

# 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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## CHURCH DEDICATION

(Wisconsin Synod German Hymnal 262:  
"Gott Vater, aller Dinge Grund")

Thou Whom as Lord of all we own,  
Within these hallowed courts make known  
Thy Father-name immortal.  
How blest and holy is this place!  
Our hearts Thy Holy Word embrace;  
Thy House is Heaven's portal!  
Dwell thus with us  
Pardon sinners  
Make us winners  
Of salvation,  
Ever Thine in consecration.

Thou Lord of Glory, Son of God,  
This House of Prayer is Thine abode.  
O may it bring Thee pleasure!  
Thy Living Word shall here resound,  
And blessings manifold abound,  
Peace, joy in endless measure.  
Oneness, cleanness  
Grant us ever,  
Gracious Savior,  
Do Thou bless us.  
Let not pain and fear distress us.

O Holy Spirit, precious Light,  
Reveal Thy glorious visage bright.  
Illumine us with its splendor!  
Descend on us in fire divine,  
That we on earth as lights may shine,  
And faithful service render.  
Hear us! Cheer us!  
Guide our teachers,  
Lead our preachers,  
Gracious Spirit,  
Till Christ's Kingdom we inherit.

O Triune God, we sing Thy praise!  
Here young and old their hymns shall raise  
To glorify and bless Thee!  
We thank Thee for this gift of Thine!  
To Thee we dedicate this shrine,  
Hearts, hands, and tongues confess Thee!  
May we sing Thee  
Songs victorious, —  
Anthems glorious  
While we wander,  
Till we reach Thy Temple yonder.

Translated from the German.

Anna Hoppe.

Instead of fixing your eyes on those points in which you excel, fix them on those in which your neighbor excels you: this is true humility. — Fausset.

## JUBILEE SERMON

Preached at the Commemoration of the  
Fiftieth Anniversary of a Lutheran Pastor

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6: 14.

In these closing words of his epistle to the Galatians, undoubtedly the most notable of all his epistles — the charter of Evangelical faith — St. Paul strikes the keynote of his entire service and its activities as apostle of Christ. Whether or not he had arrived at the end of his apostolic career, when he gave utterance to these memorable words, though the words at the close of the epistle, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus," would indicate that he had been advanced in age — one thing is certain that during his whole apostolic career he gloried in nothing save in the cross of Jesus Christ.

How strange! There were many things Paul might have gloried in. He could have gloried in his pedigree, in his Jewish nationality, "a Hebrew of the Hebrews"; he might have gloried in his wonderful personality, in his stupendous learning and knowledge, in his powerful eloquence, above all in his glorious success as the first and greatest of all missionaries in the Gentile world, of his triumphs and victories he had gained by the preaching of the Gospel, subduing heathen nations to the fact of the cross, turning them from ancient idolatry to the worship of the living God. But no, in none of these things would he glory. The glory he sought for all his service as an apostle of Christ, the most strenuous and excruciating service, for all his achievements, for the conquests he had made in establishing the Christian religion throughout the pagan world — the glory he claimed for all this was the glory of the Cross of Jesus Christ. No greater honor could have been conferred upon Paul the apostle than this, that he, though chief among sinners as he considered himself, should be favored with the glorious privilege of teaching, preaching and proclaiming all that the Cross of Christ stands for. It was his firm conviction, wrought by the Holy Spirit, it was a matter of great rejoicing with him, that upon the Cross of Christ devolved the salvation of all the world, in other words, that the sin of man could not be atoned for save by the suffering and

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death of the Son of God on the Cross. Hence his glorying in the Cross.

There was, however, a special inducement to Paul for making such a declaration, the grandest that ever proceeded from the lips of man. There were those in his days who did not glory in the Cross of the Savior, men who belittled the office and purpose of the Cross, who would lead people upon another doctrine than the doctrine of atonement through the blood of Christ, men who gloried in man's self, in his own works and accomplishments. Paul refers to these in the verses preceding our text. "As many as desire to make a fair shew in the flesh," he says, "they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." They were Judaizing teachers, who had appeared in the churches of Galatia, often men of learning and mental acumen, glorying in time-honored Jewish ordinances, like circumcision, disseminating principles which were subversive of the Gospel, who taught another Gospel which was no Gospel. Their object, says Paul, was to make a fair show in the flesh, trusting in man's doings, and to avoid persecution for Christ's sake. Over against all these Paul boasts of the Cross. He knows but one ground of exultation, one object of pride and confidence — His Savior's Cross. That to him is the only foundation of the sinner's hope toward God.

#### Fifty Years in the Ministry —

#### A Service Glorying in the Cross of Jesus Christ

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." My dear friends, does this declaration apply to the present jubilee services? We cheerfully believe it does. We are commemorating to-day the fiftieth anniversary of a Lutheran pastor. That calls to our mind fifty years of service in the ministry of the Gospel. Of what nature has this service been? Has it been a service, merely to build up a well-founded congregation, property equipped with church and school buildings, increasing its membership in church and school, and raising it to a prosperous condition? Has it been a service by which the congregation has gained recognition, a good reputation among sister congregations or Synod? May not a pastor having served in the church for fifty years be glad of these things, of the growth and prosperity of his congregation, and of the many favorable results he has attained through his labors, and thank God for all this at his golden jubilee? Certainly he may. It is God who has blessed his labor even to the extent of outward growth and prosperity of a congregation.

But, my dear friends, fifty years of service in the Gospel ministry involves a service of greater significance and of much higher import. It is nothing less

than a service glorying in the Cross of Jesus Christ. When fifty years ago our worthy celebrant was ordained to the ministry, he received the highest commission on earth; that commission consisted in the preaching of the Gospel of Jesus Christ for the salvation of souls.

The essence of the Gospel, however, lay in its conception of the office of the Cross of Christ. Not the sinless life and superhuman teaching of Jesus, which justly claim the admiration of the world, but the sacrifice of His life on the cross is the focus of the Christian religion. This gives to the Gospel its saving power. Round this center all other acts and do all offices of the Savior revolve, and from it receive their healing grace. Take away the Cross from the Gospel, and the latter becomes meaningless, inefficient, powerless. How stupendous is the sacrifice on the cross! Look to the cross on Calvary. Who is He that bleeds on that tree of shame? It is the Holy One, the Prince of life, the Son of God Himself. And why did the Holy One submit to the shameful death on the Cross? Why those cruel wounds, those heart-breaking cries that speak of a soul pierced by sorrows deeper than all that bodily anguish can afflict? There is but one answer. On that Cross the unbearable penalty of our sin was paid, the wrath of God was appeased; by the blood that was shed on the Cross the forgiveness of sin was acquired; by that obedience rendered to God there the righteousness of God was accounted to us; the handwriting of ordinances that was against us was wiped out, and we stand again in full favor with God. Yes, "God was in Christ," — living, dying, rising again from the dead, and what was He doing in Christ? — "reconciling the world unto Himself." This is the nucleus of the Gospel; everything else sinks into insignificance compared with the Word of the Cross. No room for glory there on the part of man!

It is in this Gospel a true and faithful servant of the Lord glories. With Paul he declares, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Yes, God forbid that I should preach another Gospel. There is reason for such prayer. Mark the evil powers of darkness that are bent on perverting the Gospel of the Cross. Mark those standing in the public ministry in our days who would not glory in the Cross of Jesus Christ, but instead glory in man's superiority and achievements. There are the so-called modernists and liberal preachers, who publicly repudiate the doctrine of atonement through the blood of Christ. They tell us that now, since in the world's progress new light has come, it is disgrace to any church or pastor to continue in the old paths of bygone ages, and thus in the old Gospel, but that in the advance of civilization a new Gospel is needed which would make this world a better place to live in, ameliorating the social and moral conditions existing and raising the people to a higher standard of living.



They would have us lay aside the old creeds and confessions of the church, and embrace all religions of the world as serving the ultimate purpose of realizing heaven. Ah, the error these men propagate is so prolific of evil that it saps the foundation of the sinner's hope toward God, poisons the fountains of salvation flowing from Calvary, and robs the redeeming Savior of that glory which is due Him for His matchless work He has achieved for us sinners and the salvation of the world.

Over against all these false teachers of our day true and faithful servants of the Lord hold fast to the old Gospel of the Cross, and pray, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." To stand firm in the old faith, to continue in the old Gospel against the seductive tendencies of our times, and against all gain and glory of the world, is indeed due to God's mighty grace alone. And for a minister of the Gospel to be told on his golden jubilee that his fifty years of service has been a service glorying in the Cross of Jesus Christ, is not only a cause for faithful remembrance of God's grace, but also the highest deference that can be shown him.

**Fifty Years of Service in the Gospel Ministry —  
A Service Furthermore Glorifying in the  
Blessed Effects or Fruits of the Cross**

"By whom the world is crucified unto me, and I unto the world," Paul adds to our text. Paul has bidden farewell to the world. Paul and the world are dead to each other. The Cross stands between them. Through the Cross of our Lord Jesus Christ, in which he glories the world is crucified to him. Literally "a world" — a whole world was crucified for Paul when the Lord died on the Cross. He can never believe in it, never take pride in it, nor do homage to it any more. It is stripped of its glory, robbed of its power to charm and govern him. Its treasures, its wealth, its pleasure mean nothing to him. At the same time, St. Paul, by means of the Cross is crucified to the world. It might tempt him, it might flatter him, it might threaten and persecute him, yet he is dead to it, his faith overcometh all the world.

And now that the world has been crucified unto him, and he to the world, another world looms up before his mind's eye, — it is the Kingdom of God on earth and the kingdom of glory in heaven, the church militant on earth and the church triumphant in heaven. Yes, the holy Christian church, the communion of all them who share in the blessings of the Cross, and who through faith have become kings and priests before God, enjoying all the rights and privileges of the children of God, and to whom alone is committed the Word of the Cross — this wonderful body of the Christian believers throughout the world is the blessed effect or fruits of the Cross of Christ, and in this Paul glories. And glorying in this he rejoiced in the fact

that he has been instrumental in establishing and planting this glorious Church of God by the message of the Cross he sent broadcast in speech and letter. He knew his work had not been in vain, but that it brought about innumerable blessings to a redeemed world. And this is his joy and wonder, his gratitude and adoration toward God. Standing as he did at the end of his life spent in the cause of the Cross, he could cheerfully say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day." 2 Tim. 4:7.

Fifty years of service in the ministry of the Gospel! What a joy and what grounds for gratitude toward God to have gloried in the blessed effects or fruits of the Cross of Christ for such a length of time! What a joy to have been instrumental in spreading the message of the Cross and thereby establishing and planting the holy Christian church for the salvation of souls and the glory of God! Truly, a just cause for a jubilee service in thankful remembrance of God's grace.

J. J.

**COMMENTS**

**To Curb the Power of Rome** To curb the power of Rome, is the purpose of bills that have, according to the Kourier Magazine, been introduced in various legislatures. These bills aim to deprive Rome of the advantage it derives from mixed marriages through the pledge it exacts from both parties to such a marriage, that all children of either sex born of this marriage shall be baptized and educated in the Catholic religion; that the non-Catholic will neither hinder nor obstruct in any manner whatsoever the Catholic party in the exercise of the Catholic religion; and that in the solemnization there shall be only the Catholic ceremony.

The three most important clauses of the proposed law are, according to the Kourier, the following:

An act relating to marriages, forbidding certain contracts, agreements, or stipulations, oral or in writing, by the parties thereto, and prescribing penalties for persuading, enticing or inducing the parties to a marriage so to do.

Be it enacted by the Legislative Assembly of the State of . . . .

Section I. That it shall be unlawful for any person authorized by the laws of this state to perform the marriage ceremony, as a condition to the performance of said marriage ceremony, or otherwise, to persuade, entice, or induce the parties to said marriage ceremony to enter into a contract, agreement, or stipulation, oral or in writing, concerning religious training of the issue of said marriage.

Section II. It shall be unlawful for any person authorized by law to perform the marriage ceremony, before or after the marriage of a man and a woman, to persuade, entice, or induce said parties to enter into a contract, agreement or stipulation, oral or in writing, to educate or train the issue of said marriage according to the teachings or tenets of any particular church, sect, religion or belief.



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Section III. Any person authorized by law to perform the marriage ceremony, violating the provisions of sections 1 and 2 of this act shall be punished by a fine of not less than Five Hundred (\$500.00) dollars, or by imprisonment in the state penitentiary for not more than a year and a day, or in the discretion of the judge, both fine and imprisonment.

It has not come to our observation that a bill of this nature was introduced in any legislature; nor are we in a position to determine just how seriously this matter is taken by the sponsors of the idea: but we are interested in the mind that finds expression in a measure of this kind.

It is apprehensive of the power of Rome and intent on curbing that power. This mind sees in the Roman marriage law an undue coercion of the individual and a violation of the right of the child.

We are compelled to admit that we cannot follow this reasoning. Not one is in our country compelled to be a Roman Catholic, to marry a Roman Catholic, or to have the marriage ceremony performed by a Roman Catholic priest.

But if a person is a Roman Catholic by choice, it is for him to live up to the laws of his church. If a person desires to marry a Roman Catholic and to have the ceremony performed by a priest of that church, he simply must comply with practice of that church.

Nor is it so entirely unwarranted for a church to demand promises like those above. If a church is to sanction a marriage, it must do its duty as spiritual adviser of its member. A mixed marriage is ever fraught with danger. Every church must expect from its members that they rear their children in the faith they themselves profess. How can any one then complain of the promises the Roman Catholic Church exacts from those who seek its services?

And the remedy? Naturally, a new law and, just as naturally, a law that violates religious rights so far generally acknowledged. According to section two, a Lutheran minister would not be permitted to admonish his member married to a non-Lutheran to teach his child the Lutheran faith. He would have to dele-

gate this pastoral duty to someone who is not authorized to perform a marriage ceremony.

No, the fault is not with Rome; it rests with the Protestants who hold their faith in so little regard that they weakly submit to the demands of the Roman Catholic Church, going through a course of instruction and committing their offspring to a church of which they declare that it is the church of the anti-Christ.

We know the dangers of mixed marriages. We do not want to see our members denying their faith for the love of some man or woman of a different faith. But we do not want laws to protect spineless Protestants against the power of the Catholic Church. If we are not able to fortify our members in their faith to such an extent that they will avoid marriages that endanger their spiritual well-being, all the laws that can be written will do us no good whatever. And every law of this kind will be found as restricting the citizen in his religious freedom. The remedy will in every instance be far more dangerous than the disease.

J. B.

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**Sensational Axioms** Things so simple and true that one hesitates to mention them at all may create a sensation when someone says them boldly. A Pittsburgh pastor recently preached a sermon that was quickly put into print because the first audience thought it was of such importance that the world could not afford to miss it. The subject of this sermon was an appeal to honesty. The preacher directed this appeal to pastors in particular. The burden of it was: Why cannot preachers be honest with their congregations? Here, if anywhere, was a truth so simple that to make a big ado about it would seem folly. Yet, the feeling of the preacher and the reception of the sermon by his audiences make it plain that it was a truth that needed restatement: Preachers should be honest.

The dishonesty which was here exposed was the downright fraud practiced by preachers who preach one thing and in their private opinion hold to the very opposite. Are there such preachers? Undoubtedly there are. Without mentioning names the author of this sensational sermon cited the cases of a few that came to his notice.

What may happen is this: a preacher of liberal views, the natural product of most modern universities and many theological seminaries, comes to a parish in which he finds it expedient to keep his "private" opinion to himself because too many of his parishioners are still old-fashioned Bible Christians. He proceeds to preach on general themes and on questions of morality where real principles of Christianity need not necessarily be involved. He speaks of faith itself in general terms and neither in his sermons nor in his pastoral work does he seek to establish the



truth of the Gospel of Christ's atonement as the one all-important thing. He may be most voluble in his prayers — usually he is — yet a firm foundation of scriptural truth, uttered in positive terms of doctrine he can easily manage to avoid. He justifies this horrible, lying conduct to himself (if he tries to justify it at all) by saying: I must give people what they are able to accept; if I should preach modern liberalism they would lose faith in the church and by staying away would have nothing left. Thus he becomes the confirmed hypocrite. It is but a small step to proceed still further and to preach from the pulpit such things that he can only say with his tongue in his cheek.

It would not matter which way the unnatural union between preacher and congregation is arranged — whether it is a conservative preacher pretending to be liberal, or the other way around — but the first thought will show that it is invariably the liberal preacher who tries to cover his modernism by a show of reverence for biblical truth. — We have heard some strange and weird justifications of such conduct; besides the one mentioned earlier in this article we have heard such preachers say: we respect the historical forms which the church has carried into our day and though we understand the old confessions in a different way, we can still make use of the old expressions.

Whatever the explanation may be, there can be no two ways of judging such detestable conduct. A preacher guilty of such double-dealing should be horse-whipped from the pulpit he disgraces.

The author of the denunciation which led to this discussion pleads for honesty in the pulpit in this fashion: "It costs something to be honest, but as long as a preacher stands in any pulpit, his congregation should be sure that he is dealing honestly, and that what he says in the pulpit represents a conviction, and not a bid for salary." A question arises: Is that kind of honesty enough? Is it enough to mean what you say? Emphatically, No! Nor is it enough to be honest in saying everything that you believe. That might be a suitable test for the honesty of a merchant, a physician, or a lawyer, but it cannot be the test for a preacher of the Christian faith. Yet it is apparent that hundreds, if not thousands of congregations consider either or both of these tests amply sufficient, as does the author of this published sermon. And then there are those others who do not even make such tests but are content to measure their preacher by his brilliancy, his eloquence, or his qualities as a mixer and good fellow.

The conclusion is inescapable to the Christian: he dare not tolerate in his own pulpit, in the church in which he holds fellowship, any preacher who does not uphold with him a definite standard of truth. There never was a time when doctrine could be a matter of indifference. To-day there is nothing that is needed

more sorely than a keen conscience for doctrinal honesty. Let the world howl about the narrowness of certain Christians who will cause division in the church because of the interpretation of a few texts; let those within the church itself go on weeping their crocodile tears over the dissensions that divide professing Christians and the hardness of those who insist on clarity and true unity; let those others whine and rant who wish to measure a church and its members by manners and mannerisms — the one Truth still stands: God spoke to us, if He spoke at all, in the Gospel of Jesus Christ and that Gospel in its fullness is our standard. To that standard we pledge our preachers, to that they must agree and conform and that they must preach. If the preacher preaches anything else, no matter how honestly it may be his conviction, he is in the wrong place; we shall not persecute him elsewhere, but we must drive him out. Doctrine is the soil in which faith can grow and thrive, for doctrine is what God taught and still teaches us through His Word.

The pitiful condition in which many denominations find themselves in their pale, indeterminate membership and in their clownish, crazy-quilt ministry is directly traceable to their surrender of doctrinal standards. An appeal to mere commercial honesty to the preachers will not help; it may rid certain churches of certain individuals, but their successors are likely to be of the same sort with a more happy agreement of weakness with their parishes as the only difference.

Lutheran Churches pledge their pastors to the Bible as interpreted by the Book of Concord, which is a collection of confessional writings that have stood the test of time and earnest inquiry. Neither member nor preacher need be in doubt what is meant by the pledge; there is not a member who does not at least know Luther's Small Catechism. If your pastor measures up to that test you need have no fears. A church that does not perpetuate itself by establishing through the preaching of the Gospel a discerning membership that can distinguish between the true and the false does not deserve to survive — and it will not survive.

H. K. M.

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**Greatness** When is a country "great"? What constitutes real greatness? The materialist, the humanist, the Christian will each have a different answer. That is to be expected because they have different standards of greatness and therefore apply a different test. The question ought to interest every Christian citizen for the Lord has enjoined His people, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Under the title, "Great and Good" the News Bulletin presents the following item which should interest us when we view our country as to its greatness:



In 1831 France, determined on prison reform, sent her most brilliant son, Alexis de Tocqueville, to the United States to study our prison methods. The result of this visit was two remarkable books.

On placing the second work in the hands of publishers, he said, "I sought for the greatness and genius of America in her commodious harbors and her ample rivers; it was not there. I sought for the greatness and genius of America in her fertile fields and her boundless forests; it was not there. I sought for the greatness and genius of America in her rich mines and her vast world commerce; it was not there.

"I sought for the greatness and genius of America in her free public schools and her institutions of learning; it was not there. I sought for the greatness and genius of America in her matchless Constitution and her democratic Congress; it was not there.

"Not until I went into Churches of America and heard her pulpits flame with righteousness did I understand the greatness and genius of America. America, is great because America is good. If America ever ceases to be good, America will cease to be great."

The writer of the above critique on America wrote on what he saw almost a century ago. We wonder what estimate of our land he would give, could he view it to-day. He thought the secret of America's greatness lay in her righteousness, a righteousness wrought by the pulpit. We have no means of ascertaining under what pulpits he sat, but if we surmise correctly we think that kind of pulpit has flourished in the land and is prominently active among the powers that be not far from the Seat of Government at Washington. But how about America's goodness? And by the same token, what of her continued, her future greatness? Many view present conditions with alarm. We Christians have every reason to "pray unto the Lord for it—our land, by the grace of God, great in many ways. May God grant us true religious liberty—a clear-cut separation of Church and State, that His Church may flourish to the glory of His name: that were greatness, indeed.

G.

### SHADOWS AND SUNSHINE

Shadows and sunshine! These two are constantly at war with one another. One or the other is ruling the earth at all times. Sometimes we do not see the sun for several days. Then children begin to wonder if it will ever come back. Cloudy days make them restless and uneasy. Neither reading nor playing gives them the usual joy. A dismal day oppresses them and us.

What a change when the sun again breaks forth with light and warmth, especially after a day or more of dense rolling clouds, chilly sleet or piercing rain! Colts and calves run and pitch for pure joy. Bare-foot children rush out joyfully in search of puddles of water here and there. Mothers throw back the tent flaps to let in the life-giving rays, while fathers go out to see whether the corn or alfalfa is already coming up. No wonder that heathen people see in

darkness an evil spirit and think the sun to be the giver of life.

And we know there is an evil spirit who is the chief of darkness. It is he of whom David says: "He hath made me to dwell in darkness, as those that have long been dead." We know that where sunlight is shut out, there bugs, centipedes and disease germs live and multiply while plants wither and fade. We need only to look under a board that has been lying on a plot of grass to prove this.

So also it is with every nation, tribe, or single human heart where Satan has his rule. Satan himself is the cloud that stands between man and God's Love. And how the bugs and germs of ignorance, sin, lust and superstition, and later sorrow and hopelessness thrive then. We saw that during the recent epidemic that swept over the upper reservation. In so many camps where the light of the Gospel had been kept shut out the worms of superstition multiplied as never before.

What terrible consequences this has if people remain in darkness too long.

Turn over a shovelful of ground in the garden and see how the bugs scamper into the cracks to hide from the light. They have avoided the light too long. What a terrible thing when men and women will scatter into the brush when they see a missionary approaching with a Bible in his hand. And what a terrible condemnation, "that even when the light is come into the world, some men love the darkness rather than the light, because their deeds are evil." John 3:19. To see what this leads to we need only think of Judas who shut his heart against the Light too long.

Yes, we had only to look up to Mount Calvary on Good Friday to see what rejection of Jesus will lead to. Here we see Him who said and proved Himself to be the Light of the World hanging between heaven and earth with His life's blood dripping to the ground. We see soldiers, Pharisees and common folk hurrying to and fro doing all they can with weapons, scoffings and jeering to keep the light of His love and His sacrifice from breaking through further than to the robber at His side. It was as if the sun itself wished to hide its face from that which they were doing.

They wanted to make sure that this Light should never again break forth. A stone was rolled before the cave in which friends had buried Jesus. The grave is sealed. And brave soldiers who had faced death in many lands are sent to guard the grave.

What childish things to do. It would have been easier for a spider web to hold back the rays from the ball of fire in the sky than for the soldiers and the rock to hold back Him whom before the very winds, yes Satan himself had to obey. We see the soldiers reaching for neither sword nor spear. Their hands



are thrown up to guard their eyes against the light that struck them as the angel rolled away the stone from the empty tomb.

How the earth worms, the chief priests, squirmed when the soldiers came rushing in with the news of what had happened. The big stone had failed to lock up the Light. Now money was used and it also failed. It lit up again the spirits of the faithful women; it made the heavy hearts of the two disciples from Emmaus burn within them; it penetrated to poor Peter in his cave of sorrow and despair. Nineteen hundred years later it brought light into the hearts of Lon Bullis, Tom Wycliffe, and into the hearts of some others in Apacheland who are still alive.

Would that every Apache, large and small, would learn to rejoice with them and with us, and turn their faces to the Light that still shines in full brightness from the open grave near Calvary.

— E. E. G. in The Apache Scout.

## NORTHWESTERN COLLEGE

### Commencement Exercises

On the morning of June 15 the annual commencement exercises of Northwestern College were held in the college gymnasium. The attendance at the exercises and at the meeting of the alumni in the afternoon was somewhat larger than usual. Of former graduating classes those of 1907 and 1917, one observing the 20th, the other the 10th anniversary of their graduation had the most numerous representation according to classes.

Thirty students received diplomas. Twelve were graduated from the college classical course with the degree of B. A. All of these, with possibly one exception, will continue their preparation for the ministry at our theological seminary next fall. The course they have completed represents a four-year high school and a four-year college course, to which the three-year seminary course must still be added before their preparation for the ministry is finished. Eighteen other students received diplomas, eight as graduates from the classical high school course, twelve as graduates from the commercial course.

The exercises emphasized the aim of instruction in our Christian schools, which is to establish in our students a spirit which does not ally itself with the spirit of the world, but which is one with the spirit of Christ's Gospel and which lives and thinks in that spirit. May God preserve our graduates and students as dwelling places of his Holy Spirit and may they ever conduct themselves in this present evil world as such holy habitations.

### Opening of School

The new school year at Northwestern College will begin Tuesday, September 6. On that day new students will present their certificates and be duly assigned to their rooms and classes. Thirty students

left school this spring by graduation, and, as is the case each year, a number of others will doubtless, for one reason or another, drop out of school. The ranks will have to be filled by new students. Hundreds of promising boys in our congregations have just finished the eighth grade and have been confirmed. Most of these will continue school for some years; many of them have the necessary gifts to do college work and to master the course preparatory to the ministry. At the same time they are filled with young and fresh Christian enthusiasm that should be nurtured, strengthened, and directed by their further education and not starved or extinguished by the schooling they receive. If that Christian spirit in a boy which in confirmation made confession of faith before the assembled congregation is to be strengthened by his further education, it is evident that the education he receives must itself breathe not the spirit of the world but the spirit of Christ. It is these boys who have just been confirmed and who are entering a new period in their education for whom the beginners' class at Northwestern College is intended. If parents of these boys wish them to continue to receive Christian instruction or wish them to prepare for the ministry, now is the time to send them to our College at Watertown or to one of our other Christian higher schools. A lack of knowledge of German need be no hindrance, for the study of German may be begun at the very beginning. No student however is excused from the study of German.

Parents who are confronted with the problem of providing Christian instruction for sons of high school age are urged to write to the undersigned for further information.

Prof. E. E. Kowalke,

814 Richards Ave., Watertown, Wis.

### WHY THEIR PEWS WERE EMPTY

Mr. W. L. Phelps tells us in the Century Magazine that a United States senator met three clergymen in three different parts of the country, and each complained that he could not get a large audience. The senator asked the first man if he believed that the Bible was the Word of God; the cleric smiled pityingly, and said that of course he did not in the crude and ordinary sense, and then he launched into a mass of vague metaphysical phrases. The senator asked the second man if he believed in the future life, and the reverend gentleman said that he did not believe in personal immortality, but that the essence of life was indestructible, or some such notion. The senator asked the third man, a pastor of an orthodox evangelical church, if he believed in the Divinity of Jesus Christ; the shepherd of souls replied that all men were divine. The three clergymen had themselves supplied abundant reasons why their audiences were so small. They had nothing to offer them but wind. The hungry sheep looked up and were not fed.—Ex.



## FROM OUR CHURCH CIRCLES

## Dedication

On the 27th of March the St. Stephen's Congregation of Adrian, Michigan, was privileged to dedicate its new church to the service of the Triune God. The pastor, the Rev. J. H. Nicolai, performed the dedication act and was assisted by the Rev. John Roekle, the Rev. Carl Binhammer, and the Rev. Otto Eckert, Sr. Three services were held in the new church on that day which were all very well attended. The aforementioned pastors, with the addition of Rev. George Luedtke, E. Wenk and H. Heyn delivered sermons in the German and English languages.

The new church is built of brick and measures 36x69 feet and has a seating capacity of about 300.



St. Stephen's Congregation of Adrian, Michigan

It is of Tudor-Gothic architecture and of a modified-cruciform pattern. It is modern in every detail having a full basement with kitchen and Sunday school room. Oak woodwork and pews, altar, pulpit and baptismal font of the same material contrast favorably with the cream-colored walls. The windows, which spread a soft light over the entire auditorium were installed by Carl Reimann while other furnishings such as altar, pulpit, benches, baptismal font, were purchased from the Northwestern Altar Mfg. Co. All of the interior furnishings were purchased by the societies of the parish while individual members donated altar coverings, altar chair, communion ware and rest room furnishings. The Ladies' Aid Society, with the help of the other societies and individual members of the congregation made possible the installation of the new Hinners organ. The church has cost the congregation around \$33,000. May it be a place of peace, and serve to the glorification of Christ's name. J. N.

## Rededication of Church

June 26, 1927, was a day of rejoicing for St. Peter's Church of Oak Grove, Wis. On this day her newly renovated church was rededicated to the service of the Triune God. The church building had been raised and placed on a new foundation wall thus creating a roomy basement which is to serve as a confirmation class room. A sacristy and an altar niche were added to the building. The inside of the church was artistically refinished with art sheet metal. A new altar, pulpit, and new pews and art glass windows greatly add to the beauty of the church.

With true Christian zeal the members of St. Peter's Church set out willingly to beautify their temple of God. The cost of renovating was \$6,000.00.

In the forenoon Pastor H. K. Machmiller preached the sermon while Pastor Theo. Kliefoth, the pastor of the church, read the impressive service for the dedication of the altar and the pulpit. The undersigned occupied the pulpit in the afternoon. The services in the evening were conducted by Pastor L. Kirst in the English language. Dinner and supper were served by the ladies of the church.

May the new church continue to remain a strong tower of the Lord, a place for true worship whence petitions acceptable to God may arise to the throne of the Lamb and where the message of life may ever resound from her pulpit to the salvation of souls and to the glory of God the Father.

W. K. Pifer.

## Dedication of Pipe Organ

Sunday, June 19th, the St. John's Lutheran Congregation of Sparta, Wis., dedicated its new pipe organ to the service of the Triune God. Pastor G.



Kobs of Kendall, Wis., preached the English sermon in the forenoon, and Pastor J. Bergholz of North La Crosse, Wis., the German sermon in the afternoon.

M. Schulz of La Crosse, Wis., played the organ for this occasion, and in the evening rendered an organ recital in which the tonal qualities of the instrument were well brought out by his masterful playing.

The organ was built by the Wangerin Organ Co., of Milwaukee, Wis. It is a two-manual instrument with twelve stops and is of electro-pneumatic action.

May this organ all the more incite the congregation to sing songs of praise and glory to their Lord and Savior.

A. Berg.

#### Dedication of Organ

On the 28th of June the Immanuel's Congregation of La Crescent, Minn., with prayers of thanks and songs of praise dedicated their new organ to the service of the Lord. The Rev. A. Eickmann delivered an appropriate sermon and Mr. Martin Schulz rendered several musical selections in his masterful way.

E. G. Hertler.

#### Laying of Cornerstone

On May 29th the cornerstone was laid to St. John's Christian Day School at Juneau, Wis. Speakers for the occasion were Revs. O. B. Nommensen and L. Kirst.

M. J. Nommensen.

#### Ordination

Being authorized by the President of the Nebraska District Synod, the Rev. J. Witt, the undersigned, assisted by Prof. W. Henkel, ordained for the holy ministry the candidate of theology Rudolph Horlamus in St. John's Lutheran Church of West Bend, Wis., on the third Sunday after Trinity (July 3, 1927).

Rev. Horlamus will for the present supply his home congregation during the absence of its pastor, the Rev. H. Anger, and will then, probably in the beginning of September, take up the duties of the pastorate in St. John's Lutheran Church of Surprise, Nebr., to which he was appointed by the Assignment Committee.

Joh. P. Meyer.

#### Installations

Upon authorization of President W. F. Sauer, Rev. Paul G. Albrecht was duly installed at Bowdle, S. D., and Theodore Twp., July 10th.

Address: Rev. P. G. Albrecht, Bowdle, S. Dak.

J. P. Scherf.

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Authorized by the officials of the Dakota-Montana District the undersigned on May 15th installed the Rev. Walter Herrmann as pastor of the mission congregation at Elgin, North Dakota.

Address: Rev. Walter Herrmann, Elgin, North Dakota.  
H. J. Schaar.

At the request of President E. B. Schlueter, the Rev. Harold Grunwald was installed Sunday, July 10, in the Christ Congregation at Fontenoy and in the Emanuel Congregation in Town Eaton, Brown Co., Wis.

Address: Rev. H. Grunwald, Denmark, R. 1, Wis.

E. H. Kionka.

#### Notice

If in need of used double-seated school desks apply to Rev. A. Spiering, New London, Wis.

#### Meeting of Joint Synod

The Joint Ev. Luth. Synod of Wisconsin and Other States will convene from August 17th to August 23rd in St. Lukas Church, Milwaukee, Wis. The first session of Synod will be called to order on Wednesday, August 17th at 10 A. M.

All delegates will receive lodging, breakfast, and supper gratis, if they wish. Dinner will be served for all guests and delegates at the school (50c.).

Requests for accommodations must be in the hands of Rev. Ph. Koehler by July 15th.

Wm. Nommensen, Sec'y p. tem.

#### Central Delegate Conference

The Central Delegate Conference will meet July 26th and 27th in St. Paul's Congregation at Fort Atkinson, Wis.

Services on Tuesday evening.

Sermon: E. E. Kowalke (O. Kuhlow).

Confessional address: W. Schumann (J. Haase).

Papers: Ph. Lehmann, M. J. Hillemann, E. Schoenicke. Substitute papers: W. P. Hass, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

#### Northeasten Michigan Delegate Conference

Northeasten Michigan Delegate Conference takes place from the 26th to the 28th of July at Broomfield, Mich., Rev. A. J. Clabuesch. Come with a car. 7 miles East and 1 mile North of Remus. Please announce early.

Preacher: Herman Cares (Otto Eckert).

Confession: O. Frey (J. F. Zink).

#### Winnebago Delegate Conference

The Winnebago Delegate Conference will convene July 26th at Oshkosh, Wis., in Rev. B. Schlueter's Congregation. The session begins at 9 a. m.

The Conference host desires timely announcement.

F. C. Weyland, Sec'y.

#### Lake Superior Delegate Conference

The Lake Superior Delegate Conference will convene D. v., July 26th and 27th in the midst of Rev. K. Geyer's congregation at Peshtigo, Wis.

First session on Tuesday morning at 9 A. M. Close of the conference on Wednesday at noon.



Conference service Tuesday evening. Sermon: Rev. Eggert (Rev. Gutzke). Confessional address: Rev. Gentz (Rev. Heidtke). Timely announcement requested!  
H. C. Kirchner, Sec'y.

#### Meeting of Joint Mission Board

The Joint Mission Board is to convene in St. John's School, Milwaukee, Wis., on Monday and Tuesday prior to the meeting of the Joint Synod. The session on Monday, August 15, begins at 1:00 p. m.  
Julius W. Bergholz, Sec'y.

#### Notice — Eastern Conference

At a regular meeting on June 19th the Eastern Delegate Conference of the Southeast Wisconsin District elected Rev. Henry Lange visitor of the conference.  
A. Koelpin, Sec'y.

#### Nebraska Delegate Conference

The Delegate Conference of the Nebraska District convened at Harbor, Nebr. (Pastor Geo. Tiefel), from June 23rd to June 27th. It was opened with a divine service on Thursday morning with Vice-President Monhardt as speaker. On Friday evening a school service was held in which Pastor Bauer pointed out the wonderful privilege, but at the same time grave responsibility, given us by God in making us His representatives here on earth to bring up our children in the fear and love of Him. On Sunday the local congregation celebrated their annual mission festival for which Pastors Martin, Press and Uplegger were the speakers. And on Monday evening the conference was closed with a pastoral service in which Pastor Korn delivered the confessional address and Pastor Wietzke the sermon.

On Tuesday all pastors and delegates departed for home with new hope and comfort that theirs is a work that must succeed in spite of all difficulties, both as to internal dissensions and outside interferences, because the God of grace is their master. This should be and is the result of all our conferences but was doubly so this year after hearing Pastor Brenner's paper, "Paul the Chosen Vessel of God." As Paul the persecutor and murderer of His children was chosen by Jesus as a vessel to carry the Gospel to lost and condemned creatures for their salvation so Jesus chooses and prepares all His messengers at exactly the right time so that the building of His kingdom must succeed and cannot fail. This is indeed strengthening for our weak faith at times when no visible results can be reported. If God's grace is great enough to call a murderer to repentance and make of him a carrier of this grace it certainly also is great enough to help us overcome some of the lesser difficulties which we encounter in our daily work.

And the ultimate result of this grace that calls men to repentance is that on Judgment Day Jesus will

call all men out of their graves and take those that have accepted this grace in faith to Himself into eternal life. That this is certain Pastor Baumann clearly set forth in his paper, "I believe in the resurrection of the dead." This work was not completed and will be continued at our next meeting.

The business sessions were almost entirely taken up by the building program and budget of general synod and the inner mission work of the Nebraska District. There are at present eleven missionaries, serving twenty-five places, in Iowa, Nebraska and South Dakota working in this district, with a possibility of one more being called if approved by general synod. As to the building program it was unanimously decided to instruct the delegates to general synod to indorse the Von Briesen Plan for new buildings at New Ulm and also to indorse the recommendation of the synodical committee to begin building the seminary at once even though a few thousand dollars are still to be collected to do away with the old debt.

The invitation of Zion Congregation at Colome, South Dakota, was accepted for next year's gathering. The sessions closed at 5 P. M. Monday with the praying of the Lord's Prayer in unison.  
G. L. P.

#### St. Croix Valley Pastoral Conference

The St. Croix Valley Pastoral Conference will meet August 9th and 10th, 1927, in St. John's Ev. Luth. Church (Paul C. Dowidat, Pastor), in Minneapolis, Minn. The first session will begin at 10 A. M. Services will be conducted on Tuesday evening.

Papers: Exegesis, 1 John 3, A. C. Haase; Synopsis of the Book of Job, C. P. Kock; "Relation and Conduct of a Pastor toward Members of a Sister-Congregation," J. C. Gehm.

Sermon: G. A. Ernst (W. Franzmann).

Confessional address: O. Medenwald (M. Kunde).

The pastors are requested to announce themselves and to prepare themselves individually for the exegetical papers.  
Arthur W. Koehler, Sec'y.

#### Change of Address

Rev. Otto Engel, 671 55th St., Milwaukee, Wis.

#### Delegates to Meeting of Joint Synod

##### Dakota-Montana District

##### 1) Pastors:

A. Birner (W. T. Meier).  
K. G. Sievert (M. C. Michaels).  
A. Lenz (H. Schaar).  
P. G. Albrecht (E. Penk).

##### 2) Congregations:

Grover, S. D. (South Shore, S. D.)  
Glenham, S. D. (Bowdle, S. D.)  
Mazeppa Twp. (Rauville Twp.)

K. G. Sievert, Sec'y.



Michigan District

- 1) Pastors:  
 C. Binhammer (R. Timmel).  
 H. C. Richter (G. Ehnis).  
 A. Lederer (D. Metzger).  
 W. Schaller (L. Mielke).  
 F. Cares (P. Naumann).  
 A. W. Hueschen (B. Westendorf).

- 2) Teachers:  
 W. Rudow (P. Mehnert).  
 L. Luedtke (J. Gehm).

- 3) Congregations:  
 Dowagiac (Sodus).  
 Apostel, Toledo (Zion's, Toledo).  
 Northfield (Saline).  
 Frankenmuth (Flint).  
 Batcheller (Chesaning).  
 Pigeon (Bethel, Bay City).

Adolf Sauer, Sec'y.

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North Wisconsin District

- 1) Fox River Valley Conference:  
 Rev. Ewald Sterz, alternate, Rev. Kurt Timmel.  
 Rev. Phil. Froehlke, alternate, Rev. Fr. Brandt.  
 Rev. A. Werner, alternate, Rev. L. Baganz.  
 Lay delegate or alternate to be elected by:  
 St. Peter's Church of Sawyer, Wis.  
 Immanuel's Church of Kewaunee, Wis.  
 Emanuel's Church of Kolberg, Wis.
- 2) Lake Superior Conference:  
 Rev. W. Wojahn, alternate, Rev. H. Hopp.  
 Lay delegate elected by St. Petri Church of Stam-  
 baugh, Mich., alternate to be elected by Friedens  
 Church of Abrams, Wis.
- 3) Manitowoc Conference:  
 Rev. K. Machmiller, alternate, Rev. W. Schlei.  
 Rev. M. Sauer, alternate, Rev. P. Kionka.  
 Lay delegate from the St. John-Jacobi Church of  
 Reedsville, Wis., alternate, Trinity Church of  
 Liberty, Wis.; St. John's Church of Two Rivers,  
 Wis., alternate, St. Peter's Church of Mishicott,  
 Wis.

- 4) Rhinelander Conference:  
 Rev. W. G. Fuhlbrigge, alternate, Rev. W. F. Raetz.  
 Lay delegate or alternate to be elected by the  
 St. Paul's Church of Crandon, Wis.
- 5) Winnebago Conference:  
 Rev. Wm. Wadzinski, alternate, Rev. O. Theobald.  
 Rev. Ad. Hoyer, alternate, Rev. C. Aeppler.  
 Rev. H. H. Heidel, alternate, Rev. F. C. Weyland.  
 Lay delegate or alternate:  
 St. John's Church of Montello, Wis.  
 St. Paul's Church of Town Forest, Wis.  
 Grace Church of Oshkosh, Wis.

- 6) Teacher Delegates:  
 L. Serrahn, alternate, J. Harmening.  
 H. Brahn, alternate, W. Hellermann.

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West Wisconsin District

- 1) Wisconsin River Valley Conference:  
 Pastors:  
 A. Sitz (E. Kolander).  
 M. Glaeser (Wm. Fischer).

Congregations:  
 Wisconsin Rapids (Goodrich).

- 2) Chippewa Valley Conference:  
 Pastor:  
 Wm. Beitz (E. Etern).

Congregations:  
 Prairie Farm (Rusk).

- 3) Central Conference:  
 Pastors:  
 A. Werr (E. Dornfeld).  
 E. Walther (M. C. Schroeder).  
 L. Kirst (E. Fredrich).

Congregations:  
 Waterloo.  
 Ixonia (St. Paul's).  
 Jefferson (St. John's).

- 4) Southwestern Conference:  
 Pastors:  
 J. Mittelstaedt.  
 Reimer (G. Vater).

Congregations:  
 Tomah.  
 Hustler (Baraboo).

- 5) Mississippi Valley Conference:  
 Pastors:  
 Kurzweg (C. Brickmann).  
 Aug. Vollbrecht (Herm. Zimmermann).

Congregations:  
 North La Crosse.  
 Eitzen, Minn.

- 6) Teachers' Conference:  
 H. A. Jaeger (G. Groth).  
 Paul Hippauf (M. Hackbarth).  
 Jungkuntz (E. Ebert).

- 7) Representative of Northwestern College:  
 Dr. J. H. Ott (Prof. E. Wendland).  
 Paul Froehlke, Sec'y.

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South-East Wisconsin District

- 1) Milwaukee City Conference:  
 Pastors:  
 W. Hoenecke (L. Karrer); J. Jeske (A. Tacke);  
 Ph. Koehler (A. Voss).

Congregations:  
 St. Matthew's; St. John's.

- 2) Eastern Conference:  
 Pastors:  
 F. Gundlach (W. Keibel); Ph. Hartwig (P.  
 Kneiske).

Lay Delegates:  
 Chas. Krohn (Wm. Parlow), North Milwaukee;  
 Geo. Lindner (E. A. Hoffmann), Waukesha.

- 3) Southern Conference:  
 Pastors:  
 M. Plass (H. Diehl); C. Sieker (A. Lossner).

Congregations:  
 Lake Geneva; Township Maine.



## 4) Dodge-Washington County Conference:

## Pastors:

J. Uhlmann (A. Lengling); A. Von Rohr (Theo. Gieschen).

## Congregations:

Kekoskee (Lomira); Kohlsville (Twp. Lomira).

## 5) Arizona Conference:

## Pastor:

F. Uplegger.

## 6) Teacher Delegates:

F. W. Gurschmann (J. Bischoff); Henry Meyer (J. Gieschen); E. Trettin (H. Eggebrecht); C. F. Heine (W. Kirschke); F. W. Schultz (W. Manthey); M. Garbrecht (H. Schnell).

W. Keibel, Sec'y. p. t.

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**Minnesota District**

## 1) Pastors:

E. Birkholz (L. Brandes).  
H. Boettcher (J. Baur).  
A. Krueger (W. Petzke).  
C. Schrader (W. Haar, Sr.).  
Paul Bast (G. Ernst).  
P. Horn (F. Kolander).  
Aug. Sauer (W. Lehmann).  
W. P. Haar (W. Pankow).  
A. C. Haase (W. Nickels).

## 2) Professors:

M. Wagner (A. Schaller).

## 3) Teachers:

F. Meyer (H. Luehring).  
W. Blauert (C. Isberner).

## 4) Congregations:

Jordan (Mankato).  
Echo (Redwood Falls).  
Lake City (La Crescent).  
Town Lynn (Rockford).  
Trinity, St. Paul (St. John's, St. Paul).  
Sanborn (Lake Benton).  
Fairfax, Emanuel, St. Paul).  
St. John's, Goodhue (Grace, Goodhue).  
Winthrop (Poplar Grove).

Arthur W. Koehler, Sec'y.

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**Nebraska District**

## 1) Northern Conference:

Rev. F. Brenner, alternate, Pastor W. Zank.  
Rev. Theo. Bauer, alternate, Pastor B. R. Lange.  
Teacher C. Fuhrmann; Teacher B. Albrecht having been called to a different field, there is no alternate.  
Lay delegate to be elected by Zion's Church of Mission, S. D., alternate to be elected by Grace Church of Burke, S. D.

## 2) Southern Conference:

Rev. A. B. Korn; alternate, Pastor Wm. Wietzke.  
Lay delegate and alternate to be elected by Zion's Church of Garrison, Neb. A. B. Korn, Sec'y.

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**Pacific Northwest District**

## Pastor:

Reinhold Fenske.

Wm. Lueckel.

**Announcement**

At a conference meeting, held at Marshfield, Wis., April 20-21, this year, Rev. W. F. Beitz was admonished because of his untenable, erroneous doctrines, his enthusiasm and fanaticism, and judgment of hearts contained in his paper, "The Just Shall Live By Faith." Rev. Beitz, however, adhered to his opinions set forth in this paper and declared, "I stand and fall with them." When later the undersigned tried to confer with him on the basis of "The Gutachten" of our Theological Faculty, he laid down conditions that could not be met and declined to deal with them as officials. Another attempt to get together was frustrated by his non-appearance.

The undersigned, therefore, declare herewith that with his judgment of hearts and public slander of his teachers and brethren, with his enthusiasm and false doctrine Rev. W. F. Beitz has separated from us. Here applies the Word of Scriptures, Titus 3:10: "A man that is an heretic after the first and second admonition reject."

Rev. W. Bodamer of Prairie du Chien, Wis., in an open congregational meeting, declared that he was in full accord with all contained in the paper of Rev. W. F. Beitz and steadfastly refused to deal with the officials of the District on the basis of "The Gutachten" of our Faculty. He has thus ceased to be our brother. Titus 3:10.

Officials of the West Wisconsin District:

G. M. Thurow, President.

O. F. Kuhlow, 1st Vice-President.

Wm. Nommensen, 2nd Vice-President.

**MISSION FESTIVALS****Trinity Sunday**

**Carlton, Wis., St. Peter's Church, L. Baganz, pastor.**  
Speakers: W. Reinemann, O. Henning. Offering: \$132.71.

**First Sunday after Trinity**

**Johnson, Minn., Trinity Church, M. J. Wehausen, pastor.**  
Speakers: Wm. Lindloff (English), A. Merting. Offering: \$192.55.

**Newtonburgh Parish, Wis., Karl F. Toepel, pastor.**  
Speakers: G. Boettcher, L. Mielke, C. Aaron. Offering: \$413.00.

**Second Sunday after Trinity**

**Town of Little Falls, Monroe Co., Wis., Friedens Church, Gustav Vater, pastor.** Speaker: Rev. F. Popp, German and English. Offering: \$46.50.

**Cambridge, Wis., St. James Church, Robert F. F. Wolff, pastor.** Speakers: Richard Buerger, August Paap. Offering: \$76.00.

**Tappen, N. D., St. John's Church, E. Hinderer, pastor.** Speakers: E. R. Gamm, Otto Klett. Offering: \$100.00.

**Third Sunday after Trinity**

**Woodville, Wis., Immanuel Church, J. C. A. Gehm, pastor.** Speakers: Wm. Baumann, German; Theo. Kock, English. Offering: \$127.00.



Fourth Sunday after Trinity

Sandy Bay, Wis., St. John's Church, L. Baganz, pastor.  
Speakers: R. Ziesemer, W. Haase. Offering: \$109.00.

Ward, S. D., Immanuel Church, Wm. Lindloff, pastor.  
Speakers: J. E. Bade, J. H. Jungermann. Offering: \$95.05.

ITEMS OF INTEREST

100,000 Jews Go Back to the Land to Till the Soil

Moscow—During the last few years a society has been organized in Russia for helping Jews to settle on the land, where they are taught farming and manual labor. This had not been possible before the war, because in Russia as well as in many countries of Central Europe Jews were forbidden to settle on the land.

The sufferings caused by the Russian revolution, and the frequent pogroms, all favored this movement. Some 100,000 Jews have now left the towns, and in the course of the last two and one-half years 170 new Jewish settlements have arisen in South Ukraine and North Crimea.

At the end of 1924 the government set up a special commission for helping these agricultural workers and gave them land on the South Russian steppes. To facilitate colonization, Jews were treated the same as other people.

—Milwaukee Journal.

"The Times Are In His Hand"

Evidences of a true revival of religion in Russia trickle through in spite of attempts to suppress the news. Official Soviet newspapers are no longer able to ignore the religious revivals occurring chiefly among the workers in the Bolshevistic factories, according to Volkmission, Berlin.

The workmen in a large textile factory in the province of Wladimir, which is operated under the name of the "Communist Vanguard," have built a church with their own hands. The factory employs 7,000 workmen.

In the province of Smolensk, 6,000 workmen employed by a weaving mill have likewise built a church, the material for which was purchased through voluntary contributions of the men.

Another church has been built by the personal labors of 2,000 of the workmen employed by a clothing plant which bears the name "Red October." Here a committee was formed to collect a certain small sum each pay-day as the gift of each workman toward the building of their church. In this manner, 40,000 gold rubles, approximately \$20,000, has been collected.

In each of these three cases the new church was built next to an old church which the Soviet Government has closed and transformed into a clubhouse or theater. Soviet newspapers appear to be extremely upset because in each case the workmen building the church are the same who hitherto had been considered true Bolsheviks. It is also noted that the churches have not been built in obscure locations, but in important industrial neighborhoods.

Twenty Millions for Colleges

Pacific Lutheran College of the Norwegian Lutheran Church of America, located in the Parkland suburb of Tacoma, Wash., has entered upon an intensive campaign to raise \$250,000 this summer for endowment purposes. The Pacific District of the church has enjoyed a rapid growth in recent years, several large congregations having been firmly established in the cities along the coast. Pacific College is the only institution for higher education on the coast maintained exclusively by that body since Spokane College, of junior college rank, is jointly controlled by the Norwegian Lutheran Church, the Joint Synod of Ohio and the United Lutheran Church.

A Bulletin issued in connection with the Pacific College endowment fund appeal calls attention to the fact that Lutheran people in America have raised over \$20,000,000 within the past nine years for Lutheran higher schools, an achievement which would have been considered impossible before it was accomplished. The Bulletin says:

"The most compelling example is what the Norwegian Lutheran Church did for its great central schools a little over a year ago. It first decided to raise a million and a half, and the members in our Church responded with nearly three millions. Surely nothing could be more convincing than a marvelous achievement like this to show that our common people in the pews fully understand the vital necessity of maintaining the strength of our higher schools, of carrying on to-day as our fathers two generations ago began in sacrifice for the heart of our Church's life, our Christian Schools.

"The Swedish Augustana Synod too has set us an example that speaks volumes. For its seminary, for its schools in New Jersey, in Kansas, and in Minnesota, it has raised in the last seven years about two million dollars. It is planning another million and a half for its school at Rock Island, Augustana College.

"The Missouri Synod for its regular colleges and its new seminary at first decided to raise \$4,200,000, but when the opportunity came to its people to do their part, they did not stop until they had exceeded five millions, the largest single achievement financially of any Lutheran Church body in the whole history of Lutheranism in America. Yet not satisfied with an achievement as large as this, when hardly two years after the chance came to secure Valparaiso University and make of it a Lutheran school, the Missouri Synod's members gave another eight hundred thousand to grasp this opportunity.

"In the Joint Synod of Ohio in recent years a million and a half was raised for their schools, especially for the great school at Columbus. The Joint Synod of Ohio is only one-half as large as our Synod, so that achievement is really remarkable.

"In the United Lutheran Church about nine million dollars has been raised since the war for higher schools. The schools of this church body have advanced as they advanced in no other period of their history." —News Bulletin.

TREASURER'S REPORT

Dakota-Montana District

May, 1927

Rev. Rev. S. Baer, Zeeland, N. D. ....	\$ 6.00
Rev. P. G. Albrecht, Faulkton, N. D. ....	35.50
Rev. Herbert Lau, Goodwin, S. D. ....	1.50
Rev. Herbert Lau, Goodwin, S. D. ....	15.75
Rev. D. F. Rossin, Lemmon, S. D. ....	12.00
Rev. A. W. Guerstenau, Akaska, S. D. ....	25.00
Rev. Wm. Lindlaff, Elkton, S. D. ....	34.35
Rev. Wm. Lindlaff, Elkton, S. D. ....	27.90
Rev. H. C. Sprenger, White, S. D. ....	13.50
Rev. A. H. Baer, Haynes, N. D. ....	5.00
Rev. Otto E. Klett, Watertown, S. D. ....	12.35
Rev. Otto E. Klett, Florence, S. D. ....	10.76
Rev. Otto E. Klett, Ranville Twp., S. D. ....	56.00
Rev. E. W. Penk, Dupree, S. D. ....	2.50
Rev. E. W. Penk, Faith, S. D. ....	19.75
Rev. E. W. Penk, Dupree, S. D. ....	5.25
Rev. E. W. Penk, Faith, S. D. ....	8.00
Rev. E. Schaller, Loyalton, S. D. ....	1.00
Rev. E. Schaller, Ipswich, S. D. ....	8.58
Rev. Herbert Lau, Altmond, S. D. ....	19.00



Rev. Herbert Lau, Gary, S. D. ....	23.20
Rev. Herbert Lau, Goodwin, S. D. ....	20.60
Rev. A. W. Blauert, Mound City, S. D. ....	4.50
Rev. F. Watkins, Crow Rock, Mont. ....	8.08
Rev. M. D. Keturakat, Mazeppa, Minn. ....	63.60
Rev. A. W. Fuerstenau, Eales, S. D. ....	24.15
Rev. K. G. Sievert, Grover, S. D. ....	130.00
Rev. J. P. Scherf, Cloyd Valley, S. D. ....	5.65
Rev. J. P. Scherf, Roscoe, S. D. ....	16.00

\$ 615.47

June, 1927

Rev. W. F. Sauer, Watertown, S. D. ....	\$ 25.00
Rev. W. F. Sauer, Watertown, S. D. ....	173.85
Rev. W. F. Sauer, Watertown, S. D. ....	25.00
Rev. W. F. Sauer, Watertown, S. D. ....	101.24
Rev. Herbert Lau, Goodwin, S. D. ....	10.00
Rev. Herbert Lau, Altmont, S. D. ....	16.00
Rev. Herbert Lau, Goodwin, S. D. ....	20.85
Rev. Otto E. Klett, Ranville Twp., S. D. ....	43.00
Rev. O. E. Klett, Ranville Twp., S. D. ....	9.50
Rev. H. C. Sprenger, Argo Twp., S. D. ....	27.00
Rev. W. T. Meier, Clark, S. D. ....	7.85
Rev. Max Cowalsky, Isabel, S. D. ....	30.00
Rev. Max Cowalsky, Timber Lake, S. D. ....	35.00
Rev. E. Schaller, Ipswich, S. D. ....	10.12
Rev. H. J. Schaar, Morrystown, S. D. ....	30.76
Rev. A. H. Birner, Arco, Minn. ....	11.86
Rev. E. W. Penk, Dupree, S. D. ....	14.00
Rev. E. W. Penk, Faith, S. D. ....	15.00
Rev. C. C. Kuske, PPorter, Minn. ....	8.85
Rev. C. C. Kuske, Bison, S. D. ....	3.50
Rev. C. C. Kuske, Athboy, S. D. ....	5.70
Rev. C. C. Kuske, Bison, S. D. ....	5.88
Rev. C. C. Kuske, Coal Springs, S. D. ....	1.00
Rev. C. C. Kuske, Meadow, S. D. ....	6.20
Rev. E. R. Gamm, Mobridge, S. D. ....	12.75
Rev. Wm. Lindlaff, Elkton, S. D. ....	80.70
Rev. Wm. Lindlaff, Ward, S. D. ....	49.15
Rev. J. P. Scherf, Roscoe, S. D. ....	11.94
Rev. J. P. Scherf, Cloyd Valley, S. D. ....	6.18
Rev. R. J. Palmer, Willow Lake, S. D. ....	11.70
Rev. A. H. Baer, Hettinger, N. D. ....	12.60
Rev. K. G. Sievert, Grover, S. D. ....	113.00
Rev. W. T. Meier, Clark, S. D. ....	4.85
Rev. W. T. Meier, Raymond, S. D. ....	20.50
Rev. W. T. Meier, Raymond, S. D. ....	10.00
Rev. P. G. Albrecht, Faulkton, S. D. ....	15.00
Rev. P. G. Albrecht, Faulkton, S. D. ....	20.29
Rev. P. G. Albrecht, Onaka, S. D. ....	6.00
Rev. A. W. Blauert, Mound City, S. D. ....	22.83
Rev. A. W. Blauert, Gale, S. D. ....	5.00
Rev. E. Hinderer, Streeter, N. D. ....	3.41
Rev. E. Hinderer, Tappen, N. D. ....	12.00
Rev. D. F. Rossin, Lemmon, S. D. ....	7.00
Rev. D. F. Rossin, Shade Hill, S. D. ....	4.70
Rev. M. D. Keturakat, Mazeppa, Minn. ....	60.00
Rev. S. Baer, Zeeland, N. D. ....	24.10
Rev. S. Baer, Hague, N. D. ....	8.50
Rev. E. Schaller, Ipswich, S. D. ....	6.20
Rev. E. Schaller, Loyalton, S. D. ....	2.75
Rev. E. A. Birkholz, Marshall, Minn. ....	92.36

\$1,260.67

ADAM J. HEZEL, Treasurer,  
Zeeland, North Dakota.

Minnesota District.

June 1927.

Pastors: A. ACKERMANN, Mankato, General Support \$50.00, Indigent Students \$32.58; total \$82.58. A. ACKERMANN, Mankato, Mississippi Flood Relief from Ladies Auxiliary \$50.00. G. THEO. ALBRECHT, St. Peter, Dr. M. Luther College \$46.38, Home Mission \$35.89; total \$82.27. G. THEO. ALBRECHT, St. Peter, General Institutions \$62.42, Indian Mission \$25.00, Home Mission \$60.00, Negro Mission \$25.00, Church Extension \$25.00; total \$197.42. T. H. ALBRECHT, Lake City, Children's Welfare Society from John Brenner, Sr., \$5.00. T. H. ALBRECHT, Lake City, General Fund \$86.57, Children's Welfare Society \$1.00; total \$87.57. J. E. BADE, Balaton, Mississippi Flood Relief from Frauenverein \$44.35. J. CARL BAST, Morton, General Support \$18.00, Children's Welfare Society, Minneapolis \$9.00; total \$27.00. J. CARL BAST, Morton, Seminary and Debts \$125.00. J. R. BAUMANN, Red Wing, Theological Seminary \$5.00, Dr. M. Luther College \$5.00, Home for Aged, Belle Plaine \$5.00, Home Mission \$5.00, General Support \$5.00, Negro Mission \$5.00, Indigent Students \$5.00, Church Extension \$5.00; total \$40.00. A. BAUR, Cedar Mills, General Institutions \$54.45, Home Mission \$37.75, General Support \$16.47, Indigent Students \$34.65, Negro Chapels from Minna, Ludwig, Edwin and Clarence Witte \$4.00; total \$147.32. J. BAUR, Fort Ridgely, General Fund \$6.00, General Institutions \$14.00, Home Mission \$16.00; total \$36.00. E. A. BIRKHOLOZ, Taunton, Reich Gottes Kasse \$9.17. HY. BOETTCHER, Gibbon, Home Mission \$53.96. L. F. BRANDES, Jordan, Northwestern College \$79.00. MR. EDGAR L. CHRISTGAU, Town Dexter, Negro Mission \$45.00. PAUL C. DOWIDAT, Minneapolis, Theological Seminary \$100.00, Northwestern College \$100.00, Dr. M. Luther College \$100.00, Home Mission \$100.00; total \$400.00. A. JUL. DYSTERHEFT, Town Helen, Indian Mission \$45.00, Home Mission \$45.00; total \$90.00. A. EICKMANN, Nodine, General Support \$40.00, Indigent Students \$45.00; total \$85.00. G. A. ERNST, St. Paul, Reich Gottes \$25.00, Synodic Report \$22.90, General Institutions \$100.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Home Mission \$100.00; total \$347.90. G. FISCHER, Acoma, Home Mission \$59.00. W. FRANZMANN, Town Baytown, General Fund \$9.79, Home Mission \$14.30, Reich Gottes Kasse \$33.92, Indigent Students \$5.00, Mississippi Flood Relief from Frauenverein \$25.00; total \$88.01. W. FRANZMANN, Town Grant, Mississippi Flood Relief from Frauenverein \$25.00. IM. P. FREY, Graceville, Reich Gottes \$5.00, Indigent Students \$3.35, Church Extension \$3.00; total \$11.35. G. E. FRITZKE, St. Clair, Indian Mission \$5.00, Home Mission \$15.00, General Support \$4.21, Negro Mission \$5.00, Indigent Students New Ulm \$5.00, Seminary and Debts \$25.00; total \$59.21. P. GEDICKE, Brighton, General Fund \$3.06. P. GEDICKE, Essig, General Fund \$4.10. J. C. A. GEHM, Woodville, Wis., General Institutions \$33.00. W. HAAR, Greenwood, General Fund \$14.00, General Institutions \$50.00, Home Mission \$20.00, Church Extension \$52.00, Mississippi Flood Relief from Ladies' Aid \$10.00; total \$146.00. R. HEIDMANN, Arlington, Home Mission \$60.00, Flood Relief \$50.00; total \$110.00. E. G. HERTLER, Brownsville, Indian Mission \$3.00. E. G. HERTLER, Hokah, Home Mission \$3.25. E. G. HERTLER, Hokah, General Fund \$5.00, Indian Mission \$10.00, Home Mission \$25.00, Negro Mission \$10.00, Seminary and Debts \$35.00; total \$85.00. E. G. HERTLER, La Crescent, General Fund \$13.25. G. HINNENTHAL, New Ulm, Reich Gottes \$141.40. R. JESKE, Caledonia, General Fund \$10.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. M. Luther College \$20.00, Michigan Seminary \$20.00, Indian Mission \$20.00, Home Mission \$17.00; total \$127.00. R. JESKE, Union, General Institutions \$27.55. H. E. KELM, Lanesburg Township, General Support \$24.73. H. E. KELM, Lanesburg Township, Debts \$70.89. C. F. KOCK, Belle Plaine, General Support \$10.00, Debts \$42.58; total \$52.58. F. KOEHLER, Nicollet, General Institutions \$57.33, General Support \$10.44; total \$67.77. F. KOEHLER, Nicollet, General Institutions \$57.60, Indian Mission \$57.50, Home Mission \$57.50, Negro Mission \$57.50; total \$230.70. A. C. KRUEGER, Goodhue, Michigan Seminary \$8.95, Home Mission \$20.00, General Support \$10.00, Church Extension \$10.00; total \$48.95. A. C. KRUEGER, Goodhue, General Fund \$12.82, Indian Mission \$30.00, Home Mission \$40.00, Negro Mission \$30.00, Reich Gottes \$10.00; total \$122.92. A. C. KRUEGER, Minneola, Theological Seminary \$10.00, Michigan Seminary \$5.00, Home for Aged, Belle Plaine \$5.00, Indian Mission \$5.00, General Support \$10.00, Indigent Students \$5.00, Church Ex-



tension \$7.45; total \$47.45. A. C. KRUEGER, Minneola, General Fund \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Reich Gottes \$20.76; total \$60.76. M. C. KUNDE, Centuria, Wis., Seminary and Debts \$27.90. Carl C. Kuske, Oshkosh Township, Theological Seminary \$10.00, Reich Gottes Kasse \$9.18; total \$19.18. W. H. LEHMANN, Darfur, Home Mission \$16.00. H. E. LIETZAU, Woodbury, Home Mission \$38.00, Mississippi Flood Relief \$17.00; total \$55.00. MR. FRED R. LIPPKE, Treas., Omro Township, Negro Mission \$27.32. L. W. MEYER, E. Farmington, Wis., General Fund \$100.15. O. K. NETZKE, Elmwood, Home Mission \$7.00. O. K. NETZKE, Town Weston, Home Mission \$30.00, General Support \$10.00, Church Extension \$8.00; total \$48.00. W. C. NICKELS, Redwood Falls, Indian Mission from Mrs. L. B. \$25.00. J. W. F. PIEPER, Stillwater, General Fund \$92.10. WM. PETZKE, Bay City, Wis., Indian Mission \$5.00, Home Mission \$6.88; total \$11.88. MRS. R. PITTELKOW, St. Paul, Twin City Luth. Mission Society from St. John's Church \$3.00. R. POLZIN, Alma City, Dr. M. Luther College \$10.00, Home for Aged, Belle Plaine \$2.70, Home Mission \$5.00, General Support \$5.00; total \$22.70. AUG. SAUER, Vesta, General Fund \$98.00. EDWIN H. SAUER, Gnaden, Town Goodhue, Reich Gottes \$25.00. EDWIN H. SAUER, St. John's, Town Goodhue, Reich Gottes \$33.59, Flood Relief \$9.00; total \$42.59. EDWIN H. SAUER, Gnaden, Town Goodhue, Flood Relief \$3.00. J. E. SCHAEFER, Buffalo, Theological Seminary \$11.50, Reich Gottes \$14.75; total \$26.25. J. E. SCHAEFER, Buffalo, Indian Mission from Walther League \$20.50. J. E. SCHAEFER, Crawford Lake, Theological Seminary \$4.00, Reich Gottes \$6.00; total \$10.00. GEO. W. SCHEITEL, Potsdam, Reich Gottes \$18.85. R. SCHIERENBECK, Renville, General Support \$27.40. R. SCHIERENBECK, Town Winfield, Dr. M. Luther College \$12.95. R. SCHIERENBECK, Town Winfield, General Support \$14.85. CARL G. SCHMIDT, Echo, Dr. M. Luther College \$6.75, Michigan Seminary \$6.00; total \$12.75. C. J. SCHRADER, Pelican Lake, Michigan Seminary \$23.32. C. J. SCHRADER, Pelican Lake, Home for Aged, Belle Plaine \$15.00, Debts \$22.37; total \$37.37. M. SCHUETZE, Ellsworth, Home Mission \$20.00. W. J. SCHULZE, Hutchinson, Theological Seminary \$52.00, Dr. M. Luther College \$42.00; total \$94.00. J. C. SIEGLER, Danube, Dr. M. Luther College \$17.75. J. C. SIEGLER, Olivia, Indian Mission \$10.00, Reisepredigt \$43.75, Negro Mission \$10.00, Church Extension \$10.00, General Institutions \$43.00, Twin City Luth. Mission Society, Rev. Frey \$6.00; total \$122.75. PAUL W. SPAUDE, Lake Benton, Indian Mission \$17.50. PAUL W. SPAUDE, Verdi, Indian Mission \$17.40. W. F. SPRENGELER, Hancock, Church Extension \$16.00. T. C. VOGES, Morgan, General Support \$7.60. T. C. VOGES, Morgan, Indigent Students \$6.06, Church Extension \$10.00; total \$16.06. M. J. WEHAUSEN, Johnson, Michigan Seminary \$13.75, Home for Aged, Belle Plaine \$48.10; total \$61.85. M. J. WEHAUSEN, Johnson, Home for Aged, Belle Plaine \$14.00, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$25.00, Poland Mission \$12.55; total \$201.55. F. W. WEINDORF, Oronoco, Reich Gottes \$19.50, Home Mission \$18.75; total \$38.25. F. W. WEINDORF, Poplar Grove, Reich Gottes \$4.75, Home Mission \$13.00; total \$17.75. F. ZARLING, Emmet, Indigent Students \$17.50. F. ZARLING, Emmet, Theological Seminary \$9.33, Dr. M. Luther College \$12.00; total \$21.33. F. ZARLING, Flora, Indigent Students \$8.02. F. ZARLING, Flora, Northwestern College \$9.71.

SUMMARY:

Reich Gottes Kasse .....	\$ 376.87
General Fund .....	464.94
Debts .....	135.84
Synodic Reports .....	22.90
General Institutions .....	499.35
Theological Seminary .....	221.83
Northwestern College .....	258.71
Dr. M. Luther College .....	322.83
Michigan Lutheran Seminary .....	77.02
Home for Aged, Belle Plaine .....	89.80
Indian Mission .....	355.90
Negro Mission .....	249.82
Negro Chapels .....	4.00
Home Mission .....	1,093.03
General Support .....	263.70
Church Extension .....	146.45
Seminary and Debts .....	212.90
Children's Welfare Society .....	15.00
Twin City Lutheran Mission Society, Rev. Frey .....	9.00

Poland Mission .....	12.55
Mississippi Flood Relief .....	233.35
Indigent Students .....	162.16
Indigent Students, New Ulm .....	5.00
Total .....	\$5,232.95

Additional List for June, 1927

Pastors: HENRY ALBRECHT, Town Lynn, Dr. M. Luther College \$10.00. IM. F. ALBRECHT, Fairfax, Dr. M. Luther College \$50.00, Indian Mission \$16.00, Home Mission \$50.00, Negro Mission \$10.00; total \$126.00. T. H. ALBRECHT, W. Florence, General Fund \$14.25, Indian Mission \$50.00, Home Mission \$60.00, Negro Mission \$50.00; total \$174.25. J. E. BADE, Balaton, Theological Seminary \$38.70. W. FRANZMANN, Grant, Reich Gottes Kasse \$43.85. E. G. FRITZ, Wellington, Indian Mission \$5.00, Home Mission \$29.00, Negro Mission \$20.00, Church Extension Fund \$13.50; total \$67.50. Redwood Falls Conference District, from N. N., for Reich Gottes Kasse \$100.00. J. F. GUSE, Litchfield, Home Mission \$27.60. G. HINNENTHAL, New Ulm, Indian Mission \$145.00, Home Mission \$300.00, Negro Mission \$75.00, Polish Mission \$40.00, General Institutions \$241.39; total \$801.39. T. E. KOCK, Nye, Wis., Theological Seminary \$13.62. C. W. A. KUEHNER, Winthrop, Reich Gottes Kasse \$37.70. H. E. LIETZAU, Woodbury, Lutheran Flood Relief \$8.50. H. MEIBOHM, Rockford, General Institutions \$47.00. W. C. NICKELS, Redwood Falls, Home Mission \$90.70. WM. PETZKE, Frontenac, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. M. Luther College \$30.00, Michigan Seminary \$10.00, Indian Mission \$30.00, Home Mission \$50.00, General Support \$5.00, Negro Mission \$20.00, Reich Gottes Kasse \$23.00; total \$198.00. R. POLZIN, Alma City, Theological Seminary \$25.00, Northwestern College \$5.30, Dr. M. Luther College \$50.00, Indian Mission \$10.00, Home Mission \$25.00, General Support \$10.00; total \$125.30. EDWIN H. SAUER, Gnaden, Town Goodhue, Theological Seminary \$20.00, Northwestern College \$30.00, Dr. M. Luther College \$30.00, Michigan Seminary \$20.00, Home for Aged, Belle Plaine \$10.00, Indian Mission \$20.00, Home Mission \$50.00, Negro Mission \$10.00; total \$190.00. EDWIN H. SAUER, St. Johannes, Town Goodhue, Dr. M. Luther College \$10.00, Home for Aged, Belle Plaine \$10.00, Home Mission \$20.00, Church Extension Fund \$8.87; total \$48.87. AUG. SAUER, Vesta, General Support \$13.80. W. P. SAUER, Bear Valley, Indian Mission \$18.90. W. P. SAUER, Bear Valley, Home Mission \$15.60. W. P. SAUER, Mazeppa, Indian Mission \$10.00. W. P. SAUER, Mazeppa, Home Mission \$11.15. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$20.00. Northwestern College \$20.00, Dr. M. Luther College \$10.00, Michigan Seminary \$10.00, Indian Mission \$30.00, Home Mission \$30.00, Negro Mission \$8.20, Church Extension Fund \$10.00; total \$138.20. CARL G. SCHMIDT, Echo, Indian Mission \$4.38. F. W. WEINDORF, Oronoco, Negro Mission \$10.00, City Mission \$1.00; total \$11.00. F. W. WEINDORF, Poplar Grove, Indian Mission \$15.00, Home Mission \$20.00, Negro Mission \$20.00; total \$55.00.

SUMMARY:

Reich Gottes Kasse .....	\$ 204.55
General Fund .....	14.25
General Institutions .....	288.39
Theological Seminary .....	132.32
Northwestern College .....	70.30
Dr. M. Luther College .....	190.00
Michigan Lutheran Seminary .....	40.00
Home for the Aged, Belle Plaine .....	20.00
Indian Mission .....	354.28
Negro Mission .....	223.20
Home Mission .....	780.05
General Support .....	28.80
Church Extension .....	32.37
Polish Mission .....	40.00
Mississippi Flood Relief .....	8.50
Total .....	\$2,427.01

H. R. KURTH, District Treasurer.



# CHURCH FURNITURE



XXXXXXXXXX

PEWS

ALTARS

PULPITS

FONTS

XXXXXXXXXX

XXXXXXXXXX

LEC-  
TURNS

HYMN-  
BOARDS

Etc.

XXXXXXXXXX

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