

The Northwestern Lutheran

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

Vol. 15.

Milwaukee, Wis., August 5th, 1928.

No. 16.

Jan 29
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MARRIAGE

Thou Who in Eden at dawn of creation
Breathedst Thy blessing on husband and wife,
Bless this pair, kneeling in holy elation;
Bless their espousal, Thou Giver of life.

In bonds of purity do Thou unite them;
Grant them the sweet benediction they seek.
With Thine Own Love, gracious Father, delight them,
As in Thy Presence their vows they now speak.

Grant them Thy grace to perform every duty
For Thine Own glory, Thou Fount of all love.
Then will their home bloom in Edenic beauty,
Showered with blessings that come from above.

Precious Lord Jesus, in hallowed communion,
With these, Thy wedded believers, abide.
Bid them rejoice in the heavenly union
Joining Thee ever to Zion, Thy Bride.

Blest Holy Spirit, O grant them Thy favor.
Hallow their bonds through Thy Heaven-born Word.
Keep Thou them loyal to Jesus, their Savior,
Faith, love, and concord Thy Truth can afford.

O Triune God, bless their gladness, their sorrow,
Help them to bear every burden to come,
Till dawns the morn of that bright, fadeless morrow,
Till, saved by grace, they reach Heaven, their Home.

Anna Hoppe.

"HE GAVE TO HIS DISCIPLES"

Mark 8:6

"He gave to His disciples to set before them; and they did set them before the people."

Jesus gave the bread, there in the wilderness. Of this there could be no doubt, as the disciples would never have been able to satisfy the hunger of the four thousand with the seven loaves and the few fishes.

Jesus laid the bread into the hands of His disciples. Surely, they, too, were to eat. But they were chiefly to carry the bread to the hungry multitude. Jesus is dispensing divine blessing; but He is dispensing it through His disciples.

They did not murmur at having to do this work. They were happy to be the bearers of the bread from the hands of Jesus. We cannot even imagine that one of these men would hide away for himself all or only a part of the bread Jesus had given him for others.

Jesus gives us bread. All our material possessions come from His divine hands. Surely, we are to use them for our own support and for the support of those who are directly dependent on us. But not exclu-

sively. As Jesus appears here in our lesson as the dispenser of blessings from on high who has compassion on the hungry, the thirsty and all those that suffer, so He to-day has compassion on all who are in want and trouble and wants to help them.

So He gives bread into our hand in order that we may set before those that are in need. Should we murmur against the duty imposed on us? Could it be possible that a disciple of Jesus hide away and store up for his own use the bread Jesus has given him to carry to the hungry? No, indeed, it is a priceless privilege that we are permitted to be the bearers to others of God's blessings.

This is more than the mere feeding of the hungry and the mere alleviation of human suffering. From the hands of Jesus we in our charity work carry His gifts to those in need. We tell them where these gifts come from, in order that they, too, may learn to know Him who has compassion on the people, in order that their heart may be drawn to Him in faith. We show them that He, by the feeding of the thousands, proved Himself our God and Creator, so that they may understand that His humiliation, suffering and death, are not forced upon Him, but are assumed freely by Him for the purpose of saving men from their greatest trouble, sin and its temporal and eternal consequences.

Thus they whom we help receive the greater blessings as well, forgiveness of sin and peace with their God, and all their wants are relieved for time and for eternity.

J. B.

COMMENTS

From A Different Angle Fascism, known to our readers from the daily press, is seen from a different angle when one reads what the "Ev. Deutschland" quotes from a widely read Fascist organ, the "Critica Fascista." Under the heading "The Will to World Dominion" this organ says: "The imperialistic philosophy ("Weltanschauung") can absolutely not be reconciled with any form of Christianity. The Christian philosophy did not only undermine Rome (the ancient Roman Empire) but as well the very idea of the State, of which Rome is a symbol. Catholicism originated as a compromise with paganism, to establish in this world "that which is not of this world." Therefore the Roman Church is a mere shadow full of inner contradictions, starting, as it does, from a conception (Christianity) that is

the very opposite of paganism. This inevitable contradiction is the cause of the importance of the Church, that is not able to re-establish what was destroyed by Christianity, the Roman world dominion and universality. . . . A Fascism that stands on its own grounds can be neither Catholic nor Christian, and this not only socially and politically, but ethically and intellectually as well.

"Only the aristocratic God of the Romans can be our God, and not the patron of the despairing and the sorrowing whom one worships at the foot of the cross. . . .

"The maxims of love, bliss, peace and comfort must be opposed by a heroic contempt for all these affections; the Christian conception of sin must be exterminated and also the conception of a stricken conscience."

The "Kirchliche Zeitschrift," from which we are translating, remarks: "This is at least a consistent paganism, convenient for him who is determined to trample the rights of all the others under foot."

J. B.

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A Secretary of Peace Methodism will now have a "secretary of peace." The Western Christian Advocate tells us how this came about:

The opposition to war and the least appearance of the same developed to a high degree during our recent General Conference. Indeed, at times in the Committee on State of the Church, the observer was led to believe that the wickedness, or even the possibility of war, was being unduly magnified. The champions of peace, and those who oppose military training in our schools and colleges, especially high schools, were alert, insistent, and demanding. They created an issue and massed their forces in defense of their position. They used strategy of the highest order. They succeeded in convincing the General Conference that they were right. Moreover, they created an atmosphere; they released inspiration; they rose to the levels of those contending for the idealism of Jesus Christ. They succeeded in gaining the support of a large majority. They worked until they were able to gain the support of the General Conference not only in accrediting their position, but in creating a commission and a secretary and a budget of \$15,000. This was done in the interest of promoting peace.

As we witnessed the process we were compelled to declare that again Methodism becomes the militant force. We will now have a secretary whose primary business will be that of promoting the interests of peace.

Note how warlike the entire report sounds. The object was to gain a majority. "Strategy of the highest order" was employed. Finally the opposition had to yield to the force of numbers. The victory was won. And now Methodism will under this secretary of peace again become a militant force that will make relentless war on war. How? By preaching Christ into the hearts of the people to regenerate them? If that were the case a special organization

would scarcely be needed. It is different, however, when a group wants to agitate and to influence legislation for our own country and congressional action in matters of our relation to other nations. Strange, that they do not realize the fact that to achieve anything by the force of numbers is something very much akin to war.

And then, Jesus by no means declares it in itself sinful to bear arms in obedience to the powers that be, declaring that these powers are of God (Romans 13) and that rulers bear not the sword in vain. Even if opposition to war were contending for the idealism of Jesus, it should be remembered that the idealism of Jesus is never forced upon men in any way whatever.

A strange state of mind, that of these reformers. Only recently a secular paper took church women to task for at least not objecting to prohibition agents' buying and drinking quantities of gin and conducting gin parties with young women in order to procure evidence against a certain establishment. Whatever may be said for or against the use of such methods, one thing must at least be clear to us, that this is war in the fullest sense of the word.

J. B.

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Decorum The Lord opened the mouth of Balaam's ass that it spoke. He did this not so much to show that He pleased in such a messenger and that for the future His messengers to please Him must strive for asinine qualities, but rather to show to what ends He was prepared to go if the denseness of His prophets prevented them from perceiving His angel's presence and their foolishness or temerity misled them to try to deliver another than the Lord's message.

In the abstract God's message to man will ever be the same eternal truth no matter how man conduct himself toward it; in its effect on man much may depend on the character and conduct of the messenger. God's grace is not limited, His hand not waxed short; the line of Balaam's beast is not extinct and to-day is just as readily adaptable to His service: yet, to the man and not to his beast the command is given, "Go with the men." Nor is God satisfied with a mere obedience to the letter of His command, He seeks humility and singleness of mind in His messengers, obedience to the spirit of His sending. Balaam does not await the fulfillment of the condition which God imposes and in going seems to be moved by ambition and cupidity: so God opposes him, "Behold, I went out to withstand thee, because thy way is perverse before me." Balaam blessed where he had come to curse, but his defense against the charge of Balak does not denote a change of heart within him: "Must I not take heed to speak that which the Lord hath put in my mouth?" Because he remained unchanged within in spite of the revelation of the Most High given him, God classed

him with His enemies and treated him as such (Num. 31:8).

In this instance we can readily perceive that God is not indifferent as to the character and bearing of His messengers. A worthy cause should have a worthy representation that it may not suffer in the manner in which it is presented. The publicity craze of to-day offers certain dangers. The Church's message is God's message to the sinner and should be delivered with dignity and decorum, lest by triviality the Church defeat her own ends. It may please an earthly king to send his communications by his court jester, but in all His dealings with His people the Heavenly King has nowhere signified a desire that we serve Him with cap and bells. The wish to advertise may waken and foster the spirit of rivalry where we look more upon the products of the efforts of others than upon what we owe to the sacred cause for which we stand. We are happily, or should we say unhappily, in a position to illustrate what we mean. A few weeks ago we passed a bulletin board which was, of course, prominently placed in front of a church. It bore the legend: "Hey, old Sinner, God knows all about you. Repent, believe, be saved." It was a Lutheran Church. We blushed and looked uneasily around in the street-car to see whether anyone else had seen it. But then, on consideration we immediately saw, "why, it was put there to be seen; that's advertising." We do not think any fair-minded person will accuse us of being over-sensitive or old-fashioned: there is something objectionable in the way the truth is there presented, and that something might move some sinner complacently to turn from the message and God with a smile or a sneer.

The News Bulletin offers us material for another illustration of what we decry for its lack of decorum — not to use a stronger term. We quote the following:

An unusually impressive installation service for church officers was instituted recently by Rev. Werner C. Jentsch, pastor of St. John's Lutheran Church, Union City, N. J. While the choir and congregation sang impressively "Follow the Gleam," the new officers of the various organizations lighted one from the other candles of five different colors representing the colors in Luther's coat of arms. The black cross was typified by black candles held by members of the Church Council, the red heart was represented by red candles carried by the officers of the Ladies' Aid, the choir officers followed with white candles for the rose petals, the Men's Club blue for the inner circle, and the Sunday School yellow for the outer circle. Pastor Jentsch stated that in his opinion "there is nothing which will so successfully emphasize the power of religion as to dramatize events in the religious calendar."

If the pastor in question set out to inject a human element into this service, we confess he succeeded, to our mind, probably beyond his wildest hopes. This is not mere drama, it is something different! Is it comedy, or is it tragedy? Is it thus "the power of religion is successfully emphasized?" We are sorry

that Luther's name was dragged into this, but we wish he could have seen it and that we could have observed his face while he saw it. G.

WEST WISCONSIN DISTRICT

From June 20 to 25 the West Wisconsin District, represented by 80 pastors, 59 delegates, and 15 teachers, convened in St. Paul's Church, Menomonie (Wm. Keturakat, Pastor), being royally entertained by members of the congregation.

The opening service was conducted by Rev. L. Kirst, Beaver Dam, who served as chaplain throughout the sessions.

In his report the president of the district, Rev. G. M. Thurow, Waterloo, deplored that some pastors with their congregations had severed relations with our synod by adhering to false teachings, but was also able to report that a large number were added to our district during the past two years. Of those accepted there were 12 pastors, 5 teachers and 5 congregations. There also were 18 ordinations and installations of pastors, and 6 of teachers.

The memory of pastors, who were called from their labors in our district, was honored: Rev. Julius Haase, for 56 years pastor and followed by 5 sons in the ministry; Rev. A. F. Siegler, for many years coeditor to the Gemeindeblatt; Rev. John Dejung, Sr., for many years missionary in the northern part of our state; Rev. Herm. Sterz, for 36 years pastor of St. Luke's, Watertown; Rev. J. Meyer, actively engaged in the Lord's work for more than 50 years; Rev. Louis Thom, pastor of St. Immanuel's Church, Marshfield, for 36 years; Rev. Julius Engel, for many years pastor of congregations in the Minnesota District. Then, too, was remembered the passing of Mr. Albert Christen, Waterloo, member of the district and the general boards, who had spent much time, effort, and money in the interest of our synod.

The report of the Mission Board showed that new missions were opened at Rice Lake, La Crosse, and Marshfield. In the district 13 missionaries supplying 19 congregations are serving 1,897 souls, 1,162 communicants, 364 voting members. A Christian day school is maintained in East Madison with 62 pupils and two teachers. The total number enrolled in Sunday Schools is 423. These mission congregations raised during the past year for local expenses \$9,027.48, for local building enterprises \$3,778.83, for synodical support \$1,810.56, for the seminary \$68.75. The entire Mission Board was re-elected: Rev. Julius Bergholz, Chairman; Mr. O. Toepel, Bangor, Secretary; Rev. Wm. Fischer, Merrill; Rev. Wm. Eggert, Wausau; Mr. Fred H. Wolff, Jefferson.

The Studentenvater, Rev. M. Zimmermann, reported that the district assisted six students. The district encourages our congregations to remember this fund for needy students.

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

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

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

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

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

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

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

Address all news items to Rev. F. Graeber, 3709 Michigan St., Milwaukee, Wis.

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

The School Commission reported the publication of an English Bible History, soon to appear. In this connection the Chairman of the Publishing House Committee, Prof. A. Pieper, called attention to the need of publishing books in the English language. It was also pointed out that increase in subscriptions for the *Northwestern Lutheran* was not proportionately sufficient to overcome the natural decrease in subscriptions for our *Gemeindeblatt*. It is felt that our Lutheran Christians are not taking the matter of good Lutheran literature in their homes as seriously as they might. Wherever we can we should order all our books from our own publishing house. The profits of this are used for our missions.

The report of the Treasurer and the Finance Committee showed that the synod continues to need the whole-hearted support of all its congregations and *all* its members. Let us not grow weary in well doing!

The moneys appropriated for Church Extension were found insufficient to cover the needs of our added missions. It was resolved that all congregations of the district raise a special offering for the new Missions at Marshfield and at Rice Lake to assist them in establishing their new church homes.

Missionary Nitz of East Fork, Arizona, enlarged upon the report of the Arizona Indian Missions. He spoke of the schools and especially of the orphanage, the only one of its kind in the entire Indian reservation.

The Seminary Building Committee informed us by their report that the building activities at Thiensville and in New Ulm are in full swing, but that a number of congregations have not yet completed their seminary offering. If all congregations would remit their allotted apportionment both the seminary plant and the New Ulm dormitory would be completely paid for.

The new officers for the ensuing biennium are:

Rev. Glaeser, Tomah, President.

Rev. J. Mittelstaedt, Wonewoc, 1st Vice-President.

Rev. C. Siegler, Bangor, 2nd Vice-President.

Rev. F. E. Stern, Watertown, Secretary.

Rev. H. Geiger, Randolph, Recording Secretary.

Mr. H. Koch, Columbus, Treasurer.

Rev. M. Zimmermann, Cochrane, Studentenvater.

The retiring officers Rev. G. M. Thurow, Rev. Wm. Nommensen, Rev. O. Kuhlow, and Rev. P. Froehlke were given a vote of thanks for their willing service and untiring efforts during the past two trying years. The detailed report of the past two sessions which according to resolution of the district will be printed will reveal the efforts made by the officials and the various committees to win the erring brethren.

Two papers were read. The first paper by Prof. John Meyer of our Theological Seminary, having as its theme: "The Teachings of Jesus Concerning Repentance." This paper laid special emphasis on the difference of the Law and the Gospel and their respective correct applications. It is hoped that all our members, especially those interested and implicated with Beitz's teaching concerning Law and Gospel, will avail themselves of the opportunity the district and Prof. Meyer is offering them in having this paper printed in both the German and English language. The other paper by Rev. G. Pieper of Baraboo on "Divorces" was of a practical nature, but nevertheless of vital importance under present day conditions of legalized adultery. It points out clearly the dissolution of married life with its dire consequences. This paper too will be printed in the English language and is deserving of a careful study by all our members.

At the services on Friday evening, Sunday morning and afternoon the Pastors C. Siegler, J. Bernthal, W. Eggert, Walter Zank, and Missionary Nitz, preached. On Sunday evening the choir of St. Paul's Church gave a sacred concert under the direction of Teacher A. Stindt.

In the future the district will hold its sessions from Monday evening until Friday evening, discontinuing the Synodical Sunday.

Lord of glory, who hast bought us
With Thy life-blood as the price,
Never grudging for the lost ones
That tremendous sacrifice,
Give us faith, to trust Thee boldly,
Hope, to stay our souls on Thee:
But oh, best of all Thy graces,
Give us Thine own charity.

Gervasius W. Fischer.

MEETING OF THE MINNESOTA DISTRICT OF THE JOINT SYNOD

The Minnesota District of the Ev. Luth. Joint Synod of Wisconsin and Other States met for its biennial convention in the Ev. Luth. Christ's Church in Zumbrota, Minnesota (Rev. Paul E. Horn), from June 25—29, 1928. The convention opened Monday afternoon June 25, at two o'clock with a devotional service conducted by the local pastor. The meeting was called to order by President Im. Albrecht and, after roll call, proceeded to dispose

of the business matters that lay before it. Roll call indicated that there were 50 pastors, 9 professors, 12 teachers, and 52 delegates, a total of 123, present at the meeting. This total was increased to 163 during the time of the convention. Rev. Paul E. Horn welcomed the District Synod to Zumbrota and invited the District to use freely what they had to offer. President Im. Albrecht accepted the invitation and expressed the appreciation of the District.

The convention elected Rev. A. C. Haase chaplain and adopted a resolution to send greetings to the districts of the Joint Synod which were in session at this time. Prof. R. Janke was appointed temporary secretary to record the minutes of the meeting in the English language. After appointing several committees, the President read his report to the convention. When the report had been read, it was decided to devote the forenoon sessions of the first three days to the discussion of doctrinal and educational papers and the afternoon and Friday sessions to business matters which were on the docket of the convention. The time of the sessions was from 9:00 to 11:45 in the forenoon and from 2:00 to 5:00 in the afternoon with a fifteen-minute recess in each session.

Monday evening President Im. Albrecht delivered an encouraging sermon on the condition of the Church of God on earth where its members are "of one heart and of one soul." The discourse was rendered in the German language and based on Acts 4:32-35. In connection with this service the Lord's Supper was celebrated. Rev. W. J. Schulze delivered a consoling confessional in German based on Proverbs 28:13. On Thursday evening Rev. R. Ave Lallemand showed in a German sermon, based on Acts 20:28, the necessity of the "overseers" of the flock to take heed of themselves and of all the flock that is entrusted to them by the Holy Ghost. In an English sermon on 1 Cor. 2:1-8 Prof. E. R. Bliedernicht emphasized the importance of proper Christian education. Both services were enriched by several selections sung by the synod choir under the direction of Prof. E. D. Backer. Tuesday and Wednesday evening were set aside for meetings of the general pastoral conference and the former Minnesota Synod.

Two doctrinal and educational papers were read before the convention and discussed by it. In collaboration with Rev. W. J. Schulze, Rev. R. Ave Lallemand delivered a paper on "Woman Suffrage in the Congregation." Since this topic had been touched upon and discussed at various times for the past several years, the essayists placed before the convention four statements which in their opinions summarized all previous discussions on this subject. A fifth statement was added by the meeting. Four of these were accepted whereas the fifth was tabled until such a time when a paper on the general status of women in church work shall be read before the convention. An English paper on "The Christian and His Children, at Home and in School" was read

by Prof. C. L. Schweppe. This was a timely and well chosen subject due to the fact that its discussion removed much misunderstanding and stressed the principles of proper Christian training. If possible, this paper is going to be put into the form of a pamphlet so that it can readily be obtained by those who desire a treatise on such an important subject as Christian education.

Rev. A. C. Haase reported on the work being done by the Intersynodical Conference and in the mission fields of our Joint Synod. According to his report there are twenty mission stations within the Minnesota District. In the report on the Negro Mission, given by President Im. Albrecht, he stated that the girls' dormitory at Greensboro, N.C., was completed and free from debt, that Greensboro needed a new recitation building and that the Negro delegates had expressed the desire that they might form their own synod and that missionaries be sent to Africa. In connection with these reports Rev. A. E. Frey gave a short talk on city missions, and Mr. Wm. Kelm gave a financial report on the church extension fund.

The following officers and board members were elected:

- President, Rev. Im. Albrecht.
- 1st Vice-President, Rev. J. Plocher.
- 2nd Vice-President, Rev. H. Boettcher.
- Secretary, Rev. A. W. Koehler (German minutes).
- Secretary and Statistician, Prof. R. Janke (English minutes).
- Recording Secretary, Rev. Paul Bast.
- Mission Board, Rev. A. C. Haase; Rev. W. J. Schulze; Rev. P. E. Horn; Mr. Wm. Kelm; Mr. Wm. Stelljes.
- Treasurer, Mr. H. H. Kurth.
- Finance Committee, Rev. H. Boettcher; Rev. E. G. Fritz; Mr. H. H. Kurth.
- Custodian of Scholarship Fund, Rev. R. Heidmann.
- Custodian of Indigent Fund, Rev. A. J. Dysterheft.

The report on the synodical educational institutions was in general gratifying. To the report on Dr. Martin Luther College Prof. E. R. Bliedernicht added that the building program was advancing very rapidly and systematically toward completion so that, as far as we can see now, the buildings will be ready for occupancy when college should open for its next school-year. On the subject of accrediting Dr. Martin Luther College it was resolved that the Joint Synod exert its efforts to bring about the accreditation of this institution.

By resolution of the district it was decided to have the next convention in New Ulm at Dr. Martin Luther College. Committees have been appointed to make the necessary arrangements for housing and serving the members of the convention at the college.

In closing we wish to thank all those who have exerted their efforts in our behalf and contributed so

much to make our convention in Zumbrota so pleasant and successful. May God grant that we may have many such pleasant and harmonious conventions in the future as we had this year.

H. R. P.

SOUTHEAST WISCONSIN DISTRICT CONVENTION

The Southeast Wisconsin District assembled in convention at Bethesda Church, Milwaukee, H. Knuth, pastor, June 25 to June 29 inclusive. Seventy-eight pastors, twenty-eight teachers and fifty-seven lay delegates were in attendance.

After a brief opening service, roll call and organization, the President, the Rev. C. Buenger, read his report covering District events and activities during the past biennium.

Ten sessions were held, each preceded by a short devotional service. The Rev. Wm. Sauer served as chaplain.

Notwithstanding the urgent press of business matters, the morning sessions were devoted to doctrinal discussions. Two timely papers were presented. The Rev. V. Brohm read an English essay on "Scripture Passages Dealing with Men Hardening their Hearts against the Word and Will of God." A German paper, "The State in the Light of God's Word" was delivered by Pastor Herman Gieschen. Both papers evoked lively discussions. Both essayists were requested to have their essay appear in print in our synodical organs.

Pastor P. Brockmann reported on the mission work carried on both within and outside the confines of our District. The District subsidizes thirteen pastors and ten teachers, five male and five female. One congregation, Messiah, Milwaukee, has assumed full self-support since the last meeting of the District. Mount Lebanon, North Milwaukee, Epiphany, Racine, Silverdale, near South Milwaukee and Glendale, Ariz., are new fields. During the last biennium \$43,261.22 were expended on mission work by the District. Pastor Brockmann also gave a detailed report on the mission work being done among the Apache Indians of Arizona and on our transoceanic efforts in Poland. The various mission reports were, in the main, encouraging. They again demonstrated that the Gospel of the crucified, risen, ascended and glorified Christ is still revealing its inherent dynamic, its living, life-imparting power.

Our deplorable financial condition occupied a goodly portion of the District's time and thought. Every shortage in God's treasury is an indication that God, the Giver of every good and perfect gift, is being short-changed by His children. Truly, God has done much for us. "Not one thing hath failed of all the good things which the Lord, our God, spake concerning us." Joshua 23: 14. In view of the many underserved spiritual and material blessings which Heaven has showered upon us with lavish

hand, God has a right to look for concrete expressions of our love and gratitude.

Various reports and memorials covering the educational and other activities of the District and the General body were presented, discussed and proper action taken thereon. A full report of these will be found in the synodical reports to be published and distributed in due time.

The following were elected to serve the District in the capacities indicated:

President, Rev. C. Buenger.

1st Vice-President, Rev. Hy. Diehl.

2nd Vice-President, Rev. Wm. Sauer.

Secretary, Rev. W. Keibel.

Assistant Secretary, Rev. Paul Bergmann.

Mission Board, Rev. Wm. Mahnke, Rev. J. Jeske and Mr. F. Schroeder (for four years); Rev. A. Schultz and Mr. R. Freihube (for two years).

Auditing Board, the Messrs. E. Hass, G. Heckendorf, Hy. Vetter and J. Ungrodt.

District Reporter for our synodical organs, "Gemeindeblatt" and Northwestern Lutheran, Pastor W. Gieschen.

The Rev. Herman Gieschen preached the opening sermon. Pastor Theo. Volkert delivered the sermon and Pastor S. Jedele the confessional address on Thursday evening.

The District's vote of thanks was given to Pastor Knuth and his congregation for harboring the District, also to the ladies of Bethesda Church who served meals in the spacious auditorium of Bethesda School.

God willing, the next meeting of the District will again be held during the last week of June, in Jerusalem Church, Milwaukee, two years hence.

May God prosper our feeble efforts in behalf of undying souls! His kingdom come, and His will be done on earth as it is in heaven!

J. G. Jeske.

IS THE CHURCH A BEGGAR?

Some indeed so designate the church. They contemptuously think and speak of the church as a beggar. Is there any justification for referring to the church in this uncomplimentary manner? Is it a true statement or is it a slander? Is such language a reflection on the church or on the person who thus speaks of the church?

Reader, I would like to press this thought home. Pause and consider. Will that person who speaks of the church as a beggar also call God a beggar? The church is not a human institution. Its founder is none other than the Son of God. Jesus owns the church as *His*. He says: "Upon this rock I will build *My* church; and the gates of hell shall not prevail against it." Is this institution of Christ a beggar?

Will any one dare to claim that Christ never intended that the church should be supported, or that it can exist, expand and prosper without adequate financial support?

We know what provision the Lord made for the support of the church in Old Testament time. When the tabernacle was to be built, we read: "And Moses spake unto all the congregation of the children of Israel, saying: This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord, gold and silver and brass," etc. (Read Exodus Chapt. 35). The people even parted with their jewelry and brought in such abundance that they had to be restrained from bringing any more. (See Exodus Chap. 36: 5-7). For the support of the religious work among the Jews of old one tenth was demanded. One tenth of all his increase was given by every devout Jew, besides his many free will offerings. It has been figured out that the pious people of Old Testament time gave a larger per cent to the work of the church, than the most liberal among us now.

We of New Testament time are not legally bound to give one tenth. God leaves it to our own love, honor and sense of gratitude. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposes in his heart, so let him give; not grudgingly, nor of necessity; for God loveth a cheerful giver." 2 Cor. 9: 6-7. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

These and many other passages of Scripture tell us what the Lord rightfully expects of His people now. The main thing is that we acknowledge Him as the owner of all things, and that we are accountable to Him, not only for the way we make our money, but also as to how and for what purpose we use it. We are His stewards. What we have is simply entrusted to us. And He expects a certain portion of our income, in recognition of His ownership and in grateful acknowledgment of our dependence upon Him.

Does He need our money? "If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." Ps. 50: 12. He does not need our money, for all belongs to Him, but we need to pay our rental to the Great Owner, and "whatsoever ye do unto the least of these my brethren — for their bodily or spiritual welfare — ye do to me."

Was Jesus a beggar? He often had not where to lay His head. The holy women "ministered unto him of their substance." Was He ever begrudged what was given Him? Why was the waste of the ointment made? asked Judas when Mary lovingly and gratefully anointed the Master's feet. The Twelve and the Seventy were sent out without purse and without script, were they beggars? To call the church a beggar is to slur God, and such language speaks volumes as to the character of the man who uses it.

Wm. N. Emch in Lutheran Standard.

NEW PRAYER BOOK AGAIN REJECTED

On June 14, the revised prayer book, during "probably the most dramatic sitting of the British parliament in recent years," was again rejected, by the house of commons, by a vote of 266 to 220, a larger majority than in the vote of last December. Home secretary Joynson-Hicks led in the fight against the new prayer book, and gloated over the fact that he had "smashed forever the endeavor of Rome to control the independent church in England." He was compelled to fight his spiritual chief, the archbishop of Canterbury, whom he is said to revere, also his political chief, prime minister Baldwin. It is reported that the archbishop of Canterbury, who had long hoped for the final success of the revision, sees in the rejection the beginning of the end of the Church of England. The prayer book, as revised, was passed by an overwhelming majority of the bishops, supported by the house laity. Parliament, by rejecting the measure, brings up the question as to who is responsible for church matters in England. Those close to the archbishop fear that church affairs may become political, because they are subject to the vote of 613 men, a large proportion of whom are not even members of the church of England. Joynson-Hicks is being accused of intolerance and of having played into the hands of the Anglo-Catholics, who desire disestablishment.

— Christian Century.

THE CHRISTIAN CHARACTER OF A JEW

"For Christian character, distinguished service and scholarship" a Jewish student of the University of Wisconsin was recently awarded the Kenneth Sterling Day trophy.

At first sight it would seem paradoxical, not to say preposterous, that a Jew should be picked as excelling in Christian character. The faculty committee making the award must have felt the anomaly of the situation and therefore explained their point of view in a letter to "The Daily Cardinal." Briefly it is that the term "Christian" has come to denote a certain standard of conduct instead of adherence to a certain faith. In other words, "Christian conduct," in the opinion of the faculty committee, no longer means "conduct in harmony with the teachings and example of Christ and growing forth from communion with the Crucified and Risen Savior," but "gentlemanly conformity to the accepted standards."

On second thought this change of meaning does not seem so irrational. Round about us numerous things have passed as "Christian" which certainly were not Christian. We Lutherans have often been criticized because of our narrow-mindedness in opposing some of the practices current in other churches. We have denounced them as un-Christian. We have frequently pointed out the essential pagan-ness of some of the movements tolerated in various denominations. But we could not stem the tide. We could not prevent the degeneration of the term "Christian."

That a Jew is credited with "Christian character" is exactly what, speaking by and large, the so-called Christian church of our country has deserved.

—Lutheran Herald.

LUTHERANS FIRST IN INDIA

A few weeks ago a scholarly Brahmin, Dr. Rajah B. Manikam, stood before the convention of the Woman's Missionary society of the Augustana Synod at Des Moines, Iowa. He could boast of being a member of the highest caste in India. He could also pride himself in having earned the degree of Doctor of Philosophy in Columbia University and of having completed the theological course at Mt. Airy Seminary.

But he did not speak of these things.

His chief boast, if he could be said to boast at all, was that he was a Christian, and that he was a Lutheran Christian. In fact, he gloried in his Lutheranism.

"I have often been amused," he said, "to hear men and women of considerable learning speak of William Carey as the first Christian missionary of India. Evidently they do not know that the great German Lutheran missionaries, Ziegenbalg and Pluetschau, arrived at Tranquebar in India nearly a century before Carey sailed from England."

Dr. Manikam's words were undoubtedly a revelation to many. Not many Lutherans, perhaps, are familiar with the early beginnings of Lutheran missions among the teeming millions of India.

It was in 1706 that Bartholomew Ziegenbalg and Henry Pluetschau began their labors along the eastern coast of South India. There was a Danish colony at that place, comprising a population of about 30,000, and it was through the personal efforts of the Danish King, Christian IV, and by means of the support given by the Danish government, that the two German missionaries were enabled to begin their pioneer work.

The story of the hardships they were compelled to endure is a moving one. The hostility of Europeans proved an even greater obstacle than the ignorance and prejudice of the heathen natives. Ziegenbalg was compelled to stand for a whole day outside of the governor's palace under a blazing Indian sun before he was granted an audience. A monument has now been erected to mark the spot.

Ziegenbalg lived only thirteen years after reaching India, but they were fruitful years. With much patience he and his companion mastered the Tamil language, meanwhile preaching to colonists and traders in Portuguese. A primitive printing plant was built, by means of which Ziegenbalg's translation of the New Testament into Tamil was printed, as well as a Tamil hymnal containing forty-eight hymns, Luther's Small Catechism, a Tamil grammar and lexicon, as

well as a great deal of other literature in Tamil and Portuguese. The energetic and zealous missionary had also translated the Old Testament into Tamil, but this had not yet been printed at the time of his death. Ziegenbalg also rebuilt and enlarged the Jerusalem Church at Tranquebar, established several congregations, stations and schools, and began a seminary for the training of native helpers.

Two years before Ziegenbalg died at the early age of thirty-six years, King George I of England addressed a letter to him, commending him for his zeal in promoting the Gospel "in this our kingdom." Nevertheless, almost a century passed before the Church of England began to send missionaries to its own colonies.

A pulpit which Ziegenbalg built of teakwood is said to be still in use at Tranquebar. It is more than 200 years old.

—The Lutheran Companion.

THE LORD'S APPLE TREE

One day a Chinese evangelist called on a Christian woman to try to elicit funds for the carrying on of God's work in that dark land. For a time he was not successful in obtaining anything, because the women had not much of this world's goods. However, the evangelist felt it would be such a blessing to the woman herself if only she would give something, no matter what; so finally, after looking out of the window, he said, "There are a few apple trees out there. To whom do they belong?"

The answer was, "They are mine."

"Would you not like to give one of those trees to the Lord, Sister? and God will bless you."

The evangelist's quiet voice was insistent, and the woman, in order to get rid of him, promised.

Now, her thought was this, "I have an old apple tree at the end of the garden there, and it is not much good to me, for the apples are always poor and wormy. I will give that tree to the Lord."

The time passed, and the apple trees were in bloom, beautiful to look upon, like a maiden in her gala dress, and a wonder began to spring up in the woman's heart, for the old apple tree that she had given to the Lord was covered with beautiful blossoms. More wonderful still, as the fruit formed it was not like the fruit of former years but sound at the core, and good to eat.

With the ripening of the fruit came the evangelist to claim the promise made. The woman led him into the little orchard, and when he saw the tree laden with beautiful apples, he could not but exclaim, "Why, Mrs. Wang, you have given the best tree in your garden to the Lord!" To his surprise she burst into tears. "I thought," she said, "to give the worst to Him, but He sent His rain and sunshine and made it what it is, beautiful and good, a fit gift for Himself!"

—From "Young China."

RELICS OF THE PASSION ACCORDING TO THE "APOSTOLADO DOMESTICO"

The towel with which Christ wiped away the bloody sweat in the Garden — kept in Santo Monte, Bavaria.

The plate on which was served the sacred bread in the Last Supper is in Troyes.

The table cloth which covered the table in the upper room is venerated, part of it, (!) in Vienna.

A part of the seamless robe which Christ wore all His life is kept in the Convent of the Holy Spirit in Salamanca.

Another piece of Christ's robe is in Valencia, Spain.

The girdle which Christ used is in Vengantina.

The cloth of Saint Veronica is in Rome and Jaen.

The nails of the Holy Cross are in Paris, Milan, etc., etc. (The "etc." is quite naive, seeing there are enough nails of the Cross to build mansions.)

The shaft of the lance which was thrust into the Lord's side is in Rome and Paris.

The purple robe is kept in Oviedo and other towns of Spain.

The sponge with which they gave Christ the vinegar mixed with gall is in Rome, Paris, and Besanson.

The holy sheet is in Turin.

The napkin which was wrapped about His head is in Toledo and other cities of Spain.

Other cloths used to wrap the body of Jesus are in Besanson and Aquisgran.

Relics of the crown of thorns, more or less in considerable quantities (!) are to be found in the churches of Toledo, Valencia, Segobe, Puy, and Paris.

The table cloth used at the Last Supper is in Lisbon.

The towel with which Christ wiped the disciples' feet is in Valencia.

—The Latin American Evangelist.

GOD WILL PUNISH BOTH BODY AND SOUL

There was a master who committed the custody of his orchard to two of his servants, of whom the one is blind and the other lame. The lame servant, beholding the beautiful fruit, presently told his blind fellow that if he had but the use of his limbs and his feet to walk, as well as the other had, it would not be long before he would be master of those apples. The blind man answered he had as good a mind to enjoy them as himself, and if his eyes had not failed him, they had rested all that while upon the tree. Hereupon they both agreed to unite their strength and join their forces — the whole blind man took the well-sighted lame man upon his shoulder, and so they reached the apples and conveyed their master's fruit away. Charged with the theft each one framed his own excuse. The blind man said he could not so much as see the tree whereon they grew and therefore it was plain that he could not have taken them. The

lame man said he could not be suspected, because he had no limbs to climb or to stand to reach the fruit. But the master, perceiving the subtle craft of the two false servants, put them as they were one upon the other's shoulders and so punished them both together. Thus it is that sin is neither of the body without the soul, nor of the soul without the body, but is a common act both of body and soul. And, therefore, God in His judgment will punish both body and soul together, if they be not cleansed by the blood of Christ.

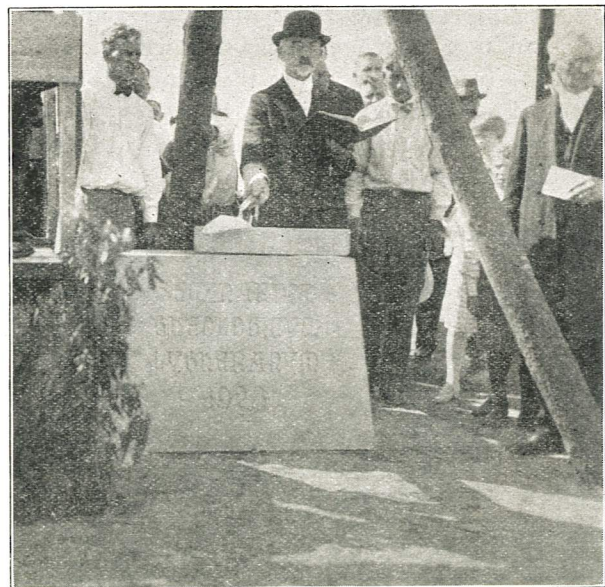
Australian Lutheran.

CORNERSTONE LAYING

Another milestone on the way to the completion of our new seminary has been passed. The cornerstone was laid in the afternoon of Sunday, July 22nd.

As Rev. John Plocher, St. Paul, was not able to attend, Rev. A. C. Haase, St. Paul, the secretary of the synod, delivered the German address, Rev. August F. Zich, Green Bay, President of the North Wisconsin District, spoke in English.

The service was in charge of the faculty and the board of the seminary. Rev. H. Knuth, Milwaukee, chairman of the seminary board, assumed the liturgical part of the service and assisted President Gustave Bergemann in the laying of the stone.



Laying of Cornerstone

A mixed chorus of nearly three hundred voices, directed by Mr. A. F. Maas, sang "Hilf, Herr, lass uns wohl gelingen," Langenberger, and "The Lord God hitherto hath helped us," Stein, and led the vast congregation in the singing of the hymns "Nun bitten wir den heiligen Geist," "Ein feste Burg ist unser Gott," and the doxology, "Praise God from whom all blessings flow."

A large committee delegated by the congregations of the Milwaukee Conference and by the neighboring

congregations of Rev. C. Bast and Rev. P. Burkholz, Sr., had made careful preparations for the multitude that was expected. The architects and the contractors had cheerfully rendered every possible assistance in preparing the grounds for the day, besides making a donation of \$200.00. Appreciation is due Mr. Oscar Sommer and the road crew of the town, who at some



At the Speakers' Stand

inconvenience to themselves cut through and graveled the road from our southern entrance to the buildings in time for the celebration.

Nor did the members of our synod disappoint us. They came in great numbers, not only from Milwaukee and the vicinity but also from the distance. The seats for four thousand were filled and many people were standing, which justifies the estimate of an attendance from five to seven thousand. It was particularly gratifying that many ministers, professors and teachers, had come from near and far to take part in the joyous celebration.



The Chorus Assembling

The cornerstone bears the following inscriptions:

Seminarium
Theologicum
1928

Lutheran Theological Seminary.

On the other side:

Sola Gratia
Sola Scriptura
Sola Fide

These words are the shibboleth of the Lutheran Church. By the grace of God alone we are saved. The Holy **Scriptures** are the **only** source of saving knowledge of God and the **only** authority we acknowledge. By **faith only** man appropriates the salvation wrought by Christ: "Therefore we conclude that a man is justified by faith without the deeds of the law."

The following publications were placed into the stone: A copy of the "Gemeindeblatt," the "Northwestern Lutheran," the "Kinderfreude," the "Junior Northwestern," the "Quartalschrift," the "Gemeindeblattkalender," the "Northwestern Lutheran Annual," the "Seminary Catalog," the latest "Parochialbericht," a brief history of seminary building project, a German and an English daily paper, a copy of the program of the day, a copy of Hoenecke's "Dogmatics," Schaller's "Pastorale," Pieper's "Jesaias," Koehler's "Geschichte der Wisconsin Synode."



A Section of the Congregation

The attendance showed that our people had been waiting anxiously for this day and that they are looking forward to the time when our seminary will be comfortably housed in these buildings.

Members of the Seminary Building Committee were pleased to hear much favorable comment on the site. Many of our people drive to Milwaukee at some time or other during the summer. We would suggest that they take Highway 57 and take the time to drive into the grounds to convince themselves that our new seminary has a fine location and that we will be able to make the grounds a thing of beauty.

The work on the buildings now progressing rapidly. The masons are at work on the first story of the dormitory. It will not be long before the outlines of the buildings will rise to the view of those traveling the highway.

May the work that still has to be done in our congregations progress just as rapidly! We, of the Wisconsin Synod, have every reason to thank God for prospering this undertaking; let us not forget that we are his coworkers. By our gifts and offerings He sustains His work of grace among us. Let us not fail Him!

J. B.

NORTHWESTERN COLLEGE

On June 13th of this year Northwestern College completed its sixty-third year. On the morning of that day, before a large and representative audience, the commencement exercises took place. It was indeed a day of rejoicing for the institution and an occa-

On the evening before Commencement Day the annual concert of the musical organizations was given. The pictures of the four organizations that took part in the concert are herewith presented. While Northwestern has no musical department, the authorities think it necessary for a liberal education to know



Band

sion to be thankful to God for members of Synod. For the class of '28 was the largest that ever left the portals of Northwestern, twenty-four students receiving the degree of B. A. It was also a class far above the average, ten members receiving the "predicate"

something of music. Therefore instruction in singing, harmony and the history of music is given in the four high school classes. In the college years students have a chance to practice in the different groups, but all attendance is voluntary. The accomplishments of



Orchestra

bene or perbene. It was also a class that even during its sojourn at Northwestern showed its interest in the progress of its Alma Mater by donating a sun-dial to the institution as a parting gift and a memorial of the class. May its interest in the work of the College and of Synod continue and grow.

the different organizations vary from year to year, as new members constantly enter and experienced singers and players drop out. The performance this year was quite creditable and seems to have given general satisfaction.

At present everything about the college is got into

readiness for the next scholastic year. Blanks for application for admission are sent out to prospective students. Any person wishing to enter must fill out one of these, which will be sent to him by the president on request.

To give members of Synod an idea of what is done

Northwestern, and congratulated me on being so fortunate in my choice of prep school.

"I think that this favorable attitude from the school which ranks first in faculty and educational facilities in America is the best recommendation any prep school can get.



Male Chorus

at Northwestern, we wish to quote from a letter recently received:

"To-day I received my advance standing for excess work done in preparatory school. I received seven majors advance standing — more than any other

"In closing I might add that the advance credit was given in Greek, German, Chemistry, Latin and Mathematics. The greatest credit was given for work in Greek; English, though not given special credit, was favorably credited by my English instructor."



Mixed Choir

Freshman. Seven majors is nearly an entire year's work, so that I could, if I wished to, skip the entire Sophomore year on credits received in prep school. The fact that so much credit was given is almost unparalleled. The dean himself commented on the conscientious way in which the studies are pursued at

Northwestern has not made any endeavors to be accredited anywhere for various reasons. But such praise speaks well of the work done at Northwestern and ought to induce members of Synod to entrust their sons and daughters to the care of their own institution and to support it liberally.

FROM OUR CHURCH CIRCLES

Synodical Conference Convention

Delegates to the Synodical Conference convention to be held in Omaha August 8 to 13 should send in their credentials immediately, to be in the hands of the officials not later than July 18th. The housing committee will then send out further detailed information. Remember to have your credentials signed by the president and secretary of your District Synod or Synod, and mail one copy to Prof. L. Fuerbringer, D.D., 801 De Mun Ave., St. Louis, Mo., one to Rev. Paul E. F. Rohlfing, 1907 Spring St., Omaha, Nebr., and one to the undersigned.

H. M. Zorn, Secretary,
717 S. New Jersey Street,
Indianapolis, Ind.

Wisconsin River Valley Delegate Conference

Date: August 7th, 1928, 10 A. M.
Place: Grace Ev. Luth. Church, Aug. Bergmann,
pastor, Wausau, R. 2, Wis. E. Hoenecke, Sec'y.

Conference Notice

Name: St. Croix Valley Pastoral Conference.
Place: East Farmington, Wis. (Rev. L. Meyer).
Time: August 14th and 15th, 1928.
Sermon: Rev. W. Franzmann (Rev. A. Frey).
Confessional Address: Rev. T. E. Kock (Rev. C. P. Kock).

Note: First session will begin Tuesday at 10 A. M. Please, announce! Arthur W. Koehler, Sec'y.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin September 12, at 9 A. M. For catalog, information, application blank kindly address

E. R. Bliedernicht,
213 South Jefferson Street,
New Ulm, Minn.

Northwestern Lutheran Academy

Northwestern Lutheran Academy, Mobridge, So. Dak., will open on September 5th, 1928. Only one class is contemplated for the first year, the 9th Grade High. The purpose of our school is to give young men and women of our Dakota-Montana District opportunity to prepare themselves for the work of the church. Such others who wish to acquire a general education will also be welcomed. Anyone desiring information, regarding the school, may obtain it from the undersigned. Such students who plan to enter the institution this fall should be announced as early as possible, so that the necessary arrangements can be made. The undersigned will receive such announce-

ments at Hazel, So. Dak., until the 1st of July, after which date all mail should be addressed to Box 1017, Mobridge, So. Dak.

K. G. Sievert.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., will begin September 5. Please, announce new scholars as early as possible. For catalog or other information kindly apply to

Otto J. R. Hoenecke,
2200 Court Street,
Saginaw, Mich.

Winnebago Lutheran Academy

Above institution will begin its fourth year September 4. Information will be given by Prof. W. Heidtke, 241 Elm St., Fond du Lac, Wis.

G. E. Bergemann.

Northwestern College

The next school year begins Wednesday, September 5, at 7:30 A. M. New students must present themselves at 9 A. M. on Tuesday, September 4. For further particulars, especially for blanks for application for admission, apply to

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

Notice

Our theological seminary will resume its work on September fifth with a service at ten o'clock in the forenoon.

The application of new students should be in the hands of the Director at least by September first. It is desirable that such students arrive on September fourth, in order that they may present themselves to the individual members of the faculty before the beginning of the lectures.

John Ph. Koehler, Director.

Appoint District Correspondents

In compliance with the wish preferred by the editing committee of the Gemeinde-Blatt and endorsed by that of the Northwestern Lutheran the following appointments can at this time be reported:

Pacific Northwest District—for the Gemeinde-Blatt, Rev. F. Zoll; for the Northwestern Lutheran, Rev. Arthur Sydow.

Michigan District—for the Gemeinde-Blatt, Rev. C. Binhammer; for the Northwestern Lutheran, Rev. Karl F. Krauss.

Southeast Wisconsin District—for both papers, Rev. W. Gieschen.

West Wisconsin District—for the Gemeinde-Blatt, Rev. Chr. Sauer; for the Northwestern Lutheran, Rev. Gervasius Fischer.

Minnesota District—for the Northwestern Lutheran, Prof. Edwin Sauer.

Hopes are entertained that by having a correspondent in each district of our synod each district will be better informed of the work going on and the progress made in the other districts and that the more intimate contact and the closer relation resulting will be of benefit to the whole synod. G.

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.

Ordinations and Installations

Authorized by President C. Buenger the undersigned on July 5, 1928, ordained and installed Mr. Harry Shiley in the new mission on 89th Avenue, West Allis, Wis. Pastor W. Keibel assisted. May the Lord bless the pastor and his flock!

Address: Rev. Harry Shiley, R. 5, Box 91-G, West Allis, Wis. W. A. Gieschen.

* * * * *

Authorized by Rev. J. Glaeser, President of the West Wisconsin District, I ordained and installed my son, Arnold Dornfeld, as pastor of Christ Ev. Luth. Church, at Marshfield, Wis., on the 5th Sunday after Trinity, July 8th, 1928. Rev. R. Siegler assisted. May the Lord bless both pastor and congregation.

Address: Rev. Arnold Dornfeld, 400 W. 5th St., Marshfield, Wis. Emil F. Dornfeld.

* * * * *

On the fifth Sunday after Trinity, July 8, 1928, the undersigned, authorized by the district president, Immanuel F. Albrecht, installed pastor Walter G. Voigt as pastor of Immanuel's Church of Acoma Town, McLeod County, Minnesota. Pastor Paul Hinderer assisted.

Address: Pastor Walter G. Voigt, Hutchinson, R. 5, Minn. W. J. Schulze.

* * * * *

Authorized by President J. Glaeser of the Western Wisconsin District the undersigned on the fifteenth day of July ordained and installed as pastor of the Rice Lake, Wis., charge the Rev. Richard William Mueller. Pastors J. Plocher of Minneapolis and Frank Saenger of Bruce assisted. God's blessing be upon shepherd and flock.

Address: Richard W. Mueller, Rice Lake, Wis. G. Baum.

* * * * *

Authorized by President J. P. Scherf the undersigned installed the Rev. W. F. Sprengler as pastor of the Immanuel Congregation at Grover, So. Dak., on the 7th Sunday after Trinity. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

Address: Rev. W. F. Sprengler, R. R. 1, Hazel, South Dakota. A. W. Fuerstenau.

Cornerstone Laying

On the 6th Sunday after Trinity, July 16th, the Zion's Ev Luth. Church of Akaska, So. Dak., was privileged to lay the cornerstone of its new church. The undersigned was the speaker for the occasion and laid the cornerstone. Theo. Bauer.

Correction

By the transposition of a line in the parochial report of the Minnesota District the printed report is made to contain figures which are not borne out by facts. The following is the correct reading of the respective portion of that district's report:

	Souls	Communi- cants	Voting Members	Women Enrolled
70.	168	122	30	4
71.	206	130	43	4
72.	135	85	33	5
73.	145	105	35	6
74.	30	20	12	...
75.	25	20	10	...
76.	244	132	44	9
77.	76	25	9	1
78.	325	200	76	11

Minnesota District Communicants..... 24,742
Totals for Wisconsin Synod: Communicants.....143,506

Notice

Conformable to the wishes of the Fox River Valley Conference, the Rev. E. Redlin, R. 3, Appleton, Wis., is hereby appointed the regular Visitor of this conference. Aug. F. Zich, President.

Change of Address

Rev. Henry Albrecht, Boyd, Minn.

MISSION FESTIVALS

Trinity Sunday

Tappen, No. Dak., St. John's Church, E. Hinderer, pastor. Speakers: H. Lau, W. Krenke, R. Palmer, A. Baer. Offering: \$115.23.

Second Sunday after Trinity

Elkton, So. Dak., Trinity Church, Wm. Lindloff, pastor. Speakers: Prof. C. Schweppe (also English), A. H. Baer. Offering: \$175.10.

Third Sunday after Trinity

Town Goodhue, Goodhue, Minn., Grace Church, F. W. Weindorf, pastor. Speakers: Henry Albrecht, Martin Schuetze. Offering: \$163.50.

Fourth Sunday after Trinity

Town Goodhue, Goodhue, Minn., St. John's Church, F. W. Weindorf, pastor. Speakers: Gust. Albrecht, Theo. Albrecht. Offering: \$195.00.

Johnson, Minn., Trinity Church, M. J. Wehausen, pastor. Speakers: C. W. Ristow, Prof. Erwin Sauer. Offering: \$190.30.

Colome, So. Dak., Zion's Church, W. J. Schaefer, pastor. Speakers: M. Lehniger, Fr. Brenner, R. Horlamus. Offering: \$204.00.

Sanborn, Minn., Zion's Church, Henry Bruns, pastor. Speakers: Aug. Sauer, E. Baumann (English). Offering: \$378.14.

Renville, Minn., St. John's Church, R. Schierenbeck, pastor. Speakers: M. Schuetze, W. J. Schulze. Offering: \$350.00.

Fifth Sunday after Trinity

Town of Little Falls, Monroe Co., Wis., Friedens Church, Gustav Vater, pastor. Speaker: E. H. Palechek. Offering: \$30.35.

Danube, Minn., St. Matthew's Church, A. W. Blauert, pastor. Speakers: C. Schmidt, Im. P. Frey. Offering: \$329.00.

Sixth Sunday after Trinity

Revere, Minn., English Church, Henry Bruns, pastor. Speakers: Prof. M. Wagner, Prof. C. Schweppe. Offering: \$75.81.

ITEMS OF INTEREST

German Professor Says Jews Originated Writing

Berlin.—The sending of a German expedition to the Sinai Peninsula to cooperate with the expedition of Boston University to further inquire into the meaning of the tablets found by Sir Flinders Petrie is being urged by Professor Hugo Grimme, who claims to have deciphered the inscriptions on the tablets. The expedition would join the Boston expedition in 1929.

The opinion expressed by Professor Grimme, with the support of new evidence found in Asia Minor that the Sinai tablets are probably the oldest form of writing, thus showing that

the ancient Hebrews were the originators of the art of writing, has aroused wide attention here. Professor Grimme announced that he will soon publish a book on the subject.

—The Friend of Zion.

New Home for the Aged

The Lutheran Altenheim (Old People's Home) at St. Louis, of the Missouri Synod, proposes to erect a new half million dollar building. The enlarged institution will also provide a headquarters for the St. Louis Lutheran Children's Aid Society, which celebrated its 25th anniversary in May.

Trinity Church Owns Valuable Property

New York.—Historic Trinity Church, whose clock tells Wall Street the time from its advantageous location at the head of that famous thoroughfare and whose doors are open daily to financier and clerk alike, did a million dollar business last year.

Managing the church is the Corporation of Trinity Church, reputed to be the wealthiest church organization in this country. In 1927 the corporation received the bulk of its income, or \$1,289,392, from the real estate holdings valued at above \$13,000,000. Total income was \$1,348,444 and expenditures \$1,314,399, the annual report reveals, leaving excess of income over expenditures of around \$35,000.

—Wisconsin News.

An Aid to Church Going

A motor guide for tourists has been issued by a concern in St. Paul, Minn., all of the advertising in which concerns churches, and educational and benevolent institutions. Church advertisements are listed geographically, and a city map attached, making location easy. In addition many of the advertisements give instructions for reaching churches on various transportation lines. Distribution of the Guide has been placed in the hands of hotels, garages, and other agencies most likely to come in contact with the tourists.

New Radio Operator

KFUD, Missouri Synod radio station at St. Louis, has selected a Lutheran with experience as chief operator of the equipment. The new operator is Carl H. Meyer, formerly of Seward, Nebr., and more recently a graduate of Massachusetts Radio and Telegraph School of Boston, and an operator in the marine and trans-oceanic departments of the Radio Corporation of America.

MICHIGAN DISTRICT

Receipts for May and June, 1928

Rev. Paul G. Nauman, St. John's, Bay City.....	\$ 191.24
Rev. C. Binhammer, Salem's, Coloma.....	37.87
Rev. Franz Cares, St. John's, Frankenmuth.....	42.30
Rev. C. G. Leyrer, Zion's, St. Louis.....	41.05
Rev. A. W. Hueschen, Salem's, Owosso.....	5.00
Rev. J. J. Roekle, St. John's, Allegan.....	70.00
Rev. C. H. Schmelzer, Gnaden, Eau Claire.....	1.75
Rev. Oscar J. Peters, St. Paul's, Livonia.....	20.72
Rev. A. Lederer, Trinity, Saline.....	5.17
Rev. Karl F. Krauss, Emanuel's, Lansing.....	822.87
Rev. H. E. Heyn, Jehovah-Zion's, Detroit.....	41.00
Rev. Henry F. Zapf, Zion's, Monroe.....	187.00
Rev. L. G. Meyer, St. John's, Sterling.....	12.61
Rev. O. R. Sonneman, St. John's, Sturgis.....	61.53
Rev. Otto J. Eckert, St. John's, Hemlock.....	20.95

Rev. C. F. Rutzen, Bethel, Bay City.....	181.08	Rev. H. W. Cares, Immanuel's, Greenwood.....	20.85
Rev. H. Engel, Zion's, Chesaning.....	37.40	Rev. H. W. Cares, Zion's, Silverwood.....	16.35
Rev. G. Schmelzer, St. John's, Sebewaing.....	23.39	Rev. H. W. Cares, St. Paul's, Mayville.....	7.80
Rev. Oscar J. Peters, St. John's, Wayne.....	41.00	Rev. J. Nicolai, St. Stephen, Adrian.....	24.77
Rev. Oscar J. Peters, St. Paul's, Livonia.....	66.95	Rev. C. Binhammer, Salem's, Coloma.....	30.23
Rev. A. Lederer, Trinity, Saline.....	2.29	Rev. Wm. Bodamer, Salem's, Scio.....	191.64
Rev. Chas. Strasen, St. Petri, Plymouth.....	19.00	Rev. E. E. Rupp, St. Paul's, Manistee.....	30.61
Rev. R. C. Timmel, St. Paul's, Sodus.....	28.00	Rev. Oscar J. Peters, St. John's, Wayne.....	73.70
Rev. J. J. Roekle, St. John's, Allegan.....	29.00	Rev. O. Eckert, St. John's, Riga.....	62.80
Rev. J. J. Roekle, St. Petri, Dorr.....	4.50	Rev. Walter C. Voss, Christus, Swan Creek.....	37.30
Rev. C. Waidelich, St. Batholomaeus, Kawkawlin....	61.50	Rev. Otto J. Eckert, Jr., St. John's, Freemont.....	9.10
Rev. Paul Schulz, St. Matthew's, Tittabawassee.....	119.55	Rev. C. G. Leyrer, Zion's, St. Louis.....	41.50
Rev. Otto J. Eckert, St. John's, Hemlock.....	13.84	Rev. G. Ehnis, St. Paul's, Monroe.....	23.00
Rev. J. F. Zink, Trinity, Bay City.....	120.34	Rev. J. F. Zink, Trinity, Bay City.....	33.12
Rev. J. Gauss, Trinity, Jenera, Ohio.....	194.80	Rev. A. Lederer, Trinity, Saline.....	3.95
Rev. G. Ehnis, St. Paul's, Monroe.....	83.25	Rev. Geo. Wacker, St. John's, Pigeon.....	81.40
Rev. H. C. Richter, Ascension, Detroit.....	20.00	Rev. David M. Metzger, Zion's, Broomfield.....	11.20
Rev. Oscar J. Peters, St. John's, Wayne.....	150.00	Rev. H. E. Heyn, Jehovah-Zion's, Detroit.....	161.00
Rev. A. Kehrberg, Emmanuel's, Tawas City.....	25.00	Rev. Otto J. Eckert, St. John's, Freemont.....	14.50
Rev. H. C. Haase, St. Matthew's, Benton Harbor....	70.00	Rev. Franz Cares, St. John's, Frankenmuth.....	59.35
Rev. A. Lederer, Trinity, Saline.....	66.05	Rev. Oscar J. Peters, St. Paul's, Livonia Center....	25.83
Rev. G. Schmelzer, New Salem's, Sebewaing.....	28.69	Rev. Oscar J. Peters, St. John's, Wayne.....	43.73
Rev. G. Schmelzer, St. John's, Sebewaing.....	3.64	Rev. Paul Naumann, St. John's, Bay City.....	123.71
Rev. Ben. J. Westendorf, Emanuel's, Flint.....	44.16	Rev. Karl F. Krauss, Emanuel's, Lansing.....	282.94
Rev. David M. Metzger, St. Paul's, Remus.....	27.96	Rev. Henry F. Zapf, Zion's, Monroe.....	48.20
Rev. Alfred Maas, St. John's, Ann Arbor.....	183.47	Rev. H. Engel, Zion's, Chesaning.....	14.56
Rev. J. J. Roekle, Hopkins.....	30.64	Rev. H. Engel, Christus, Brady.....	17.46
Rev. H. Wentz, Zion's, Crete.....	53.27		
Rev. Oscar Frey, St. John's, Saginaw.....	26.50	Total	\$4,813.78
Rev. Otto J. Eckert, St. John's, Hemlock.....	6.85		C. J. SCHULZ, Treasurer.

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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1930.** Subscription rates, per annum, are as follows:

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