

# The Northwestern Lutheran

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

Vol. 16.

Milwaukee, Wis., May 26th, 1929.

No. 11.

Jan 30  
Rev C Buenger  
5026 19th Ave

## THE HOLY TRINITY

### I BELIEVE IN GOD THE FATHER

#### Article I

"I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true."

In God Almighty I believe,  
Who made the earth and heaven; —  
By Whose sustaining power I live,  
Who hath my being given,  
Created in His image blest,  
In His paternal love I rest, —  
He is my gracious Father.

His mercy grants me daily bread,  
Health, shelter, comfort, raiment.  
His angels' wings o'er me are spread.  
Ne'er could I grant Him payment  
For all the gifts His grace bestows.  
He soothes away my earthborn woes,  
And guards me from all evil.

I merit not His love's caress, —  
His mercy and compassion.  
For I am all unworthiness,  
And laden with transgression.  
But He forgives when I implore,  
Remembers sin and guilt no more,  
And showers me with blessing.

For all the kindness shown to me,  
O Lord of all creation,  
I owe Thee fervent loyalty,  
Obedience, adoration.  
Dear Father, let my heart and tongue  
Give thanks to Thee in prayer and song;  
Fill me with love to serve Thee!

\* \* \* \* \*

### I BELIEVE IN GOD THE SON

#### Article II

"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I

may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true."

My heart in Jesus Christ believes,  
And owns Him Lord and Savior.  
True God and perfect man He is,  
Enthroned on high forever.  
The Virgin-born Immanuel,  
The Promised Hope of Israel,  
Is my divine Redeemer.

He left the realms of endless day  
To purchase my salvation.  
Lost in the mire of sin I lay,  
In bonds of condemnation.  
He paid the price and set me free,  
From death and hell He ransomed me,  
But not with gold and silver.

His holy precious Blood He shed,  
Unfathomed woe He suffered.  
In anguish for my sins He bled,  
His spotless life He offered  
Upon the Cross of Calvary  
That I His Own might ever be  
And serve Him in His Kingdom.

He rose triumphant o'er the tomb,  
Ascended into heaven,  
From whence in glory He shall come.  
All power to Him is given  
To judge the living and the dead,  
As His eternal Word hath said.  
Dear Lord, haste Thy appearing!

\* \* \* \* \*

### I BELIEVE IN GOD THE HOLY GHOST

#### Article III

"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts; sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith: in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true."

In God's blest Spirit I believe  
Who led me to the Savior.  
My earthborn strength could not receive  
The dear Redeemer's favor.  
Conceived in sin, my carnal mind  
Salvation's pathway failed to find. —  
All vain my best endeavor.

He came, the precious heav'nly Dove,  
The gracious Holy Spirit,  
My carnal blindness to remove  
That I might life inherit.  
He led me on, my Light, my Guide,  
To Christ, my Savior crucified,  
And kindled faith within me.

Kept by His sanctifying might,  
My heart in faith abideth.  
With the Evangel's glorious light  
The Church of Christ He guideth.  
Saved, ransomed, pardoned, justified,  
Sustained in faith, and sanctified, —  
How blest the saints' communion!

The dead in Christ shall rise again,  
To enter life eternal,  
And join the angels' triumph-strain  
In Salem's realm supernal.  
Faith's goal attained! O joy divine!  
Blest Comforter, what grace is Thine!  
To God be all the glory!

Anna Hoppe.

### THE ONE HUNDRED AND SIXTEENTH PSALM

(Continued)

#### The Joy of Prayer

"I love the Lord, because he hath heard my voice and my supplications."

Do we not hear in these opening words of the Psalm a note of joy ringing through the prayer of our blessed Savior? The Psalmist was conscious of love; he felt it glowing in his soul; his heart was full of that peculiar joy, tenderness, kindness, peace, which love produces. And the source or reason of this, he says, was that the Lord had heard him in his prayers and answered them. This very fact was a reason for loving Him; not that this was the only reason, but that it was the reason for that particular joy of love which he then felt in his soul. Because God had been gracious unto him, and had heard his prayers, therefore, his prayer was a prayer of joy.

He furthermore says, "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Encouraged by the past, the sacred poet will continue to call upon God in the future. He will retain a firm faith in the doctrine that He hears prayer, and he will express his practical belief in the truth of that doctrine by praying without ceasing until the end of his life.

Does not this reflect the very nature of the prayers of Jesus, the Man of Prayer? With what joy did He approach God the Father in all His prayers? Listen to His prayer at the grave of Lazarus. "Father, I thank thee that thou hast heard me. And I knew that that hearest me always." John 11:41-42. Though the miracle of Lazarus' resurrection was not yet wrought, yet Jesus rejoices in His prayer, and not only

knows that it will be answered, but that it has been answered already. More than this, He expresses the certainty of His knowledge that His Father in heaven will always hear His prayers. For He had access to Him upon every occasion, and success with Him in every errand.

Jesus' prayers were indeed prayers of joy. His perfect prayer life was always a life of perfect peace and joy. Whether He stood in the storm of the sea or in the midst of His raging enemies, He was always calm and peaceful. And why? Because His heart was stayed in unbroken communion upon Him who holds raging elements and raging men alike under perfect control. Even in the depths of sorrow and death His life was characterized by perfect calmness and joy. It was the delight of Jesus in doing the Father's will even when that will meant for Him the bitter cup and the baptism of blood. And the divine approval upon His life of perfect submission to God's will was to Him the highest of all joy. Need we wonder, then, that His prayers to the heavenly Father were prayers of joy?

Learning to pray of the Man of Prayer, therefore, we certainly find prayer a matter of joy. And as the Psalmist, so we may say, "I love the Lord, because he hath heard my voice and my supplications." True love to God consists not only in a genuine delight in His divine character, but also in heartfelt gratitude for His mercies, and thus also for His answers to our prayers. Also with respect to our prayers we may exclaim with John the apostle: "We love him, because he first loved us." And so we will not only love God the better, but also love prayer the better. The experiences we have had of God's goodness to us, in answer to prayer, are indeed great encouragements for us to continue praying; we have fared well, notwithstanding our unworthiness and praying infirmities, and therefore why should we not? God answers prayers, to make us love it, and expects this from us, in return to His favor. Should we, then not gladly join in the words of the Psalmist, "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live?" One answer from the throne of grace mightily encourages prayer, and since there are many proofs of God's hearing our prayer, they ought to stir us up, to believe in prayer, and have our recourse by prayer to him all the rest of our life. Yes, as long as we continue living, we ought to delight in prayer: to breathe this breath ought to be our delight till we breathe our last, because then we shall take our leave of it, and till then we have continual occasion for it. Someone has truly said, "He that prays much will be emboldened to pray more, because none can supplicate the throne of grace in vain," and that will have its bearing throughout our life to its very end.

But we also learn from our Psalm that it costs God something to answer prayer.

### The Cost of Prayer

"The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee, deliver my soul."

There is much resemblance between these words of our Psalm and those of the Eighteenth Psalm, where the sacred writer says: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of death compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of the temple, and my cry came before him, even unto his ears. Then the earth shook and trembled; the foundations also of the hills moved, and were shaken, because he was wroth."

Needless to show that in both Psalms we hear the prayer of one and the same person, viz., of our Suffering Savior, who is also the Man of Prayer. And what do we see from the fact that in His prayer to the Lord God he refers to His indescribable sufferings and death on the cross? Doubtless we may learn from it the one great thing about His prayer, that it could not be offered unto God without a tremendous cost.

What was it that stood between God and our Substitute, the Man of Prayer? It was the fact of sin. Until this fact had been met with and righted with absolute justice and punishment, there could be no answer to the prayer of our Substitute. And in order to do this, God Himself must find ways and means; for God cannot with a simple command overcome the obstacle of sin. There must be a sacrifice to atone sin, to appease God's wrath, to reconcile man unto God, and hence also man's Substitute, who was made sin for him. The picture given us in this Psalm and the other one mentioned shows us how the truth dawns upon the Psalmist that between his prayer and God's answer there intervenes a stupendous obstacle, some immeasurable upheaval in the Divine nature. What he dimly saw, we can more clearly understand since Jesus Christ, our Substitute, died on the cross. We pray to God: "Be merciful to me, a sinner," and we believe that He blots out our sins; but not by the mere word of His power. Before He can do that there must be a Divine conquest of sin, and that took place, with every accompaniment of pain and anguish and death, darkness without and darkness within, upon the Cross. So we find that in every prayer there is hidden the light and shadow, the terror and the glory of the Cross.

Prayer, which costs so much to answer, certainly assures us the latter. We now have free access to the throne of God. Says St. John, "And this is the confidence that we have in him, that, if we ask any-

thing according to his will, he heareth us; and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14-15. Now we have the privilege and a complete right to approach God in prayer. Nothing can bar us from it, neither sin, flesh, the curse of the Law, death and all the powers of darkness. Nor are there any terms to be met on our part, before we can confidently pray to God. On the contrary, every provision which entitles us to such prayer has been made by Jesus, the Man of Prayer, Himself.

The cost of prayer! Does not that imply, that all prayer must be done in the name of Jesus Christ? That without that name no prayer will be answered of God? The Psalmist answers the question by his own action. "Then called I," he says, "upon the name of the Lord; O Lord, I beseech thee, deliver my soul." God's name is God Himself; it tells us that God is gracious, just and righteous, mighty and all-powerful, ready to help and save us. "Gracious is the Lord, and righteous; yea, our God is merciful," says the Psalmist. The Lord Himself explains His name, saying, "In all places where I record my name I will come unto thee, and I will bless thee." Exod. 20:24. And Paul says, "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13. The name of the Lord is none other than the name of Jesus Christ, and in that lies the salvation of the world, "for there is none other name under heaven given among men, whereby we must be saved."

Considering, then, what the name of Jesus Christ implies, considering, furthermore, the cost of prayer, as we have seen, what shall we say of the prayers of those who pray to God without this name which is above all other names, nor realize at what cost the Man of Prayer obtained the right and privilege of prayer for us? What shall we say of the Christless prayers which are offered in secret societies, and all religious organizations outside the Christian Church? There can be but one verdict, and that is, such prayers are an abomination unto God.

May we never forget what it cost our Savior to obtain for us the right of prayer. And may we ever, in our prayers, approach God trusting in the meritorious work of our Lord Jesus, and clothed in the garments of His righteousness. Then our prayers will be acceptable unto God, and whatever we ask of Him will be granted.

But what shall we ask of God in our prayers? Of this we shall hear in our next meditation. J. J.

Prayer is the most potential, and the most neglected, of all the forces at the disposal of the disciple. . . . It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believer's life. — Arthur T. Pierson.

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

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

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

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

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

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

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3753 Michigan St., Milwaukee, Wis.

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

### COMMENTS

"Modernism With A Vengeance" Under the heading, "Modernism With A Vengeance" the Lutheran Standard tells of an endeavor of the Federal Council of Churches of Christ in America that will no doubt interest many of our readers. As the direct statements of the publicity man who reports on the matter show the spirit that animates this Council, we print the article in full:

Dr. Charles S. Macfarland is general secretary of the Federal Council of Churches of Christ in America. He was speaker at the evening session of the Religious Publicity Conference held at Atlantic City March 19 and 20, 1929. The subject was, "How Can Radio Be Incorporated Into the Publicity Program of the Churches?" One of the publicity men present made an abstract of the speech which is for the most part verbatim and from this we quote, through the courtesy of the National Lutheran Council.

Dr. Macfarland said in part: "Local fans do not want to hear local preachers. Local stations do not want any denominationalism. The ultimate plan of operation, yet to be worked out, will probably be for local federations of churches to endorse and for local stations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing Dr. Cadman, Dr. Poling, or Dr. Fosdick, and perhaps a few other selected preachers who have *received full endorsement by the Federal Council.*" Italics ours.

The thing that will have to be done is, of course, to secure control of broadcasting stations. On this Dr. Macfarland says: "The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry their programs. Mr. Goodman of the New York Federation of Churches is at present on an extensive trip throughout the central, western, and southern sections of the country. We believe that as a result of this tour, presenting the matter forcible to local federations and broadcasting stations, fifty or more additional stations will be signed up with iron-clad contracts *obliging them to use the Federal Council religious programs and none other.*" Italics ours.

Furthermore: "In the future no denomination or individual church will be able to secure any time whatever on the air unless they are willing to pay prohibitive prices for brief periods of broadcast. The Columbia Broadcasting System has not yet developed any policy in regard to religious broadcasts, save that of attempted interference with the National Broadcasting Company and the Federal Council program. For instance, out of pure malice the Columbia Broadcasting System is broadcasting the sermons of Dr. Barnhouse, a Presbyterian Fundamentalist from

Philadelphia, at precisely the same hour that the Federal Council broadcasts Dr. Fosdick's sermons. The Council expects, however, as soon as its present arrangements are completed, to negotiate with the Columbia Broadcasting System with a view to taking over all its religious broadcasts."

After the address the speaker was asked this question, "Do you mean, Dr. Macfarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?"

Dr. Macfarland's reply was: "Precisely! The committee feels this to be a wise policy. There will be no more free hookups on national assemblies, except as the denominations want to raise large sums to purchase time in competition with commercial accounts."

Nor is that all. The Federal Council is also seeking to get control of motion pictures. That same evening Dr. Macfarland made the statement that "the Federal Council is organizing a Commission on Motion Pictures to hold its initial meeting next week to coordinate all that the churches are doing along this line. What our Radio Commission is doing for radio, we hope to do for the motion picture industry through this new commission."

The Standard comments:

Comment is unnecessary. A blind man can see where these things are going to lead to, unless some way is found to head the movement off. And any attempt to do that will require organization. Organization is putting it over, and organization will have to meet it. But where is the organization? or where is it to come from? For example, we Lutherans cannot get together among ourselves for concerted action, how can we hope to get together with other conservative bodies?

A strange world, is it not? When a church in obedience to the Word of God refuses to fellowship with those whose confessions are not in harmony with the Scriptures, it is called narrow-minded, bigoted, and uncharitable. It is inveighed against at every opportunity as a disgrace to Christianity and a hindrance to the growth of the Kingdom.

But "broadminded" people, who are so charitable that they are ready to extend the hand of church fellowship to almost anyone can see their way clear to use the power of numbers, organization, and dollars, to create for themselves a monopoly to the air, thus barring others from using the big broadcasting systems to bring their message to the public. Indeed, a fine example of the charity of liberalism, and how Rome must be filled with envy when hearing of a monopoly of this kind!

As to the matter itself, we confess that we are not losing any sleep over it. There are a number of things about the broadcasting of sermons and services to which we have not yet been able to reconcile ourselves. And one of these is the fact that by such broadcasting we are entering the homes of people whose church and pastor have not asked us to help them break the Bread of Life to their parishioners, to furnish them morning and evening devotions and to comfort their sick and shut-ins. But these people do not have to listen in! No, they are not compelled to do so, and yet we all know, and rather hope, that they will.

Our people will not be compelled to listen in on the services broadcast by the Federal Council of Churches, but many will listen in, and we Lutherans certainly do not want our brethren to come under the influence of such preaching. But the offensive thing is, some one will say, that they are trying to shut out the rest of us. Let us not forget that the commercial station has only certain hours for religious broadcasts, and that it costs money to broadcast. Many a small body has not the funds to enter into this work, and, if we have pre-empted one of the periods, others cannot get on the air even if they have the necessary funds. We are silencing them as the Council plans to silence us.

The Standard says: "Organization is putting it over, and organization will have to meet it," however, with little hope that it will be possible to effect the organization of the conservative church bodies.

We are not worrying. "The prince of the power of the air" has never been able to silence the witnesses of Christ. If the Lord really wants us to use the radio as necessary in our times for the upbuilding of His Church, He will clear the air for us in spite of the monopoly of the Federal Council of Churches. He will do this in His own way and at His own time, and we should be very careful not to mistake our thoughts for His and to engineer against the encroachment of the Federal Council a defense that would compromise our confessional stand and so prove rather a breach in our walls.

A church can well live and thrive without the use of the radio. Give us faithful preaching of the Truth, conscientious pastoral work, Christian day-schools and higher schools for the careful indoctrination and education of our youth, living witnesship on the part of our members, and all this with constant prayer to Him who really builds the Church, and we are willing to let the Federal Council of Churches have the air, the movie, and whatever else it may be able to monopolize on this earth of ours.

J. B.

\* \* \* \* \*

**Fundamentals and Feuds** There was war a few days ago at the Des Moines University, Des Moines, Iowa. This is an old Baptist college, run until two years ago by the modernist wing of the Baptist church, but lately acquired in a bankrupt condition by the Baptist Bible Union, a strict fundamentalist organization. Dr. Thomas T. Shields of Toronto, Canada, president of the Bible Union, was made president of the board governing the newly organized college. He insisted on discharging all teachers who did not subscribe to the fundamentalist principles. Lately there had been another housecleaning in the teaching force. This was the spark that set the student body, some 400 strong, on fire. It seems that the students were out of sympathy with Dr. Shields and his secretary, Miss Edith W. Rebmann, as being too harsh in action. The ousting of the president of the faculty, Dr. H. C. Wayman, was the last straw. The student body became an

infuriated mob, storming the administration building, breaking windows, forcing doors, seeking the very life of Dr. Shields and his secretary, whom they would have torn limb from limb, had they not hid in a closet and finally been saved by the intervention of the police. The building itself was liberally plastered with rotten eggs by these enraged students.

The smoke of battle has not yet sufficiently cleared away to permit a full account of all of the things which contributed to this sorry spectacle. It is too early to draw conclusions. Hatred for fundamentalism may not be the only cause of this outbreak, although it is, no doubt, the greatest contributing factor, and is so viewed by the modernistic and evolution-ridden world. We are accustomed to the ridicule heaped upon the opponents of the "human-race-descended-from-the-monkey" theory. And where there is ridicule, hatred is not far away.

Just what is it that the Bible Union of the Baptist church believes and teaches as fundamentalism? Let us read the bulletin of the Des Moines university. "Des Moines university is operated in harmony with the great fundamentals of the faith, such as the divine inspiration, infallibility and authority of the Bible, as being the very word of God; the virgin birth of Christ and his essential deity; His expiatory sacrifice: 'The just for the unjust to bring us to God'; His literal, physical resurrection; His ascension to the Father's right hand, and His personal return — in short, Des Moines university teaches the supernaturalism of Christianity as opposed to the naturalism of modernism which is prevalent to-day." There is nothing wrong with this declaration from our Lutheran standpoint. It is a matter of gratification that this school was dedicated to such high principles of religion and, until this contretemps occurred, was doing well. We agree with the newspaper writer, who reported this story to the Chicago Tribune, that "there is much to be said for this stand. In the welter of modern science the God of Israel has become such an attenuated figure that it is hard for the ordinary man to get any grasp on the reality of religion. Here is something solid."

Just so. On this solid basis of faith our Lutheran church has stood for centuries, nay the true church of God has always stood and shall stand to the end of days. Any other basis, be it modernistic, evolutionistic, spiritistic, or whatever new-fangled name it may have, will but prove a foundation of quicksand for the church. Let us strive and pray for the success of this faith, based solidly on the Bible as God's pure immutable word, in our teaching the young at home, in the parochial schools and our higher institutions of learning. It cannot fail. See Isaiah 55: 11. Z.

\* \* \* \* \*

**Court Rules On Merger** To the Lutheran Standard we are indebted for some interesting news notes bearing on the great Canadian Church Merger which received a deal of attention in

church circles all over the country not more than half a decade ago. We quote the following:

A few years ago the Methodist, the Congregationalist, and the Presbyterian Church of Canada merged into the "United Church of Canada." A minority of the Presbyterian Church, however, refused to go into the union, and there has been more or less trouble ever since.

One fact the union was meant to accomplish was that there would be no other Methodist, Congregationalist, or Presbyterian Church in Canada except as these existed within the union. Thus the Presbyterian congregations that did not concur in the union were not to have standing as a Presbyterian church but only as so many isolated units. In a manner they were outlawed as a Presbyterian church.

From "The Presbyterian" we learn that the question got into the courts through a congregation that had not voted to enter the union and that now sought to have its official standing defined. On appeal the case reached the Supreme Court of Canada, and the decision there reached is to the effect that the congregations outside the United Church represent the true Presbyterian church of Canada.

The congregations **outside** the United Church represent the true Presbyterian church of Canada! So, in the mind of the Court, the congregations entering the Merger, by so doing, left Presbyterianism behind them. We have no doubt but the same ruling would apply had the plaintiff congregation been of the Methodist or Congregational persuasion. So, if the purpose of the union was "that there would be no other Methodist, Congregationalist, or Presbyterian church in Canada except as these existed within the union," man's law in its highest exponent, the Supreme Court, has decided the very opposite has been accomplished: these various creeds are truly represented by those congregations who did not concur in the Merger, but are outside of it. An interesting question is suggested: What is the status of the congregations **within** the Merger? The obvious answer, "They are the United Church", tells us nothing definite.

If former lines of division were drawn as a matter of conscience, what has become of conscience in the Merger? Does the Supreme Court verdict imply that it has been submitted to violence in the case of the non-concurrent congregations? The great Apostle Paul says: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." He says this because he is guided by the Highest Court, which is not of men. What must this Most Supreme Court rule regarding the congregations within the Merger?

The Merger was officially consummated on June 10, 1925; it was then the United Church of Canada came into being after about twenty-five years of preparatory work had been done. The Congregationalists and the Methodists seemed to have had little difficulty in holding their ranks in the great maneuver, not so, however, the Presbyterians. Only three-fourths of the latter acquiesced in the merger activities, while the other fourth, remaining apart, upheld the Presbyterian name and tradition, going under the name of the "Continuing" Presbyterian Church. The dissenting fourth seems to have been actuated, not

by policy, but by serious scruples of conscience. It was stated at the time of the Merger: "The Continuing Presbyterians in explaining their refusal to join the union reveal that it was not merely a matter of nomenclature, but that the general assembly had no authority to enter the union nor to alter the standards of the church, which state that 'God has eternally predestined a fixed number of men and angels to eternal life,' and 'decreed others to eternal death,' that, 'Christ died only for the elect,' and, 'those not appointed unto life God passed by.' These distinctive doctrines of Presbyterianism are omitted from the basis of the union." Looking back to this stand of the dissenting fourth, one is impressed by the verdict of the Canadian Supreme Court for its justness: "the congregations **outside** the United Church represent the true Presbyterian Church of Canada." Looking at the situation from their standpoint, the body remaining true to their "standards" has reason to be proud of the designation "Continuing," since it is an honor to them and a reproach to the others.

There is another item which is not lacking in interest; it is contained in the following:

Another thing the United Church had hoped for was that all property rights and legacies might be rightly claimed. On this, too, a case got into court. In a certain congregation a legacy had been made to the congregation before the vote on the merger was taken. The congregation as such voted to concur, but a minority, including the testatrix, remained outside and organized a new congregation. The question now arose to which congregation the legacy belonged. This case, too, reached the Supreme Court, and was decided against the United Church, on the ground that the new congregation represented the true Presbyterian church of Canada, to which the legacy was originally made. However, since this congregation was organized after the legacy had been made this went to the nearest kin.

G.

**Shall Women Speak in the Assembly?** The Southern Baptist convention, held in May at Memphis,

Tenn., was confronted by this question when Mrs. W. J. Cox of Memphis, President of the Women's Missionary Union, was invited to speak before this gathering. The Rev. Dr. J. W. Porter, Lexington, Ky., strenuously opposed this, basing his objection on a literal interpretation of 1 Cor. 14:34: Let your women keep silence in the churches; for it is not permitted unto them to speak. He was overruled, however, by a great majority, and in protest left the meeting when the lady began to speak. He was fortunate in this, as he missed hearing the offended lady's opinion of him and his like. She poured the vials of her wrath upon mere man by remarking that "no woman betrayed Jesus, but rather the women stayed beside Him when the men fled!" Not all men, lady. If we remember the story right there was also the mild and saintly John standing under the cross, and it was a woman who danced poor John the Baptist's head off his shoulders. We are all sinners, men and women, all stand in need of this Savior's blood, all called,

women with the men, to be heirs of His kingdom. Is not that honor enough for us all? Why not leave the public teaching and preaching in church to the men as the Lord directed by St. Paul? Z.

**The 14th of Genesis** This chapter has always had to bear the brunt of criticism by the learned scientists who doubted its historicity. Recent excavations by Prof. W. F. Albright, director of the American School of Oriental Research in Jerusalem, have uncovered the sites in Transjordan of the battlefields mentioned in this chapter. Thus once more the very stones cry out to the world that the Bible does not merely contain God's Word, but is God's truth in every particular, whether the doubters heed it or not. Z.

### NEGRO COURAGE

Among those whose courage failed them in the Vestris tragedy were a number of negro seamen. Which only proves — if it proves anything — that negroes are very much like most of the rest of us. Don't let that sentence stir your indignation. One of the few heroes that emerged from the wreck was Lionel Licorish, an able seaman, a quarter master and a negro. Licorish, thrown into the sea, swam to a lifeboat, scrambled into it, manned the oars, headed into the rollers and with superhuman effort managed to keep his fragile boat afloat while he rescued twenty-one passengers and crew from the waves.

Licorish, interviewed, declared:

"I lost my underwear, one dollar and sixty cents in cash and my books."

Pressed on the last point he said:

"My books were the Bible and the Beatitudes of the Bible. Man! I thought a lot of them, too."

Nathan Strauss, a Jew, has suggested a fund for Licorish to buy him new books, and underwear, and provide him with a fund for some other rainy day.

—Lutheran Church Herald.

### A QUESTIONNAIRE

It seems that many of our people do not like to hear their pastors warning them against wolves in sheep's clothing, and saying that there are many such wolves to be found among the sectarian pastors of to-day. Some call that "knocking," and say that Lutheran pastors who are forever "knocking" other ministers are themselves "poor sports." There is no need of warning us against them, they say; they're not so bad, and some of them are just as good as those who are everlastingly preaching against them.

Now it is true: Lutheran pastors have a way of preaching against sectarian ministers. But that is not "knocking"; that is warning Lutheran Christians against the snares and pitfalls provided for them in the daily

press, in magazines and pamphlets by sectarian pastors who call themselves preachers of the Gospel, and are not. Lest we be misunderstood — we do not classify all pastors of other churches as un-Christian, insincere, and deceitful. But those who are most renowned, those who write articles for public consumption, are in most cases such men who masquerade as ministers of the Gospel, and are as far removed from the Gospel as Satan himself.

It is a peculiarity of almost all Protestant churches outside of the Lutheran Synodical Conference, that they permit their ministers to preach and teach whatever pleases them, whether it is correct according to Scripture or not. The result is that hundreds of ministers are occupying so-called Christian pulpits to-day, and are preaching modernism and damnation into the hearts of their hearers.

Or don't you believe that? Then we will offer proofs.

A professor of religious education in Northwestern University sent a questionnaire to some 1,500 Protestant ministers and students who were preparing for the ministry. This questionnaire asked them to answer certain questions, all of them regarding their faith in certain doctrines of Scripture. They were asked, for instance, whether they believed that Jesus was born of the Virgin Mary, whether there is a devil, in their opinion, and so forth. The replies were published by the professor and published in a book. Now how did those ministers and students answer? What do they believe? Here are a few examples:

To the question: Do you believe that the creation of the world occurred in the manner and time recorded in Genesis? the following answers were received: 47% of the ministers said yes, 48% said no, 5% didn't know what they believed. Of the students, 5% said yes, 89% said no, and 5% didn't know.

Fine record, isn't it, for ministers who are expected to preach the Bible? Over half of them don't believe it to begin with.

Some more proof: In reply to the question: Do you believe that Jesus' death on the cross was the one act which made possible the remission of man's sin? 70% of the ministers said yes, 24% said no, 6% were doubtful. Of the students, 29% said yes, 61% said no, 10% didn't know.

Do you know of anything more necessary for a Christian to believe than that he can have forgiveness only through the sacrifice of Jesus Christ? Yet here we have a quarter of the ministers, and over half of the students saying they do not believe it. And they want to preach the Gospel as Christian pastors.

Do you understand now, Lutherans, why your pastor warns you against sectarian pastors in general and on general principles? Do you see how many of them are wolves in sheep's clothing?

How do they concern you? What influence have they over you? How can they harm you? Some of you have the habit of buying "religious" books from agents who come to your door. The books contain Biblical pictures, and have nice covers. The agent talks and talks and talks, and tells you they are Christian books, good for you and your children to read. You want to get rid of the agent, and buy. Then you wish to get benefit from the money spent, and read the books, or give them to the children to read. The chances are two to one that the book you bought was written by one of more of these pastors who cannot even recite the Three Articles without lying. That is the way such false preachers concern you. Then there are newspaper articles on religion; magazine articles, and, last, but not least, those radio talks. The dangers to your faith from these sources are great; falsehoods are sometimes hard to detect and easy to swallow. Let your pastor warn you, and heed his warning.

And a little advice about those books: When such agents come to your door, tell them that if you want religious books, you know where to get them. Then, when you want them, go to your pastor and tell him. He can order them for you from our Publishing House, and you know what you are getting.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. E. S.

**A SUGGESTION TO OTHERS**

Recognizing the need of funds for the treasuries of our Church and knowing that the most they could do would be little enough for Him who did so much for them, the Ladies' Aid of Rauville Tp., Watertown, South Dakota, adopted a plan by which special gifts may flow into the Lord's treasury. The custom of the Aid heretofore was to send flowers to a sick member, but the flowers did not last long, and they served but a single purpose, namely, to express the regard of the Aid for its sick member. This card explains the new plan.

**Greetings**

Instead of flowers as a token of love for one of our members, ..... we have sent as a  
 (Name of Person)  
 lasting remembrance for Jesus' Mission, \$.....  
 .....  
 (Name of Donor)

Rom. 8:28. We know that all things work together for good to them that love God.

..... Pastor

This new plan serves a number of purposes. First of all, the card given to the sick person expresses the same sentiment the flowers did, with the added Christian hope and comfort expressed in Rom. 8:28. Then, too, the card is a lasting remembrance. The sum of money which

was ordinarily spent for flowers is sent in the name of the sick persons to a permanent fund of Synod (such as the Building Fund) where it will continue to work year after year. Thus the sick person has also the comforting thought that even in sickness she is permitted to render this special service to the Lord. J. B. E.

**FAITH IN CHRIST**

This is the victory that hath overcome the world, even our faith. — - John 5:4.

We must not only believe about Christ, but in Him, as Livingston did, when on one occasion he was opposed at nightfall by a number of infuriated savages and was tempted to steal away in the dark; but his eye lit on the promise, "I will be with you all the days," and he wrote, "I went to sleep because I knew it was the word of a perfect gentleman." Faith is more than creed — it is trust in a Person.

F. B. Meyer.

**LUTHERAN DEAF-MUTE SCHOOL APPEAL**

**Clip Sheet Memos**

A letter from one of our brethren, who had a day at the school.

"A son was born to Pastor and Mrs. E. T. Coyner on August 11, 1908, at Asheville, N. C., and named Stephen at his baptism by his father in his Emanuel Lutheran Church at Asheville. He was a very bright child and began to talk at six months of age. Later he developed cholera infantum and, being mistreated by a physician, lost most of his vitality, and grew up to the age of thirteen pale and weak. Later he became a veritable giant in strength. In his fourth year he began to show signs of deafness, which caused the parents to seek help, but none effective was found.

His hearing gradually grew worse, until at the age of seventeen he was totally deaf. At first he could make out in the usual school, but in the third grade his principal urged that he be sent to the school for defectives. There he was treated as a stone deaf child and was made to spend all his time learning lipreading. The parents protested in vain at this and tried to get the faculty to train what hearing he had then, so that he could get a fair education before the hearing was all gone. This was in Los Angeles, Cal., where the father had become pastor of the Grace Lutheran Church in 1913.

An appeal was made to the faculty of the parochial school of the Trinity Lutheran Church there, and Teacher Karl F. Kuehnert was found willing to take him and try to teach him as normal child by having him sit in the front seat near the teacher. This went well until the fifth grade was finished and a part of the sixth. Then the teacher of that grade had a nervous breakdown, and Stephen could not continue there. He had made fair progress in all studies, except arithmetic and grammar.



These were hard for him, because he was not getting all the instruction. He probably got less than his teachers and parents thought.

After much consultation it was decided to send him to the state school for the deaf at Berkeley, Cal. This was done in the fall of 1924. The parents expected that the spiritual care of the boy would be looked after by our missionary for the deaf in this state. This man, however, was having a large congregation on his hand and much trouble besides, so that he did not go to Berkeley all that year. No other one could be found to go. The school authorities seemed derelict also in the matter of religion. Of course, in a state school no religion could be taught, but the custom prevails in some other state schools for the teachers to take their pupils on Sunday to the church after their choice and interpret the sermon for them. This was not done at Berkeley, and the entire year passed without the boy attending a single service that he could understand. For several years previous he had probably got little from the services, but at Berkeley it was worse because he was thrown with boys who were unbelievers and utter worldlings, so that there his Old Adam developed tremendously and carried the boy to utter godlessness.

When the parents discovered what had occurred, they were amazed and hurt beyond words. Their son of so many cares an outcast from the company of the faithful, headed for eternal and temporal ruin. The company he had got into at the school was wicked, and many of them had their homes in Los Angeles, where Stephen was in easy reach of their plans for his complete undoing morally and spiritually. How could this ring of iniquity be broken and the boy freed from the shackles of this ungodly company? Many an anxious day was spent in trying to solve the problem, and then light and hope appeared.

An appeal was made to the Lutheran School for the Deaf at Detroit. But the boy was too old and large to fit into this school properly. Yet there was one thing that made him eligible — he had not yet been confirmed, and the dear brother at the head of the school offered to take him in at great inconvenience and labor to himself and his assistants. The boy was shipped east at once and entered the Detroit school, the only Lutheran school for the deaf in America, on October 29, 1926, and a new world opened for him. By the patient, skillful, almost inspired work of the Superintendent Wm. Gielow the Word of God gradually broke that proud and stubborn heart, and the raging lion of self and ungodliness gave way to the gentle influence of the Holy Spirit, and the lion became a lamb, a lamb of Christ.

His father went east and attended his confirmation with his class on May 29, 1927, in Detroit. Never was there a more impressive service for the father as he saw his lost son brought back to the fold by the hand of his dear classmate Rev. Wm. Gielow.

Rev. Gielow explained how he had worked to bring this about. He said he had used the second article of the Creed and Luther's explanation of it chiefly. With that, he said, he would always win the point with Stephen.

That the result on and in Stephen was thorough and lasting was proven by the way he conducted himself during the time he lived after that. He rode with his father through the eastern states immediately after his confirmation and, then, back to California. Everywhere he showed his Lutheran consciousness by pointing out all the Lutheran churches by the way and being interested to see how many there were. Every night and morning he knelt by his bed and prayed with fervor and devotion, and it is certain, as anything human can be, that he was taken hence, on August 19th following, in the true Christian faith.

He had come to know his sin and to feel its sting and he was rejoiced to find the only Savior from sin and clung to him in faith.

But for our Lutheran School for the Deaf at Detroit, there would have been no chance for Stephen. Even the rather loose contact of our missionaries for deaf was apparently ineffective for him. It took the school with its daily and sanctified attention to him to accomplish the desired result.

Parents of deaf children and of hard-of-hearing children mostly do not know what a tremendous task it is to bring such children to a saving knowledge of the truth. Appalling concrete examples are all around us of the failures in this respect, but mostly the parents do not see them or, if they do, they feel utterly helpless to remedy the situation, while a remedy, and a most effective one, is near at hand.

It is hard to bring a normal person to be a thorough-going Christian and to walk the straight and narrow path through youth to middle age and on to old age and glory. How much harder it is to do this for the defective, no one knows but he that is enlightened by experience, and experience teaches that it is probably twenty times harder to gather in the deaf than the normal.

Thank God for having given us this blessed agency for the salvation of our deaf children — *our Evangelical Lutheran Deaf-Mute Institute!*"

Here is a letter from Mrs. Helene Eberts, of Detroit, as a splendid example, should incite many of our better situated people to do likewise:

"Please find enclosed a check for \$500 which I am very glad to contribute to our very worthy cause; and the only regret I have is that I cannot make it \$5,000. Hoping we shall reach our desired goal with the help of our dear Lord, I beg to remain

Your well-wishing friend,

Helene Eberts."

The *cost* of instructing deaf children, on account of the nature of it, is much higher than that of instructing

hearing children. The cost to the City of Detroit is *five* times that of normal children!

Rev. Enno Duemling, well acquainted with the work among the deaf and well acquainted with the work our School is doing, having been a member of the Board of Directors, and now institution missionary of Milwaukee, Wis., has this to say concerning our Institute:

"The very fact that at this school our deaf children are brought to Christ and taught the way unto salvation should be an incentive to lend a helping hand and to give every possible aid to further the aims of this Christian school for the silent children of the Church. For fifty-six years the School has performed its ministry of love, and is blessed by hundreds of its graduates who have found Christ within the walls of the unpretentious building. The time has now come, however, to bid farewell to the old and totally inadequate buildings and to build anew on a beautiful piece of land. It is essential that this school have proper and suitable buildings to meet present demands and better housing conditions. The request for financial help comes to you, dear fellow-Christians. Will you heed it? Will you give it any attention? You are not a deaf-mute, thank God! You are more fortunate than these deaf children you are asked to help. You have speech and hearing. Why not express your gratitude for these unmerited blessings by helping this great cause, not only materially, but also with your fervent prayers for the success of this worthy undertaking. What a privilege to be an instrument in the hands of a gracious God to help handicapped children to a saving knowledge of the truth as revealed in the Word of God and in the life and the teaching of Jesus Christ."

Here is a letter from the parents of one of our four pupils, which speaks volumes. The writers are Mr. and Mrs. Aug. Schmidt, of Peoria, Ill.

"It might be of some interest to you to know Otto's career since he left school at Detroit. (Note: the boy did not finish here on account of his very weak condition.)

Since he left your school he took instructions to make his confirmation in the year 1922. He made his confirmation vows with his sister also about his age.

Otto's confirmation was one of his proudest days of his life. Rev. Grother, who took extra patience with him, surely was well pleased at his Christian training which he received under you people. All credit is due to the Deaf-Mute Institute at Detroit.

A few days after Christmas he took sick with inflammatory rheumatism, followed by a severe heart attack, which proved fatal, during the last week of his illness.

Although suffering severe pain, he would be comforted when we would read a prayer out of his prayer book, which was given to him by a friend, for confirmation.

Oh, that every young man of Otto's age would die as faithful to his Savior as Otto died. In his bitterest pain he would call that Jesus should come and help him.

Again we wish to thank you for all that you have done for Otto and taught him. Also that if you ever get close in to Peoria to pay us a visit. We would like to talk to you in person."

Rev. Otto C. Schroeder, missionary to the deaf, of Cleveland, O., and Editor of the missionary monthly *The Deaf Lutheran*, has this to say regarding our building project:

"May the Holy Spirit prompt Lutherans everywhere to make the necessary provisions for the Christian education of the deaf. May our pastors and teachers, as well as laymen, do their part toward the improvement and support of the plans for adequate quarters and equipment of our Lutheran School for the Deaf, which our Michigan brethren have maintained for so many years, often with great sacrifice, for the glory of God and for the eternal welfare of immortal souls."

The following letter is from Mr. and Mrs. Fred Bader, of Oshkosh, Wis. See how she values the School.

"Ich halte es fuer einen grossen Segen Gottes, dass wir unser taubstummes Maedchen in eine christliche Schule schicken konnten, wie auch ihr taubstummer Mann dieselbe besucht hat und dort konfirmiert wurde. Die haben alle beide einen Segen Gottes aus dieser Schule mit nach Hause gebracht. Wie waren wir Eltern so froh, dass wir unsere Kinder konnten christlich unterrichten lassen. Dass dieser Unterricht von grossem Nutzen gewesen ist und der Segen Gottes auf den Kindern ruht, darf niemand leugnen.

Wir hoffen, dass die Anstalt im Segen Gottes weiter wirken kann. Dazu muessen Gebaeude da sein. Die Schule schliessen? No. Lasst uns eine neue Anstalt bauen."

This daughter of Mr. and Mrs. Bader is a happy wife, living in Reedsburg, Wis., and the proud mother of a very fine son and daughter. Her husband, Mr. Otto Schulze, has a very fine position with the paper in Reedsburg. After confirmation, he graduated from the Wisconsin state school, valiantly defending his faith against others, and spent two years in the College for the Deaf, at Washington, D. C. His wish was to serve the Lord as a missionary to the deaf, but the Lord willed it otherwise. The next letter is from him, and from it you will see how they value their church school for the deaf.

"As former students of the Evangelical Lutheran Deaf-Mute Institute, at Detroit, Mich., myself and wife have the highest praise for what this school has

done for us, as well as for hundreds of our fellow deaf Lutherans.

Not only did we get a splendid secular education at this Lutheran school, but we gained a thorough knowledge of the doctrines of the Lutheran faith as well. We consider this a double education — namely, an education for the welfare and happiness of both our body and soul.

(To be concluded)

### BE NOT WEARY

Though tired of life and weary  
Wouldst Thou find repose?  
Look yonder Easter morn, where  
Christ Thy Lord arose.

Oh, heavy-laden mourner,  
When with griefs opprest,  
Look to the wounded Jesus  
He would give thee rest.

Sink not beneath thy cares, when  
Harvesting seems late,  
Oh, servant, grow not weary —  
God would bid thee wait.

When comfort thou wouldst find, the  
Holy Ghost to cheer  
Thy wounded, broken spirit  
Gladly would appear.

Invite the Lord Who saves and  
Would not let thee fall;  
Cast all thy cares on Him Who  
Loved and died for all.

Martha Wentzel.

### A BLIND MAN'S TESTIMONY

On Glasgow Green, a few years ago, at the conclusion of a gospel address given by a layman, a man in the crowd asked permission to say a few words. Liberty having been granted, he spoke somewhat as follows: "Friends, I don't believe what this man has been talking about. I don't believe in a hell; I don't believe in a judgment; I don't believe in a God, for I never saw one of them."

After going on for some time in this fashion another man asked to be allowed to speak. Permission given, he proceeded as follows: "Friends, you say that there is a river running not far from this place, the river Clyde. There is no such thing; it is untrue. You tell me that there are trees and grass growing around me where I now stand. There are no such things. That also is not true. You tell me that there are a great many people standing here. Again I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about, but I was born blind; I never saw one

of you; and while I talk it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk the more you expose your ignorance, because you are spiritually blind and cannot see." The effect of the speaker's words can be easier imagined than described.

—The Prophetic News.

### "EXAMPLE" OR "SUBSTITUTE"?

At the close of a service in Germantown, Philadelphia, some time ago, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example."

"Would you then be willing to follow Him if I preach Christ, the Example?" replied Dr. Stearns.

"I would," said the stranger, "I will follow in His steps."

"Then," said Dr. Stearns, "let us take the first step. 'Who did no sin.' Can you take this step?"

The stranger looked confused. "No," he said, "I do sin, and I acknowledge it."

"Well, then," said Dr. Stearns, "your first need of Christ is not as an example, but as a Savior."

And this is every man's need. (See Rom. 3: 23-26.)

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53: 6).

— Selected.

### FROM OUR CHURCH CIRCLES

#### Commencement

Winnebago Lutheran Academy, Fond du Lac, Wisconsin

There are times when in the annals of her history new doors are opened to the church for greater activities in her missionary endeavors in general, as well as in particular. Such a time was in particular for the Christians of St. Peter's Lutheran Church of Fond du Lac and for fellow-Christians in neighboring Lutheran centers, when, in 1925, the Winnebago Lutheran Academy, an intermediate school, was founded.

The beginning of this school happily opened the doors to Lutherans of convenient proximity to join their fellow-Christians the following year in forming the Winnebago Lutheran Academy Association.

The idea was conceived when the opportunity was rife by men of faith, who had the courage of their conviction that a Christ-less education is like a ship without a rudder on a storm-tossed sea, and needs must make spiritual derelicts of our entrusted youth on the sea of life. The doors being thrown open wide, fellow-Christians entered in on the noble project. The plans did not miscarry, but, by the grace of God, will have taken birth in the graduation of the first class consisting of seventeen. With the

graduation of this class we will have the real commencement; the academy established.

This work was not accomplished without sacrifice, much earnest thought and prayer to Him who alone guides the destinies of His children. The project must not now fail. Let us press forward. The future of the school is dependent on the continued work of Christian men and women, young and old, with the cooperation of the students of the school, by a united effort and unstinted support in the instruction unto Christian character building. It is work for men and women who are willing to make worth-while sacrifices in the interest of soul-saving education.

All friends and supporters of Christian education, association members in particular, are cordially invited to attend the commencement exercises of the school on Sunday, June 2nd, at 2:30 P. M., in St. Peter's Auditorium.

W. K. Pifer, Sec'y.

#### Michigan Lutheran Seminary

The present school year at Michigan Lutheran Seminary closes June 19. The commencement exercises, D. v., will take place in the evening of that day in the auditorium of Cross Lutheran School. A class of eight scholars (5 boys, 3 girls) will graduate. The forenoon and the afternoon of the day have again been set aside for an athletic program. All friends of the institution are cordially invited to attend the graduation exercises and enjoy the field day activities with us on our beautiful campus.

The Michigan Lutheran Seminary Club meets for its annual meeting after the commencement exercises, in the Refectory.

The new school year will begin September 4. The pastors, teachers, and other friends of our school are asked to win new scholars for our school, call our attention to prospective scholars, and announce new scholars at an early date.

Otto J. R. Hoenecke.

#### Commencement Announcement

Commencement exercises in Dr. Martin Luther College will take place on Thursday, Jun 13, at 10 A. M. On the preceding evening the annual commencement concert will be rendered by the college choir under the direction of Prof. E. D. Backer. To all friends of our institution we extend a cordial invitation to be with us for both occasions.

E. R. Bliefert.

#### Golden Wedding Anniversary

Mr. and Mrs. Henry D. Van Seggern for 50 years members of Christ Lutheran Church of Fontenoy, Brown Co., Wis., on May 13, through the grace of God, celebrated their golden wedding anniversary in the presence of their children and relatives. The undersigned delivered the address on Isaiah 46:4.

Harold O. Grunwald.

#### Anniversary Celebration

In the evening of April 30th an extraordinary celebration took place in the Lutheran Church at Tomah, Wis. Rev. Glaeser, President of the West Wisconsin District of our Synod, having been in the ministry over forty years and having served the congregation at Tomah for thirty years, the members of the congregation together with the pastors of the Mississippi and Southwestern Conference met for a special celebration. The German sermon was delivered by Rev. W. Eggert and the English by Rev. J. Mittelstaedt. Both sermons brought out the significance of the ministry and the blessing which through the faithful preaching of the Gospel, flow upon the church and its members. The president of the congregation delivered an appropriate address, showing that the congregation appreciated the faithful services of its pastors. At the close of the service Rev. Glaeser thanked the congregation and the brethren in the ministry and exhorted them to give all praise and honor to God, the Giver of all good gifts.

After the services the guests and members assembled in the auditorium of the school where they were treated with refreshments by the ladies of the congregation.

May the Lord grant Rev. Glaeser the privilege to serve the Lord and His Church many more years.

N. N.

#### Fiftieth Wedding Anniversary

On May 5, 1929, Mr. and Mrs. Henry Vollbrecht, members of the St. John's Ev. Luth. Church, Slades Corners, Wis., were, by the grace of God, permitted to celebrate the fiftieth wedding anniversary. The undersigned delivered an address based upon Psalm 37:5. May our God be with them in the future as He has been with them in the past.

Edmund Sponholz.

#### Installation

Authorized by President J. G. Glaeser, I, on April 28, installed Pastor G. C. Marquardt of Hurley as my successor in the mission congregation at Mercer, Wis. May the Lord graciously bless his work!

Irwin J. Habeck.

#### Sunday School Teachers' Institute

Sponsored by the Lake Superior Sunday School Teachers' Convention, and endorsed by the Lake Superior Pastoral Conference, an Institute for Lutheran Christians in general, and for Lutheran Sunday School Teachers in particular, has been arranged. This Institute will be held Monday, June 24, to Friday, June 28, at the Institute grounds at Lake Michigamme, five miles west of Champion, Michigan.

Persons attending will be benefited in increased Christian knowledge, and at the same time will enjoy a vacation at one of God's beautiful nature spots in the Upper Peninsula. The forenoons will be devoted to

lectures on Bible Study, Religious Pedagogy, and Church History, principally by pastors of the Lake Superior Conference. The afternoons will be left free to go boat-riding, hiking, or otherwise suit the inclination. The evenings will be designated for religious cinema, singing, and other edifying entertainment under the direction of Pastor Kurt Geyer.

Pastors, Sunday School Teachers, and all Christians of our faith are eligible to attend. The only charge is for board, six dollars for the whole term. For further information and requests for quarters please write to Melvin W. Croll, pastor, Florence, Wis.

**Notices**

All reports and memorials to synod should reach me on or before June 15th, in order that the "Gedruckte Vorlage" may reach members of synod by July 1st.

G. E. Bergemann, President.

**Change of Address**

Paul Denninger, 864 Margaret St., St. Paul, Minn.  
Rev. W. Bodamer, Lodz, 106 Gdanska, Poland.

**Milwaukee Delegate Conference**

The Milwaukee Delegate Conference will meet June 10th, at Grace Church.

Papers: Luther's Small Catechism, Prof. W. Henkel; Chicago Theses (continued), Prof. J. Meyer; The Bible with the Plea for Use of the Authorized Version, R. Huth. Wm. F. Pankow, Sec'y.

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

The Eastern Delegate Conference of the Dakota-Montana District will meet June 18 to 20, noon to noon, at Goodwin, So. Dak., Herbert Lau, pastor.

Papers: The Christian and His Money (Parts 2 and 3), R. Vollmers; What Advantage Has A Congregation In Joining the Synod, E. Birkholz; Boy Scouts and Their Relation to our Lutheran Doctrine, W. Lindloff; Explanation of Church Liturgy and Church Etiquette, A. Birner; Length of Confirmation Instruction, A. Baer.

Sermon: A. Lenz, W. Meier (English).

Confessional Address: W. Lindloff, A. Lenz (German).

Remarks: Please announce with the local pastor!  
W. T. Meier, Sec'y.

**Delegates to Meeting of Joint Synod**

**North Wisconsin District**

- 1) Fox River Valley Conference:  
Rev. J. Masch, alternate, Rev. L. E. Mielke.  
Rev. F. Brandt, alternate, Rev. O. Henning.  
Rev. Theo. Brenner, alternate, Rev. Imm. Boettcher.  
Layman and alternate from

- Bethlehem Congregation at Hortonville, Wis.  
Emanuel Congregation at New London, Wis.  
St. Paul's Congregation at Appleton, Wis.
- 2) Lake Superior Conference:  
Rev. Henry Hopp, alternate, Rev. Melvin Croll.  
Layman and alternate from  
St. Paul's Congregation at Peshtigo, Wis.
- 3) Manitowoc Conference:  
Rev. Ed. Zell, alternate, Rev. H. Koch.  
Rev. W. Haase, alternate, L. B. Mielke.  
Layman and alternate from  
Immanuel Congregation at Shirley, Wis.  
Trinity Congregation at Brillion, Wis.
- 4) Rhinelander Conference:  
Rev. F. W. Raetz, alternate, Rev. P. Bergmann.  
Layman and alternate from  
Zion's Congregation at Rhinelander, Wis.
- 5) Winnebago Conference:  
Rev. F. C. Weyland, alternate, Rev. Erd. Pankow.  
Rev. C. Aeppler, alternate, Rev. E. Behm.  
Rev. O. Theobald, alternate, A. E. Schneider.  
Layman and alternate from  
St. John's Congregation at East Bloomfield, Wis.  
St. Peter's Congregation at Fond du Lac, Wis.  
Zion's Congregation at Kingston, Wis.
- 6) Teachers:  
Mr. W. Hellermann, alternate, Mr. G. Wachter.  
Mr. L. C. Sievert, alternate, Mr. H. Goetsch.  
G. E. Boettcher, Sec'y.

\* \* \* \* \*

**West Wisconsin District**

- 1) Wisconsin River Valley Conference:  
Pastors:  
Wm. Fischer (H. Schaller).  
Wm. Eggert (W. Gutzke).  
Congregations:  
Medford (Stetsonville).  
Marathon City (Tomahawk).
- 2) Chippewa Valley Conference:  
Pastors:  
M. Stern (Wm. Baumann).  
Congregations:  
Cornell (Rusk, Beyer Settlement).
- 3) Central Conference:  
Pastors:  
R. Wolff (M. Hillemann).  
G. M. Thurow (M. Raasch).  
E. Reim (M. Nommensen).  
Congregations:  
St. Stephan's, Beaver Dam.  
St. Paul's, Ft. Atkinson.  
Randolph.
- 4) Southwestern Conference:  
Pastors:  
J. Schwartz (H. Pankow).  
G. Pieper (A. Berg).  
Congregations:  
Mauston.  
Bangor.
- 5) Mississippi Conference:  
Pastors:  
Gust Fleischer (F. Ehlert).  
I. Brackebusch (A. Hanke).  
Congregations:  
Norton, Minn.  
Wilson, Minn.

- 6) Teachers' Conference:  
 M. Hackbarth (C. G. Brenner).  
 E. Piepenbrink (P. Kolander).  
 Otto Stindt (F. Frommholz).
- 7) Representative of the Northwestern College:  
 Prof. G. Westerhaus (Prof. W. Schumann).  
 F. E. Stern, Sec'y.

\* \* \* \* \*

**Dakota-Montana District**

- 1) Pastors:  
 W. T. Meier (R. Palmer).  
 H. Lau (A. Fuerstenau).  
 W. Krenke (D. Rossin).  
 E. Hinderer (E. Schaller).
- 2) Congregations:  
 Rauville, S. D. (Altamont, S. D.).  
 Elkton, S. D. (White, S. D.).  
 Germantown, S. D. (South Shore, S. D.).  
 Bowdle, S. D. (Mobridge, S. D.).  
 Lemmon, S. D. (Morristown, S. D.).  
 Herbert Lau, Sec'y.

\* \* \* \* \*

**Michigan District**

- Pastors:  
 O. Sonnemann (C. Binhammer).  
 E. Wenk (J. Nicolai).  
 A. Maas (H. Hoenecke).  
 C. Leyrer (B. Westendorf).  
 P. Naumann (A. Sauer).  
 D. Metzger.
- Teachers:  
 P. Mehnert (W. Boelte).  
 J. B. Gehm (E. Winter).
- Congregations:  
 Coloma (South Haven).  
 Apostle, Toledo (Jenera).  
 Wayne (Waterloo).  
 Chesaning (Swan Creek).  
 Clare (Manistee).  
 Bay City, St. John's (St. Louis).  
 Adolf Sauer, Sec'y.

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

The Delegate Conference of the Western District of the Dakota-Montana District will meet June 4th and 5th at Akaska, South Dakota. Opening session Tuesday, 9 A. M.

Paper to be read by H. Schaar on "Mitteldinge."

Sermon: G. Schlegel, L. Lehmann — German.

Confessional Address: H. Schnitker, R. Gamm — English.

Remarks: Announce to Th. Bauer.

E. R. Gamm, Sec'y.

**Twentieth Biennial Convention**

The Twentieth Biennial Convention of the Joint Synod of Wisconsin and Other States will be held in Saron's Lutheran Church, Rev. H. H. Ebert, pastor, Milwaukee, Wis., August 14th to 19th, 1929. The first business session will open August 14, 1929, at 10 A. M.

The opening service will be held in the evening of the aforementioned date. Particulars concerning quarters for the delegates will be announced later.

A. C. Haase, Sec'y.

**Eastern Delegate Conference**

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet on June 2nd at Cudahy, Wis. (G. Hoenecke). First session begins at 10 A. M.

A. Koelpin, Sec'y.

**Teacher's Conference at New Ulm**

Acting upon a suggestion made by the Wisconsin State Teacher's Conference, the faculty of Dr. Martin Luther College has invited all teachers of the Joint Synod to a conference at the institution July 9 to 11. Quarters will be provided for at the institution according to terms mailed to every teacher in February. Send announcements to Prof. R. Albrecht, 309 N. Jefferson St., New Ulm, Minn.

Committee: C. Gieschen.

Wm. Manthey.

V. Albrecht.

**One Day Conference**

The Red Wing Delegate Conference meets on June 4 at Potsdam, Minn. (Rev. G. Scheitel). Session begins at 9 A. M. Each congregation is requested to send three or more delegates.

One or more of the following treatises will be heard: Winning Outsiders, C. Hinz; Scripture Time According to Genesis I vs. Time According to Evolution, J. Genz; How is the Law Preached Correctly, A. Eickmann; Christian Receiving, R. Schroeder.

Address Rev. G. Scheitel, Elgin, Minn., concerning your attendance.  
 W. P. Sauer, Sec'y.

**Arizona Conference**

The members of the Arizona Conference meet June 5th to 10th at Whiteriver, Ariz., as guests of Pastor E. E. Guenther.

Papers: Revelations, F. Uplegger; Jude, Arndt; The Practical Use of the Catechism, Guenther; How to Coordinate Religion with other Topics, Rosin; A Mission Biography, Part II, Albrecht; Baptism, Hohenstein; Relation Between Erasmus and Luther, Hillmer.

A. R. Hillmer, Sec'y.

**Crow River Delegate Conference of the  
 Minnesota District**

The Crow River Delegate Conference of the Minnesota District will meet June 4th to 6th, 2 P. M., at Acoma, Rev. Walter Voigt, pastor.

Papers: "Wie schuetzen wir die konfirmierte Jugend gegen die Seelengefahren der Jetztzeit?" John Schulze.

Lessons on giving in the light of 1 Cor. 16 and 2 Cor. 8 and 9, Martin Wehausen.

Sermon: J. Weiss.

Confessional Address: Martin Schuetze.

J. E. Schaefer, Sec'y.

**Southwestern Delegate Conference**

The Southwestern Delegate Conference will meet June 19, beginning 9 A. M., at Indian Creek, Rev. H. Pankow, pastor.

Discourses: Rev. W. Lutz, H. Kirchner, G. Gerth.

Remarks: The congregation will kindly furnish dinner and supper.

F. Popp, Sec'y.

**Lake Superior Delegate Conference**

The Lake Superior Delegate Conference will meet on June 11th, 1929, for a one-day session at Gladstone, Mich., in the congregation of Rev. Theo. Hoffmann.

First session begins at 9:00 A. M.

Early announcement urgently requested.

Kurt R. F. Geyer, Sec'y.

**Pastoral Conference of the Southeast Wisconsin District**

The Pastoral Conference of the Southeast Wisconsin District will meet June 25, 10 A. M., at Grace Church, Milwaukee, Wis. Sessions Tuesday and Wednesday.

Every pastor to make his own arrangements as to lodging.

W. Keibel, Sec'y.

**BOOK REVIEW**

**A Critique of Joseph McCabe's "Triumph of Materialism."**

By William Schoeter. Lutheran Book Concern, Columbus, Ohio. Price: \$1.00, net.

A readable book containing the following chapters: I. Materialism and Idealism. II. What is Matter? III. The Supposed Vital Principle. IV. The Human Machine. V. The Mystery of Consciousness. VI. Determination and Moral.

J. J.

**NEBRASKA DISTRICT**

Rev. W. Baumann, Mission, Supervision \$7.86, General Institutions \$30.00, Home Mission \$30	\$ 67.86
Rev. W. Baumann, Valentine, General Missions	5.50
Rev. M. Braun, McNeely, General Administration	8.67
Rev. M. Braun, Carlock, General Administration	5.22
Rev. F. Brenner, Hoskins, General Institutions \$35.00, Home Mission \$35.00	70.00
Rev. E. J. Hahn, Naper, Synodic Administration	15.81
Rev. R. C. Horlamus, Surprise, General Administration \$5.00, General Institutions \$15.00, Widows \$4.83	24.83
Rev. E. A. Klaus, Stanton, General Administration	64.94
Rev. A. B. Korn, Gresham, Wauwatosa, \$10.00, New Ulm \$10.00, Saginaw \$10.00, Dakota-Montana Academy \$4.00, Indian \$25.00, Home Mission \$50.95	109.95
Rev. W. A. Krenke, Grafton, General Institutions	57.61
Rev. H. Kuckhahn, Geneva, General Missions	13.30
Rev. B. R. Lange, White River, New Seminary	14.50
Rev. F. F. Hy. Lehmann, Firth, Synodic Administration \$31.39, General Administration \$28.40	59.79
Rev. M. Lehninger, Plymouth, Synodic Administration \$72.00, General Institutions \$125.00	197.00
Rev. E. C. Monhardt, Clatonia, General Missions \$25.00, Indians \$35.00, Home \$50.00, Negro \$15.00, Poland \$25.00	150.00

Rev. E. E. Prenzlou, Bethlehem, Stanton, General Missions \$3.35, Retire Bonds \$3.00	6.55
Rev. E. E. Prenzlou, St. Paul, Stanton, General Missions \$6.10, Retire Bonds \$6.00	12.10
Rev. A. Schumann, Garrison, General Institutions \$16.43, Students \$10.00, Church Extension Bonds \$25.00	51.43
Rev. W. H. Siffring, Brewster, General Institutions \$4.60, Home for Aged, Wauwatosa, \$4.00, General Mission \$10.00	18.60
Rev. W. H. Siffring, Mary, General Missions	5.00
Rev. Geo. Tiefel, Hadar, Synodic Administration \$50.00, General Institutions \$50.01	100.01
Rev. W. F. Wietzke, Shickley, General Administration \$15.60, General Institutions \$38.60, Indians \$26.10, Home Mission \$37.55, Students \$14.65	132.50
Rev. J. Witt, Norfolk, Synodic Administration \$50.00, General Institutions \$100.00, General Missions \$100.00, Students \$20.00, Widows \$5.00, from R. Pribnow for Beautifying Seminary Property \$5.00, from Ladies' Aid for Indian Child \$25.00, for Furnishing Room in Seminary \$25.00	330.00
	\$1,521.17

Synodic Administration	\$ 219.20
General Administration	127.83
Supervision	7.86
Retire Bonds	34.00
General Institutions	472.25
Seminary	10.00
Seminary Building	14.50
Seminary Room	25.00
Seminary Grounds	5.00
Students	44.65
New Ulm	10.00
Saginaw	10.00
Dakota-Montana Academy	4.00
Aged, Wauwatosa	4.00
Indians	86.10
Indian Child	25.00
Home Mission	208.50
General Missions	163.45
Widows	9.83
Negroes	15.00
Poland	25.00
	\$1,521.17

Norfolk, Nebraska, May 4, 1929.

DR. W. H. SAEGER.

**MINNESOTA DISTRICT**

April, 1929

PASTORS: WALTER G. VOIGT, Acoma, General Administration \$25.00, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00 Michigan Lutheran Seminary \$14.85, Student Support \$25.00; total \$164.85. WALTER G. VOIGT, Acoma, Church Extension Fund \$70.87. R. POLZIN, Alma City, Dr. Martin Luther College, \$10.00, Home for Aged, Belle Plaine, \$5.00, Home Mission \$5.00, General Support \$10.00, Lutheran Children Friend Society \$4.58; total \$34.58. O. P. MEDENWALD, Amery, Wis., Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$10.00, Student Support \$17.62; total \$67.62. R. HEIDMANN, Arlington, Dr. M. Luther College \$82.00, Easter Coll. from S. S. \$10.00, total \$92.00. A. E. GERLACH, Arlington, Ind. Miss. \$3.00, from St. Paul's Lutheran School. J. E. BADE, Balaton, Negro Mission \$30.25, Student Support \$50.00, General Support \$2.00; total \$82.25. J. E. BADE, Balaton, Church Extension Fund, "Memorial wreath in honor of Mrs. Louis Klukas donated by the family of the deceased, \$10.00." J. E. BADE, Balaton, Poland Mission \$32.50. J. R. BAUMANN, Bay City, Wis., by H. Bolland, Bay City, Wis., for Home Mission \$5.00, for Negro Mission \$5.00; by Memorial wreath Frank Wood, Bay City, Wis., for Student Support \$2.00; total \$12.00. Wm. FRANZMANN, Baytown, Synodic Administration \$20.00, Educational Institutions \$40.00, Missions \$40.00, To Retire Bonds \$20.20; total \$120.20. W. P. SAUER, Bear Valley, Dr. Martin Luther College \$22.60. C. F. KOCK, Belle Plaine, General Administration \$30.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Home Mission \$20.00, General Support \$4.15; total \$74.15. C. F. KOCK, Belle Plaine, General Administration \$10.00, Theological Seminary \$10.00, Student Support \$10.00, General Support \$10.56.

City Mission at Twin Cities, Rev. Frey \$10.00; total \$50.56. E. G. HERTLER, Brownsville, Synodic Administration \$11.25. E. G. HERTLER, Brownsville, Synodic Administration \$3.00. J. E. SCHAEFER, Buffalo, Finance \$70.00. R. JESKE, Caledonia, Gen. Inst. \$14.00, Theol. Sem. \$14.00, Northw. Coll. \$14.00, Dr. M. Luther College \$14.00, Michigan Lutheran Seminary \$14.00, Dakota-Montana Academy \$13.90; total \$83.90. WM. PETZKE, Cedar Mills, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$50.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$15.00, Home Mission \$30.00, Negro Mission \$10.00, General Support \$7.00; total \$172.00. WM. PETZKE, Cedar Mills, Memorial wreath from Mrs. Louis Witte for Home Mission \$5.00, for Negro Mission \$5.00; total \$10.00. OTTO E. KLETT, Centuria, Wis., Synodic Administration \$25.26, General Support \$5.25; total \$30.51. J. E. SCHAEFER, Crawford's Lake, General Administration \$17.01. A. W. BLAUERT, Danube, General Institutions \$50.14, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$15.00, Poland Mission \$10.00; total \$150.14. J. C. A. GEHM, Darfur, Home Mission \$20.50. E. H. BRUNS, Delano, General Administration \$126.95. C. J. SCHRAEDER, Echo, Home Mission \$20.00, Negro Mission \$7.15; total \$27.15. F. E. TRAUB, Eden, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$10.00, Missions \$50.00, Student Support \$5.00; General Support \$5.00; total \$85.00. F. ZARLING, Emmet, Home Mission \$31.65. P. GEDICKE, Essig, General Fund \$2.60, Dr. Martin Luther College \$6.70, Home Mission \$5.75, Dr. Martin Luther College, Building Fund, \$4.00; total \$19.05. IM. F. ALBRECHT, Fairfax, General Support, Bleick Memorial wreath \$22.75. IM. F. ALBRECHT, Fairfax, General Institutions \$80.00, Indian Mission \$20.00, Home Mission \$80.00, Negro Mission \$20.00, Poland Mission \$10.00, Student Support \$15.00, General Support \$15.00, Church Extension Fund \$15.00; total \$255.00. F. ZARLING, Flora, Home Mission \$10.15. KARL A. NOLTING, Frontenac, Synodic Administration \$10.00, General Administration \$10.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. M. Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, General Missions \$15.00, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$5.00, Student Support \$2.18, General Support \$5.00; total \$107.18. HY. BOETTCHER, Gibbon, Synodic Administration \$13.00, General Institutions \$35.00, General Mission \$35.00, Indian Mission \$15.00, Negro Mission \$15.00, Student Support \$10.00, General Support \$10.00; total \$133.00. Im. P. FREY, Graceville, Home Mission \$35.00. WM. FRANZMANN, Grant, Synodic Administration \$10.00, Educational Institutions \$20.00, Missions \$20.00; total \$50.00. A. JUL. DYSTERHEFT, Helen, General Institutions \$47.50, Home Mission \$47.50; total \$95.00. E. G. HERTLER, Hokah, Synodic Administration \$14.00. E. G. HERTLER, Hokah, Synodic Administration \$3.00. M. J. WEHAUSEN, Johnson, Synodic Admin. \$5.50, Theol. Sem. \$9.25, Northwestern College \$24.70, Dr. M. Luther Coll. \$35.85; total \$75.30. L. F. BRANDES, Jordan, Dr. Martin Luther College \$100.00, General Missions \$40.00, Madison Student Mission \$20.00, Lutheran Children's Friend Society from Ladies' Aid \$18.00; total \$178.00. E. G. HERTLER, La Crescent, Synodic Administration \$35.00. E. G. HERTLER, La Crescent, Synodic Administration \$15.00. E. G. HERTLER, La Crescent, Synodic Administration \$8.00. PAUL W. SPAUDE, Lake Benton, General Missions \$12.05. Dr. Martin Luther College Building Fund \$10.00; total \$22.05. PAUL W. SPAUDE, Lake Benton, Negro Mission \$14.30. T. H. ALBRECHT, Lake City, Synodic Administration \$20.00, General Institutions \$50.00, Missions \$50.00; total \$120.00. T. H. ALBRECHT, Lake City, General Administration \$66.70, General Institutions \$50.00, General Missions \$50.00; total \$166.70. H. E. KELM, Lanesburg, General Missions \$21.43, Indian Mission \$47.45, Negro Mission \$31.78, Theological Seminary Building Fund \$10.00, Dr. Martin Luther College Building Fund \$10.00; total \$120.66. H. E. KELM, Lanesburg, from the Ladies of Lanesburg congregation for Home for the Aged \$26.20, of which \$20.00 for new curtains and the balance for other purposes of the home. H. E. KELM, Lanesburg, Theological Seminary Building Fund \$27.50, Dr. Martin Luther College Building Fund \$27.50; total \$55.00. W. P. SAUER, Mazeppa, Dr. Martin Luther College \$22.05. GUSTAVE C. HAASE, Monticello, General Administration \$11.67. E. H. BRUNS, Montrose, Finance \$25.75. T. C. VOGES, Morgan, Home Mission \$30.18. T. C. VOGES, Morgan, General Support \$11.25. T. C. VOGES, Morgan, Student Support \$10.08. T. C. VOGES, Morgan, Dr. Martin Luther College \$10.00, Home Mission \$30.00, General Support \$20.00; total \$60.00. A. EICKMANN, Madison Student Mission \$20.00, General Support \$25.00, To Retire Bonds \$60.00; total

\$105.00. W. P. HAAR, No. Mankato, Indian Mission \$12.80, Home Mission \$15.00; total \$27.80. M. C. KUNDE, Oronoco, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$7.07, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00; total \$27.07. M. C. KUNDE, Oronoco, Dr. Martin Luther College \$4.50, Student Support \$1.85, New Seminary and Liquidation of Synod's Debt \$10.00; total \$16.35. CARL C. KUSKE, Oshkosh, Theological Seminary \$11.88. J. WEISS, Pelican Lake, General Fund \$30.00. M. C. KUNDE, Poplar Grove, Theological Seminary \$2.55, Northwestern College \$2.00, Dr. Martin Luther College \$5.00; total \$9.55. E. W. PENK, Prescott, Wis., Synodic Administration \$16.95, Missions \$10.00; total \$26.95. E. W. PENK, Prescott, Synodical Administration \$14.63, Mission \$10.00; total \$24.63. J. R. BAUMANN, Red Wing, Theological Seminary \$30.00, Northwestern College \$20.00, Dr. Martin Luther College \$40.00, Michigan Lutheran Seminary \$10.00, Home for Aged, Belle Plaine, \$10.00, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$60.00; total \$200.00. R. SCHIERENBECK, Renville, Synodic Administration \$10.20, Theological Seminary \$23.10, Northwestern College \$17.30, Dr. Martin Luther College \$27.37, Home for the Aged from Lad. Aid \$10.00, Ind. Miss. from Lad. Aid \$10.00, Home Miss. \$83.50, Negro Miss. from Lad. Aid \$10.00 Gen. Supp. \$25.35, Bethesda Luth. Home from Lad. Aid \$10.00; total \$226.82. OTTO E. KLETT, Rock Creek, Wis., Synodic Administration \$21.32. H. C. NITZ, Rockford, Poland Mission \$70.00. G. E. FRITZKE, St. Clair, Synodic Administration \$10.00, General Mission \$10.00, Indian Mission \$5.00, Home Mission \$7.00, General Support \$5.34; total \$37.34. J. PLOCHER, St. Paul, General Institutions \$177.72. A. C. HAASE, St. Paul, Home Mission \$172.12, Reich Gottes from N. N. \$5.00; total \$177.12. MRS. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, City Mission membership from Emanuel's \$16.00, from Trinity \$1.00; total \$17.00. G. THEO. ALBRECHT, St. Peter, Home Mission \$25.00, General Support \$20.00; total \$45.00. G. SCHUETZE, Seaforth, Dr. Martin Luther College \$6.05, Home for the Aged \$6.05; total \$12.10. G. SCHUETZE, Seaforth, Theological Seminary \$12.00. G. SCHUETZE, Sheridan, Theological Seminary \$27.23, Bethesda Lutheran Home \$24.25; total \$51.48. ARTHUR W. KOEHLER, South St. Paul, Home Mission \$50.00. O. K. NETZKE, Spring Valley, Wis., General Administration \$32.00, General Support \$25.00; total \$57.00. J. W. F. PIEPER, Stillwater, General Administration \$89.00, General Institutions \$45.00; total \$134.00. CARL C. KUSKE, Taunton, Dakota-Montana Academy \$12.63. H. WIECHMANN, Tyler-Burchard, Home Mission \$5.00. R. JESKE, Union, Theological Seminary \$7.00, Northwestern College \$7.45, Dr. Martin Luther College \$7.00, Michigan Lutheran Seminary \$7.00; total \$28.45. AUG. SAUER, Vesta, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$15.00, Dakota-Montana Academy \$10.00, General Support \$5.00; total \$105.00. AUG. SAUER, Vesta, Indian Mission \$28.50. E. R. BAUMANN, Wabasso, Indian Mission \$6.00, Home Mission \$25.00, Student Support \$10.00; total \$41.00. E. G. FRITZ, Wellington, Indian Mission \$5.00, Home Mission \$25.00, Negro Mission \$9.00, Madison Student Mission \$5.00, Indian Mission \$12.50; total \$56.50. E. G. FRITZ, Wellington, Student Support \$10.00, General Support \$10.00, Indian Mission Building \$12.50; total \$32.50. KARL A. NOLTING, West Florence, Synodic Administration \$10.00, General Administration \$10.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for the Aged \$5.00, General Missions \$15.00, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$6.35; total \$91.35. R. SCHIERENBECK, Winfield, Synodic Administration \$10.60, Dr. Martin Luther College \$23.05, Dakota-Montana Academy \$15.95, Home Mission \$47.95, General Support \$18.70; total \$116.25. H. E. LIETZAU, Woodbury, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$38.00, Student Support \$10.00; total \$98.00. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$15.00, Dakota-Montana Academy \$10.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$25.00, Poland Mission \$3.27; total \$153.27. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$20.00, Northwestern College \$20.42; total \$40.42. PAUL E. HORN, Zumbrota, Educational Institutions \$50.00, Missions \$50.00, General Support \$28.87, Church Extension Fund, Memorial wreath for Mrs. Mary Haas \$1.00, Memorial wreath for Lloyd Lohmann \$24.00; total \$153.87. MR. F. P. DYDRICK, Ah Gwah Ching, Minn., New Seminary Building Fund \$25.00. H. AM END, Brighton, Home Mission \$9.81, Dr. Martin Luther College Building Fund \$10.00; total \$19.81.

H. R. KURTH, District Treasurer.