

# 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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## THE HARVEST CALL

"Lift up your eyes and look on the fields; for they are white already to harvest." John 4:35

Lift up your eyes; The fields behold,  
Unto the harvest white!  
The full-blown ripened sheaves unfold  
As dawns the morning light.  
In Jesus' Name your task begin.  
O haste to thrust the sickle in,  
And gather His grain in the garner!

In holy expectation sown  
God's seed to life has sprung.  
His rain-drops fell, His sun-beams shone  
On fruitful lands, far-flung.  
Ye faithful saints, who love His Word,  
Extol the kindness of your Lord  
And gather His grain in the garner!

Toil on, with love-filled zeal aglow;  
Obey your Lord's behest.  
A rich reward will He bestow  
When comes the eve of rest.  
Toil on, while beams the Gospel-light;  
'Ere sunlight day gives way to night,  
And gather His grain in the garner!

Toil in the Homeland; toil abroad  
For Christ, the Crucified!  
And own Him Lord and King and God  
Who on Mount Calv'ry died.  
Redemption's price His Blood has paid;  
The fruits are His; toil undismayed,  
And gather His grain in the garner!

In prayer beseech the Harvest-Lord  
To bless His gleaners true.  
His Spirit's power He will afford,  
And grant you courage new.  
Toil on, until the Lord shall come,—  
Till safe within His Harvest-Home  
He finds all His grain in the garner!

Anna Hoppe.

## THE THIRTY-THIRD PSALM

(Continued)

Verses 10 — 22

### The Providence of the Triune God

Divine Providence,—a vast domain. Who can survey it? How intricate, how amazing, how mysterious is God's providence! Who can fathom it? There is something undefined, something boundless about it, which is beyond comprehension. Human reason staggers at Providence. The idea is too overwhelming. Man cannot analyze the thought. Let him try it, and what will be the inevitable result?—History of the past down to the

present time will tell you. Ancient philosophers held that all was under the relentless rule of Fate and necessity. With them the world was a creature of chance and the domain of chance, in which things take place by haphazard, by lucky or unlucky coincidence; or they make all things subject to an inflexible destiny, which hovers above the world as a sort of blind despotic deity. And in our day we still have plenty of men who hold the same notions. There are still plenty of people who, even though they admit that God has created the universe, yet claim that He does not now govern it personally. They maintain that He has left it to govern or develop itself, or that an inexorable Law performs all the work. To use their own modern phraseology, they say: "God has placed the government of the world under established natural laws." Such are the notions concerning Providence, ancient as well as modern.

Over against such heathen theories we Christians hold that it is God, the Triune God, who governs all the world. In the plain language of our Catechism we confess, that God not only has made me and all creatures, but that He preserves and governs me and all creatures. Having created the world, God is still present as its Lord, Ruler and Preserver; and we see His Providence in the government of the universe, in the government of nations and individuals. Indications of such Providence we find in our Psalm. God's government of the universe we have already touched upon in a previous meditation on verses 6-8 of the Psalm. We pass on to

### His Government of Nations

"The Lord bringeth the counsel of the heathen to naught: He maketh the devices of the people to none effect." The word here rendered "heathen" means nations; and the idea is that God, by His sovereignty and dominion, frustrates the designs of the nations of the earth; that He carries forward His own designs and purposes in spite of theirs; that their plans avail nothing when they come in competition with His. All the devices of the nations of the earth, no matter how cunning and forceful they may be must in the end yield to the purpose of God's Providence. They are made subservient to the promotion of His great designs. Whatever may be the thoughts and purposes of men, if they are opposed to the plans of God, or if they do not tend to promote His glory and the cause of His Kingdom on earth, they will be rendered futile or vain. God is the Sovereign over all, making everything to serve in executing His counsels.

Rev C Buenger Jan 28  
5026 19th Ave



And mark the unchangeableness of His commands. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." The counsel of God will never be changed. There can be no superior counsel or will to change it, as is the case with the plans of men; and no designs of any being, be he man, angel, or devil, can effect, defeat, or modify His eternal plans. No changes in human affairs can impede His plans; no opposition can defeat them, no progress supersede them. Nor are the counsels of God changed by the passing of generations. "The thoughts of His heart are to all generations; that is, from one generation of man to another; or, to all time. Through all revolutions of time, God never changed His measures, but in every event of the world's history the eternal counsel of Jehovah is fulfilled. Dynasties have risen and fallen, new empires have come into existence, but the counsels of God have remained unchanged in all generations.

Such unchangeableness of His counsel is the foundation of God's Providence in the government of nations. The chief purpose, the final end of such Providence is the welfare and preservation of God's chosen people, His Church on earth. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance," our Psalm continues. We have here the doctrine of God's universal Providence looked at in its special application to the chosen people or the Church. Though the primary reference here is undoubtedly to the Hebrew people, which in Scriptures is variously called His inheritance or heritage, the Lord having called it out of all nations to be His own, yet what is here affirmed of that people is true also of the holy Christian Church, which is indeed His chosen people, His inheritance.

In all His Providence God makes the first move towards the salvation of men, and thus towards the upbuilding and preservation of His Church, the communion of saints. "Behold, the eye of the Lord is upon them that fear him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine," as our Psalm has it. It is for them the Lord sustains the earth and all there is in it. Even the nations of the earth are governed by Him through the ages, that the number of His elect may be made up; and when that has been done, this world shall cease. The upbuilding and completion of His Church is the prime purpose of God's Providence in the government of nations.

For that reason God directs and rules the hearts of all men, even of kings and potentates. "The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall He deliver any by his great strength." Verses 13-17. The purpose the Psalmist

here has in mind is to state the universal sovereignty of God, and that, too, with reference to the preservation and protection of His beloved people, the Church. No weapon formed against Zion shall prosper. If plans and plots, counsels and devices the most cunning and the most evil, if iniquitous might and power, could have injured the Church of God, there had not been left even a small remnant. Long, long ago the enemy hoped to make a complete end of the worship and service of the true God; but he has failed, and shall ever fail.

See the past in proof of this. Pharaoh with his ancient Egyptian power and glory would subjugate Israel, the chosen people, and frustrate the designs of God concerning it. See, how this mighty potentate hardens his heart against the sovereign will of God, and how he strives to supersede His power. But all is in vain. His very obstinacy and his whole wicked scheme to exterminate God's people must, under Divine Providence, serve to establish it the more firmly, until it becomes a nation more numerous than the Egyptian, ready to stand by Jehovah and worship Him rather than to become worshippers of the gods of Egypt, thus making this people, so despised by the Egyptians, the chosen people of God, the bearer of God's promises for the salvation of the world.

Furthermore, when the period of Judah's captivity in Babylon was about to expire, there were no apparent circumstances which indicated the approaching deliverance. But what do we read in 2 Chronicles, 36: 22-23? "Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus saith Cyrus, king of Persia: All the kingdoms of the earth hath the Lord God given me; and he shall charge me to build Him an house in Jerusalem, which is in Judah. Who is there among you of His people? The Lord his God be with him, and let him go up." Thus God moved the heart of a mighty king to carry out His design in delivering His people from the Babylonian captivity and restoring it to its former liberty.

Need we other instances to show the ruling of God among the nations for the welfare and protection of His people? Truly, the King and the Ruler of the universe is the Lord God Almighty, in whom is everlasting strength, who counts the nations as small dust of the balance, and walks upon the wings of the wind, terrible in majesty, able to overthrow and cast down those that despise Him, and to deliver all those that fear Him. He is the good God, merciful and gracious, who with infinite solicitude governs the world, and particularly His beloved children.

Thus, in a measure, we hear of Divine Providence in our Psalm. It is an act of the Triune God, of the Father, who is the Maker of all things, of the Son, who is the Redeemer of the entire sinful world, and of the Holy



Ghost, who sanctifies the whole Christian Church and hence is mediatorial in its character. The Divine government of the world is in the very hands of Christ, the Mediator between God and Man; and it is exercised specially with reference to the great end of His mediatorial office, the redemption of man, and the reconciliation of the world to God. This truth, though so often overlooked, shines with eminent lustre in the sacred pages of Scriptures, and is the Key of the Providence of the Triune God.

What a consolation! How easy does this thought make us at all times, that God governs the world, that He did it in infinite wisdom before we were born, and will do it when we are silent in the dust. And therefore, "Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee."

J. J.

#### THE NINETEENTH BIENNIAL CONVENTION OF OUR JOINT SYNOD

On the seventeenth of August, 1927, the nineteenth biennial convention of our Joint Synod was duly opened with a devotional service. The working force of this assembly consisted of one hundred twelve voting delegates and forty advisory members. Let us remember that these men represented the entire membership of our Synod and that they did the work assigned to them in the name of all congregations to the Synod. Our Synodical gatherings are similar to the Congress of the United States, in which every member is duly elected by his constituents and represents them in this legislative body. So let us remember that the work done in St. Lucas Church, Milwaukee, August 17th to 23rd, was done by our authority, in our place, for the welfare of the whole Synod. We are bound by the bonds of Christian love to abide by the resolutions of this convention and to give our full measure of support to the successful execution of the measures adopted, so that the Lord's work in our midst may prosper.

Realizing that God gives spiritual strength and wisdom through His Word and the Holy Sacraments, Synod assembled five times for religious worship, in one of which services Holy Communion was administered.

In the knowledge that doctrinal discussions are necessary at such gatherings, Pastor Carl Gausewitz presented a paper on the important topic: "Why do I believe that the Bible is the Word of God?" The paper was a clear-cut confession of a true believer in the divinity, authority, and integrity of the Bible. Synod unanimously adopted this expression of Christian faith as its own, and ordered it published in English and German for free distribution. The first business to occupy the Synod's attention was the report of the Board of Regents of our Theological Seminary at Wauwatosa, Wis. Synod after due deliberation empowered the Board

to call two additional professors to serve on the faculty of this training school for our future pastors. The present faculty offered to do the work for the coming school year with the present staff of four professors, but the resolution of Synod provides the additional help if it should become necessary. For the administration of the Theological Seminary, Synod voted an allotment of \$40,562.29 for the ensuing biennium.

Our Teachers' Seminary at New Ulm was the next object of discussion. Here the teachers are trained for our Christian Day Schools and Synod recognized the needs of the present day by passing resolutions allowing a new professor for this institution and adding a third year to the present normal course of two years. For the administration of the Dr. Martin Luther College at New Ulm, Synod voted a budget allowance of \$115,460.00.

Our Northwestern College at Watertown, which at present has a combined high school and college course, serves the Synod as a preparatory school for the students which later enter our Theological or Teachers' Seminary. This institution is also in a flourishing condition. Three new residences for professors were acquired during the past two years with moneys bequeathed to Synod without special restrictions. Now all members of the Watertown faculty are provided with homes owned by the Synod, with the exception of one. The language question in the lower classes was referred to the Faculty and the Board of Regents with power to act. Synod appropriations for Northwestern College are \$158,752.

The Michigan Lutheran Seminary, located at Saginaw, Michigan, is doing the work of a Christian preparatory school in the Wolverine State. Reports of the condition of the school were satisfactory. Synod allowed \$37,067.00 for administration and maintenance.

Synod voted to establish a new Academy in the Dakota-Montana District, the exact location of this school was left in the hand of the members of the Dakota-Montana District. A temporary Board of Regents was elected for two years. The school is to be opened in the fall of 1928. The Dakota-Montana District officials reported that at present there would be no expense for buildings as various communities had made offers providing ample room for the school in the next two years. Synod appropriated \$5,000.00 for running expenses of the Dakota-Montana Academy.

Reports were presented to Synod on the conditions of its various missions. Within the territory of the Joint Synod, 98 missionaries and six teachers are laboring in the Lord's vineyard taking care of 105 mission fields with 202 stations. The communicant membership within our mission field is 8,293, of these 4,625 are contributing members. In 139 Sunday Schools 4,935 children are instructed, the 16 Christian Day Schools have an enrollment of 528 children. Contributions from these mission fields amounted to \$205,555.00 during the past two years. The value of the church property is \$840-



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236.00. Synod voted \$260,286.00 for the purpose of carrying on this splendid work of spreading the Gospel in our own country.

The report on our missions among the Apache Indians in Arizona showed that we have ten missionaries, two lady teachers, two assistants and three interpreters serving in this branch of our missionary activity. A new building will be necessary for our Boarding School. Synod appropriated \$25,000.00 for this building. The missionaries were given permission to receive as many students for this school as can be properly housed. In our Indian Mission we have an enrollment of 218 children in our four Christian Day Schools, 27 in the Boarding School, and 22 in the Orphanage, a total of 267 children in our charge. We hope that in the future they will serve as a salt among their native people. The Commission requires \$76,101.00 for administration and maintenance in this work, making the total budget allowance for Indian Missions, \$101,101.00.

The Synodical Conference, of which organization our Synod is a member, carries on missions among the colored people of our country. Our share of the expenses for this mission is \$73,000.00.

Some years ago a call came to our Synod from Poland. Synod gave ear to this urgent call and at present we have four missionaries working in Poland and six students of Theology are preparing themselves for missionary services in that country. The Mission Board called Rev. Adolph Dasler as superintendent of the missions in Poland. After hearing his verbal report of the conditions in Poland and on our duty towards our fellow-Christians there, Synod felt that it could not refer the Missions in Poland to another church body. It is really the only foreign mission work outside of American soil that we are supporting intensively. So Synod voted to support the missions in Poland with \$25,000.00 during the ensuing biennium. The Mission Board was also empowered to invest \$12,000.00 of the church extension fund in church property in Poland to be secured in the usual way, by mortgage or notes or otherwise.

The support of indigent students has been a cause of annoyance, because the amounts needed were not budgeted and for that reason this department always had a deficit and there were no funds available to the treasurer to meet this deficit. Synod voted to include \$15,000.00 in the new budget for indigent students.

The Seminary Building Committee reported that the Seminary Building Fund with accrued interest now amounted to nearly \$330,000.00. In the opinion of the committee this amount is sufficient to meet all demands for the proposed building program of the new Theological Seminary. Synod extended a vote of thanks to Pastor John Brenner for his untiring services on the committee. A resolution was adopted that the seminary building collection be completed in all congregations, that Pastor John Brenner be requested to continue in charge of the necessary work to achieve this happy end, that the building committee be empowered to sell the so-called Van Dyke site and to purchase a new desirable site and to begin building operations as soon as they deem it advisable.

Synod was told of the dire need of a new administration building for our Teachers' Seminary at New Ulm. Architect B. P. Day of St. Paul placed before the Synod a tentative building program giving that institution the room needed to do its work properly. The estimated cost of the program is \$325,000.00. After due consideration Synod voted to adopt this building program and appointed the Board of Regents, the Director of the Institution, Prof. Bliedernicht, and two members of the Board of Trustees as Building Committee for the new building and the alterations on two other buildings at New Ulm.

In order to finance all the projects of Synod properly a new method was adopted after a thorough discussion. The Trustees of Synod were given authority to borrow moneys up to \$650,000.00. For this indebtedness notes are to be issued in the amount borrowed in such a way that one tenth of the indebtedness is paid off each year. The amount necessary for such payments is to be included in the budget of each biennium. As the present indebtedness of Synod is approximately \$300,000.00; \$60,000.00 were appropriated in the budget for the Sinking Fund. This is the first feasible plan Synod has adopted for a long time according to which it should by the grace of God be possible to reduce and finally to wipe out the entire burden of our debts.

Synod's work requires many officials, many journeys, involving large but necessary expenditures; on our debts we are obliged to pay interest. All this is summed up under the head "Synodic Administration." For this department of our financial obligations \$92,103.94 will be required in the coming two years. This together with several minor appropriations makes the total budget for 1927 to 1929 \$1,051,137.73. The meeting of 1927 was the first one million dollar convention of our Joint Synod of Wisconsin and Other States. Some may be of the



opinion that it will be impossible for us to raise that amount; but let us consider that every item in the budget was carefully considered before it was allowed; let us consider that Synod could not (with a clear conscience) withdraw from any of its activities without curtailing the work of the Lord; let us remember that we have revenues amounting to \$165,000.00, leaving the amount to be raised by collections in two years \$886,137.73, for one year \$443,068.87. Let us consider that we have a communicant membership of 145,000 who all know the great sacrifice the Lord Jesus brought for us, who therefore all are filled with love for Him and His Kingdom. The amount required from each communicant in our Synod to meet all budget obligations is less than one cent a day. Let us all stand together in supporting the resolutions passed by our representatives in the spirit of love and cooperation, then we are assured that the Lord will bless our efforts and they by His grace will lead to success.

The Treasurer made a careful compilation of the Synod's assets and found that the Synod's property including real estate, buildings, endowment funds and building funds represented a value of \$1,976,033.91. The total sum of collections and revenues was \$721,889.26 during the past biennium. The Treasurer's books were audited by Arthur C. Hartman, a public accountant, and found correct.

During its ten sessions Synod was called to act upon various memorials addressed to Synod by conferences and individuals. All received proper attention and were taken care of by the convention itself or referred to competent committees. Synod could not see its way clear at present to adopt English as its official language, but English and German will be recognized upon the floor of Synod meetings, while the Synodical Report was ordered printed in English and German. Synod was likewise obliged to deal with matters of synodical discipline. It was resolved that the acts of District Officials, according to our Christian practice, must be submitted to a convention of the particular District first before an appeal against their ruling can be taken up by the Joint Synod. But as there was nothing in the way of making an effort to settle the pending cases by special committees, advice was given to the parties involved to agree upon the personnel of this committee which will try to settle the pending trouble in a God-pleasing way. Let us remember that on earth the "Kingdom" is the church militant and that such experiences should not discourage us in the least. It is our duty to work and pray for peace and unity at all times.

The closing part of the business program submitted to Synod contains the report of our official synodical publications, the "Gemeindeblatt" and the "Northwestern Lutheran." The German publication at present has about 12,000 subscribers, the English 4,500. These messengers of the Synod are carefully prepared to meet all requirements of a Christian publication. We urge our

Christians who at present are not readers of these papers to send in their subscription money at once. There can be no better investment of \$1.25 than having these publications sent to your home up to January 1, 1929. Our circulation should be at least twice as large as it is.

Synod closed one of its busiest and most important conventions on August twenty-third at fifteen minutes past ten o'clock in the evening. The delegates departed to their homes with the prayer upon their lips: "Thy Kingdom come!" Let us prove that we join in this prayer with a sincere heart by doing our part that Synod's resolutions are carried out in our community. We can do this with a joyful heart because we know that the work we are engaged in is the practical way of obeying the Master's great command: "Go ye and preach the Gospel unto every creature." May God be with us and bless our efforts through Christ Jesus, our Lord and Savior.

A. C. Haase, Sec'y,  
St. Paul, Minn., August 26th, 1927.

### Seminary and Debts

As we had expected, there were errors and omissions in our recent supplement to the Northwestern Lutheran and the Gemeindeblatt. In almost every case, the error was ours, not the printers. We are sorry and make haste to correct the mistakes which have been brought to our attention. Further corrections will be made upon information. Note that the list includes only moneys received to August fifth. Our next monthly report will show what congregations have come in since.

Pastors	Congregation	Contribution	Average per Member
Baganz, L.,	St. John's, T. Carlton, Wis....	\$ 55.00	\$ 2.29
Bergmann, P. J.,	Christus, Milwaukee, Wis....	1,975.00	2.82
Fenske, R.,	Good Hope, Ellensburg, Wash. ..	88.25	2.32
Fischer, G. W.,	St. Matthew, T. Washington,		
III. ....		31.00	1.24
Fischer, W.,	Trinity, T. Berlin, Wis.....	724.50	2.46
Fischer, G. W.,	Madison, Wis. ....		....
Raasch, M.,	St. Paul's, Lake Mills, Wis. ....	620.00	1.39
Scherf, H.,	St. Paul's, Fairburn, Wis. ....	697.00	4.64
Schwartz, J.,	Christus, West Salem, Wis....	1,212.50	3.42
Sitz, A.,	Grace, Tucson, Ariz. ....	511.61	7.21
Baganz, L.,	Immanuel, Kewaunee, Wis. ....	707.00	2.71
Baganz, L.,	St. Peter's, Sandy Bay, Wis....	140.50	1.95

John Brenner, Treasurer.

### CHRIST AND MISSIONS

In the opening chapter of his "Short History of Christian Missions" that able author, Dr. George Smith, informs the reader that "the word Missionary, from the Latin, is the same as the word Apostle, from the Greek, meaning one sent forth."

That is certainly correct, so far as the general usage of the two words is concerned. Linguistically, there is a difference. The Greek word is richer; implies a larger meaning. The *apostello* of the New Testament, properly speaking, means to send off, to dispatch, with the con-



notation that the sender is a person in authority who dispatches the messenger to a definite place for a definite task. This specific sense of the Greek term has also come to be attached to the Latin word, so that now, when we speak about a missionary or missions, we refer to a specific sender, a specific messenger, a specific place to which the messenger is being sent, and a specific task which the messenger has to perform in that place.

It is necessary, in this age of superficial religious thinking, and at a time when the real character of missions is so often lost sight of, to stress these first essentials, abstract and scholastic though they may seem.

The Messiah Himself was the original Missionary, and God the Father was His Sender. "Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me." (John 8:42.) "Consider the *Apostle* and High Priest of our profession, Christ Jesus." (Heb. 3:1.) Not Mohammed, or Buddha, or Confucius, but Christ was the Prophet of God, the chief prophet, the prophet par excellence, sent by the Father to reveal unto all the world the Father's will. That was His great commission. That was His tremendous message. And of that message there was no part more vital than this: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

Christ was not only the original missionary, and the chief missionary, but he was also the only perfect missionary. When John wrote his Gospel the flames of the missionary spirit leaped high in the early Christian Church; the Evangel of salvation was carried to the east and to the west, to the north and to the south, and social and political barriers broke down before it, so that even kings and emperors became cognizant of its power—the strange force that they could not define, but whose invisible action, here and there, and everywhere in their domains, they dreaded more than the tread of hostile battalions. And in the midst of these wide-spread missionary operations John called the attention of the churches once more to the chief Missionary, Jesus Christ, and he tells them that that chief Missionary is also the perfect Missionary, the *Logos* who was with God prior to His coming in the flesh. As the *Logos*, the Word, Christ reveals the Father perfectly. His entire personality is as it were the "speaking," the self-revelation, of the Father. The Father "speaks out" in the Son. In Him, in the Son, "dwelleth all the fullness of the Godhead bodily." (Col. 2:9.) He and the Father are one. Look ye, therefore, John means to say, look ye to the *Logos* as the perfect Missionary, who came to this earth directly from the throne of God, and in your missionary labors place only Him and His message before the men and women that have sinned—their teeming multitudes.

As the original Missionary, the chief Missionary, and the perfect Missionary, Christ was authorized to appoint

under-missionaries who were to continue His work after His departure. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go—" (John 15:16.) And after His ascension it was the churches, organized by the apostles, through which Christ continued to send forth His under-missionaries. From the church at Jerusalem, from the church at Antioch, from many other churches, they proceeded, under-missionaries who were to tell the world of sinners about the great Missionary sent by God, and about His message of redemption and eternal life.

This inter-relation of the churches and the missionaries leads our thoughts, involuntarily, to the more *specific* purpose of all our mission work. Why are missionaries? Why do we carry on mission work?

The task of the Church is determined by the Church's nature, and can be briefly designated as consisting of the upbuilding, the perfecting, of the body of Christ.

The practical execution of that task; the actual working of the church towards that grand consummation; the praying, the thinking, the toiling that the Church does in connection with this whole matter; that is what we call mission work.

Christ was "Missionary" because He was the Head of His Church, that precious possession, bought with the price of His blood. Through His Missionary labors, both directly, while He was yet with us, and indirectly, through His Holy Spirit and His under-missionaries, He is constantly working towards the full development, the final perfection, of that possession, and He will never desist from those labors until the grand goal has been achieved and the moment of all moments has arrived,—the hour when such paeans of praise will break forth from the angelic hosts, and from the mouths of the redeemed, that the thunder of them will shake the universe,—the hour when once more, and then, never again for ever and ever, the Mediator of God and man will pronounce those awful words, "It is finished,"—the hour in which He shall "deliver up the kingdom to God, even the Father," in order that "God may be all in all." (1 Cor. 15:24, 28.)

In its broadest sense, therefore, the term "missions" covers all the work that Christians must undertake for the perfection of the Church, for the completion of the Kingdom of God. The work that is carried on by the Church officially, such as the preaching of the Word and the administration of the Sacraments, and the work that the members of the Church undertake unofficially, either as individuals or in organized groups, all that, because of the similarity of its purpose, is mission work. That every Christian must be and of necessity is, a missionary, no matter where his life-work takes him or what the sphere in which he moves and acts may be—that is a truth much neglected in our day and one that requires repeated emphasis in our sermons and educational work.



Usage, however, has directed that the term "missions" be applied in a more limited sense, and when we talk about missions and missionaries, for that reason, we have specific reference to the building up of the Kingdom in territories where that Kingdom is not yet represented in an outward sense, be that in foreign lands or at home. "Missions" is evangelization work in unevangelized regions.

Such work can be carried on by a variety of means; by the preaching of the Gospel from a soap box or a tree stump; by the organization of churches; by the establishment of religious schools; by the founding of hospitals and clinics, etc. Just so never, under no conditions or circumstances, the *only* purpose of all mission work is lost sight of—the perfection of the body of Christ, the building up and completion of *His* kingdom.

It is felt immediately that here we touch the sore spot of our whole "body ecclesiastic," of American church life as it reveals itself today.

Mission work has gradually come to stand for many things except what it should stand for. The enormous sums contributed towards the cause of missions every year are not all given with the Cross of Calvary and a sinful, dying world in mind. We seek to advance culture, civilization, education. We wish to improve world economics. "Christianized" Hindus are more likely to feel themselves at home under the white people's rule than those who still treasure the Vedas. "Christianized" Hottentots will stop their thievery and raise corn. "Christianized" slum-dwellers in New York and Chicago will forget the jargon, dirt and crime of the underworld, and become respectable home-owners, etc., etc.

"Why," said a wealthy Chinese rug merchant to the writer the other day, "why do you keep on sending missionaries to China? I am just back from Peking and find that the police records there look considerably better than those in Chicago." That man's conception of mission work was the prevailing one at this time.

But when the relation of "Christ and Missions" is studied, the souls of Christian people will be gripped by different feelings than those of moral sentiment or desire for gain. In the greater elasticity of their imagination they will see hundreds of millions of men and women, created after the image of God, living, loving, and toiling as we ourselves are doing, but steeped in sin and rushing at an agonizing rate to the brink of destruction. And in the midst of that dark and seething tumult they will see, rising heavenward in its immensity, the bloodstained Cross, and upon it the Redeemer of the world; of Malays, Hindus, Hottentots and slum-dwellers.

And an unrestrainable urge will fill their soul and mind to shout, aloud; to stretch out their arms to that Redeemer upon His Cross, and to repeat the words of the great Baptist, "Behold the Lamb of God that taketh away the sins of the world!"

In Him, who was uplifted on the Cross, lies the secret of the real and permanent uplift of the world!

In Him, who died on the Cross, lies the secret of real and everlasting life for men and women of every race—be they white, black, yellow or red; be their domicile in the Gold Coast of Chicago or under the breadfruit trees of East Africa!  
—Selected.

#### A PROTEST AGAINST THE PROTESTANTS

The Roman Catholic Church in Costa Rica got the biggest jolt it has ever had during the evangelistic campaign just brought to a close. Hitherto they could say any abominable thing scurrilous imaginations were capable of inventing about the evangelicals, and nobody said them nay. That, of course, mattered not at all, for does not the Scripture bid us "to revile not again." But it meant that the people in their ignorance believed it all and so a deep-rooted prejudice was fostered in their minds against the Gospel. Thus there was small hope of any considerable impress being made upon them while these lies were being so sedulously inculcated in their minds.

Hence the necessity for a campaign of demolition. Every man has his gift, and God has surely given to our brother Archilla the hammer of the iconoclast. If the priests had only been wise in their generation, they would have let him alone to the constructive preaching of the Gospel, which was what he had set out to do, for although we felt that the controversy with Rome should not be avoided, yet it would have been handled with as much gentleness as possible.

However, "Fools step in where angels fear to tread." The intolerance of Rome would brook no preaching of a gospel that is not hers—and out came the weapons of calumny, detraction and insult. But they had reckoned without Don Angel, and found to their cost that his blade was a keener one than they had bargained for. His was incomparably the keener mind, the readier wit, and the most facile gift of expression. This, added to the all-conquering weight of truth that was upon his side, and the no less mighty power of the "sword of the Spirit" which he wields so effectively.

And so the padres found that they had caught a tartar. They had rushed into the fray expecting to wipe out the insignificant evangelist by a few strokes of their vitriolic pen. Failing that, they tried stones and revolvers, following which an appeal to the president of the Republic failed to dislodge the "pernicious foreigner." And then Don Angel's artillery was brought to bear upon them and their wicked practices, upon their idol worship and unblushing exploitation of the living and the dead, upon their fomentation of vice, and their blasphemous denial of the efficacy of the Cross of Christ, the sinner's only hope. He flayed them mercilessly in all their unholy traffic—and what has been the outcome? In an astonishing measure the eyes of the people have been opened, with a consequent slump in the gains of the church. Their business has been injured as is shown by the fact that the last two or three "turnos" (religious feasts to raise



money) have been dire failures. Shackles have been broken never again to fetter the mind and conscience of multitudes of people, and the light of the Gospel of Christ has shone for the first time into many hearts and lives.

Amongst the many vain efforts to stem the rising tide was a "solemn peregrination," organized by the priest who had been most violent in his opposition to the meetings. The object of the peregrination was "to protest against the protestantism which attempts by its propaganda to tear the faith from Costa Ricans that they may introduce the lawlessness of Soviet communism, so that, upsetting the order in these Spanish American countries, they may make them an easy prey to foreign domination."

All good Catholics (men only) were urged to attend this procession to the shrine of the Virgin of Guadalupe, where they were to pour out their sorrows in the Virgin's ear, and (incidentally) listen to a violent discourse from the padre.

It was confidently heralded abroad that at least three thousand men with banners and litanies, would march in the procession. But to their immense chagrin, a bare three hundred at the utmost count, turned up, and many of these were recruited from outside parishes. This was the biggest blow the priests had sustained, and there were many signs that it made a deep impression. And this impression must have been all the more bitter when the hated Protestantes published in "El Mensajero" a photograph of the straggling procession with the priest in the fore front, making at the same time pertinent comments on the vote of censure which the men of San Jose, by their absence from the procession, had virtually passed upon the violent priest and his unseemly attacks upon the evangelicals.

All this has had its effect in breaking down the fear of the priests, which has held many souls in bondage up till now. Thus the stones are being gathered out and the way of the Lord prepared.

—The Latin American Evangelist.

### JOHN III .16

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

One cold, wintry night a poor Irish boy stood in the streets of Dublin—a little city arab, homeless, houseless, friendless.

He had taken to bad courses, and become an associate of thieves, who were leading him on the broad road to destruction. That very night they had planned to commit a burglary, and appointed him to meet them in a certain street at a certain hour.

As he stood there, waiting, shivering, and cold, a hand was suddenly laid on his shoulder. It was very

dark; he could only see a tall form standing by him; he trembled with fear; but a kindly voice said "Boy, what are you doing here at this time of night? Such as you have no business in the streets at so late an hour. Go home; go to bed."

"I have no home, and no bed to go to."

"That's very sad, poor fellow! Would you go to a home and to a bed if I provided one?"

"That would I, sharp!" replied the boy.

"Well, in such a street and at such a number (indicating the place) you will find a bed." Before he could add more, the lad started off. "Stop!" said the voice; "how are you going to get in? You need a pass. No one can go in there without a pass. Here is one for you—can you read?"

"No, sir."

"Well, remember that the pass is 'John 3:16'; don't forget, or they won't let you in. 'John 3:16.' There, that's something that will do you good."

Joyfully the lad rushed off, repeated his lesson, and soon found himself in the street and at the number indicated, before a pair of large iron gates. Then his heart failed him, they looked so grand. How could he get in there? Timidly he rang the bell. The night porter opened, and in a gruff voice asked, "Who's there?" "Me, sir. Please, sir, I'm John Three Sixteen," in very trembling tones.

"All right; in with you, that's the pass," and in the boy went.

He was soon in a nice, warm bed, and between two sheets such as he had never seen before. As he curled himself up to go to sleep, he thought, "This is a lucky name, I'll stick to it!" The next morning he was given a bowl of hot bread and milk, before being sent out into the street (for this home was only for a night). He wandered on and on, fearful of meeting his old companions, thinking over his new name; when heedlessly crossing a crowded thoroughfare, he was run over.

A crowd collected: the unconscious form was placed on a shutter, and carried to the nearest hospital. He revived as they entered.

It is usual in the Dublin hospitals to put down the religion, as well as the name and address, of those admitted.

They asked him whether he was Catholic or Protestant. Sure, he didn't quite know. Yesterday he was a Catholic, but now he was John Three Sixteen. This reply elicited a laugh.

After his injuries had been attended to, he was carried up into the accident ward. In a short time his sufferings brought on a fever and delirium. Then was heard in ringing tones, and oft repeated. "John 3:16! It was to do me good, and so it has!"

These persistent cries aroused the other patients. Testaments were pulled out to see to what he pointed. What could he mean? and here and there another read the precious words, "For God so loved the world that He



gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." ("It was to do me good, and so it has!" the sufferer cried.) Luther called this verse "The Miniature Bible." When those poor sick folks read the tender words, and heard the unconscious comment—"It was to do me good, and so it has!"—the Spirit stirred within them, God the Holy Ghost used that text then and there to the conversion of souls. There was "joy in the presence of the angels of God" over sinners that repented. The sovereign power of God the Holy Spirit used this one text from the lips of a poor ignorant boy in that hospital ward, and souls were saved.

Consciousness returned, and the poor little fellow gazed around him; how vast it looked! and how quiet it was! Where was he? Presently a voice from the next bed said—"John Thr-ree Sixteen, and how are you to-day?" "Why, how do you know my new name?" "Know it! You've never ceased with your 'John Thr-ree Sixteen!' and I for one say, 'Blessed "John Thr-ree Sixteen!"' " This sounded strange to the little lad's ears. To be called "blessed"—he for whom no one cared. "And don't you know where it comes from? it's from the Bible."

"The Bible! what's that?" The poor little waif had never heard of the Bible—that blessed book, God's Word to man. "Read it to me," he said; and as the words fell on his ear, he muttered, "That's beautiful! it's all about love, and not a home for a night, but a home for always!" He soon learnt the text saying, "I've not only got a new name, but something to it!"

Days passed on, and there were changes in the ward, but our little friend never felt lonely; he fed on his text and its precious words.

Another soul in that ward was to be won to Christ by his means, and now in simple conscious faith he was to be the agent of blessing.

On a cot near him lay an old man who was very ill. Early one morning a nun came to his bedside, and said, "Patrick, how is it with you to-day?" "Badly, badly!" groaned the old man. "Has the priest been to see you?" asked the nun. "Oh, yes, but that makes it worse, for he has anointed me with the holy oil, and I am marked for death. I'm no' fit to die—oh, what shall I do?" "Patrick, it's very sad to see you so," she gently answered; "look! here are these beads, they have been blessed by His Holiness the Pope, and they will help you to die happy." She placed them around the man's neck, and then, wishing him good-bye, went out. But how could a string of beads ease a dying man facing eternity, with his sins unforgiven? Poor Patrick groaned aloud. "God, ha' mercy!" he cried: "I'm such a sinner, I'm no' fit to die. What shall I do? Oh, what will become o' me?"

Our little fellow heard his miserable words. "Poor old man," thinks he; "he wants a pass." "Patrick," he called, "I know something that will do you good—quite sure—it has done me." "Tell me, tell me quickly," cried

Patrick. "If only I could find something to do me good." "Here it is! Now listen, John 3:16. Are you listening?" "Yes, yes; go on." "John 3:16—'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'" Through these words Patrick found peace in his dying hour, and entered into everlasting life—another soul brought to Christ in that hospital ward by means of a single text blessed by the Holy Spirit.

Our little friend recovered. For long, John Three Sixteen was his one text. God blessed his simple faith; friends placed him at school, and now he is an earnest hearty worker for the Master.

"Blessed are they that hear the Word of God, and keep it." (Luke 11:28.) —I. C. Herendeen.

### ROMAN CATHOLIC STATISTICS CALLED IN QUESTION

British Journal Denies Published Statement of  
Large Accessions from Protestants to Rome  
in Germany Since the War

We make no apology for inviting our readers' attention to a second instructive paper by Professor Schneider of Berlin, on Roman and Protestant comparative figures in Germany. Himself an expert statistician, he has noted the boastful claims made in certain Roman Catholic papers as to alleged secessions from the evangelical bodies. Everything possible is done to create an atmosphere of triumphant success. An American Jesuit declared not long ago, "It is true that since the end of the war there has been a mighty accession (ein gewaltiger Zustrom) to the Catholic Church in Germany." Such a statement, if allowed to pass unchallenged, might create a wholly false impression. A German ultramontane paper claims that every year from seven to eight thousand persons within the Reich pass into the Church of Rome from other communions. "Let us go to the facts," says Dr. Schneider, whose article may be read in full in *Das Evangelische Deutschland* of April 30th. "In the years 1923, 1924 and 1925 respectively, 7,245, 6,955 and 6,938 German Protestants went over to the Church of Rome. These figures are based on the official report of the Catholic central office for church statistics in Cologne. In the same year 9,547, 10,880 and 13,591 Catholics passed into the Evangelical Church. These figures are given according to the officially confirmed declaration by the bureau for church statistics of the German Evangelical Church Alliance. Both lists represent the indubitably existing facts. The number of Protestants who are joining the Church of Rome is actually declining, in spite of the Winfried League and the ultramontane boastings. The number of Catholics who change to Protestantism is steadily growing, and the last years' report (1925) shows a striking increase, from 10,880 to 13,591. Including the affiliated churches of Memel, Danzig, Posen, etc.,



which belong to the old Prussian State Church, the figures are 13,996, in round numbers 14,000." The converts to Romanism last year were less than half that number. It is remarkable that in both the Rhineland and Westphalia the movement from Rome to the Protestant side has noticeably increased. Baden is the one province where the proportion of advance is still slightly on the side of Rome. The figures of 1925 for Bavaria suggest that Rome is losing her hold on one of the most loyal of her ancient dominions.

—The British Weekly.

### MEN GIVE AS MEN

Men are given to growing in body and mind. Sometimes they do not develop symmetrically. Often when man-size in body they have the habits and minds of children. Recently we had this thrust home upon us in a very striking manner. The collection of the men's Bible class was being taken. A man of means sitting near placed a small coin, a boy's contribution, in the basket as it passed. It was a dime performance. Just a "movie" demanding of him a pittance. He did not realize that classes of that character could not be run on small coin. He was in appreciation in the same class as when he was a boy. We mentioned the juvenile attitude of mind to one of the collectors.

"O, yes," said he, "judging by the number of pennies we receive many of these men are still in the kindergarten."

That was a revelation! Men in Bible classes giving as children! Giving doubtlessly without thought. Giving as they have given since they were boys. Giving just to be giving because the collection basket is being passed around.

Men giving as boys!

Penny men! Why not give as men? Why not, brother Bible-class member, awaken to the fact that you are no longer a boy in attendance upon a Sunday-school class giving pennies, but rather that you are now a grown man and out of the penny class. Yes, a full-fledged man, a member of an organization which cannot be run on pennies. Why not face the responsibilities of manhood, that you must do your part by giving quarters and dollars as a money-earning man. Let the boys give the pennies and nickles. Be a man and give as a man!

—Western Christian Advocate.

### LEPROSY

Doctor Curry gave me the following statement to make to my readers: "The health department of the Panama Canal Zone maintains a leper colony in which there are at present over one hundred lepers, all of Panamanian, West Indian, or Chinese birth. In this beautiful colony, these unfortunates live out their days of isolation in comfort. Yet of late years there has entered a

ray of hope, and with the discovery of the benefits of chaulmoogra oil when properly administered, the unfortunate victims of this dreaded infection have learned to seek the aid of the colony instead of hiding away for fear of hopeless incarceration. Dr. Philip Horwitz, a young physician, formerly of Brooklyn, New York, is devoting himself to the treatment of these lepers and has in the past six years been able to produce upon them cures that are apparently permanent."

This statement leads to the next thing that so deeply impressed me, and that was what I learned about the bacilli of the disease. Doctor Horwitz is a brilliant young bacteriologist and is an authority on the *bacillus leprae*. He had some of these mysterious creatures under the microscope when I went into his clinic. I had seen the terrible marks of leprosy; I had read a great deal about it and its ruthless work, but never before had I seen leprosy or the *bacillus leprae* until I looked into that instrument. I saw it magnified eighteen hundred times its original size, yet it was not as large as the point of a needle.

The word "leper" is derived from the Indo-Germanic root, "lap," meaning to peel, and indicating a scaly and contagious disease. The *bacillus leprae* was discovered by Dr. Armauer Hanson, a German bacteriologist, in 1871. It was studied more minutely by a Doctor Neisser in 1879. The etiology of leprosy is perhaps the least advanced of any of the bacterial diseases. Yet, comparatively speaking, owing to its nature and its terrible grip upon the victim, it may be the most advanced. It is principally rooted in the peripheral nerves and in the skin and mucous membranes. It does not live in the blood. It has two great defenses. One is the fact that the bacillus does not live alone but in clusters, and these clusters are enclosed in nest-like sacks and are most difficult to reach with the only really effective medicine known to have any effect upon them. This medicine, as already mentioned, is chaulmoogra oil, and is secured from a tree growing in the jungles of Asia. Its other defense is in the place of its habitation in the system. Its almost absolute safe retreat is in the nervous system. Here it cuts cables and fortifies itself, stultifying the resisting power of the things it consumes. The reason that the joints of fingers and other members of the body are destroyed is because the nerves are severed and the use of these disconnected members is no longer possible. The fingers and toes of the victims do not "drop off" as is commonly believed by those who have never seen a leper, but the nerves being "disconnected," as it were, the bones and tissues of the members naturally waste away.

The *bacillus leprae* has never been artificially cultivated successfully. Its inoculation into rabbits and other creatures, and even in man, for the purpose of testing its artificial reproduction has resulted negatively. Some brave physicians inoculated themselves with the bacilli, but were not able to produce definite results of scientific value in the treatment of the disease.



The next thing that impressed me was the deep and abiding confidence of the medical men, and others connected with the colony in an expert capacity, that they were fighting a winning war against the most ancient, formidable and devastating scourge of the human race. There is no "cocksure" spirit in any one, but a sincere and incontrovertible conviction, modestly expressed, that leprosy has at last been challenged to defend itself. Something has at last penetrated its armor. No one particular thing has done it, but a hundred ministries clustered in scientific and social formula, just as thousands of the bacilli are clustered in one nest, have stormed these hitherto impenetrable skeins of tissue which have defended them back to the time when man's memory runneth not to the contrary.

The victory will not be attained in years, perhaps, nor generations, but when one sees the result of treatment and computes the studied execution of scientific minutiae by the medical profession here, one must see at last a final victory against this dreadful disease. Bubonic plague, cholera, yellow fever and malaria on the isthmus went down before the invincible weapons of medical science. While leprosy is perhaps a hundredfold more redoubtable than all of these combined, yet its response under modern treatment has been of such degree that hope is entertained that the beginning of the end has already been reached.

—By George F. Austin in The Baptist.

## FROM OUR CHURCH CIRCLES

### Red Wing Delegate Conference

The Red Wing Delegate Conference convenes at Nodine, Minn. (A. Eickmann), September 13th and 14th. Treatises: Hinz; Jul. Lenz. Bring your Inter-synodical Theses with you. Sessions begin at 9 a. m. German services Tuesday evening. Sermon: Jeske; Jul. Lenz. Confession: Schroeder; Hertler. Conference host desires very immediate announcement.

W. P. Sauer, Sec'y.

### Winnebago Pastoral and Delegate Conference

The Winnebago Pastoral and Delegate Conference will convene from the 19th till the 21st of September at Manchester, Wis., in Rev. William Wadzinski's Congregation. The first session will begin at 2 P. M. on Monday; the Conference will close Wednesday at noon. Services will be on Tuesday evening.

Sermon: H. A. Scherf (R. W. Pifer).

Confessional address: J. Schulz (W. Pankow).

Papers: Exegesis: 1. Tim. 5, 18ff, W. Pankow; Catechetical: The Holy Ghost has called me by the Gospel, William Wadzinski; Heathenish spirit of the Jewish people at the time of Christ, H. Kleinhans; Exegesis. Homil. paper on Matthew 6, 24-34, E. Pankow; Pastoral: Dr. F. Pieper's pamphlet on the lodge question.

The pastors are requested to announce themselves and state whether they figure on arriving for dinner.

F. C. Weyland, Sec'y.

### Southwestern Pastoral Conference

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

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

Sermon: J. Mittelstaedt (P. Monhardt).

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

Announcement should be made as soon as possible.

E. Zaremba, Sec'y.

### Mississippi Valley Conference

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

Sermon: (English) Korn (Limpert).

Confessional address: (German) Brickmann (Brackebusch).

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

Please make reservations for quarters at an early date.

Rud. P. Korn, Sec'y.

### West Missouri One Day Delegate Conference

Again we were favored this year with delightful weather for our One Day Delegate Conference, which convened at McIntosh, S. D., on July 21st. Although the distance between the various stations and congregations is great, yet a good sized congregation of delegates and all the pastors of this district had assembled for this event.

The conference was opened by a regular church service, Rev. H. Schaar delivering the sermon. Rev. A. Fuerstenau had been invited to tell us of his experiences on his trip to Germany. His essay proved to be both educating and interesting. He showed the experiences he had aboard the ship and also over in Germany, and especially the phases of religious life there. He experienced that the Land of the Reformation had very few of the characteristics of true Lutherism remaining, that most of the Protestant churches are of the United Church, that many of the pastors are unbelievers, that very little pastoral work is being done within the congregations, and that very often pastors of various different creeds were found ministering in the same congregation, in the same church. He also pointed out the difficulties encountered in doing missionary work, especially because



of the difference in the classes of people. How desirable and profitable would it therefore be that Germany receive pastors who really are pastors and believe in what they preach, and that our sense of equality among the people also pervade that land!

Other papers that sought to acquaint our people with the needs and work of our church and synod were: A survey of our mission stations, wherein the essayist, Rev. W. Krenke, gave a short survey of this mission field, showing what has been done and what is being done at each of the mission stations in the West-Missouri country.

Rev. E. Gamm gave a report on Finances. He showed what the synod is, and that we owe a debt to the synod, which must be paid. He also showed how the moneys of the synod are spent, and how much each congregation of this section has raised during the past year.

Rev. P. Albrecht's interesting lecture on "Indian Mission," in which he showed what is being done at our various Indian mission places in Arizona, and the ways, doubts, customs and difficulties encountered in doing Indian mission work, closed another very inspiring and instructive session of our little conference.

After our body, too, had once more been fed, through the hospitality of the congregation at McIntosh, the sinking sun found a tired but happy and inspired throng of delegates and pastors speeding toward their distant homes.

E. W. Penk, Sec'y.

#### Notice — Directory List of Northwestern Lutheran Annual and Gemeindeblatt Kalender

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

In reporting correction use a postal card and state—  
Your full name.

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

Address your card to

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

#### Notice

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

H. F. Wind, Sec'y.

#### Important Notice for the Pastors of our Synod

The topic for the doctrinal discussion at the meeting of our Joint Synod in 1927 was a very timely paper by Pastor Carl Gausewitz on the important question: "Why do I believe that the Bible is the Word of God?"

So clear and convincing was the answer that Synod unanimously adopted the paper as read and also passed a resolution that the aforesaid paper be printed in English and in German for free distribution in our congregations. All pastors of our Synod are hereby most urgently requested to send information to our Northwestern Publishing House, 263 4th St., Milwaukee, Wis., stating how many English and how many German copies are needed, so that one copy of the paper will be found in every family of the Synod.

A. C. Haase, Sec'y.

#### Theological Seminary at Wauwatosa, Wis.

The work of our Theological Seminary will be resumed Wednesday, September 7th, at 10 A. M., divine services with which the new school year is opened taking place in the main lecture hall.

Students newly entering are to arrive a day earlier than stated above, in order to be able to arrange their quarters and also personally present themselves to the members of the faculty.

Seventeen new students have announced their coming.

J. Ph. Koehler.

#### Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., begins September 7. Please announce new scholars without delay. For catalogs and other information apply to

Dir. O. J. R. Hoenecke,  
2200 Court St.,  
Saginaw, Mich.



### Announcement of Opening

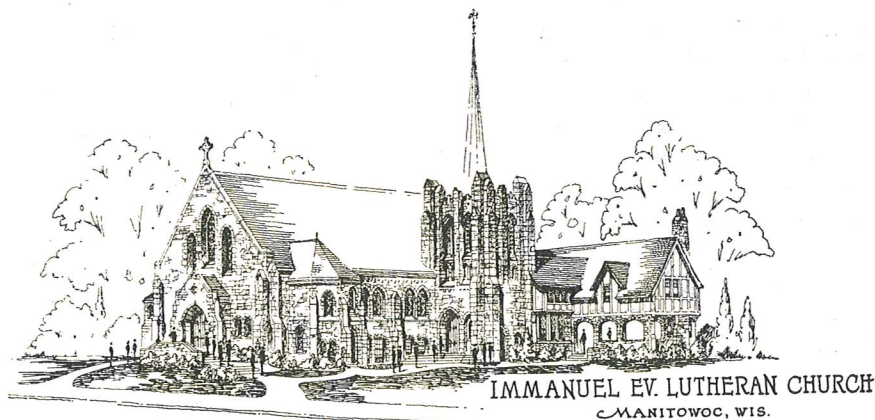
The new school year at Northwestern College will begin Wednesday, September 7. New students, however, report in the chapel of the recitation building at nine o'clock, Tuesday morning, September 6, to be assigned to their classes. Graduates from the preparatory departments of Dr. Martin Luther College and Michigan Lutheran Seminary, who will enter the freshman class, need not report until Wednesday morning. Regular recitations will begin Wednesday morning after opening exercises in the gymnasium at 7:30.

Parents are urged to announce the coming of new students at the earliest possible time. The announcement should contain the name and age of the student, the name of the school he has been attending, and a recommendation from his pastor. It should also say whether or not he intends to prepare for the ministry.

All new students, with the exception of those coming from Dr. Martin Luther College and Michigan Lutheran

evening an organ recital and song service. Sermons were preached by the Revs. K. Machmiller, E. B. Schlueter of Oshkosh, F. C. Uetzmann of Wrightstown, P. A. Froehlke of Appleton, and an address on Lutheran church music was given by Prof. G. A. Westerhaus of our Northwestern College. Prof. A. Bergmann of Milwaukee presided at the organ. In all services the mixed choir and the male choir of the mother congregation rendered appropriate songs of praise.

The new church, with school rooms below and parsonage attached, is of Gothic design and is built of substantial material. The exterior walls are of Lannon Stone (containing 40% rust), the roof is of red Hawthorne tile, spire on tower, gutters, flashings are of copper. The outstanding feature of the interior is the open ceiling with an exposed scissors truss. The nave and balcony seat 450 persons, and whenever the occasion demands it the foyer can also be used as additional seating space (75 persons) by lowering the win-



Seminary, should bring a transcript of their credits with them, and in the case of graduates from the eighth grade, either their diploma or their last school report.

For catalogs and further information application may be made to the president of the institution.

E. E. Kowalke,  
814 Richards Ave.,  
Watertown, Wis.

### Church Dedication

On the 10th of July Immanuel Ev. Luth. Congregation of Manitowoc, Wis., a daughter of the First German Ev. Luth. Congregation, dedicated its new church, school rooms, and parsonage to the service of our Lord and Savior. The day was ideal. A large number of Lutherans from far and near had assembled for the occasion, and many could not find room in the crowded church. The dedicatory service was conducted by the local pastor assisted by Rev. K. Machmiller and Rev. F. Uetzmann. Four services were held; in the forenoon two (German and English), in the afternoon an outdoor service on the east side of the church (German and English sermon), and in the

dows between nave and foyer. The west side of the basement auditorium is divided into two class rooms, where the Christian day school will begin in fall. These rooms are 1½ feet below ground level and in all respects comply with the school laws of the State.

Immanuel Congregation is in the true sense of the word a daughter of the First German Ev. Luth. Congregation. In its December meeting, 1923, this congregation decided to organize a new church body on the north side of the city and to provide for the necessary buildings without any help from the Synod. This action was prompted by the fact that the congregation was getting too large for one pastor and that in this way mission work could be increased. The following year eight lots were bought on the north side (9th and Pine Streets), which have proven to be an ideal location for a church. In March, 1926, the First German Ev. Luth. Congregation arranged for a house to house collections and decided to give the proceeds to its members on the north side, who should organize and build themselves a new church home. This collection the Lord crowned with success, for the sum of \$56,888.00 was pledged. On April 28, 1926, the daughter congregation was organized with 49 mem-



bers, and after completion of building plans ground was broken in September, and the corner stone was laid on October 17, 1926. Thus the mother gave the daughter congregation a wonderful start in life, furnishing not only the members but also money for the necessary buildings.

Other donations were also of great help to make the chosen building program possible. A bequest of \$8,880.00 was received from the late Robert Schmidt. With the money gift from the Ladies' Aid of the mother congregation the baptismal font, the communion ware, altar coverings, Bibles and agendas, and the furniture for the vestry and the rest room was purchased. The mixed choir of the mother congregation donated money for the crucifix. The candlesticks were bought with a gift received from the Lutheran Girl's Club. The lectern is a gift from Mr. Carl Scholten.

Members of Immanuel Congregation owe with a grateful heart their new beautiful church, school rooms and parsonage to the willing hearts and hands of our Lutheran Christians in Manitowoc. The gracious Savior has blessed the work abundantly, so that in peace and harmony a new place could be created, where His saving Gospel can be preached to poor sinners. We have much reason to thank our Lord and to acknowledge with a penitent heart: "The Lord hath done great things for us, whereof we are glad."

On dedication day Immanuel Congregation numbered 453 souls, 327 communicants, 158 families of which 104 are voting members. On September 6th, the Christian day school will be in charge of Mr. Victor Albrecht and a lady teacher. The new church is located in a growing section of the city and can joyfully welcome mission opportunities.

May He who is the Author and Finisher of faith continue to bless Immanuel Congregation and make its new Bethel into a place where many find salvation for their souls! Theophil F. Uetzmann.

### Ordinations

Authorized by President W. F. Sauer and President G. Thurow, the undersigned on the 9th Sunday after Trinity, ordained the candidates for the ministry, Hans Bierwagen and Ralph Gamm in St. Mark's Lutheran Church, Watertown, Wis.

J. Klingmann.

\* \* \* \* \*

On the 8th Sunday after Trinity the undersigned ordained Otto P. Kuehl, authorized by President E. Benjamin Schlueter and assisted by the Revs. E. H. Sauer, P. Horn and F. W. Weindorf. May he be a blessing to many. W. P. Sauer.

\* \* \* \* \*

Upon authorization of Rev. Wm. F. Sauer, President of the Dakota-Montana District, Walter Krenger,

candidate of theology, was ordained in his home congregation, St. Paul's Ev. Luth. Church, Menomonie, Wis., on July 3, 1927. Wm. Keturakat.

### Ordinations and Installations

Authorized by the Rev. E. B. Schlueter, President of the North Wisconsin District, I ordained my son, Carl J. Henning, on Sunday, July 31, at Town of Grover, Wis., and installed him August 7, in the Immanuel's Congregation at Sault Ste. Marie, Mich.

Address: Rev. Carl J. Henning, 345 Nolte Street, Sault Ste. Marie, Mich. Carl C. Henning.

\* \* \* \* \*

On request of President J. Gauss, Walter C. Voss was ordained and installed at Swan Creek on July 31, 1927. Rev. O. Eckert assisted.

Address: Rev. Walter C. Voss, R. 2, Saginaw, W. S., Mich. Adolf Sauer.

### Installation

On request of President J. Gauss, Winfred Westendorf was installed at Clare, Mich., on August 7, 1927.

Address: Rev. Winfred Westendorf, Clare, Mich. Adolf Sauer.

### MISSION FESTIVALS

**Scio, Mich., Salem's Church,** W. Bodamer, pastor. Speakers: R. Koch, H. Hoenecke, A. Maass (English). Offering: \$830.80; from Ladies' Mission Society, \$150.00. Total: \$980.80.

#### Second Sunday after Trinity

**Sanborn, Minn., Zion's Church,** H. Bruns, pastor. Speakers: H. Albrecht, J. Bode. Offering: \$323.51.

#### Fourth Sunday after Trinity

**Eldorado, Wis., St. Paul's Church,** W. K. Pifer, pastor. Speakers: G. Stern, Erdmann Pankow. Offering: \$191.06.

#### Fifth Sunday after Trinity

**Revere, Minn., English Lutheran Church,** H. Bruns, pastor. Speakers: Prof. C. Schweppe, W. J. Schulze. Offering: \$100.00.

**Nye, Wis., Grace Church,** F. E. Kock, pastor. Speakers: J. W. Pieper, O. P. Medenwald. Offering: \$92.70.

#### Sixth Sunday after Trinity

**Mason City, Iowa, Bethlehem Church,** C. A. Hinz, pastor. Speakers: J. A. Beyer, F. Brauer. Offering: \$63.31.

**Tomahawk, Wis., St. Paul's Church,** G. O. Grause, pastor. Speakers: W. Schink (German and English), F. Senger. Offering: \$62.07.

**Amery, Wis., Redeemer Church,** O. P. Medenwald, pastor. Speakers: R. Ave-Lallemant, O. Netzke. Offering: \$140.33.

#### Seventh Sunday after Trinity

**Menomonie, Wis., St. Paul's Church,** Wm. Keturakat, pastor. Speakers: Arnold Eickmann, H. Kirchner. Offering: \$565.97.

**Libertyville, Ill., Elmer C. Kissling,** pastor. Speakers: A. Lossner (German), M. N. Carter (English). Offering: \$196.21 (of which \$45.00 was given directly to Rev. Carter for the Negro Missions).



Cochrane—Buffalo City Parish, Wis., H. R. Zimmermann, pastor. Speakers: C. F. Kurzweg, A. G. Hemer.

Rockford, Minn., Cross Church, H. Meibohm, pastor. Speakers: J. C. A. Gehm, Ad. E. Frey (English), H. R. Klemp. Offering: \$243.10.

**Eighth Sunday after Trinity**

Weyauwega, Wis., St. Peter's Church, M. Hensel, pastor. Speakers: Prof. W. Herrmann, W. Pankow, W. Beltz. Offering: \$463.93.

Hoskins, Nebr., Trinity Church, F. Brenner, pastor. Speakers: W. Schaefer, W. Holzhausen. Offering: \$262.00.

Dorset Ridge, Town Clifton, Wis., Immanuel's Church, Geo. Kobs, pastor. Speakers: O. W. Koch, J. Mittelstaedt. Offering: \$84.70.

Stetsonville, Wis., Zion's Church, M. Glaeser, pastor. Speakers: J. H. Paustian, A. Kirchhoefer. Offering: \$135.00.

Wilmot, Wis., Friedens Church, S. A. Jedele, pastor. Speakers: Robt. Wolff, E. Jaster, M. Buenger. Offering: \$213.10.

Enterprise, Wis., St. John's Church, W. G. Fuhlbrigge, pastor. Speakers: Prof. E. Kowalke, Wm. Schink. Offering: \$50.00.

**Ninth Sunday after Trinity**

Garrison, Nebr., Zion's Church, W. Baumann, pastor. Speakers G. Tiefel, A. Schumann. Offering: \$165.53.

Prairie Farm—Pine Creek Parish, Wis., C. H. Auerswald, pastor. Speakers: S. Rathke, L. Witte. Offering: \$243.73.

Winneconne, Wis., St. Paul's Church, O. Hoyer, pastor. Speakers: L. Kaspar (German), E. Behm (English). Offering: \$122.82.

Marshall, Wis., St. Paul's Church, M. J. Hillemann, pastor. Speakers: E. Fredrich (German), W. Zank (English). Offering: \$124.79.

Kendall, Wis., St. John's Church, Geo. Kobs, pastor. Speakers: H. Wojahn, Prof. E. Kowalke. Offering: \$185.00.

Coleman, Wis., Trinity Church, W. A. Wojahn, pastor. Speakers: M. Sauer, L. Baganz. Offering: \$127.23.

**Tenth Sunday after Trinity**

Savanna, Mosquito Hill, Ill., St. Matthew's Church, Gustav Fischer, pastor. Speaker: L. Bets. Offering: \$48.58.

Greenleaf, Wis., St. Paul's Church, G. C. Marquardt, pastor. Speakers: L. J. Ave-Lallemant, T. Redlin. Offering: \$102.00.

St. Charles, Minn., St. Matthew's Church, Karl Brickmann, pastor. Speakers: R. Jeske, Mart. Weinhold. Offering: \$120.70.

Eldorado, Wis., St. Peter's Church, W. K. Pifer, pastor. Speakers: Wm. Nommensen, Leonard Bernthal. Offering: \$107.03.

**SEMINARY AND DEBTS**

**REPORT ON COLLECTION**

December 15, 1925 to May 31, 1927

Total Receipts .....	\$120,805.82	
Expenses, listed below .....	736.53	
		\$ 736.53
Net amount of collections .....	\$120,069.29	

**Apportionment**

2/3 to Mr. E. von Briesen, Custodian .....	\$ 80,046.19	
1/3 to Mr. Theo. Buuck, Synod Treasurer ....	40,023.10	
		\$120,069.29
		\$120,069.29
		\$120,805.82

**Expenses, December 15, 1925 to May 31, 1927**

Frieda Kempf, December, 1925 to November, 1926, salary .....	\$ 256.00
Long Distance Toll .....	9.82

Northwestern Publishing House, printing ....	160.52
Postage .....	40.00
H. Niedecken Co., supplies .....	9.88
Traveling Expenses, Mr. F. Gamm .....	3.04
Lakes Cartage Co., freight .....	2.40
Remington Typewriter Co., rent .....	30.00
F. E. Jens Co., printing .....	4.00
Jack's Letter Service .....	46.19
Refund .....	36.68
Ward M. Calhoun Co., Corona Adding Machine	55.00
First Wisconsin National Bank, box rent .....	25.00
R. Milbrath, printing .....	6.00
Refund to Treasurer Buuck .....	52.00
Total .....	\$ 736.53

**Supplement**

Receipts in June, 1927 .....	\$ 5,547.54	net \$ 5,547.54
Receipts July 1, to August 5 .....	5,468.71	
		\$ 11,016.25
Expenses, Northwestern Publishing House, printing .....	21.27	net \$ 5,447.44
Total net receipts .....		\$ 10,994.98

**Apportionment**

2/3 to Mr. E. von Briesen, Custodian, June .....	\$ 3,698.36
2/3 to Mr. E. von Briesen, Custodian, July .....	3,631.63
	†\$ 7,329.99
1/3 to Mr. Theo. Buuck, Syn. Treas., June .....	‡\$ 1,849.18
1/3 to Mr. Theo. Buuck, Syn. Treas., July .....	§ 1,815.81
	\$ 3,664.99

† Not included in Mr. von Briesen's report.  
‡ Included in Mr. Buuck's report.  
§ Not included in Mr. Buuck's report.

Receipts December 15, 1925 to August 5, 1927 ..	\$131,822.07
Expenses December 15, 1925 to August 5, 1927 ..	757.80
	\$ 757.80
Net receipts .....	\$131,065.87
To Mr. E. von Briesen .....	\$ 87,376.18
To Mr. Theo. Buuck .....	43,688.09
	\$131,064.27
Total Receipts .....	\$131,822.07
To Mr. E. von Briesen .....	\$286,130.46
	7,329.99
	\$293,460.45
To Mr. Theo. Buuck .....	\$145,883.42
	1,815.81
	\$147,699.23

**Present Status**

The Old Debt, see Mr. Buuck's report .....	\$121,975.86
1/3 of income July .....	1,815.81
Balance August 5, 1927 .....	\$120,160.05
Building Fund, June 30, 1927, see report, bonds and cash on hand .....	\$313,769.32
Received to August 10, 1927, collections and interest .....	11,949.74
Cash and bonds on hand August 10, 1927 .....	\$325,719.06

**SEMINARY BUILDING COMMITTEE REPORT**

TO JUNE 30, 1927

**Receipts**

Amount received 1923-4 from F. W. Gamm .....	\$151,352.86
Amount received 1925 from F. W. Gamm .....	54,731.41
Amount received 1926 from Rev. Brenner .....	56,265.64
Amount received to June 30, 1927 from Rev. Brenner .....	23,780.55
	\$286,130.46



Interest received 1924 .....	\$ 6,220.81	
Interest received 1925 .....	9,092.17	
Interest received 1926 .....	12,270.52	
Interest received to June 30, 1927...	5,138.50	
		\$ 32,722.00
Accrued Interest paid 1924 .....	\$ 1,617.89	
Accrued Interest paid 1925 .....	1,458.17	
Accrued Interest paid 1926 .....	1,136.67	
Accrued Interest to June 30, 1927....	817.85	
		\$ 5,084.58
		\$ 27,637.42
Profit on Bonds 1924 .....	\$ 190.62	
Profit on Bonds 1925 .....	470.75	
Profit on Bonds 1926 .....	78.97	
Profit on Bonds to June 30, 1927 ....	397.90	
		\$ 1,138.24
Total Receipts .....		\$314,906.12
<b>Disbursements</b>		
Safety Deposit Box Rent .....	\$ 9.45	
Telegrams, Bond Insurance .....	2.50	
Returned to T. H. Buuck .....	1,119.00	
Recording Mortgages .....	5.85	
		\$ 1,136.80
Amount on hand June 30, 1927 ....		\$313,769.32

E. von Briesen.

MINNESOTA DISTRICT

July, 1927

Pastors: WM. C. ALBRECHT, Sleepy Eye, Reich Gottes Kasse \$93.50, Mississippi Flood Relief \$1.00; total \$94.50. WM. C. ALBRECHT, Sleepy Eye, General Support \$34.05. R. C. AVE LALLEMANT, North St. Paul, Seminary and Debts \$325.00. J. E. BADE, Balaton, Mississippi Flood Relief \$4.00, Polish Mission \$49.00; total \$53.00. J. CARL BAST, Morton, Indian Mission \$37.25, Home Mission \$100.00, Negro Mission \$40.00, Seminary and Debts \$5.00; total \$182.25. J. R. BAUMANN, Red Wing, Home for Aged, Belle Plaine \$10.00, Home Mission \$10.00, Indigent Students \$10.00, Church Extension \$10.00; total \$40.00. J. R. BAUMANN, Red Wing, Theological Seminary \$10.00, Michigan Seminary \$10.00, General Support \$10.00, Church Extension \$10.00; total \$40.00. A. BAUR, Cedar Mills, Seminary and Debts \$1,854.00. J. BAUR, Fort Ridgely, General Institutions \$30.00, Indian Mission \$20.00, Home Mission \$50.00, Negro Mission \$20.00, Church Extension \$10.00; total \$130.00. E. C. BIRKHOLZ, St. James, General Fund \$13.72, Debts \$15.75; total \$29.47. E. H. BRUNS, Delano, Home Mission \$200.00, General Support \$59.48; total \$259.48. E. H. BRUNS, Montrose, Reich Gottes \$32.35. A. JUL. DYSTERHEFT, Town Helen, General Institutions \$20.00, Indian Mission \$30.00, Home Mission \$100.00, Negro Mission \$19.00; total \$169.00. A. EICKMANN, Nodine, General Fund \$14.00, Indigent Students \$50.00; total \$64.00. G. FISCHER, Acoma, General Institutions \$35.00, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$25.00, Church Extension \$50.00, China Mission \$10.00; total \$270.00. E. G. FRITZ, Wellington, General Institutions \$70.00, Indian Mission \$35.00, Home Mission \$70.00, Negro Mission \$35.00; total \$210.00. P. GEDICKE, Brighton, Dr. M. Luther College \$11.31, Indian Mission \$25.00, Home Mission \$35.00, Negro Mission \$50.00; total \$121.31. P. GEDICKE, Essig, Dr. M. Luther College \$25.00, Home Mission \$35.00, Negro Mission \$11.50; total \$71.50. P. GEDICKE, Essig, General Fund \$4.46. J. C. A. GEHM, Woodville, Wis., Indian Mission \$35.00, Home Mission \$65.00, Negro Mission \$20.00, China Mission \$7.00; total \$127.00. ROY GOSE, North Mankato, Minn., Home Mission \$10.00, Negro Mission, Dormitory, \$15.00; total \$25.00. J. F. GUSE, Litchfield, Indian Mission \$20.00. W. P. HAAR, Hastings, Indian Mission \$10.00, Home Mission \$15.00; total \$25.00. W. P. HAAR, Hastings, Home Mission \$54.40. A. C. HAASE, St. Paul, Seminary and Debts \$312.75. R. HEIDMANN, Arlington, Dr. M. Luther College \$40.00. R. HEIDMANN, Arlington, Reich Gottes \$43.00. C. A. HINZ, Mason City, Seminary and Debts \$10.65. PAUL E. HORN, Zumbrota, Theological Seminary \$50.00, Dr. M. Luther College \$50.00, Indian Mission \$50.00, Home Mission \$100.00, General Support \$13.18, Negro Mission \$25.00, Reich Gottes \$25.00, Church Extension \$50.00; total \$363.18. T. E. KOCK, Osceola, Home Mission \$22.20. H. A. KUETHER, Madison Lake, General Fund \$4.86. H. A. KUETHER, Madison Lake, General Fund \$3.26. H. A. KUETHER, Smith's Mill, General

Fund \$6.85, Home Mission \$8.11; total \$14.96. H. A. KUETHER, Smith's Mill, General Fund \$4.65. M. C. KUNDE, Rock Creek, Wis., Seminary and Debts \$5.00. M. C. KUNDE, Rock Creek, Wis., Indian Mission \$5.00, Home Mission \$22.00, Negro Mission \$5.00; total \$32.00. W. H. LEHMANN, Darfur, General Fund \$15.20, General Institutions \$60.00, Home for Aged, Belle Plaine \$5.00, Indian Mission \$20.00; total \$100.20. M. H. LEHMANN, Darfur, Home Mission \$16.25. O. K. NETZKE, Elmwood, Wis., Indian Mission \$12.65, Home Mission \$75.00, Negro Mission \$20.00; total \$107.65. O. K. NETZKE, Town Weston, Wis., Indian Mission \$15.00, Home Mission \$100.00, Negro Mission \$25.00, Church Extension \$30.00, Twin City Luth. Mission Society, Rev. A. E. Frey \$23.00; total \$193.00. J. W. F. PIEPER, Somerset, Wis., General Fund \$12.64. MRS. R. PITTELKOW, St. Paul, Twin City Luth. Mission Society, Rev. A. E. Frey from Trinity \$2.00, St. John's \$3.00, Emanuel's \$1.00; total \$6.00. J. PLOCHER, St. Paul, Home Mission \$110.38. AUG. SAUER, Vesta, Indian Mission \$15.00, General Support \$16.00; total \$31.00. J. E. SCHAEFER, Buffalo, General Fund \$10.20, Synodic Reports \$7.00; total \$17.20. J. E. SHAEFER, Crawford's Lake, General Fund \$25.00, Indian Mission \$11.10, Home Mission \$50.00, Negro Mission \$10.00; total \$96.10. R. SCHIERENBECK, Danube, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. M. Luther College \$15.00, Indian Mission \$15.00, Home Mission \$20.00, Negro Mission \$20.00, Church Extension \$11.00; total \$111.00. R. SCHIERENBECK, Renville, Theological Seminary \$35.00, Northwestern College \$25.00, Dr. M. Luther College \$35.00, Indian Mission \$35.00, Home Mission \$50.00, Negro Mission \$35.00, Church Extension \$40.00; total \$255.50. R. SCHIERENBECK, Town Winfield, Home Mission \$21.05. CARL G. SCHMIDT, Wood Lake, Indian Mission \$75.00, Home Mission \$104.15, Negro Mission \$75.00; total \$254.15. C. J. SCHRADER, Pelican Lake, Indian Mission \$25.00, Home Mission \$75.00, Negro Mission \$25.00, Church Extension \$25.00, City Mission \$15.65, Juden Mission \$10.00; total \$175.65. M. SCHUETZE, Ellsworth, Indian Mission \$30.00, Home Mission \$20.00, Negro Mission \$15.00, Indigent Students \$9.00; total \$74.00. M. SCHUETZE, Ellsworth, Northwestern College \$21.00. W. J. SCHULZE, Hutchinson, Michigan Seminary \$41.00. PAUL W. SPAUDE, Lake Benton, General Support \$12.30. PAUL W. SPAUDE, Lake Benton, Greensboro College, N. C. \$15.00. PAUL W. SPAUDE, Verdi, General Support \$13.50. W. F. SPRENGELER, Hancock, Reich Gottes \$10.00, General Institutions \$12.15, Indian Mission \$25.00, Home Mission \$25.00, Church Extension \$25.00, Negro Mission \$25.00; total \$122.15. F. E. TRAUB, Town Eden, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. M. Luther College \$10.00, Home Mission \$20.00, General Support \$10.00, Negro Mission \$5.00; total \$65.00. WALTER G. VOIGHT, Church Extension \$22.10. WALTER G. VOIGHT, Dr. M. Luther College \$5.00, Michigan Seminary \$4.50, Home Mission \$20.00; total \$29.50. M. J. WEHAUSEN, Johnson, Dr. M. Luther College \$1.85, Michigan Seminary \$5.00, Home for Aged, Belle Plaine \$7.10, Indian Mission \$52.05, Greensboro Dormitory from S. S. Johnson Village \$20.00; total \$81.50. M. J. WEHAUSEN, Johnson, Home for Aged, Belle Plaine \$.80, Indian Mission \$38.22; total \$46.42.

SUMMARY:

Reich Gottes Kasse .....	\$ 203.85
General Fund .....	114.84
Debts .....	15.75
Synodic Reports .....	7.00
General Institutions .....	227.15
Theological Seminary .....	120.00
Northwestern College .....	71.00
Dr. M. Luther College.....	193.16
Michigan Luth. Seminary .....	56.00
Home for Aged, Belle Plaine.....	22.90
Indian Mission .....	655.45
Home Mission .....	1,757.41
Negro Mission .....	506.00
Greensboro Dormitory .....	50.00
Polish Mission .....	49.00
General Support .....	168.51
Church Extension Fund .....	283.10
Seminary and Debts .....	2,512.40
Twin City Luth. Mission Society, Rev. Frey.....	29.00
China Mission .....	17.00
Juden Mission .....	10.00
Mississippi Flood Relief .....	5.00
Indigent Students .....	69.00
Total .....	\$7,143.52

H. R. KURTH, District Treasurer.