the same robe of righteousness as these people to make us worthy of the Kingdom of Glory. Many of these young people who have brought sickness upon themselves, if properly approached, return to the fold and again pledge allegiance to their Lord and Savior.

An aid in sick visitation is the distribution of tracts on Christian fundamentals. But this must be done with proper judgment and discretion. Every good tract is a missionary, and by the use of tracts much good can be done in the sickroom, especially, if the patient is a convalescent, and the distribution is done carefully and wisely. An old uncle of mine, a veteran of the Civil War, often told us boys of a lady who distributed tracts among the sick in a hospital, and who in her carelessness once gave a tract on dancing to a soldier who had lost both legs at Gettysburg. And then he would add the story of the train boy who passed through the car crying: "Pop corn! Pop corn! Have some pop corn, sir?" An old gentleman who had been annoyed by the frequent visits of the boy, answered somewhat angrily: "No, can't you see I ain't got no teeth to chew pop corn with?" "Then buy gum drops," replied the boy. That boy adapted himself to his customer. So the tract distributor must adapt himself and his tracts to the people whom he wishes to reach, and every tract should fit the case in point.

May the Lord abundantly bless our visits with the sick, and our endeavors for the salvation of dearly bought souls! Let us resolve to continue to pass through life, brightening the path we tread, easing the minds, cheering the hearts, and helping our destitute, sick, and suffering fellow-men. We are all well acquainted with the Gospel lesson which treats of the Good

Samaritan. It is this pitiful and loving Savior who, after telling the story of the Good Samaritan, concludes it with the direction: "Go and do thou likewise!" Ought we not, then, do that work cheerfully, and also show compassion and sympathy to the sick, to visit and comfort them in their afflictions and sorrows? And when our work upon earth is done, we shall be greeted in heaven and welcomed into eternal glory by the Lord, saying: "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord." E. A. Duemling.

† MRS. TRAUGOTT REDLIN †

It has pleased the Almighty God to call out of this world to His heavenly kingdom Mrs. Inez Redlin, the beloved wife of Pastor Traugott Redlin, Kingston, Wis., at the age of 24 years, 2 months, and 3 days.

The deceased was born November 17, 1904, in Town Hubbard, Dodge Co., Wis., the daughter of August D. Volkmann and wife. Soon after her birth she was baptized by the late Pastor Ad. Toepel. A few years later her parents moved to Iron Ridge, Wis., where she attended the parochial school and was confirmed by the undersigned on the 24th day of March, 1918. November 21, 1926, she was united in marriage with Pastor Traugott Redlin. On the 18th day of January 1929 she found it necessary to submit to an operation for appendicitis at Fond du Lac, Wis. Complication set in, and on Sunday, January 20, 1929, she closed her eyes in death.

She leaves to mourn her death: her husband, her parents, three brothers, besides other relatives and a host of friends.

Mrs. Redlin possessed a truly charitable Christian spirit and enjoyed the love and esteem of all that knew her, especially of the members of her husband's congregation at Kingston and German Settlement.

At her burial which took place at Iron Ridge, January 23, Pastor John Henning preached in German on Hosea 6, 1, and Pastor Gerhard Pieper delivered the English sermon on 2 Tim. 1:10.

May God comfort the sorrowing hearts and grant that even this dark dispensation serve to strengthen their faith unto eternal life. Ph. H. Koehler.

FROM OUR CHURCH CIRCLES

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at St. Paul's Ev. Luth. School, Appleton, during the week of March 25. Sessions begin Monday evening at 7:30 and end at noon on Wednesday. Teacher Ernest Schulz will provide quarters for all announcements received up to and not later than March 15.

Practical Lessons

- I. Primary Grades:
 - 1. David and Goliath Miss G. John.
 - 2. Paper Cutting for Busy Work.....Miss E. Ihlenfeldt.
 - 3. First Lesson in Subtraction.....M. Meyer.

II. Intermediate Grades:

1. The Death of John the Baptist.....V. Albrecht.
2. The Verb: First Lesson.....J. Harmening.
3. School Manners.....Miss H. Lindow.

III. Upper Grades:

1. The Holy Ghost Enlightened Me with His Gifts.....
.....Aug. Hoffmann.
2. Perfect Tenses of Verbs.....T. Guebert.
3. Luther at the Diet of Worms.....O. Deffner.
4. First Lesson on Africa.....R. H. Koester.
5. Singing Dr. Baker.

Theoretical

1. Die Goettlichkeit des Lehrerberufs.....Rev. F. Brandt.
2. Distinction between Moralizing and Training in Christian Living Wm. Hellermann.
3. A List of Literary Masterpieces Each Pupil Should Be Acquainted with when He Graduates from the Eighth Grade....
.....A. Moskop.
4. Short Cuts in Arithmetic.....S. J. Bergemann.
5. Training of the Will-power.....M. Schield.

If you wish to be provided with quarters, be sure to announce yourself immediately.

K. F. Oswald, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, in Rev. E. Schmidt's Congregation at Fremont, Wis., April 22—24, 1929. First session, Monday afternoon at 2 P. M. Last session, Wednesday morning.

Papers that may be presented and discussed are:

1. An Exegetical Treatise on Genesis 8 (Weyland).
2. An Exegetical Treatise on Romans 7 (Hartwig).
3. Is Expulsion from Synod Identical with Excommunication? (Elbert).
4. A Sermon to be Read for Discussion (O. Messerschmidt).
5. Intersynodical Theses.

Confessional Address: O. Messerschmidt (Elbert).

Sermon: Stelter (Kleinhaus).

Please use reply card in applying for quarters.

O. Hoyer, Sec'y.

Rosebud Delegate Conference

The Rosebud Delegate Conference will meet March 12th and 13th in the congregation of Rev. R. Kremer at Herrick, S. Dak.

Opening Session, Tuesday, 9 A. M.

Papers: IX and X Commandments: Pastor Schaefer; The Office of the Keys and Confession: Pastor Kremer; The Divinity of a Call: Pastor Holzhausen; The Method of Procedure in Dealing with a Member Step by Step According to Matthew 18: Pastor Baumann.

Timely announcement is requested.

B. R. Lange, Sec'y.

**Northwestern Lutheran Academy
Mobridge, South Dakota**

The board of this institution hereby calls for applications from families desiring to do the work of matron and janitor at this school. The janitor should understand a steam heating plant. The matron must super-

wise the girl's dormitory and do the cooking. Applicants should be able to assume their duties at Mobridge, S. D., about June 1, 1929. All applications must be in the hands of the undersigned by March 10, 1929.

H. J. Schaar, Morristown, S. D.

**Campus Lighting System Donated to Our
Dr. Martin Luther College**

The Messrs. Carl and Herman Aufderheide, members of St. Paul's at New Ulm, donated to our Dr. Martin Luther College the sum of \$500.00 for the purpose of improving our college ground.

When our building operations at New Ulm were finally completed late last fall, it was very evident to those who visited our institution and saw its fine buildings, that now our college grounds are really in need of various and extensive improvements, some of which should be made without delay as soon as the spring and summer season approaches. But we have not the necessary funds for these improvements.

A most crying need on our grounds, however, was readily taken care of by the liberal donation above mentioned. Through this donation we are enabled to install on our campus an adequate electric lighting system, which now gives us the necessary light near our various buildings all along our sidewalks and for our group of stairways at the hillside.

In behalf of our institution and all its friends we wish to thank the kind donors for this donation which has made possible a substantial improvement on our college grounds.

G. H.

Twenty-Fifth Anniversaries

The first Sunday of the year 1929 was a day of special rejoicing for Saint John's Lutheran Congregation of Minneapolis, Minnesota. On this day the present Pastor Paul C. Dowidat had completed twenty-five years of uninterrupted service in his Minneapolis charge. On January 3, 1904, a little flock of seven voting members gathered in the old Saint John's Church to witness the installation of their new pastor. He was a young man who had completed his studies in our seminary only eighteen months before and had served as pastor at North Fond du Lac since that time. The Lord blessed the labors of his faithful servant abundantly. In 1910 a new beautiful stone church was erected which now has again become too small, and the congregation is contemplating the erection of a much larger and more beautiful building. To-day the congregation numbers over 200 voting members and 850 communicant members. During the time of his pastorate in Saint John's Pastor Dowidat has officiated at 1,407 baptisms, 679 marriages, 391 funeral; he has confirmed 1,147 persons and administered holy communion to 23,421.

The anniversary celebration was conducted in the proper Christian spirit. At 4:30 P. M. on January 6th

the congregation gathered for divine service to render thanks to God on high for the blessing He had bestowed upon them in the precious gift of a faithful pastor. Pastor Gervasius Nicanor Fischer, who recently retired from the active ministry and is a member of Pastor Dowidat's congregation, preached the German anniversary sermon, and the undersigned addressed the large audience in English. Mr. Albert Dahms, the president of the congregation, spoke words of appreciation and presented the pastor with a purse as token of love and esteem on the part of his parishioners. The ladies of Saint John's served lunch in the assembly hall after the services. May God bless Pastor Dowidat and his flock.

A. C. Haase.

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October 22nd St. John's Congregation of Saginaw, W. S., and a large number of pastors of the Northern District celebrated the twenty-fifth anniversary of Rev. O. Frey. The sermon for the occasion was delivered by Rev. F. Cares. After the services the Ladies of the congregation served a bountiful dinner in the basement of the church.

Rev. Frey was the recipient of special remembrances of the occasion from the congregation, the Ladies' Aid, and the brethren of the conference.

May the blessings of our heavenly Father rest upon Rev. Frey in the future as it has been in the past.

C. G. L.

Dedicate New Zion's Lutheran Church of Rhinelander, Wisconsin

The week of Sexagesima Sunday will long be remembered by the members and friends of Zion's Lutheran Church at Rhinelander, for these days saw the culmination of many years of hoping and planning for a fitting house of worship. The new church edifice has now been dedicated on aforementioned Sunday.

Flanking the main business section of the city, on an elevated corner, the new church occupies a most prominent and accessible place. The general plan of the church is cruciform, symbolizing the cross of Jesus Christ. Not merely bricks and mortar, buttresses and steel trusses make up the building, but the new home of worship has been endowed with pronounced Lutheran architectural features, which lend a breath of life, a reverent atmosphere to the structure. The church has been called "a sermon in stone," and it is a very treasure house of artistic workmanship. Lovers of art will enjoy to visit it. The massive hand-carved altar merits more than just a passing word of praise. It was designed by Joseph Svoboda of Kewaunee. The highly symbolic and gothic reredos builds itself about the Lord's Supper carving eight feet long and two and one-half feet high. It was modelled after Leonardo da Vinci's famous painting and is exquisite in its life-like portrayal of the sorrows and joys of the first communion table.

Differing from the conventional, the baptismal font

is formed after a mediaeval wood carving. It is ten feet high ending in a spire-like octagonal cover. Swinging doors bring the font itself into view. Below the doors, around the baptismal basin are the eight emblems of Christ's life carved on shields.

Like the altar, the pulpit is of carved American oak. The three front panels have the three ancient symbols of the Trinity. The choir railing shows the twelve shields of the apostles.

The structure throughout gives an air of honest construction and "workmanship which is acceptable to God." A historic stone, known as the Luther Memorial Stone, has been cemented into the corner of the inside walls. This stone was taken from the famous Castle Church of Wittenberg, Germany, and in its new place links this church with a memorable and significant past.

A two-manual Kimball pipe organ has been installed into the two organ chambers situated on both sides of the sanctuary. The main organ is built into the loft near the choir, while the chimes have been placed into the smaller organ chamber on the opposite side.

A peal of four bells has been placed in the belfry. The inscription on all four bells reads: "Gloria in altissimis Deo," a very fitting message to ring out into the listening world.

The art glass windows are not merely a sublime decoration in the new house of worship, but upon closer examination will be found to be harmonious doxologies in colors. They are imported stained glass windows made by Franz Mayer and Company of Munich, Germany.

Among the mechanical equipment might be mentioned the huge Kewaunee "down draft" steel boiler; the Rheostat to dim the lights in the nave of the church as one desires; the time clock which automatically at a certain set time turns on and off the illuminated board and the spot light to illuminate the large facade windows above entrance; this time clock will also take care of the mechanical bell ringers in the future; the kitchen equipment such as the steam table, the automatic coffee urn, and the ventilating system.

The sanctuary furniture and most of the art glass windows were donated by individuals or societies of the church. Foremost among them is the altar by the Walther League, the facade window by the Abendroth family, the pulpit window by Mr. and Mrs. H. Roepke, the sanctuary window by Miss Elsie Abendroth, the children's window by the children of the congregation, the 2,300 lb. bell by Mr. and Mrs. H. Roepke.

The valedictory services were held at 8:30 in the old church. The present Pastor P. G. Bergmann spoke on the words of 1 Kings 8:4. The congregation marched in procession to the doors of the new church edifice. The rite of dedication was performed by the local pastor. The Rev. H. Schmidt of Burbank, California, delivered the English Sermon in the morning,

preaching on the 122 Psalm. Pastor Kistemann of Crookston, Nebraska, then spoke in the German tongue on Exodus 20:24. The Reverend W. Kistemann is the first resident Lutheran pastor of Rhinelander, who more than forty years ago dedicated the first church. He again administered the Word in the evening service, while Pastor Schmidt preached once more in the afternoon.

Outstanding among the events of Dedication Week were the organ concert Monday evening with Dr. Louis Dorpat, formerly the president of the congregation, at the organ. Mrs. Theo. Schwock, contralto, and Mrs. Arthur Lamotte, violin. On Thursday evening the choir presented a play in the basement of the church.

Just to bring men nearer to God, that was the purpose for which this new edifice was dedicated. It may be considered a fitting monument of sound, conservative Lutheranism, but the labor of previous years and the blessings of to-day would all be in vain if we fail to see the glorious design of the Crucified in the history of this congregation, and in the eloquent physical features of this new church building. P. G. Bergmann.

Visitor Appointed

To fill a vacancy, caused by the Rev. G. Fischer's acceptance of a call to Wausau, Wis., the Rev. E. H. Palechek, Chaseburg, Wis., is herewith appointed Visitor of the Southern Portion of the Mississippi Valley Conference.

J. G. Glaeser, President.

Tidings from our Indian Mission

Superintendent Guenther of our Apache Indian Mission is preparing a class of 28 Indian children in his field for confirmation. At the East Fork station the missionary reports, that the past three months, six first graders, four girls and two boys, were taken into Christ's fold by Holy Baptism. Is the Gospel of Christ proving a power of God unto salvation to the Apache Indians?

The new principal at our Indian Boarding School at East Fork is Pastor Christian Albrecht, formerly of Douglas, Arizona. Pastor Albrecht entered upon his duties at the beginning of the year.

The many gifts forwarded to our Indian Mission stations at Christmas time brought much cheer and aid to our many needy Indians. What a happy thought to know that by your gift you have made some suffering, needy, sickly Indian happy.

An Indian Christmas Offering. Pastor F. Uplegger, our missionary on the southern half of the Apache reservation, writes about his Christmas celebration in his mission about as follows: My heart has been gladdened and encouraged much at the spirit evinced at our Christmas celebration and the stir in the festival congregation this year. When, after preaching to my

Indians of God's great gift to man, and the love of the Savior for them, I said to the assembled Indians: Christ Jesus does not refuse offerings of tokens of love to Him, He, of whose great love you have now heard again, is pleased over the gifts that our love prompts us to give Him. If there are any here, who have any money and would prove that they love Him, and would help that this Gospel of the Christ-child be spread, they may put in this little box what they have to give. — And see, how they did give — cheerfully, willingly and generously. When the Christmas offering was counted there were \$26.50.

BOOK REVIEW

The Evening Sacrifice. Nine Groups of Sermons for the Evening Service. By Edw. W. Schramm. Price: \$2.50. Lutheran Book Concern, Columbus, Ohio.

These are popular sermons on various Bible passages presenting "the old nourishing truth, but in ever fresh and living forms." They are very attractive, and, as much as we have read them, biblically sound. We believe that these sermons will be read with spiritual profit. J. J.

Penn's Lutheran Forerunners and Friends. By John Wm. Richards. Price: 75 cents. Lutheran Book Concern, Columbus, Ohio.

"The work includes a thrilling tale of the coming of the first Lutheran Swedes and Germans and their part in Colonial, civil and church history." It is thorough in its make-up and offers much valuable material in showing the beginnings of the Lutheran Church in this country. J. J.

Church Government and Church Offices in a Lutheran Congregation. By P. E. Kretzmann. Price: 30 cents.

This is an English translation of the doctrinal essay read before the meeting of the South Dakota District of the Missouri Synod. It is a thorough treatise on the subject, and pastors as well as laymen will do well to read and ponder it. It is printed in pamphlet form and may be ordered from the Rev. C. J. Nuernberg, Parker, So. Dak. J. J.

Das Kleinod der Reformation. 1529—1929. Ein Buechlein zum Andenken an das vierhundertjaehrige Jubilaem der ersten Herausgabe des Kleinen Katechismus Dr. Martin Luthers. Von Wm. H. Luke. Price: 15 cents. Concordia Publishing House, St. Louis, Mo. J. J.

The Gem of the Reformation 1529-1929. A Jubilee Booklet Commemorating the 400th Anniversary of the first Publication of Luther's Small Catechism. Price: 15 cents. Concordia Publishing House.

These neat booklets ought to be distributed freely among our parish and Sunday School children during this season in commemoration of Luther's Small Catechism. It would do active service to our children. J. J.

Penny Catechism. Price: 1 cent each; 100, 80 cents; 500, \$3.60; 1,000, \$6.30.

The Meaning of a Lutheran Education. Paper read at the Convention of the Southern Illinois District, October 14th to 20th, 1925. By A. C. Stellhorn. Price: 10 cents. Second Edition. Concordia Publishing House, St. Louis, Mo.

Must the Church Surrender to Unbelief? By Dr. W. H. T. Dau. Price: 5 cents. Concordia Publishing House, St. Louis, Mo.

Winning Souls for Jesus through Personal Missionary Work.

A Plea for Personal Efforts in Winning Souls. By John Theodore Mueller, Th. D. Price: 7 cents. Concordia Publishing House, St. Louis, Mo.

Two good timely tracts well worth reading. J. J.

Canvasser's Card. Price: 100, 65 cents. Concordia Publishing

House. May be used to good purpose in canvassing for Sunday School children. J. J.

Come and Extol the Lord 1529-1929. Program for a Children's Service commemorating the Four-Hundredth Anniversary of the Publication of Luther's Catechism. Compiled by C. W. Greinke. Price: 5 cents; dozen, 50 cents; 100, \$3.50.

A good children's Catechism program, though we would liked to have seen some of Luther's hymns inserted. J. J.

Concordia Home and Teachers' Bible. Concordia Publishing House, St. Louis, Mo. Price: Style GC., Silk-cloth, red edges, \$2.50; Style GF., Leather-grained, cloth, gilt edges, \$3.00; Style GDC., Full divinity circuit, leather, gilt edges, \$4.75.

This is a Bible with special helps, containing a concise Bible Dictionary with numerous illustrations based upon The Illustrated Bible Treasury written by leading scholars in America and Great Britain. Edited and revised by Th. Graebner of Concordia Seminary, St. Louis. It also contains a new concordance to the authorized and revised versions, combined with a subject-index and pronouncing dictionary of Scripture proper names and a new indexed Bible index. We heartily recommend this Bible for home use and especially to Sunday School teachers. J. J.

MINNESOTA DISTRICT

January, 1929

PASTORS: O. P. MEDENWALD, Amery, Wis., Home for the Aged \$25.00, Home Mission \$24.45, General Support \$25.00; total \$74.45. R. POLZIN, Alma City, Dr. Martin Luther College \$10.00, Home for the Aged \$10.02, Home Mission \$10.00; total \$30.02. R. HEIDMANN, Arlington, Dr. Martin Luther College \$255.00, Home for the Aged, Mindekrantz zum Gedächtnis der Mutter H. Kleist von Eduard Kleist und Sohn \$2.00, von Carl Kleist und Kindern \$7.00, Home for the Aged, Teil der Kinderkollekte \$6.00; total \$270.00. R. HEIDMANN, Arlington, General Support \$5.00, Mindekrantz von Hy. Rischmiller und Kindern fuer Frau Aug. Rischmiller. J. E. BADE, Balaton, Negro Mission \$58.25. J. E. BADE, Balaton, Lutheran Children's Friend Society, Minneapolis, from S. S. and others \$50.12. J. E. BADE, Balaton, Home for the Aged \$27.00. WM. FRANZMANN, Baytown, Synodic Administration \$17.69, Educational Institutions \$15.61, Home for the Aged \$10.27, Student Support \$6.96, General Support \$14.03; total \$64.56. WM. FRANZMANN, Baytown, Synodic Administration \$15.17. W. P. SAUER, Bear Valley, General Administration \$8.10. C. F. KOCK, Belle Plaine, Unknown, Dr. Martin Luther College \$50.00, Home for the Aged \$50.00; total \$100.00. H. AM END, Brighton, General Administration \$25.00, Dr. Martin Luther College \$25.00, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00, General Support \$13.23; total \$163.23. E. G. HERTLER, Brownsville, General Mission \$3.00. J. E. SCHAEFER, Buffalo, Synodic Administration \$29.59. OTTO E. KLETT, Bunyan, Wis., Lutheran Children's Friend Society, Minneapolis, \$3.85. G. F. ZIMMERMANN, Cady, Wis., General Administration \$28.50. WM. PETZKE, Cedar Mills, General Mission \$13.00, Home Mission \$20.00; total \$33.00. OTTO E. KLETT, Centuria, Wis., Synodic Administration \$31.55, Lutheran Children's Friend Society, Minneapolis, \$3.12; total \$34.67. O. MEDENWALD, Clear Lake, Wis., Home Mission \$15.32. J. E. SCHAEFER, Crawford's Lake, Synodic Administration \$5.86. J. E. SCHAEFER, Crawford's Lake, Negro Mission from Karl Hahnke \$3.25. A. W. BLAUERT, Danube, Home Mission \$42.20. A. W. BLAUERT, Danube, Dr. Martin Luther College \$20.82. A. W. BLAUERT, Danube, General Support from Max Siegel \$15.00. J. C. A. GEHM, Darfur, Home for the Aged \$8.52, Home Mission \$18.62, Lutheran Children's Friend Society, Minneapolis, \$16.16; total \$43.30. J. C.

A. GEHM, Darfur, General Institutions \$18.00. R. F. SCHROEDER, Dexter, Finance \$25.00, General Institutions \$25.00, Indian Mission \$7.50; total \$57.50. G. F. ZIMMERMANN, Elmwood, Wis., General Administration \$17.41. F. ZARLING, Emmet, Theological Seminary \$17.00. Dr. Martin Luther College \$17.16, Indian Mission donation of the Ladies' Aid of the Bethany Church of Town Emmet \$10.00, Lutheran Children's Friend Society, from Aug. Gens 50c, from Hy. Gens \$1.00; total \$45.66. P. GEDICKE, Essig, Home Mission \$6.50, Dr. Martin Luther College Building Fund \$5.00; total \$11.50. IM. F. ALBRECHT, Fairfax, General Administration \$25.00, Supervision and P and P \$15.00, Finance \$10.00, Theological Seminary \$35.00, Northwestern College \$65.00, Dr. Martin Luther College \$100.00, Michigan Lutheran Seminary \$15.00, Dakota-Montana Academy \$10.00, Home for the Aged \$50.00, Indian Mission \$50.00, Home Mission \$125.00, Negro Mission \$60.00, Poland Mission \$15.00, Student Support \$50.00, General Support \$75.00, Dr. Martin Luther College Building Fund \$10.00, To Retire Bonds \$17.00; total \$727.00. F. ZARLING, Flora, General Institutions \$5.55, Theological Seminary \$5.81, Home Mission \$8.44, Lutheran Children's Friend Society \$5.36; total \$25.16. KARL A. NOLTING, Frontenac, from Sunday School for Lutheran Children's Friend Society \$6.10. KARL A. NOLTING, Frontenac, from Mr. Charles Luth for Synodic Administration \$5.00, for Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Home Mission \$10.00, Negro Mission \$5.00; total \$30.00. HY. BOETTCHER, Gibbon, General Institutions \$15.00, Home Mission \$25.51, Student Support \$11.00, Home for the Aged, Mindekrantz for Maria Bandow from her grandchildren, \$8.00, Bethesda, Watertown, from Her. Bade \$1.00, Lutheran Children's Friend Society, Mindekrantz for Maria Bandow from Mr. and Mrs. W. Niebuhr \$1.00; total \$61.51. F. W. WEINDORF, Grace, Goodhue, Educational Institutions \$24.50. F. W. WEINDORF, Grace, Goodhue, General Support \$58.10. F. W. WEINDORF, St. John's, Goodhue, General Support \$91.51. IM. P. FREY, Graceville, General Institutions \$35.40. IM. P. FREY, Graceville, Lutheran Children's Friend Society, Minneapolis, from Sunday School \$7.50. WM. FRANZMANN, Grant, Synodic Administration \$20.00, Educational Institutions \$20.00, Missions \$29.02; total \$69.02. JUL. F. LENZ, Hammond, General Administration \$11.07. T. E. KOCK, Hastings, Home for the Aged \$4.60. E. G. HERTLER, Hokah, General Mission \$4.00, Bethesda, Watertown, \$6.50. A. JUL. DYSTERHEFT, Helen, General Institutions \$60.00, Home Mission \$70.00, Church Extension Fund \$25.00, Negro Mission from Heinrich Gruenhagen \$10.00, Heinrich Hardel \$5.00, Mrs. Maria Hardel \$5.00, Wm. Koester \$5.00, Ella Hardel \$1.00, Marie Hardel \$1.00; total \$27.00, Indian Mission from Heinrich Hardel \$5.00, Mrs. Maria Hardel \$5.00, Ella Hardel \$1.00, Marie Hardel \$1.00; total \$12.00; grand total \$194.00. W. J. SCHULZE, Hutchinson, General Institutions \$244.75, Home Mission, Minn. Dist., \$90.10, General Support \$129.25, New Theological Seminary Building \$83.00, New Dr. Martin Luther College Building \$261.40, Lutheran Children's Friend Society \$31.00; total \$839.50. E. G. HERTLER, La Crescent, Synodic Administration \$7.00, Home for the Aged \$9.25, General Mission \$5.25, Bethesda, Watertown, \$3.00, Lutheran Children's Friend Society \$2.25; total \$26.75. PAUL W. SPAUDE, Lake Benton, General Administration \$32.36, Home for the Aged \$10.68, Negro Mission \$6.51, Lutheran Children's Friend Society \$8.02; total \$57.57. PAUL W. SPAUDE, Lake Benton, Indian Mission \$2.20. PAUL W. SPAUDE, Lake Benton, Dr. Martin Luther College \$4.75, Dr. Martin Luther College Building Fund \$25.00, personally from Carl Bradtke at the 25th anniversary of his treasurer-ship; total \$29.75. T. H. ALBRECHT, Lake City, Finance \$50.00, General Institutions \$50.00, General Missions \$72.00; total \$172.00. H. A. KUETHER, Madison Lake, Synodic Administration \$2.41. C. A. HINZ, Mason City, Ia., Home Mission \$5.90. C. A. HINZ, Mason City, Ia., Home Mission \$15.36. W. P. SAUER, Mazeppa, General Administration \$14.30. JUL. F. LENZ, Millville, Synodic Administration \$10.00, General Administration \$40.00, Home for the Aged \$8.70, Dr. Martin Luther College Building Fund \$50.00 and Seminary and Debts \$50.00 from the Ladies' Aid at Bremen, Lutheran Children's Friend Society from Henry Wise \$1.50, from Wm. Zimmermann \$1.00; total \$161.20. PAUL T. BAST, Minneapolis, General Mission \$100.00. PAUL C. DOWIDAT, Minneapolis, Theological Seminary \$100.00, Northwestern College \$100.00, Dr. Martin Luther College \$100.00, Home Mission \$100.00; total \$400.00. A. C. KRUEGER, Minneola, General Administration \$10.00, Theological Seminary \$5.00, Dr. Martin Luther College \$4.42, Home for the Aged \$5.00, Indian Mission \$5.00, Home Mission \$5.00, Negro Mission \$5.00, Student Support \$5.00, General Support \$5.00, Lutheran Children's Friend Society \$7.45; total \$56.87.

GUSTAVE C. HAASE, Monticello, General Administration \$25.00. GUSTAVE C. HAASE, Monticello, General Administration \$5.60. G. HINNENTHAL, New Ulm, Synodic Administration \$50.00, General Institutions \$700.00, Dr. Martin Luther College \$106.30, General Mission \$200.00, Indian Mission \$6.50, Home Mission \$61.53, Negro Mission \$50.10, General Support \$97.20; total \$1,271.63. F. KOEHLER, Nicollet, Home Mission \$58.30. A. EICKMANN, Nodine, General Institutions \$100.00, General Mission \$95.00, Bethesda Lutheran Home \$2.00, Lutheran Children's Friend Society \$27.38; total \$224.38. A. EICKMANN, Nodine, Negro Mission \$20.00, Student Support \$25.00; total \$45.00. W. P. HAAR, No. Mankato, Educational Institutions \$36.87. A. W. BLAUERT, Olivia, Home Mission \$54.10. HENRY ALBRECHT, Omro, Dr. Martin Luther College \$20.00, Home for the Aged \$70.00, Indian Mission, Mindekrantz in memory of Gustav Steinke from his wife and children \$7.50; total \$97.50. LOUIS W. MEYER, Osceola, Wis., Educational Institutions \$62.47. A. LANGENDORFF, Osceola, Wis., Theological Seminary \$18.48. A. LANGENDORFF, Osceola, Wis., Theological Seminary \$13.94. CARL C. KUSKE, Oshkosh, Northwestern College \$8.61. J. WEISS, Pelican Lake, General Fund \$26.75. GEO. W. SCHEITEL, Potsdam, Home Mission \$35.34, General Support \$7.30, Lutheran Children's Friend Society \$10.04; total \$52.68. E. W. PENK, Prescott, Wis., Synodic Administration \$5.00, General Support \$6.00; total \$11.00. W. C. NICKELS, Redwood Falls, Home Mission \$28.16, Lutheran Children's Friend Society \$12.05, Bethesda Lutheran Home from Mrs. C. Riemann \$2.00; total \$42.21. REINH. SCHIERENBECK, Renville, General Administration \$65.25, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Indian Mission \$50.00, Home Mission \$77.85, Negro Mission \$50.00; total \$393.10. J. BAUR, T. Ridgely, Home for the Aged \$11.00, General Support \$12.50, Student Support \$22.00, Church Extension \$8.00, Lutheran Children's Friend Society \$15.00, Bethesda, Watertown, \$8.50; total \$77.00. OTTO E. KLETT, Rock Creek, Wis., Synodic Administration \$25.19. GUSTAVE C. HAASE, Vacancy Pastor, Rockford, General Administration \$10.25. GUSTAVE C. HAASE, Vacancy Pastor, Rockford, Dr. Martin Luther College \$26.60. GUSTAVE C. HAASE, Vacancy Pastor, Rockford, General Administration \$38.25. H. C. NITZ, Rockford, Indian Mission \$10.04. MR. W. D. YAEGER, Revere, General Fund \$6.29. MR. W. D. YAEGER, Sanborn, General Fund \$243.12. C. P. KOCK, St. Paul, Home for the Aged \$5.00, Indian Mission \$20.00, Home Mission \$53.25, Negro Mission \$20.00, General Support \$5.00; total \$103.25. J. PLOCHER, St. Paul, Educational Institutions \$167.74, Home for the Aged \$7.81, Student Support \$50.00, Lutheran Children's Friend Society \$20.47; total \$246.02. A. C. HAASE, St. Paul, Indian Mission \$80.35. A. C. HAASE, St. Paul, General Support \$250.91. MRS. R. PITTELKOW, St. Paul, Lutheran Mission Auxiliary of St. Paul for City Mission memberships from Trinity \$21.00, Emanuel \$8.00 St. John \$23.00; total \$52.00. G. THEO. ALBRECHT, St. Peter, Gen. Admin. \$66.56. G. SCHUETZE, Seaforth, Ind. Miss \$8.00, Negro Miss. \$8.00; total \$16.00. G. SCHUETZE, Seaforth, Indian Mission \$1.55. G. SCHUETZE, Sheridan, Indian Mission \$3.70. G. R. SCHUETZE, Sheridan, Theological Seminary \$25.00, Northwestern College \$25.00, Michigan Lutheran Seminary \$23.37, Home Mission \$10.00, Negro Mission \$6.00; total \$89.37. WM. C. ALBRECHT, Sleepy Eye, General Administration \$41.25, General Institutions \$36.00, General Support \$40.00; total \$117.25. H. A. KUETHER, Smith's Mill, General Administration \$3.80, Finance \$6.85, General Support \$5.00; total \$15.65. J. W. F. PIEPER, Somerset, Wis., General Fund \$10.10. O. K. NETZKE, Spring Valley, Wis., Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$10.00, Home for the Aged, Belle Plaine, \$15.00, Wauwatosa \$10.40; total \$70.40. CARL C. KUSKE, Taunton, Northwestern College \$39.70. H. WIECHMANN, Tyler-Burchard, Home Mission \$6.50. PAUL W. SPAUDE, Home for the Aged \$10.42, Lutheran Children's Friend Society, Minneapolis, \$8.50; total \$18.92. AUG. SAUER, Vesta, General Institutions \$51.80, Indian Mission \$20.50; total \$72.30. E. R. BAUMANN, Wabasso, Indian Mission \$7.00, Home Mission \$10.00, Lutheran Children's Friend Society \$10.00; total \$27.00. E. G. FRITZ, Wellington, Indian Mission \$25.00, Poland Mission \$30.00; total \$55.00. KARL A. NOLTING, West Florence, Synodic Administration \$10.00, General Administration \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, General Missions \$5.00, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$5.00, General Support \$5.00, Widows, Orphans, and Aged \$3.50; total \$78.50. C. W. A. KUEHNER, Winthrop,

Home Mission \$50.12, Dr. Martin Luther College Building Fund \$198.40, Lutheran Children's Friend Society, Minneapolis, from Children \$33.73; total \$282.25. H. E. LIETZAU, Woodbury, Home for the Aged \$10.00, Home Mission \$31.00, Student Support \$10.00, General Support \$10.00; total \$61.00. M. C. MICHAELS, Woodville, Wis., General Missions \$23.51. PAUL E. HORN, Zumbrota, Mission \$34.40, Church Extension \$30.00; total \$64.40.

H. R. KURTH,
District Treasurer.

NEBRASKA DISTRICT

Rev. Baumann, Schemm's School, General Institutions \$6.00, Belle Plaine \$5.00	\$ 11.00
Rev. Baumann, Mission, General Administration \$10.00, Indians \$10.00, Home Mission \$20.00, Students \$11.82, Pensions \$10.00	61.82
Rev. M. A. Braun, Carlock, General Administration ..	3.10
Rev. M. A. Braun, Colome, General Administration ...	4.42
Rev. F. Brenner, Hoskins, Synodic Administration ...	15.00
Rev. Wm. P. Holzhausen, Winner, General Institutions	14.43
Rev. R. C. Horlamus, Surprise, General Administration \$10.00, General Mission \$10.00, Students \$4.62, Pensions \$5.00, Belle Plaine \$7.55	37.17
Rev. E. A. Klaus, Stanton, General Administration ...	93.94
Rev. R. H. Kremer, Burke, General Missions	7.46
Rev. R. H. Kremer, Herrick, Dakota - Montana Academy	9.22
Rev. W. A. Krenke, Grafton, Finance \$10.00, Indian \$6.27, Bethesda \$8.00	24.27
Rev. H. Kuckhahn, Geneva, Belle Plaine \$3.00, Fremont \$3.00	6.00
Rev. B. R. Lange, White River, New Seminary	4.10
Rev. M. Lehninger, Plymouth, General Missions	69.00
Rev. E. C. Monhardt, Clatonia, General Administration \$16.50, Dakota - Montana Academy \$30.00, Belle Plaine \$50.00, Indian \$10.00, Seminary Furnishing \$103.00, Indian Mission Equipment \$10.00, Fremont \$10.00, Home for Aged, Wauwatosa, \$10.00, Denver \$10.00	249.50
Rev. E. E. Prenzlow, St. Paul's, Stanton, Synodic Administration \$5.75, General Institutions \$20.00	25.75
Rev. E. E. Prenzlow, Bethlehem's, Stanton, Synodic Administration \$4.00, General Institutions \$4.50	8.50
Rev. G. L. Press, Sioux City, Synodic Administration \$27.50, Children's Friend Society, Minneapolis, \$12.00, General Institutions \$29.33	68.83
Rev. W. H. Siffring, Mary, General Mission	3.75
Rev. W. H. Siffring, Brewster, General Administration \$10.00, General Institution \$10.00, General Mission \$10.00, Pensions \$10.00	40.00
Rev. Geo. Tiefel, Hadar, General Institutions \$100.00, Students \$19.45,	119.45
Rev. V. Winter, Long Valley, Synodic Administration \$6.00	6.00
Rev. J. Witt, Norfolk, General Institutions \$100.00, General Missions \$100.00, Poland \$24.00, Students \$20.00	244.00
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	\$1,126.71

Synodic Administration	\$ 58.25
General Administration	147.96
Finance	10.00
General Institutions	284.26
New Seminary	4.10
Seminary Furnishing	103.00
Students	55.89
Dakota-Montana Academy	39.22
Belle Plaine, Aged	65.55
Wauwatosa, Aged	10.00
Indian Missions	26.27
General Missions	200.21
Home Mission	20.00
Indian Mission, Equipment	10.00
Pensions	25.00
Bethesda	8.00
Fremont	13.00
Denver	10.00
Poland	24.00
Children's Society, Minneapolis	12.00
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	\$1,126.71