

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 WONDERFUL BOOK

How blest to brood in holy meditation
O'er Thy eternal Word, O Thou Most High,
Enraptured by Thy Spirit's revelation
Of things invisible to mortal eye!

Away from all earth's clamor and confusion,
Shut in with Christ, how sweet this trysting place!
How privileged the secret, calm seclusion
Within the veil, where I may seek His face!

My soul can soar to glorious heights Elysian,
And enter in the Holiest of all,
Delighting in the beauty of Thy vision,
And in the stillness hear the Spirit's call.

Beside still waters I can stroll beside Thee,
Midst fragrant fields and blooming gardens fair;
Thou Fairest One, with Thy dear Hand to guide me,
What earthly joys can with such bliss compare?

More sweet than honey are Thy words, my Savior,
More precious far than gems of purest gold!
The lowliest can know Thy royal favor,
Sin-burdened hearts can taste Thy love untold.

How blest to hearken in the hallowed stillness
To the soft rustle of angelic wings,
Forgetting burdens, griefs, and pain and illness,
Enthralled by sweet, celestial carolings!

Speak on, Belov'd, and grant me grace to listen,
As heavenward my pilgrim-way I plod.
By faith I see the jeweled portals glisten,
Some day I'll reach the City of my God!

Anna Hoppe.

THE FORTY-FIRST PSALM

"Blessed is he that considereth the poor"

(Concluded)

The Attitude of the Lutheran Church Toward Modern Methods of Charity

However true it is that public and private charity as practised in our commonwealth has its legitimate place, it is also true, that Christian charity has a place of its own. Though the province of its work is similar to that of secular charity, insofar as the objects of charity it deals with, namely, the unfortunates who are in need of aid and relief, are the same, Christian charity works from a different motive, in a different spirit, and with a different aim and purpose in view.

As has already been shown in a former article there is a vast difference between secular charity and Christian charity. Secular, or as it is now generally called, modern charity, whether it is practised in State chari-

table institutions or by charitable associations such as Community Fund, is merely humanitarian. It is distinctly social. While it seeks the alleviation of human woe, its aim is the improvement of social conditions and the welfare of the community at large. It is practised for the relief of those whose plight has arrested public attention with a view of bringing them to a normal standard of living.

This principle is carried out even to the extent that provision is made for them in whose income there is necessarily a permanent deficiency, and for those who, by assistance for a limited period, can be brought from dependance to normal self-support. To this end such charitable measures are adopted, as may be found appropriate and necessary for such families and individuals whose income and expenditure do not conform to a normal standard of living. And thus the general acceptance of the obligation in the last extremity to give relief to the poor, to make provision for orphan children, to care for the sick and disabled, and to support life in general, is, in effect, the primitive form in which the principle of the standard of living is accepted.

An approach to the adoption of such a principle has been made from various directions. The Community Fund is one such direction. Looking over the list of agencies listed in its budget we find such agencies as these: Big Brothers and Big Sisters, Boy Scouts of America, Girl Scouts of America, Curative Workshop, Goodwill Industries, Juvenile Protective Association, Legal Aid Society, Traveler's Aid Society, Urban League, Veteran's Service Exchange, Wisconsin Conference of Social Work, Wisconsin Humane Society, Wisconsin University Settlement Association, Y. W. C. A. All of these agencies which are supported by the Community Fund are devoted to the social uplift of certain groups of people, and for the improvement of the community. Not only the care of the dependent poor, of orphans, of the sick and disabled, but the solution of social problems, the protection of youth, of travelers, the promotion of civic work, correctional and reformatory work, and even certain aspects of ordinary police duty — are the objects of its charitable endeavors.

A survey of some of these agencies quoted from the Milwaukee County Community Fund Green Book, 12th Annual Campaign 1927, will verify these statements.

Rev C Buenger
5026 19th Ave
Jan 29

"**Big Brothers and Big Sisters** guide and protect boys and girls between the ages of 10 and 21 years. This agency investigates boys and girls for the District Court and assumes probation of Juvenile adult offenders. It provides summer outing of two weeks in the country for undernourished children of indigent parents and handles in excess of 350 families annually."

"**Boy Scouts Council** is a non-military, non-sectarian organization for boys to promote the ability of boys to do things for themselves and others."

"**Girl Scouts of Milwaukee County** give girls the opportunity for all around life outdoors and indoors, at home and in the community. Aim to prevent social problems."

"The **Urban League** promotes improvement of industrial, economic and social conditions among negroes in cities."

"The **Traveler's Aid Society** protects and aids travelers, especially women, in emergencies and temptations of travel, or upon arrival at destination."

"**Wisconsin Conference of Social Work** carries on public educational work and develops co-operation among agencies, public and private, throughout the State."

"**Legal Aid Society** gives free legal advice and services to persons with meritorious claims, but are unable to employ counsel."

"**Wisconsin Humane Society** promotes humane sentiments and principles; and secures and helps to enforce laws for the prevention of cruelty to animals."

"**Wisconsin University Settlement Association** maintains Settlement and Neighborhood House; conducts neighborhood or civic work through men's and women's clubs and classes."

"**Young Women's Christian Association** maintains two boarding houses, club activities, physical education and employment and rooms of registry departments and the International Institute. Aims to provide wholesome recreation, healthy friendship, clean interests and to foster the highest ideals of living."

"**Family Welfare Association** gives prompt and adequate relief and constructive care for needy families. Develops normal family life and maintains the family as a unit of social existence. Maintains visiting Housekeeping Department which continually teaches mothers to buy economically and to cook and sew, and also to manage their household expenditures so that extravagance may be overcome, and health maintained."

"**Milwaukee Goodwill Industries** helps to help themselves by giving employment to the blind, crippled and aged in renovating and salvaging cast-off articles given it. Not Charity but a Chance," is its slogan. It maintains Goodwill stores for purchase of re-conditioned articles by people of limited means."

That all of these agencies are but social service activities must indisputably be admitted; and the fact that the Community Fund has listed them in its budget, and assumes the responsibility of financing them, plainly shows that its work mainly consists in social service. While it may be true, that the Community Fund is also engaged in eleemosynary charity, in giving aid to orphans, dependent poor, etc., yet even this charity practised by it has the social service character. It is significant that the Community Fund exercises such charity only through existing public or private agencies. We find no record to the effect that aid and support are given to individuals who are in dire need and who ask for help. Any individual in destitute condition applying to the Community Fund for relief would be found at a loss of obtaining such

relief. Hence, the whole scope of its work must necessarily bear the stamp of social service, and not charity in its true sense.

It follows, then, that contributions made for the work done by the Community Fund can in no wise be considered as offerings for true charity. Moneys contributed to fill the Community Chests are but financial measures for carrying on social service work and community welfare; which, by the way, is perfectly agreeable to the high pressure methods used in raising the necessary funds.

Aim and Purpose of Charity Practised by the Christian Church

Far different from the aim and purpose of so-called modern charity is that of charity practised by the Christian Church, and the Lutheran Church in particular. Our church does not look upon charity as a social service. It does not see its calling in the social uplift and welfare of the community.

Modernists indeed would have it so. They consider this to be the chief activity of the church. They see its calling in the molding of human society, in wiping out vice, in the alleviation of common misery among men, in the improvement of earthly conditions, in building and supporting eleemosynary institutions for the poor, the helpless and needy, for orphans, imbeciles, the aged, etc. They see in the church a social welfare institution, or at best, an institution for the moral uplift of the masses.

But no, the Christian Church has a higher calling. Its chief business is to preach the Gospel of Jesus Christ for the salvation of sinners. "Go ye into all the world, and preach the Gospel to every creature," is the Lord's commission to the Church. Hence also its charity is worship and service of Christ. Its appeal is not merely to human sympathy but to the love of Christ. While we minister material help to the poor, the helpless and afflicted, we shall never be content with binding up their wounds or pouring on oil and wine or rendering them such lesser service. We shall indeed do such things for them. But the main business of our lives will be to bring them to the Savior of their souls. If it is true, as someone has said, that the soul of charity is charity for the soul, then true charity not only ministers to the temporal wants of the needy in order to alleviate their physical distress, but it has this one great aim in view: to help their souls in such a way and manner that they might find the treasures of God's grace, deliverance from sin and its curse, and eternal salvation. This, however, can only be brought about by administering the means of grace, God's Word and Sacraments, and as such ministration is committed to the Church only, it follows, that charity practised by the Church diverges widely from that practised by social service institutions, both in aim and purpose, as well as effects.

To show this more specifically we would restate what has been said on the same matter in "The Northwestern Lutheran" in the issue of November 18th, 1923, under the caption: "A Common Enterprise?":

"Our church wants to preach Christ. To the poor it assists it wants to bring the spiritual riches of Christ. The sick it nurses it wants to point to the Great Physician. In our 'Kinderheim' the orphans are to learn to know their Heavenly Father, and children are placed for adoption or for temporary care into none but good Lutheran families. Our Bethesda aims prayerfully to bring Christ into the lives of these poorest among the poor, the epileptics and the feeble-minded, and our greatest joy is to hear again and again how the Lord works wonders through his Word. Through our homes for the aged God our Savior fulfills to those who spend their declining years there His gracious promise: 'And even to your old age I am he: and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you.'"

Why the Lutheran Church Does Not Ask to Have Its Charities Listed With the Community Fund

In compliance with the aim and purpose of Christian charity as practised by our Lutheran Church we ask no pecuniary support for our charitable institutions from public agencies who differ with us on such aim and purpose, and whose sole object in view is social service. Hence also our Lutheran Church does not ask to have its charities listed with the Community Fund.

In addition to the foregoing we would state a few specific reasons.

In the first place, it is the duty of the church to look after its own people who are in need, and raise the necessary funds among its own members. The first responsibility for the care of the poor and suffering rests indeed on the immediate family, and on the nearer or more distant relatives. Scripture says, 'If any man or woman that believeth have widows, let them relieve them, and let not the church be charged.' 1 Tim. 5:16. Furthermore, 'If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.' 1 Tim. 5:8.

When, however, such a family or its relatives are unable to offer the necessary help, then this duty devolves upon the Church. Again and again its members are enjoined to take care of their own suffering ones. Says Paul, Rom. 12:13, "Distributing to the necessity of the saints; given to hospitality." 2 Cor. 8:14: "That now at this time your abundance may be a supply for their want, and that their abundance also may be a supply for your want." 1 Thess. 4:11-12: "That ye study to be quiet and to do your own busi-

ness, and to work with your own hands, as we command you: that ye may walk honestly toward them that are without, and that he may have lack of nothing."

These passages of Scripture plainly show that it is the church's duty to take care of its own poor and needy. A member of the church, a Christian brother, should not be permitted to become a public charge. The church must not delegate this her duty to "those that are without."

Another reason why we Lutherans do not ask to have our charitable institutions listed with the Community Fund is, because in accepting funds from or co-operating with the latter, we would, as a church body, practically be entering a Church-fellowship with them with whom we are at variance in doctrine and practice, or whose doctrine we regard as deviating from the Word of God.

Among the organizations listed with the Community Fund, not a few are of a religious character. There are organizations such as these: Catholic Social Welfare Bureau, St. Rose's Orphan Asylum, St. Vincent's Infants' Asylum, St. Joseph's Orphan Asylum, Milwaukee Catholic Home for the Aged, Salvation Army, Young Women's Christian Association. These institutions and organizations are under the supervision of their church, and conducted according to their own religious principles. They propagate the teachings of their church or organization.

Now let no one misunderstand us here. We are not averse to the charitable work as such these agencies are carrying on. We fully admit that in many cases they are doing wonderful relief work. But as a church body we cannot take part and assist them in their work without violating our confessional standpoint. We are willing, for instance, to help a Catholic neighbor, but not a Catholic institution. We Lutherans hold that co-operation with non-Lutherans, be it in charity or mission work, seriously interferes with the expressed purpose of keeping our church true to its Confessional Principles and preserving "the unity of the spirit in the bond of peace" among those who are of the same household of faith.

We believe, on the other hand, that every church or religious organization should do its charity work according to its own principles and should raise the necessary funds among its own members. We Lutherans have always considered it our Christian duty to maintain our own charitable institutions. A number of charities are co-operating with each other within the Synodical Conference under the name

Associated Lutheran Charities

These comprise the following charitable institutions; The Children's Friend Societies in various States;

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the Home for Epileptics and Feebleminded, our Bethesda at Watertown, Wis.; the Deaf-mute Institute at Detroit; various Lutheran Homes for the Aged; Lutheran Hospitals; the Lutheran Deaconess Society; Lutheran City Missions in city, county and state institutions, — hospitals, asylums, almshouses, national Veterans homes, penitentiaries, houses of correction, houses for delinquent boys and girls, etc.

These charities cover a large field of charitable work, and great are the blessings that have been wrought by such work. Who will ever estimate them? But to maintain these charities, to erect the necessary buildings and uphold them, to provide the necessities of life for their wards, to salary the officers and workers, requires annually a large sustaining fund, and it is the duty of our Lutheran Christians to furnish the same. We ask no financial support outside the Lutheran Church.

J. J.

COMMENTS

Drive A Taxicab Drive a taxicab, Brethren, and get acquainted with people. A minister in New York who drove a taxicab for a while tells us of the benefits that accrued from this undertaking.

He now has a more intimate knowledge of people and their motives, and the people have a better understanding of what he is trying to do for them with the help of God. One man had always felt, "that ministers were an impractical, visionary sort of men, standing off at a safe distance from the turmoil of life and telling other men what they ought to do," and had, therefore, never gone to church. He has learned differently now and intends to join the church.

From near and far people are writing, asking advice about "their problems — spiritual, social, economic" — because, "Your job as a taxi driver makes us feel that you are one of us, able to understand."

In his relation with people, the people "have dropped their artificial Sunday manners and are talk-

ing and writing to me in a man-to-man fashion." "Gone is their attitude of stiff formality towards me as a minister, and in its place is a new trust and friendship for me as a man."

Now, a pastor should, indeed, know people, especially his own people. He learns to know them, in the first place, from the Bible. There his own heart and the heart of every other man is revealed to him as it really is. The deeper he penetrates into the Scriptures the better he will understand the human soul and its needs.

A faithful pastor, in the second place, learns to know his people from his contact with them. To the writer quoted above it may appear as if pastors stand off at a safe distance from the turmoil of life. But that writer is mistaken. A faithful pastor gathers the children about him to teach and to train them. From this contact he learns to know the child.

Conveying men in a taxicab may give an insight into a certain part of their life. But faithful pastoral work brings a minister much closer to the real life in man than any other contact can. The real life of a person is, after all, better understood in the surroundings of the home, where the deeper problems and perplexities come to the surface. The pastor who visits the sick and the dying, who seeks out the home of the afflicted, and who goes out after the straying, will know people far better than he can ever learn to know them under any other circumstances.

Let the real pastoral work be done faithfully, and there will be no "artificial Sunday manners" on either side to hold the pastor and his people aloof from each other. There will be mutual esteem and confidence.

It is sad to contemplate that people will flock to any one who does a stunt of this kind and despise the faithful work quietly done by those who know the needs of their people and who serve these needs efficiently.

J. B.

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Church and State In times of political unrest and turmoil, such as these, it is necessary for Lutheran Christians to keep in mind the separation of church and state. We said Lutheran Christians. There are to-day many sects and churches that have lost the sense of this separation. Methodist and Baptist church bodies are working tooth and nail for certain candidates for political offices and urging their members to vote against others. They are impelled by the mistaken purpose or ideal of making this world a better place to live in by political propaganda, passing and upholding sumptuary laws. They have lost all sense of direction for the real work of the church as our Lord intended. There are even some Lutheran bodies, who have joined in this political clamor. But as for us, the readers of the Lutheran will look in vain for any direction on our part on how to vote at the coming election.

The reason for this attitude on our part is, that we firmly adhere to the separation of church and state. We realize the blessings of that separation as found here in our beloved country, we thank God for it, pray for its continuance, and deplore any sign pointing to its weakening or breakdown. Thus we shall not only be true to our Lord's teaching on this vital subject, but also remain true to the historical development of our church. The Reformed bodies have been more or less entangled in direction of purely state affairs since the times of Calvin and Zwingli, the latter of whom died on a battlefield, while the former erected a churchstate at Geneva. The history of the Reformed church has been a story of continued efforts in amalgamating these two different orders of God for the benefit of men — it has been a history of sad mistakes in the direction of forcing men of any and all creeds to live outwardly according to their mistaken standards. England and New England on our shores are examples. To-day there is a revamping, a reviving of these old mistaken notions to the great detriment of church and state.

If we are to thrive as a church under the protection of a government, that does not meddle in church affairs, we, the church, must see to it that we do not meddle in the affairs of state.

Broadly speaking the provinces of church and state are clearly and sharply defined in Holy Writ. Read Romans 13, 1-7, where the true sources of power, the real objects of government are so clearly stated. All government is from God, endowed with the sword or power over life and death of its subjects from God, for the sole purpose of protecting the good citizens by punishing the evildoer.*

On the other hand the province of the church is well defined as that body of men, endowed with the Gospel of Jesus Christ, for the sole purpose of proclaiming that Gospel for the salvation of souls. The church has no sword, rules not by ballotbox or majority of votes. Its sceptre of rule is the Gospel and the Gospel only. The state has no salvation for men's souls. It cannot properly see to it that the citizens are kept in one faith or another, or even in certain moral standards prescribed by some church. Thus the line of cleavage should be tolerably clear, even to the chronic uplifters of the race.

That it is not clear to so many well intentioned people, is due to the old Adam's propensity in us to rule, to force our opinions and beliefs on others by law — in short to our legalistic trend of heart and mind. Wherever the Gospel, as the only means of winning men for God's kingdom, has been set aside, misunderstood, there we shall find this effort of building up God's kingdom on earth by law. The harm done by such efforts may be seen without much clearness of vision. Yet to sharpen our eyes in this re-

gard, would it not be timely to again set forth for our own edification and the enlightenment of others the plain teachings of our Lord regarding church and state? It is true, that this has been done time and again, but as we are all slow to learn the great truths of God's revelation in His Word, and are, moreover, so apt to forget, what this Word and even history teaches us, we might all profit by a discussion of this subject, so important to us all. We hope to have more to say on this interesting topic in the future.

Z.

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"Your Zeal" "Your zeal hath provoked many." A good example is not without effect on others. It helps them take their own measure and to realize their shortcomings. It reveals the loveliness of the Christian life and provokes emulation.

There were such good examples in the lives of the first Christians, and there are some to-day. It is a somewhat unpleasant duty to criticise so many things that are said and done; it is a joy to tell about good things said and done.

Here is something that came to our notice recently. A pastor in one of our larger cities receives the visit of a man and his wife. They are not Lutherans but members of some other church. Because their own church does not provide for the proper Christian training of the children, they have in their home town sent their child to a Lutheran parochial school. They are convinced that only a thorough Christian training can lay the proper foundation in the life of their child.

Circumstances compel them to change their place of residence for a few weeks or a few months. From the teacher of their child they obtained the address of a Lutheran pastor in the city where they are going to take up their temporary abode. Almost immediately upon their arrival they look up this pastor to inquire of him the location of the Lutheran school nearest to their present residence, for they do not want to interrupt the Christian training of their child even for the few weeks they may spend away from their home town.

This occurrence reflects strangely on many Lutherans whose congregations maintain schools; whose pastors and teachers are constantly striving to impress their people with the necessity of a thorough Christian training for the young and the blessings of such a training for the children, their parents, and the entire church; and who nevertheless often send their children past their own school to schools that work in an entirely different spirit.

We are compelled to think of Lutheran families who move to another city, entirely forgetting to obtain a letter from their congregation and losing themselves for weeks and months in the new place without estab-

lishing contact with their church. Often they do not make their presence known to their brethren in the faith until they have a child to be baptized, want a marriage solemnized, or until some member of the family is stricken with sickness.

We read in *The Lutheran Witness*: "The debts incurred by Synod in the preceding years — \$751,031.84 — have not been taken over into the budget for 1928. A number of our generous laymen in St. Louis have launched a movement among the wealthier members of Synod to wipe out this debt. An encouraging beginning has been made in this noble work."

These men evidently gratefully appreciate the blessings the Lord is bestowing on them through the services of the Lutheran Church. They know that they have received their material possessions from the Lord in order that they use them in and for His service. They are setting our entire church a good example.

But it should not be necessary for the wealthier members of a synod to act as a particular group, or to launch a special movement. If our Lutheran Christians were at all times imbued with a sense of the responsibilities of their stewardship under God, the poorer would give regularly according to their means and the better situated in proportion to their large possessions and there would never be a deficit. In our collection for seminary, debts and New Ulm, we have addressed one and the same appeal to all of the members of our synod in the hope that these appeals would meet with a joyous response from all of our members, everyone giving freely according to his ability to give. If our members all respond in this spirit, we will achieve a complete success. And that is as it should be.

He did not wait till after his death. We refer again to a fellow-Lutheran in Milwaukee as to an example for others. He could hardly be counted among the very rich, but the Lord has granted him more means than the average Lutheran possesses. Ought he to wait and distribute them by a last will and testament? No, he has the needs of the Church before his eyes every day. He is still here to see them. He has the love of the Lord in his heart. He wants to serve. And so he spends a goodly portion of his possessions now in adding another wing to the Lutheran High School building in Milwaukee. Thus the needed help is not delayed, and the donor tastes of the joys of Christian service.

"Your zeal hath provoked many."

J. B.

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Backseat Driving That the backseat driver in an automobile is a pest and a nuisance, every driver of this modern wagon knows. It is not merely the sorry effect upon the real driver's nerves from the constant nagging of the backseat

driver, but it is the fear and lack of confidence of this person in the real driver, that often leads to mishaps, which would have been avoided, had the driver been left to his own judgment, or made to feel that he had the full confidence of his passengers. As a rule one works better under the approving glances and words of bystanders, than under the criticism of doubters.

There is a lesson here for all of us. Your pastor will do better work when he knows that he has your backing, than when he can feel or see the disapproving, critical looks or hears their words of doubt in his ability or even good intentions. Such lack of approbation, or trying to boss him constantly, may bring to pass the very disaster against which both are guarding. A hearty word of commendation to your pastor, voicing your confidence in him, may go far to steady him in his difficult task of piloting his craft into safe quarters.

But there is One who needs not our advice at any time. How many of us, good Christians all, have not found fault with Him and tried to direct His ways with us. Why does He, our Lord and God, take this road with us, so rough and hilly, and besides it seems much out of the way — a road that brings much grief to us. How much better we seem to know the way that we would like to travel, how much easier the road. Ah, yes, we are all backseat drivers, when it comes to the guiding of our lives by our Lord. Yet He is not only the God of all wisdom, who knows best what road to take with us, but better still, He is the loving Father who sees our danger, before we do, who guides our lives, keeps them safe amidst all alarms, and finally brings us safely home. Let us trust Him absolutely and not try to direct Him by our silly backseat driving. Z.

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"Suppose" "Suppose," says *The Christian Endeavor World* —

Suppose you had pneumonia, and the doctor burned a hole through your chest with a red-hot iron to let the devil out —

Suppose your eyes hurt, and the oculist washed them with a solution of red peppers, and pierced the eyeballs with a long needle that destroyed the sight —

Suppose you were ill, and the doctor gave you various decoctions of snakeskin and spiders' legs and then put you on a diet of milk in which a priest's toe had been washed —

Suppose you were "sick unto death," and the doctor gave you some pieces of paper to eat with verses from the Koran written on —

Suppose the doctor ordered you to take two hundred pills and three pounds of medicine every day for several weeks —

Suppose you had a skin eruption, and the doctor applied the lighted wick of a lamp all over your body, and made bad scars —

Suppose you lived in bondage to evil spirits, and knew no better "cures" than these, should you like to have some one come from across the sea and show you a better way? So would the sin-sick sufferers in heathen lands.

And, we add, suppose someone told you that after all there is no difference between the various religions

and that it does not matter how we picture the Supreme Being to ourselves, what would you reply?

But is not this just what the lodges always tell us?

J. B.

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The Wonders of Science We have long and often been told, that we must revise our conception of the origin of things in this world to accord with the findings of modern science. The following pronouncement of Dr. D. W. Swann of Philadelphia, director of the Bartol foundation of the Franklin institute, made at the gathering of the American Chemical Society institute at Northwestern University, should be of interest to all seekers after truth. "Science heretofore," he declared, "has always felt that everything that happened could be traced to some cause, which in turn always had a definite effect. But now we know that the results of many purely physical phenomena, such as the transmission of heat, depend upon what science inadequately calls 'laws of probability,' which is just another name for chance, or luck."

"Life processes may have started by pure chance. Once started, science has been able to see the working of life. But as for getting any clear conception of the beginnings, we are at a loss! Either," he said, "one accepts the view of creation handed down by the Bible, or else the scientist shakes his head and says he cannot answer the question."

A plain confession of this kind from a scientist of recognized abilities and standing should help to put at rest some of the doubts of the bewildered seeker after truth. The staunch Christian, of course, has never really been much disturbed by the vaporings of the make-believe sciolists. He knew all the time, that these poor misguided ones were just trying to mislead the unwary into misbelief and he refused to be led by them. A true Christian knows that the Bible account of creation is the only reliable source of knowledge on the beginnings of things. He will refuse to subscribe to a faith which leaves everything to chance, knowing that the world was made and is ruled by his beneficent Father's will and word. Z.

"THOSE ABSURD MISSIONARIES"

Under the above caption one of the popular magazines recently carried an article from the pen of a widely traveled writer, Harrison Collins. He described a commonplace and rather shabby couple who became the laughing-stock of a great Pacific liner. He told of how they bore in silence, though at times with unmistakable discomfort, the supercilious glances of their fellow passengers. He referred specifically to a "grass-widow" who shamed herself and her little girl by her manner of life both off shore and on and who in a sudden passion used language bordering on both the

profane and vulgar as she expressed her dislike for missionaries in general and her aversion for the "Scotts" in particular.

Then came the turn in events. As the voyage neared its end the child of the careless woman was seized with an acute illness and a surgeon was imperatively needed.

The quarantine launch came out from the dock of the ancient Japanese city; a smart young official danced up the companionway and saluting the chief officer, said politely, "Are the Rev. and Mrs. Cyrus Scott of Kyushu on board?"

As the shy couple stepped forward, the young fellow produced an important looking envelope and presented it with a deep bow. Said he, "His Excellency, the Governor, has sent me to bid you a hearty welcome and to place his launch at your service. His only regret is that he could not care for you himself."

The surprise and consternation of the passengers may be imagined. To those who made inquiries came the information that the Scotts were the first citizens of the province and that half the people of the city were on the pier waiting to greet them. Forty years they had given to the land of their adoption, years of sacrifice and labor. Schools and hospitals, as well as churches, had come from their hands and hearts. The governor was not only their old pupil, but he was also as their very loving boy. The gray-haired little missionary lady was dying from cancer. The ship that had borne her back from America was, she knew, taking her away from her last direct contact with her old home, but she came now from the doorway of her cabin with a smile on her lips; and on her arm was the heartless woman who only a little while before had tried to sneer her out of countenance. With them was a tiny stretcher on which lay the stricken girl. The Scotts were making their own comfort and honors available to the sufferer and bringing her thus with added speed to the hospital and surgeon.

Mr. Collins says, "It was the decent, the Christian thing to do, of course, but many on board, remembering the vulgar rebuff, would not have recognized the obligation. . . . As the launch shot away, I laughed. I could not help it. They are funny, these missionaries . . . as funny as a bracing wind at sea, as funny as the sun at dawn.

And this story from a great magazine is the story of many another brave heart who has gone into distant corners of the earth and the difficult and tragic situations of human need, carrying the great Evangel, telling the Good News, releasing and revealing the love of Jesus the Christ.

It has been popular in some places — in too many places — to deride the missionary and to belittle his ministry. But in this generation and in those immediately preceding it, among their numbers have been

found those bravest of the brave and civilization's flower of chivalry. The Scotts and their kind are the nearest approach to that unalloyed virtue of sacrifice which gave to primitive Christianity its martyrs and made of the early Church the perfect symbol of the glory of the Cross.

—Dr. Poling, in Christian Herald.

THE SINGING CHURCH

The Lutheran Church has always been a singing church. The message of the Reformation was not only preached and written; it was also sung into the hearts of the people. Congregational singing was restored to its rightful position in the church service.

The good that has been accomplished in the awakening and nurturing of spiritual life by means of hymns can hardly be estimated. Often when all other contact with Christian truth had been lost, the words of some hymn learned in childhood has again brought the saving truth to some soul.

It was once the invariable part of the religious training of our forefathers to memorize many of the cherished hymns of Landstad. The hymn book had its place beside the Explanation and the Bible History. The fruit that this has borne is a matter of common knowledge in the experience of pastors dealing with souls.

What a thrill it is to join singing these hymns that have endured through decades and even centuries! In various languages they have been the expression of the hopes and fears of the aspirations and longings, of the faith and trials of many of God's people who have now joined the company of the church triumphant.

In the light of this we cannot but protest against some of the kind of music that our Lutheran youth in Sunday School and Young People's meetings are being asked to sing. The market has been flooded with the product of non-Lutheran publishing houses. Many of the recent song writers have not hesitated to revamp some popular operatic air and use it for a hymn. Others have plainly written religious jazz. Too often there is but little of Christian truth in the words. It makes its appeal for a time, but, like all music of the type, it is soon discarded. And much of such music has found its way into our churches. Besides being a waste of time and a loss otherwise, it has developed a perverted taste for music.

Let us give our youth the opportunity to learn the best hymns of the Christian Church and store away in their memories and hearts precious Christian truths in the form of some of the hymns that have stood the test of the years.

The objection has been made that these hymns are often too heavy and too hard to sing and learn. We admit that it is not without some effort that we get

our youth to take up these hymns after indulging in the light, trashy Sunday School music. Sweets always spoil a child's appetite for substantial and plainer foods. One serious fault with the singing of hymns, especially from Landstad, has been the slow, dragging tempo in which they have been sung. Let our hymns be sung in a reasonably good tempo with a good swing to the song, and it will be discovered that they are really singable.

—The Lutheran Free Church Messenger.

THE POTTER'S ANSWER

A potter worked on his table to finish one of the most important parts of a costly work of art. At times it was a swift use of the materials in the right moment, sometimes a slow, painstaking working of the ornamental details. A visitor in the shop asked the potter if it wouldn't be easier to accomplish this very trying work by machinery. "Sir," the potter replied, "this work cannot be done by machinery; the entire value of it depends on the personal touch." Just so is the work of mission. Much depends on the "personal touch." It is faith, love, and sympathy in action; not in words alone, but in deeds.

An important factor in missionary and charitable endeavors is the approach and proper contact with one's charges. This is commonly called tact. Understanding your charge means tact. Proper conduct with the individual case is tact. A pleasing personality, winning ways, a sincere personal interest, a look, a smile of encouragement, will often work wonders in missionary endeavors. One must put his whole soul into the work, being actuated by a genuine love of Christ and his prospects for God's kingdom, if his work is to be successful. Christian sympathy and understanding, if shown in a proper manner, will reap true friendliness and confidence.

—E. A. Duemling in Lutheran Witness.

† REV. A. F. NICOLAUS †

The Rev. August Frederick Nicolaus, former pastor of St. Paul's Lutheran Church at Fort Atkinson, Wis., retired in 1926, was called to his eternal rest September 21st, his death resulting from an automobile accident at Milwaukee. In the evening of the day before his death he had attempted to cross the street at National and 20th Avenues, and was struck by an auto with such vehemence that he died at two o'clock the following morning at the Emergency Hospital. During moments of consciousness on his deathbed he was attended by the Rev. Luley of Faith Church and prepared for the last summons of his Lord.

The body was laid to rest on Monday, September 24th, at Oak Hill Cemetery, Watertown. The follow-

ing clergymen officiated at the funeral services: Prof. W. Huth, Chr. Sauer, Jul. Klingmann, and E. C. Friedrich.

The deceased is mourned by his bereaved widow, Mrs. Johanna Nicolaus, nee Rau, formerly of Watertown; two daughters, Mrs. Emma Peters, wife of Dr. Henry Peters of Oconomowoc, Mrs. Esther Bittner, wife of Erwin Bittner of Watertown; one son, Alfred of Milwaukee; one brother, Prof. Richard Nicolaus, principal of High Mound School, Milwaukee, and many other relatives and friends.

Rev. Nicolaus was born in Germany, May 21, 1857, came to this country with his parents when he was nine years of age, and grew up to manhood at Two Rivers, Wis.

Having chosen the profession of teaching as his life work he attended the schools of his home town, and later the State Normal School at Oshkosh. He taught school for several years, but was induced by the long cherished wish of his pious mother, supported by the advice of the Rev. Brenner, Sr., at Oshkosh and the Rev. Lucas of Two Rivers, to prepare himself for the ministry in our church. He entered Northwestern College, beginning in Quarta, and within four years finished a short course which enabled him to enter the seminary of our synod. After two more years of strenuous work he was permitted to accept a call which had been extended to him by the Lutheran congregation at Baraboo, which had come to our synod from another church body and had applied for a minister. Rev. Nicolaus was ordained and installed by the undersigned, at that time the only pastor of our synod in that part of the State. For three years the young minister served this his first congregation, and at the same time taught their parochial school, having from 30 to 40 pupils; and furthermore he also carried on mission work and founded the congregation at North Freedom. His second charge was at Fountain City, where he served several congregations and also started a number of other churches in the surrounding territory. Seven years later he accepted the call to that place which was destined to become his last field of labor, Fort Atkinson. Here, he performed the strenuous duties of a servant of the Lord for all of thirty-two years, until finally his advanced age, and the increased demands of the large congregation, which has grown from a membership of 150 voting members to about 400, prompted him to lay down his shepherd's staff and to retire from the ministry for a well deserved rest.

Holding sacred the memory of this our departed brother, let us all continue in the fervent prayer of the psalmist: "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.

Chr. Sauer.

FROM OUR CHURCH CIRCLES

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet October 16th and 17th, 1928, at Slades Corners, Wis. (Wm. R. Huth).

Sermon: Rev. M. Plass (Rev. W. Reinemann).

Confessional Address: Rev. O. Heidtke (Rev. Walter Hillmer).

Papers: The Preaching of Jesus and of the Evangelists, Rev. Wm. Lehmann.

The Doctrine of Holy Communion, Rev. E. Jaster.
Die Stellung der Frau in der Heiligen Schrift, Rev. Th. Volkert.

K. K. K., Rev. A. Bartz.

The Names of our God, Rev. O. Heidtke.

Please, announce! Wm. R. Huth, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will meet on October 16th and 17th in the congregation of Pastor J. Masch at Black Creek, Wis.

Services will be held Tuesday evening.

Sermon: R. Ziesemer (L. Baganz).

Confessional Address: E. C. Hinnenthal (L. Mielke).

Papers are to be read by G. A. Dettmann, Ad. Spiering, F. Sehumann, J. Reuschel.

Early announcement requested by the local pastor.
F. C. Uetzmann, Sec'y.

Conference Notice!

Following a vote of the brethren, time and place of the Arizona Conference have been changed.

New Place: Pastor O. Hohenstein, Glendale, Ariz.

Time: October 25th to 28th inclusive.

Papers: John 17, Deffner; Son of Man, Sitz; Revelations, F. Uplegger; Jude, Arndt; The Practical Use of the Catechism, Guenther; A Mission Biography, Albrecht; How to Co-Ordinate Religion with other Topics, Rosin.
A. R. Hillmer, Sec'y.

Fourth Convention of the Dakota-Montana District

By God's grace the Dakota-Montana District of Joint Synod was permitted to meet and enjoy the hospitality of our Christians at Zeeland, No. Dak., from May 31 until June 5.

The opening sermon was delivered by Prof. K. G. Sievert on the words of Psalm 46. Roll call revealed that 27 pastors and 33 authorized delegates, and 15 visitors were present. Rev. H. Sprenger was chosen chaplain. Eight sessions were held; four being devoted to business and four to doctrinal discussions.

Prof. Wm. Henkel led the doctrinal sessions by reading a most interesting essay on the timely topic: Why My Church Is Very Dear to Me. The essayist presented the following paragraphs.

My church is very dear to me,

- 1) Because it "has guided my feet into the way of peace," peace with God.
- 2) Because it has established my faith on a firm and immovable foundation.
- 3) Because it teaches me how "to walk and please God."
- 4) Because in it the Word of God rules supreme, and its decisions on all questions of doctrine and life are final.
- 5) Because it is not narrow-minded.
- 6) Because it minds its own business.

Each paragraph was discussed by the convention. The District, upon recommendation of a special committee, adopted a resolution pertaining to baccalaureate services, prayers and benedictions in our public schools that officially appeared in the Northwestern Lutheran, No. 14, page 221.

The business sessions were largely devoted to the work of missions. President J. P. Scherf exhorted the brethren to a more intensive and fervent zeal in carrying out the Holy Spirit's work of building the church of God. The detailed report of the chairman of the mission board emphasized that our district has, by God's grace, experienced a marked and sound growth despite numerous changes and vacancies. Fifty-one missions are served by seventeen missionaries. Five mission congregations joined Synod. One parish became self-sustaining. One mission has six students enrolled in our synodical schools. More than forty of the sixty-four counties in South Dakota are without a missionary of our Synod. Each missionary gave an oral report to the district and in almost every instance statistics showed a gain of communicants. The report of the financial representative proved the district had surpassed its budget, however, the convention was encouraged not to become weary in well-doing.

Especially gratifying was the reported progress of the new Northwestern Lutheran Academy, Synod's youngest institution, opened, by God's grace, on September 5, at Mobridge, So. Dak. Pastors and delegates rejoiced and gave thanks to the Almighty for the establishment of a school in the midst of our large mission field. Several congregations have donated equipment. Verily the convention realized 'the Lord hath done great things for us: whereof we are glad.'

The following officers were elected for the coming biennium:

President: Rev. J. P. Scherf.

First Vice-President: Rev. Edw. Birkholz.

Second Vice-President: Rev. A. W. Fuerstenau.

Secretary: Rev. H. Lau.

Treasurer: Mr. Adam Hezel.

Mission Board: Rev. S. Baer, Rev. W. T. Meier, Rev. H. C. Sprenger, Mr. E. L. Prah, Mr. Ed. Bauer.

The Dakota-Montana District will, D. v., convene at White, So. Dak., in 1930. H. J. Schaar.

Wisconsin State Teachers' Conference

The Wisconsin State Teachers' Conference will meet this year in the school of St. Mark's Congregation, Milwaukee, on November 8th and 9th, 1928.

The program is as follows:

PROGRAM

Wisconsin State Teachers' Conference

Milwaukee, Wis., November 8th and 9th, 1928

Thursday A. M.

Sectional Meeting — Lower Grades — Group 1

- 9:30 Behandlung eines Kirchenliedes: Just as I am.
.....Miss A. Koch
Substitute: Childhood of Samuel (Hannah's Prayer)
.....Miss R. Yanke
- 10:00 Geography: Child Life in China.....Miss I. Motzkus
Substitute: Use of Homonyms—No, know; there, their;
to, too, two. (Fourth Grade).....Miss Louise Fenske
- 10:30 Thought Reading—Third Grade.....Miss A. Nolte
Substitute: Teaching Children to Tell Time.—2nd
Grade.....Miss I. Sampe

Upper Grades — Group 2

- 9:30 History of the Wisconsin Synod.....E. Trettin
Substitute: Noah's Zeit — ein Bild der letzten Zeit.—
7th Grade.O. Boerneke
- 10:15 Behandlung des Kirchenliedes: Nun freut euch, lieben
Christen g'mein.Paul Hippauf
Substitute: General Geography — Southern States
(Eastern Section) 5th and 6th Grades....Otis Stelljes

Joint Meeting — Thursday P. M.

- 1:45 Ein Bild unsers Heilandes wie das Alte Testament es
uns darbietet.....Prof. A. Schaller
Substitute: Bible History, the Foundation of Religious
Instruction.J. Harmening
- 3:00 Lebensbild eines Pedagogens.....C. Gieschen
Substitute: Value of Mental Tests.....G. Schulz

Joint Meeting — Friday A. M.

- 9:15 A Lesson in Elementary Science.....Albert Manthey
Substitute: Ancient Babylon (7th and 8th Grades).
.....C. Kelpe
- 10:00 Preparing Children to Memorize the Conclusion of the
Ten Commandments.....A. Moskop
Substitute: A Lesson in Grammar—Adverbs of Man-
ner (5th and 6th Grades).....W. Johnson

Joint Meeting — Friday P. M.

- 1:45 Bible Reading in School.....Rev. E. Ph. Dornfeld
Substitute: Abraham's Life of Faith..Rev. Aug. Zich
- 3:00 Geography from a Christian Viewpoint.
.....Prof. R. Albrecht
Substitute: Spirit of Boy Scout Movement.
.....Rev. Paul Pieper

All who desire quarters please notify Rev. E. Ph. Dornfeld, 144 North Avenue, Milwaukee, Wis., on or before October 15th, also kindly state time of arrival.

Considerable difficulty was experienced this year trying to find a meeting place of our conference. It would be well if anyone who wishes to invite the conference for next year take this matter up with the congregation before coming to Milwaukee and then be ready to extend a definite invitation.

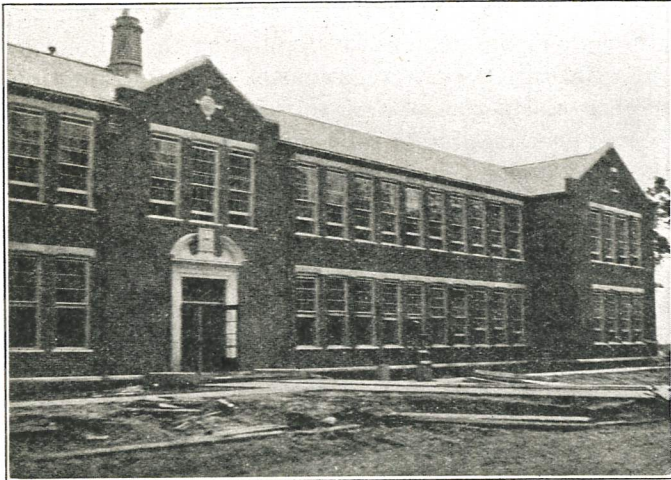
J. F. Gawrisch, Sec'y.

Dedication at New Ulm

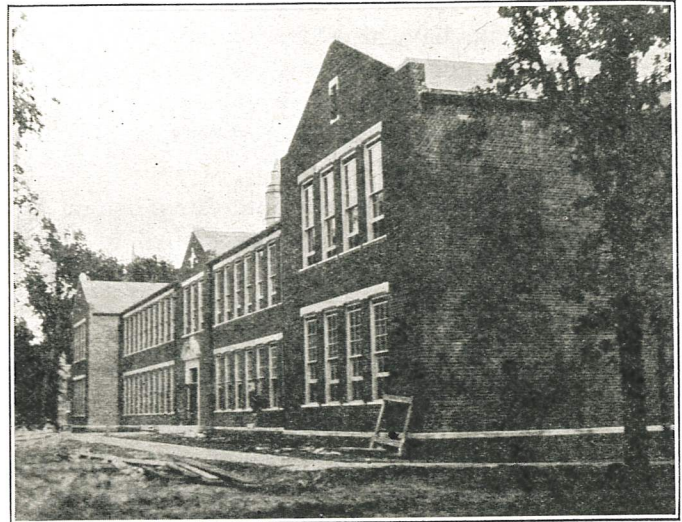
The formal dedication of the new recitation building of Dr. Martin Luther College, New Ulm, Minn., has been set for Sunday and Monday, October 14th and

15th. The two-day event will be fittingly observed with impressive ceremonies and programs.

The services will begin at 2:30 P. M. on Sunday and Monday. The Rev. John Gauss, President of the Michigan District, will preach in German, and the

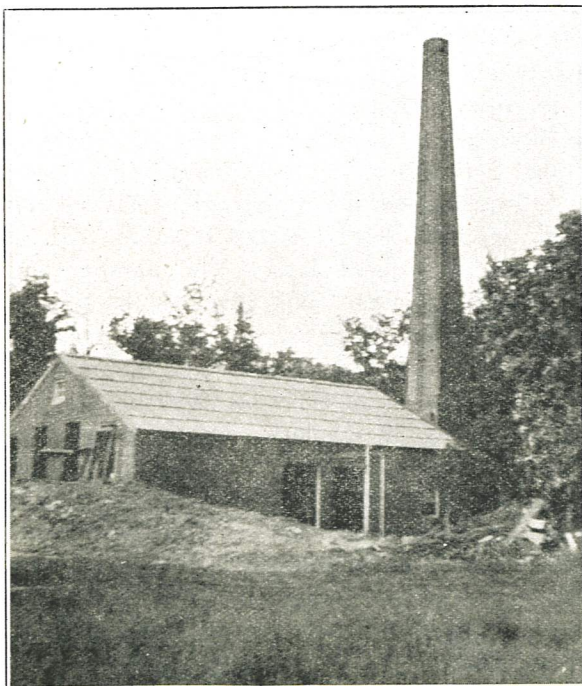


View Taken From East Corner

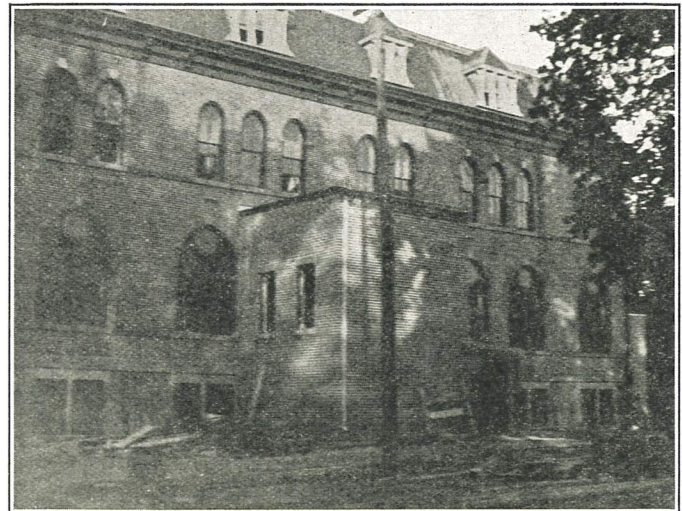


View Of Front Of New Recitation Building
Taken From West Corner

Rev. Aug. F. Zich, President of the North Wisconsin District, will preach the English sermon on Sunday. President G. Bergemann will conduct the liturgical part of the service. On Monday President Im. F. Albrecht of the Minnesota District will speak in Ger-



The New Power Plant



The Old Recitation Building Showing
Refrigeration Room Added To It

man and Pastor Wm. F. Sauer, former member and Chairman of Dr. Martin Luther College Board, will render the English address. In the evenings of both days Brahm's "German Requiem" will be rendered by the Mixed Chorus of the college assisted by the choir of St. Paul's Ev. Luth. Church, under the direction of

Prof. Emil G. Backer of the College Music Department.

Arrangements are being made to employ amplifying apparatus, for the accommodations of those who will be unable to find seats in the spacious auditorium, and who will be seated in other parts of the building.

Arrangements have also been made to find lodging quarters for the guests, who wish to attend both days, for a nominal cost. Anyone wishing such quarters is requested to write to Teacher Herbert Sitz, Box 249, New Ulm, Minn.

All and every one who is interested in our Dr. Martin Luther College is cordially invited to attend these services.
E. G. F.

Anniversary and Dedication Milwaukee Lutheran High School

On September 30th, 1928, the members of the Lutheran High School Conference of Milwaukee and the many friends of the school were privileged to observe and celebrate two important events of the school on its site, 13th Street and Reservoir Avenue. One even was the 25th anniversary of the school existence, the other the dedication of the north annex of the school erected this summer.

Twenty-five years ago three men, Pastors Gustav Harders, Pastor Otto Hagedorn and Professor Emil Sampe, convinced that the higher education of the Christian youth was also the duty of the church, and realizing that the education sponsored by the State was inimical to all sound Christianity, resolved to found a school of higher education in which all instruction should be permeated by the message of the Cross.

When this infant idea began to spread, a number of pastors of both the Missouri and Wisconsin Synods espoused the cause of Christian higher education. Like the mustard seed in the parable in the beginning, the practical application of this idea was insignificant. Various buildings were used for instruction, and the services of pastors in the vicinity of these buildings were enlisted as instructors. From 1904 to 1908 the Christian youths and maidens of Milwaukee sat at the feet of their teachers in an old ramshackle frame building on 13th Street, that had formerly served as a seminary for the budding preachers of the Wisconsin Synod. This building was then razed and the red brick building still standing, in 1908 became the educational rendezvous for the Christian boys and girls who wanted to learn God's secret of life. In 1922 this building could no longer adequately house the ever increasing number of students. Plans were therefore prepared for an addition to the old building; in June, 1923, the south annex was dedicated to the cause of Christian higher education.

Four years later, however, the old Lutheran High School and the addition of 1922 again became overcrowded, and the Board of Directors of the institution began to anxiously cast about for a way out of the dilemma: of erecting the north annex, and liquidating the heavy debt still resting on the institution. God, however, in His all-wise counsel pointed a way out of this perplexing difficulty. He moved the heart of a generous Lutheran of Milwaukee, whom He had made amenable to the cause of Christian higher education to offer a wonderful proposition to the High School Conference, namely, to erect and equip the new wing to the institution and hand it over to the Conference as a donation, provided the Conference would pledge itself to liquidate the debt resting on the old buildings by the time the new addition was ready for dedication. Though strenuous efforts were made, and although all the moneys for liquidating the debts were subscribed by the congregations belonging to the Conference, the Board of Control of the Lutheran High School was not able to fully make good its promise to the kind donor. It is, however, determined to carry on until its promise is fully redeemed.

With the dedication of the north annex, the Lutheran High School is a complete unit. May God graciously prosper the work done there, and may He show further grace, that the Lutheran High School may have many sisters in Milwaukee and elsewhere.

Dr. Martin Luther College

September 12 was a red-letter day for the scholars and teachers of Dr. Martin Luther College. It marked the opening of the new school year in our new buildings. We may call the former recitation building and the old music hall new buildings, for although their exterior is not changed very much, the interior of both is entirely new. Scholars and teachers and a large number of friends gathered on Wednesday morning, September 12, for the opening exercises. After the opening service registration followed and we find that we have a total of 264 scholars, with a few still coming in a little later. The number of new scholars thus far is 64. This gives us the largest enrollment in the history of our school. Our graduating class for 1929 numbers 30 scholars, 11 men and 19 women students. The class for 1930 is also a large class, numbering 29 scholars. Let us be grateful to the Lord, whom we asked for a goodly number of workers for His vineyard, and let us show our gratefulness in this manner that we bend our efforts toward utilizing all of these laborers.

The first few days brought us many inconveniences as there were still workmen busy throughout the buildings putting finishing touches on the heating, plumbing and electrical equipment. But since then most of this work has been completed and we are

ready to work in quiet. By the end of September we hope to see the organ installation in the new class room building also completed in order that we may have it for our devotions in the morning and in the evening. I need not say that we all appreciate the new arrangement, and even now realize what it will mean toward a better execution of our tasks. We also are aware of the fact that our new facilities will put an entirely different aspect on our school's life. Just to mention one thing, it is the first time in the history of our school that pupils have complete access to a library and can sit down in the library to do their work with reference works and collateral reading at their immediate disposal. But let us hope although outwardly all things have become new, and although the life of our school will also become something new in certain respects, that we do not lose sight of the one thing needful and in regard to this remain faithful to our calling and continue to serve Christ, our Master, in all our activities. May He make scholars and teachers faithful stewards over the trust committed unto them. B.

Church Dedication

On the 9th of September Mt. Olive Ev. Luth. Congregation at Delano, Minn., was privileged to dedicate their new church to the service of the Triune God. The day was ideal. A large number of Lutherans from the surrounding congregations 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. Hy. Bruns and Rev. W. Haar. Four services were held. Rev. Hy. Bruns, Rev. J. Schultze, and Prof. K. Schweppe delivered the English sermon and Prof. A. Schaller the German sermon. At each service the Mixed Choir rendered appropriate selections.

The new structure, English Gothic in design, is built of dark Egyptian texture brick with a white cast stone trim and a variegated asphalt shingle roof. The interior has an open ceiling with exposed trusses. The nave and balcony have a seating capacity of 400. The front of the church is divided into three sections comprising the chancel, the sacristy and the choir alcove. The windows are of opalascence glass. The one above the chancel representing Christ praying in the Garden of Gethsemane, and the one above the entry, Christ knocking at the door. A new 2-Manual Möller pipe organ, which will be installed soon is a gift of the young people of the congregation.

The basement has a large auditorium, a cloak room, a modern kitchen, lavatories and a furnace room.

This congregation was organized 16 years ago with six members, by Rev. Hy. Bruns. A few years later a small Presbyterian Church was purchased where services were conducted until last year when the de-

mand for more room necessitated the building of the new church. They now number 73 voting members.

May the Lord continue to bless the Mt. Olive Congregation in the future as He has in the past so that many may here find salvation for their souls.

E. H. Bruns.

Milwaukee Lutheran High School News

The fine new addition, a gift of one of our Milwaukee Lutherans, is now completed and has been dedicated to its purpose.

An outstanding feature of the new building is the science laboratory which is fitted out with the most up-to-date equipment, the Lincoln system.

326 students were enrolled at the beginning of this semester. This is by far the largest attendance in the history of the school.

A letter received by the Principal some time ago from the University of Wisconsin Extension Division contained the following encouraging statement: "Mr., one of your 1927 graduates, ranked second in the engineering class."

The most distinctive feature of Lutheran High School is its truly Christian character.

Fiftieth Anniversary

On September 9th St. John's Congregation at Pigeon, Mich., celebrated the Golden Anniversary of its existence. The occasion was marked by special services. In the morning service Rev. C. Linsemann preached the German sermon; in the afternoon service Rev. Paul Naumann preached in the German and Rev. A. Wacker in the English language. The Ladies' Aid Society served dinner to all guests. The special thank-offerings were designated for the Synodical Church Extension Fund.

St. John's Congregation was organized September 8, 1878. Pastor C. Boehner, field missionary for the former Michigan Synod, organized the congregation and served it temporarily. Since its inception St. John's has been served successively by the Pastors F. Menke, 1882-1888; R. Praetorius, 1888-1891; W. Linsemann, 1891-1895; G. F. Wacker since 1895. It is worthy of special mention that the present pastor, G. F. Wacker, has served the congregation faithfully 33 of the 50 years of its existence.

Our ardent prayer to God is, that as He has graciously supplied this congregation with His saving grace in the past, He would also in the future be present in Word and Sacrament, until through faith they shall be added unto that glorious Church, having neither spot nor wrinkle, or any such thing; but that it shall be holy and without blemish.

A. G. W.

Seventieth Anniversary

On the 15th Sunday after Trinity Zion's Lutheran Congregation of Columbus, Wis., celebrated the seventieth anniversary of its organization and the fiftieth anniversary of the dedication of its church. For this celebration the congregation had remodeled and re-decorated its church and purchased a large new organ (two manuals and pedal), which on the anniversary day were dedicated to the service of God. In the English services the Rev. Paul Pieper and O. W. Koch preached, and in the German services the Pastors Carl Siegler, O. H. Koch, and J. M. Raasch, A. E. Bergmann played the organ. The greater portion of the offerings of the day (\$1,170) was given for the missions of our synod. Wm. Nommensen.

Cornerstone Laying

The eleventh Sunday after Trinity was a day of rejoicing for the Trinity Congregation at Grafton, Nebraska. Through the grace of God the members of this congregation were privileged to lay the cornerstone of their new church. The listeners included members of the neighboring congregations, Geneva and Shickley, Nebr. The stone was laid by the undersigned. The fact that this corner-stone reminds us first of the chief corner-stone Jesus Christ and secondly of us as living stones in the one great spiritual building was brought to us in the sermon delivered by Rev. A. Korn. W. A. Krenke.

Golden Wedding Anniversary

On August 12th Christus Church at Richmond celebrated the Golden Wedding of Mr. and Mrs. Jul. Zanton. Text: Ps. 106:1. Offering for support of aged and invalids: \$26.50. Fred W. Loeper.

Installations

Authorized by President J. Gauss, Rev. Elmer Friebe was installed in Hopkins and Dorn, Mich., on the 16th of September, 1928, by the undersigned. May God's blessing rest upon the new shepherd and his flock.

Address: Rev. Elmer Friebe, R. 3, Hopkins, Mich.
J. J. Roekle.

On the 16th Sunday after Trinity, Rev. Ed. A. Hempeck was installed in Hancock and Morris, Minn., at the request of President Im. Albrecht.

Address: Rev. Ed. A. Hempeck, Hancock, Minn.
M. J. Wehausen.

Authorized by President Joh. Witt, the undersigned installed Rev. E. F. H. Lehmann as pastor of St. John's Church, near Firth, Nebr., on the 16th Sunday after Trinity.

Address: Rev. E. F. Hy. Lehmann, R. 1, Firth, Nebr.
E. C. Monhardt.

* * * * *

Authorized by President Aug. F. Zich of the North Wisconsin District, the undersigned on the 11th Sunday after Trinity installed the Rev. Ernst Schoenicke as pastor of the Bartholemew Ev. Luth. Congregation near Kasson, Wis. God bless his work!

Address: Rev. Ernst Schoenicke, Greenleaf, Wis.
Martin F. Sauer.

* * * * *

On the 12th Sunday after Trinity, August 26, 1928, Mr. Waldemar Pape was duly installed as teacher of St. Paul's Christian Day School, St. James, Minn. May the Lord bless the shepherd and his lambs.

Address: Mr. Waldemar Pape, 704 7th Ave. So., St. James, Minn.
Ernst C. Birkholz.

* * * * *

Authorized by President Aug. F. Zich of North Wisconsin District, Mr. Wm. Schriefer on the 12th Sunday after Trinity was installed as teacher of the Parish School of the Trinity Ev. Luth. Congregation at Brillion, Wis.

Address: Mr. Wm. Schriefer, Brillion, Wis.
Martin F. Sauer.

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Authorized by President Aug. F. Zich, the undersigned installed Rev. Roy B. Gose as pastor of Zion Ev. Luth. Church, Jacksonport, Wis., on the 16th Sunday after Trinity, September 23rd. God bless congregation and pastor.

Address: Rev. Roy B. Gose, Jacksonport, Wis.
Otto C. Henning.

Announcement

In place of the Rev. G. Pieper, who has accepted a call into a field of labor of the North Wisconsin District of our Synod, the Rev. Richard Siegler has been designated to fill the existing vacancy in the Financial Board of Synod from the West Wisconsin District. The Rev. F. Popp, Ableman, Wis., has been appointed to serve as Visitor of the part of the Southwestern Conference, which had been hitherto assigned to the Rev. G. Pieper.

J. G. Glaeser,
President of West Wisconsin District.

Change of Address

Rev. Roy B. Gose, Jacksonport, Wis.

MISSION FESTIVALS

Sawyer, Wis., St. Peter's Church, F. Schumann, pastor.
Speakers: W. Bergholz, C. Toepel. Offering: \$121.05.

Sixth Sunday after Trinity

Richmond, Wis., Christ Church, Fred W. Loeper, pastor. Speakers: W. Zank, H. Allwardt. Offering: \$91.10.

Eighth Sunday after Trinity

Riga, Mich., St. John's Church, O. Eckert, pastor. Speakers: O. Sonnemann, O. Luebke. Offering: \$211.06; Ladies' Aid, \$30.00; Young People's Society, \$15.00; Sunday School, \$15.00; total, \$271.06.

Eleventh Sunday after Trinity

Grant, Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: R. Ave-Lallemant, Carl Bolle. Offering: \$171.42.

Pewaukee, Wis., Christ Church, Ph. Henry Hartwig, pastor. Service English only. Speaker: Ad. Zeisler. Offering: \$38.20.

Hartland, Wis., Zion's Church, Ph. Henry Hartwig, pastor. Speaker: Ad. Zeisler. No special offering gathered.

Allegan, Mich., St. John's Church, J. J. Roekle, pastor. Speaker: Oscar Frey (German and English). Offering: \$99.05.

Twelfth Sunday after Trinity

Town Woodbury, Washington Co., Minn., Salem's Church, H. E. Lietzau, pastor. Speakers: Prof. E. R. Blifernicht, A. W. Koehler. Offering: \$243.00.

Thirteenth Sunday after Trinity

Picketts, Wis., Grace Church, I. G. Uetzmann, pastor. Speakers: H. Schumacher, E. Pankow, P. Lueders, M. N. Carter. Offering: \$73.95.

Yakima, Wash., Grace Church, Fr. Soll, pastor. Speakers: E. Kirst, R. Fenske. Offering: \$100.00.

Mishicot, Wis., St. Peter's Church, Edward Zell, pastor. Speakers: T. Schoewe, Aug. Zich. Offering: \$148.50.

Ridgeway, Minn., First Ev. Luth. Church, Karl J. Plocher, pastor. Speakers: Irwin Habeck, K. J. Plocher. Offering: \$255.00.

Broomfield, Mich., Zion's Church, D. Metzger, pastor. Speaker: Prof. E. Berg (German and English). Offering: \$94.20.

Monroe, Mich., St. Paul's Church, G. Ehnis, pastor. Speakers: J. H. Nicolai, E. Wenk. Offering: \$125.60.

Fourteenth Sunday after Trinity

Beaver Dam, Wis., St. Stephen's Church, L. C. Kirst, pastor. Speakers: H. Geiger, L. Bernthal, L. C. Kirst. Offering: \$716.80.

Friesland, Wis., Trinity Church, Aug. Paetz, pastor. Speakers: A. Engel, F. Weerts, W. Pifer. Offering: \$126.00.

Green Bay and Pine Grove Parish (St. Paul's), Wis., Aug. F. Zich, pastor. Speakers: Ed. Zell, A. Froehlke. Offering: \$182.21 at Green Bay; \$49.68 at Pine Grove; together, \$232.49.

Gale, So. Dak., Peace Church, E. Schaller, pastor. Speakers: Prof. K. G. Sievert, S. Baer. Offering: \$62.60.

St. James, Minn., St. Paul's Church, E. C. Birkholz, pastor. Speakers: F. Zarling, G. Fritzke, H. Kuether. Offering: \$143.39.

South Haven, Mich., St. Paul's Church, M. A. Haase, pastor. Speakers: Arnold Hoenecke, Walter Haase. Offering: \$105.50.

Fifteenth Sunday after Trinity

Appleton, Wis., St. Paul's Church, T. Sauer, F. Brandt, pastors. Speakers: F. Reier, E. Benj. Schlueter, M. N. Carter. Offering: \$808.34.

Menominee, Mich., Christ Church, George E. Schroeder, pastor. Speakers: Masch, Eggert, Carter. Offering: \$552.00.

Town Grover, Marinette Co., St. John's Church, Carl C. Henning, pastor. Speakers: Paul C. Eggert, W. Wojahn. Offering: \$306.00.

Manitowoc, Wis., First German Ev. Luth. Church, L. H. Koeninger, pastor. Speakers: Prof. G. Westerhaus, W. Haase, H. Kleinhans. Offering: \$550.44.

Columbus, Wis., Zion's Church, Wm. Nommensen, pastor. Speakers: Paul Pieper, Carl Siegler, O. H. Koch, J. M. Raasch, O. W. Koch. Mission Festival, Anniversary and Dedication. Offering: \$1,170.00.

Baraboo, Wis., St. John's Church, Gerhard Pieper, pastor. Speakers: L. C. Kirst, Dr. S. C. Ylvisaker. Offering: \$340.00.

Zions, Town Omro, Winnebago Co., Wis., Zion's Church, O. Hoyer, pastor. Speakers: H. Reuschel, W. Wadzinski. Offering: \$56.82.

Hillsboro, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: E. G. Hertler, C. E. Berg. Offering: \$126.25.

Sixteenth Sunday after Trinity

Lake Geneva, Wis., First Ev. Luth. Church, H. J. Diehl, pastor. Speakers: M. F. Plass, Th. Volkert. Offering: \$230.50.

Escanaba, Mich., Salem Church, Chr. Doehler, pastor. Speaker at both services, P. Oehlert. Offering: \$163.05.

Algoma, Wis., St. Paul's Church, Karl F. Toepel, pastor. Speakers: Emil Redlin, Ph. Froehle. Offering: \$325.00.

Mission, So. Dak., Zion's Church, W. Baumann, pastor. Speakers: V. Winter, W. P. Holzhausen. Offering: \$144.27.

Ixonnia, Wis., St. John's Church, Chr. Sauer, pastor. Speakers: A. J. Grothe, Prof. J. P. Meyer, F. Loeper. Offering: \$92.20.

Dalton, Wis., Grace Church, Aug. Paetz, pastor. Speaker: H. Brandt. Offering: \$47.67.

Brillion, Wis., Trinity Church, Martin F. Sauer, pastor. Speakers: Wm. Bergholz, Sr., F. Uetzmann, Wm. Czamanske. Offering: \$288.25.

Helenville, Wis., St. Peter's Church, Edward C. Fredrich, pastor. Speakers: Prof. H. Fleischer, G. Thufow, Prof. A. Sitz. Offering: \$318.35.

RECEIPTS FOR SEMINARY AND DEBTS

Month of September, 1928

Rev. L. W. Meyer, Zion's, E. Farmington, Wis...	\$ 16.50
Rev. M. F. Rische, David Stern, Kirchhayn, Wis.	67.00
Rev. P. J. Burkholz, Siloah, Milwaukee, Wis.....	10.00
Rev. G. Schuetze, St. John's, Sheridan, Minn.....	36.49
Rev. W. Hoenecke, Bethel, Milwaukee, Wis.....	73.25
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis...	50.00
Rev. Bendler, St. Matthew's, Milwaukee, Wis....	4,144.03
Rev. G. Schuetze, St. John's, Sheridan, Minn.....	5.00
Rev. W. T. Meier, St. Martin, Watertown, So. Dak.	193.67
Rev. John Brenner, St. John's, Milwaukee, Wis...	25.00
Rev. Karl F. Krauss, Emanuel, Lansing, Mich....	140.00
Rev. Jul. F. Lenz, Trinity, Bremen, Minn.....	50.00
Rev. Jul. F. Lenz, St. John's, Hammond, Minn....	10.00
Rev. E. G. Hertler, Immanuel, La Crescent, Minn.	5.00
Rev. M. C. Kunde, Oronoco, Minn.....	10.00
Rev. A. C. Haase, Dreifaltigkeit, St. Paul, Minn...	158.40
Rev. Wm. Pankow, Ephrata, Milwaukee, Wis....	74.00
Rev. R. Polzin, St. John's, Alma City, Minn.....	10.00
Rev. G. R. Schuetze, St. Paul's, Seaforth, Minn...	24.60
Rev. W. Hoenecke, Bethel, Milwaukee, Wis.....	50.00
Rev. G. R. Schuetze, St. Paul's, Seaforth, Minn....	37.40
Rev. J. P. Pohley, Trinity, Menasha, Wis.....	100.00
Rev. Edwin Sauer, Grace, Goodhue, Minn.....	5.30
Rev. C. E. Berg, St. John's, Ridgeville, Wis.....	5.00

Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	55.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	25.00
Rev. G. Bradtke, Kripplein Church, T. Hermann, Dodge Co., Wis.	130.00
Rev. Edm. C. Reim, St. John's, Fox Lake, Wis.	47.80
Rev. E. Hoenecke, St. Matthew's, Marathon City, Wis.	42.00
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis.	30.00
Rev. Carl Buenger, Friedens, Kenosha, Wis.	900.00
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	15.00
Rev. J. E. Bade, St. Peter's, Balaton, Minn.	30.00
Rev. W. J. Schmidt, Carson, No. Dak.	64.80
Mrs. Gus. Timmel, Oconomowoc, Wis.	10.00
Mr. and Mrs. Wm. Klug, Orange, Calif.	10.00

Total\$ 6,660.24
 Previously acknowledged 490,527.62

\$497,187.86

Expenses, September, 1928

F. J. Jens Co.	\$ 6.75
Jack's Letter Service.	5.50
Northwestern Publishing House.	8.00
Northwestern Publishing House.	685.00
Postage Stamps	8.00
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	\$ 713.25

Congregations That Made Their Quota in September, 1928

154. Rev. G. R. Schuetze, St. John's, Sheridan, Minn.	\$ 528.50—\$5.45
155. Rev. W. T. Meier, St. Martin's, Watertown, So. Dak.	\$1,693.67—\$6.15
156. Rev. G. Bradtke, Kripplein Christi, Town Hermann, Dodge Co., Wis.	\$ 587.85—\$5.59
157. Rev. Edm. C. Reim, St. John's, Fox Lake, Wis.	\$1,387.80—\$5.40
158. Rev. W. J. Hartwig, Immanuel, Mecan, Wis.	\$1,044.00—\$5.40
Dr. Martin Luther College Fund.	\$32,303.75

Kindly remit directly to this office. J. B.

WEST WISCONSIN DISTRICT

August, 1928

Pastors:

C. H. Auerswald, Prairie Farm	\$ 200.51
A. Berg, Sparta	322.15
C. E. Berg, Ridgeville	240.17
J. B. Bernthal, Ixonia	56.40
E. Dux, Shennington	51.39
Wm. Eggert, Schofield	19.00
W. Fischer, R. 1, Merrill	163.36
E. C. Fredrich, Helenville	110.12
Hy. Geiger, Randolph	49.39
J. G. Glaeser, Tomah	829.91
H. W. Herwig, Lewiston	4.25
M. J. Hillemann, Marshall	133.22
L. C. Kirst, Beaver Dam	124.90
Theo. Kliefoth, Oak Grove	105.81
J. Klingmann, Watertown	128.45
E. E. Kolander, Rozellville	77.00
E. E. Kolander, Green Valley	33.30
G. O. Krause, Tomahawk	71.45
Phil. Lehmann, Hubbleton	47.81
P. Monhardt, South Ridge.	276.00
Wm. Nommensen, Columbus	95.25
E. H. Palechek, Chaseburg	150.00

H. A. Pankow, Hustler	131.74
H. A. Pankow, Indian Creek	133.08
K. J. Plocher, Wilson	149.19
F. P. Popp, Ableman	155.00
S. Rathke, Barron	45.50
H. W. Reimer, Loganville	150.77
H. W. Reimer, Lime Ridge	100.51
H. Schaller, Goodrich	31.21
E. Schoenecke, Leeds	26.74
H. C. Schumacher, Milton	73.00
C. W. Siegler, Bangor	37.10
Max Taras, Doylestown	76.00
F. Weerts, Cambria	119.00
E. Zaremba, Norwalk	80.30

Budgetary\$4,585.25
 Non-Budgetary 13.73

Total for August\$4,598.98

H. J. KOCH, Treasurer.

GENERAL TREASURER'S STATEMENTS

August 31, 1928 — 14 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$122,892.63	\$ 45,006.30
Educational Institutions	140,119.74	191,708.87
Home for the Aged	5,961.22	8,784.99
Indian Mission	29,433.61	52,239.52
Home Mission	82,915.71	131,414.05
Negro Mission	17,848.28	21,780.06
Mission in Poland	3,565.72	10,466.31
Madison Students Mission	972.50	2,492.14
Indigent Students	5,097.56	7,327.65
General Support	13,553.72	20,857.58
To Retire Bonds	6,855.28	
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	\$429,215.97	\$492,077.49
		429,215.97
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Deficit		\$ 62,861.52

Statement of Collections for Budget Allotments and Arrears

14 Months

	Receipts July 1, 1927 to Aug. 31, 1928	Allotments 14 Months	Arrears
Pacific Northwest	\$ 1,163.95		
Nebraska	12,479.34		
Michigan	34,912.48	Allotments deferred	
Dakota-Montana	16,107.67	owing to necessary ad-	
Minnesota	67,069.00	justments with 1927	
North Wisconsin	75,693.90	parochial statistics.	
West Wisconsin	75,693.90		
Southeast Wisconsin	67,232.03		
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Total Collections	\$347,130.58	\$516,833.32	\$169,702.74
From other sources	4,138.12		4,138.12
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Total Collections	\$351,268.70		\$165,564.62
Revenues	77,947.27	96,250.00	18,302.73
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Total Receipts	\$429,215.97	\$613,083.32	\$183,867.35
Disbursements	492,077.47	492,077.47	*121,005.85
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Deficit	\$ 62,861.50		\$ 62,861.50

Unappropriated *121,005.85

THEO. H. BUUCK,
 General Treasurer.