

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 WORD OF GOD

Translated from the Swedish

By Wilhelm Pettersen

What is the strength, what is the might,
The glory of the Christian knight,
The shield, the fortress of the ages,
That firmly stands, tho' battle rages,
That never lost in war's hot fray?
God's word it is, that wins the day.

Oh, say, what is the two-edged steel
That naugh can blunt, that all must feel,
While armor ne'er was made, could bar it,
And piercing the soul, yet does not mar it,
That oft our weakness does reveal?
God's word it is, with power to heal.

What comes like storm, with crack and snap,
And drowns the roaring thunder-clap,
While sinners shudder when they hear it,
And mighty lords fall down and fear it,
What comes to tell that doom is nigh?
God's word it is, from Him on high.

What soothes with tones so mild and sweet,
As when the birds bright summer greet,
What brings us hope in grief and sadness,
What changes sorrow into gladness,
And drives away all haunting fears?
God's word, that wipes away our tears.

Oh word of strength, of life divine!
Salvation from our God is thine.
A gift unspeakable, a leaven,
A beacon on our way to heaven,
The way, the truth, the life thou art —
God's word — with thee we ne'er will part.

Then come with might from God on high!
On thee alone our hearts rely.
And lead the flock of Christ up yonder,
Wherever His saints with joy shall wonder
That saved they stand before the throne
By God's own word, His word alone.

—The Friend.

MY SHEEP HEAR MY VOICE; AND I KNOW THEM AND THEY FOLLOW ME, AND I GIVE THEM ETERNAL LIFE. JOHN 10: 37

People enjoy arguing about our Christian faith in all its phases, doctrine and life, or what they take to be Christian faith. Carrying out the Master's orders, we surely like to win them for Christ and His Church. By a thorough, never ending Bible study we try both to be sure of our own ground and at the same time to be able to help our erring neighbor from darkness and sin to light

and life; the Holy Spirit equips us with patience and humility for our task, and it seems to follow that a Christian thus prepared by sound doctrine and the proper frame of mind, ought to be a fine instrument for turning arguments for the favor of Christ; that he anyway ought to be well able to stand his ground in debating faith with its opponents. However, we may go too far in accommodating ourselves to the opponents. Before we give answer, we must first of all find out why he is asking. Too many take a stand against God and His Word, as Thomas did on Easter Day, when he demanded visible and tangible proof of Jesus' resurrection, and if such were not forthcoming made the final statement, I *will* not believe! Thomas took nothing for granted, but preferred to doubt until shown, as John 14:5: Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? In the words: "I will not believe!" Thomas expresses the fundamental misery of all unbelief and the difficulty of dealing with it; it is not so much a matter of intellect and facts, but rather of the natural will opposed to God and His Word. Before we therefore argue with an unbeliever or false believer, — which is only a variety of unbeliever, — we ought to ascertain what he is seeking for, whether salvation and eternal peace, or some enjoyment at the expense of the Christian and his Church. The Bible offers many examples how the Pharisee, scribes, and Sadducees thus approached Jesus, only to find out that the foolishness of the Cross is superior to the wisdom of the world. 1 Cor. 2. In dealing with professed unbelievers, the Lord makes the comparison, Matt. 7:6, that offering the Gospel and baring our soul to such people would be like giving that which is holy to the dogs and casting our pearls before swine, with the result that they trample them under their feet and turn against us. Here the old proverb holds good: No answer is also an answer! Silence is gold!

Many ungodly people hate to be classed as such; at times they may talk of their "faith" with many words and a certain energy; but what of it? They have an idea that they have all the righteousness needed, by their own strength; but with their imagined or real self-righteousness they are still staying in sin and under God's wrath, for they are despising the benefit of Christ's death. We find with so many the hazy idea that God in His grace and love must and will finally accept the life-long unbeliever into his heavenly kingdom; they do not want to hear the voice of the Good Shepherd; they do neither

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intend nor try to follow Him; they are so utterly ignorant that we usually overrate their Bible knowledge, even when on purpose we expect very little of it. The "modern" Christian takes all religions, creeds, and races of the universe to his benevolent bosom, except, of course, the Negro, Japanese, Chinese, and any white nation which his government tells him to hate. The Modernist deems it an unbearable arrogance that the Bible claims to be the only revelation of the truth, and that this truth can only be had in following Jesus; and after a time he may seek the comfort of that Gospel; if there are such as heaven and hell, he wants heaven, if not on the strength of grace and faith, then by his "good intentions," and he wants to obtain this comfort through the called ministers of the church, or his mourning relatives want it, but while the preacher, with the undertaker's help, can commit the body to the grave, even his most eloquent sermon and eulogy is unable to open heaven to the starved and shriveled soul of the unrepentant; Jesus is gate-keeper there and can neither be deceived nor bribed. For the person dying as unbeliever we have neither comfort nor hope, but only the plain statement of Jesus: "Who believeth not shall be damned."

"When, however, we meet someone who, being ignorant and perhaps even repulsive in some of his ways and notions (Nicodemus, John 3), yet is honestly seeking the truth about God and His salvation, he is the man on whom to spend time and knowledge and love: he may be the sorrowful man to whom the Lord will reveal himself, as unto Thomas, and draw from him the answer: My Lord and My God! It is our opportunity to meet many such people; let us not try to avoid them because there may be something disagreeable in their conversation; let us not tire to lead them to Jesus, the Good Shepherd, and to His flock, the Church, to the voice of Jesus, the Gospel, yea, to eternal life.

— F. Soll in "The Evangelist."

COMMENTS

De Molays To those still in doubt as to the nature and connections of the youthful Order of De Molay a little paragraph in the Milwaukee Journal of May 11th must appear in the nature of an enlightenment. It reads:

Malta chapter, Order of De Molay, will observe "Wisconsin night" on Monday when its exercises will be dedicated to the Wisconsin chapters of Royal Arch Masons. The De Molay degree will be conferred on a class of candidates. Entertainment by members of the chapter will follow. All Master Masons and members of De Molay have been invited.

When the De Molays came into being a few years ago the prophecy was freely uttered that the new order would merely be a feeder for the adult lodges. Th intimate relation revealed in the above would seem to establish the truth of the prophecy. When you hold against this careful planning the apathy and coldness

with which the churches often consider the future of their young, the Savior's words apply very aptly: "The children of this world are in their generation wiser than the children of light." G.

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I. A Good Confession I. A good confession (from a sermon by a Lutheran minister not of the Synodical Conference, reported in a daily newspaper): "In the third place, there are rocks in the world which need to be rolled away. There is the rock of a Christ-less religion. Any religion that does not have Jesus Christ as its heart and center is false, for at the name of Jesus every knee should bow. No sincere Christian will stand by and consent to Jesus Christ being left out, or pushed aside into some lowly niche. Any business that must bar Christ is pernicious and should be shunned by honest people."

II. What?

According to the same paper, the same minister conducted the annual memorial service for deceased members of the Fraternal Order of Eagles, who, led by the drum corps, had marched to his church 250 strong. He reviewed, we are told, the work of the order, and "in commending the members for the thought behind the service said: 'It is a beautiful custom and demonstrates the fact that your minds are set on other things than those of this life.'" The sermon was based on Phil. 1:21. The minister's wife and his daughter sang a duet. The chaplain of the Eagles led in prayer and a past worthy president gave the pledge.

Now, a sermon on Phil. 1:21 ought to be a good confession of Jesus Christ, who declares, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." Any Christian minister can, and will gladly, preach this Word of God to any man or group of men willing to hear him, providing the situation is such that he really remains a minister of Jesus Christ, free to rebuke the unbelief and false belief of his hearers. If this sermon on Phil. 1:21 did not show the Eagles that their religion is false and a denial of the Gospel of Jesus Christ and warn them to renounce it and to return to the Cross, it cannot be considered a good confession, no matter how correct it may have been, for the Eagles have their own religion. We quote from Theo. Graebner's "The Secret Empire."

The Eagles are a religious order.

From Official Circular No. 74, sent out by Mr. Hering when "Grand Worthy President" and dated South Bend, Ind., November 20, 1909, Mr. A. Preuss quotes the following passage: "Our ritual is the fraternal religion of the Fraternal Order of Eagles. It names the great ethical principles to the furtherance of which this Order is dedicated. It contains that obligation which a man must accept to be a member of our fraternity."

The religion of the Order of Eagles embraces men of any and every "faith."

Mr. R. Spitz quotes Frank E. Hering, a Past Grand President of the Eagles, a Director, and also the managing editor of the Eagles' Magazine: "Catholics, Protestants, Jews, Mohammedans, Brahmans, Shintos, and Buddhists are alike admitted to membership."

They have a chaplain who functions at the opening and closing exercises, initiations, and burials. This is a part of the Ritual for the Burial of the Dead:

We look into the living eyes of those we love, and we gaze upon the faces of our dead, and Love Divine comforts us with the blessed assurance that we shall meet again. He who lies here was both friend and Brother. Knowing that he believed in the eternal principles of this Order, we are comforted. He valued liberty, loved Truth, and was just in his dealings with all men, and gracious and brotherly in the observance of true equality. He believed in the existence of a Supreme Being, the Father of us all, Giver of every good and perfect gift, and in this belief he died, in the hope of a blessed immortality beyond the grave. He bore the trials of life and fought its battles till, tired and weary of the struggle, he fell asleep. For him eternal rest remains.

Naturally, this must hold good of Jews, Mohammedans, Brahmans, Shintos, and Buddhists, as well as of Christians, for they are all brothers in that great fraternity, The Fraternal Order of Eagles.

We would like to believe that this Lutheran minister, true to his good confession quoted above, frankly and clearly condemned the religion of the Eagles according to his text, but we are compelled to admit that we find it rather difficult to do so. The headlines read: "Eagles Hold Service For Late Members." It was their official lodge service. They, who believe "God the Father of us all, Catholics, Protestants, Jews, Mohammedans, etc.," came to *Trinity Church* to honor *their* dead, whose names were read and who, whether Catholics, Protestants, Jews, Mohammedans, etc., as the Burial Ritual declares, had all gone to the Great Aerie above. Their chaplain, who reads the Ritual we quote above, led the prayer, and their past worthy president gave the pledge, if the report in the paper is correct. A Lutheran church given over to the service of a lodge, and a Lutheran minister officiating together with the representatives of a Christless religion! I. a good confession; II. what?

2 John we read: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is partaker of his evil deeds." J. B.

* * * * *

Thy Kingdom Come When we Lutherans pray this petition of the Lord's Prayer we should give thanks to God that we have learned from Luther's Catechism his wonderful explanation of this our plea: When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word,

and lead a godly life here in time, and hereafter in eternity.

Not to know or to misunderstand this explanation of the kingdom of God, that we so ardently desire to come to us, is to fall into grievous error, which bears sad fruit for our lives and for the lives of our fellowmen. Most generally this petition is misunderstood in this way that devout but mistaking Christians believe that here we pray for a kingdom of Christ, which shall make itself known by outward signs of holiness, holy living, according to standards that we think holy and godly. This misconception of the Lord's meaning has worked havoc among men. Assuming that God's kingdom is manifested, shown in outward things, manner of life, abstinence from certain food and drink, these earnest zealots for God become fanatic in helping God to bring His kingdom on earth by law and other means of force. Forgetting that the kingdom of God is that state of our heart, where we love God, trust in Him, which love and trust are the gift of God alone through the means of grace, the Gospel and Sacraments, an outward observance of laws is substituted for the inward grace. Churches which have never heeded or known Luther's scripturally correct interpretation of the second petition, have allied themselves with the sword of the state to enforce the coming of God's kingdom. This again has worked untold harm, not only to the peace and wellbeing of all citizens, but has given cause to the unbelievers to scoff at all religion, and so has impeded the coming of the Lord's real kingdom. Proof of this is not lacking.

The latest instance of these foolish notions about the coming of God's kingdom is that given by F. Scott McBride, generalissimo of the Anti-Saloon League, when he was examined before the senate investigating committee at Washington. Quoting from a copy of a speech made by McBride at the league's convention in Detroit last January, Senator Blaine asked McBride:

"Did you say that 'the Anti-Saloon League was born of God'?"

"I said," answered McBride, "that the league was born of God, is led by Him, and will fight on as long as He leads, and the only thing that stands out in this progressive age is that these things that are in the way of the progress of the kingdom of God must get out of the way."

"Then," said Blaine, "you regard your organization as a son of God?"

"As born of God," rejoined McBride.

"And what gave you the conception that the Anti-Saloon League was born of God?" insisted Blaine. "Did God ever give you a message?"

"Well," answered McBride, "I don't hesitate to claim that the league was born of God. It began at a prayer meeting in Oberlin, Ohio."

There is hardly much more need of comment on this strange and absurd view of the fanatic McBride. For

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what is a fanatic? Is it not a person who tenaciously defends religious views that have no basis in Scripture, nay, that are, as senator Blaine justly said, sacrilegious and outrageous? Mark well that this enthusiast does not claim any basis for his views on the coming of God's kingdom in God's Word. The Word of God is a nothing to him and may not only be ignored but rejected if it conflicts with his opinion of the kingdom. This is a leader of fanatics and they openly threaten that anyone getting in their way of bringing the kingdom of God on earth shall suffer the consequences.

Let us value our Luther and his scriptural explanation of the kingdom so highly that we keep it well in mind and exert every peaceful effort to teach it to our children and to the world at large — the world that is now so sick from putting into practice false doctrine. Thus shall God's kingdom come. Z.

* * * * *

"Go Ye" "Peter said: Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." The apostle was not at all concerned about his lack of silver and gold to bestow upon the lame beggar. People passing in and out the Beautiful Gate had bestowed coin upon their unfortunate fellow creature for a lack of something better to give. What Peter had was better and freely, bountifully did he give of it: that was the life-work to which he had been called. Healing? Yes, in a way — in the way that really counts: healing for the soul. But one may protest, "Did he not heal the beggar of his lameness?" We answer: Surely he did; but that was not the purpose for which the Holy Spirit led Peter and John up to Solomon's Porch. The healing was an incident and it had a bearing on their real purpose; it was like ringing a great bell to assemble the multitude. You would surely not say that the congregation cannot gather for worship except a great bell be rung. Some churches have no bell. Neither is the Church of any age of necessity dependent on or bound up in healing physical ills. Where God in His grace gives such healing as an added

gift, the Church will properly appreciate it and use it; but the true Church would never dream of demanding the ability to exercise this power from her Lord or to consider it the touchstone of her own genuineness. That peculiar people who with Peter stand on the confession of truth the latter once made and which Jesus said would be the Rock on which He would build His Church, — that peculiar people know themselves chosen out of the world for an entirely different purpose which Peter states in his first epistle (2:9) "That ye should show forth the praises of him who hath called you out of darkness into his marvellous light." That is what Peter proceeded to do, Acts 3, when he had gathered the multitude by healing the lame man: Peter went on to preach Jesus the healer of souls. He closes the chapter with the words: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

It is the Church's one duty to preach Jesus. The world's one crying need is Jesus. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The enemies of Christ do not mind if His followers confine themselves to healing cripples, but they do resent the preaching of forgiveness of sins in Jesus' name. Peter and John spent the night in jail for this very reason, as chapter four relates. When the enemies reluctantly released them, "they called them, and commanded them not to speak at all nor teach in the name of Jesus." If the Church would be true to her Master, if she would be of benefit to the world, let her be mindful of her duty. G.

THE AUGSBURG CONFESSION

Article VII: Of the Church

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4:5.6.

Article VIII: What the Church Is

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The scribes and the Pharisees sit in Moses' seat, etc. Matt. 23:2. Both Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in Church, and who thought the ministry of evil men to be unprofitable and of none effect.

The Church of Christ is one; it will continue forever: 1 Peter 2:9; Eph. 5:25-27; Rom. 12:4, 5; Eph. 4:3-6; John 10:16; Matt. 16:18; John 10:27, 28.

It is the congregation of all believers and as such invisible: Eph. 2:19-22; Eph. 1:1; John 10:26, 27; Eph. 2:21, 22; Col. 1:2; 2 Tim. 2:19; Luke 17:20, 21.

The only marks of the Church are the Word of God and the Sacraments: Acts 2:42; Is. 55:10, 11; Mark 16:15, 16; 2 Cor. 5:18-20.

Though in this life hypocrites and evil men are mingled with the congregation of believers, the means of grace administered remain efficacious. Matt. 12:47, 48; 25:1, 2; 18:15-20; Is. 55:10, 11; Luke 8:11-15; Rom. 1:16. The efficacy of the means of grace is not dependent on the faith of the minister, as the Donatists, fourth century, North Africa, held.

Article IX: Of Baptism

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God; and that children are to be baptized, who, being offered to God through Baptism, are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

Though Christ says, "he that believeth not, shall be damned," declaring that only unbelief bars us from heaven, Baptism is necessary on account of the command of God, who offers us this sacrament as a means unto faith that no one should despise: Matt. 28:19; John 3:5; Acts 2:38, 39; Col. 2:11, 12; 1 John 5:6; Eph. 5:26; 1 Peter 3:21; Gal. 3:26, 27; Titus 5:3-7; Rom. 6:3, 4.

Children should be baptized: Matt. 28:19; Acts 2:39; Acts 16:5.

Article X: Of the Lord's Supper

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they reject those that teach otherwise.

Read the words of the institution of the Lord's Supper, also 1 Cor. 10:16 and 11:27-29.

Article XI: Of Confession

Of Confession they teach that Private Absolution ought to be retained in churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: Who can understand his errors? Ps. 19:12.

Article XII: Of Repentance

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted; and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith, but command us to merit grace through satisfactions of our own.

Baptized Christians can fall. Luke 8:13; 1 Cor. 10:12; Peter; David.

The fallen may repent. David; Peter; Matt. 18; Luke 15.

To those who repent the Church is to impart absolution. Matt. 18; 2 Cor. 2:5-8.

Repentance consists of remorse and faith. Rom. 3:20; 1 John 1:8-10; Ps. 32; Ps. 51; Rom. 3:23-26; Acts 16:31; Gal. 2:16; John 3:18; Rom. 10:10, 11.

Good works follow. Rom. 6:22; Rom. 12:1; Eph. 2:10; John 15:5.

Anabaptists, because they baptize again. They object to this name, denying that infant baptism is truly baptism. Their error, "once in grace, always in grace," is found in Calvinism, which teaches that a true believer can never fall from grace.

That a person can attain to perfection in sanctification is held by many to-day against the Scriptures quoted above.

The doctrine of the Novations is to-day not taught by any sect; but the man who refuses an erring brother forgiveness is a Novatian at heart.

The last sentence refers primarily to Rome, but this error is by no means confined to Rome. Here is condemned any attempt to make a man's justification dependent on his worth or efforts.

Article XIII: Of the Use of the Sacraments

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them. Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

The sacraments are, indeed, marks of profession among men. Being baptized and receiving the Lord's Supper marks us as believers in Jesus Christ over against the unbelieving world. But their chief purpose is to preach and to convey to us, by word and sign, the grace of God in Christ Jesus. Luke 7:30; Luke 22:19, 20; Acts 12:16; Gal. 3:26, 27; Mark 16:16.

Thus they awaken and confirm in us the faith that appropriates this grace of God. Mark 16:16; Titus 3:5-7; Acts 8:35-37; 1 Cor. 11:27-29.

Rome's doctrine laid down in the Canons and Decrees of the Council of Trent is: "If any one saith, that by the said sacraments of the New Law grace is not conferred *through the act performed*, but that faith alone in the divine promise suffices for the obtaining of grace; let him be anathema." Decree of the Sacraments, Canon VIII.

Article XIV: Of Ecclesiastical Order

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

1 Cor. 12:29; Rom. 10:15; Hebr. 5:4; Acts 15:12.

J. B.

LUTHER QUOTED AS AN ANTI-PANIC

There are people who find a sort of exhilaration in a state of panic. It is normal for them to worry. They are like the woman whose husband told her that she was never happy unless she was miserable. We have to confess that we prefer the quiet mind and the trustful heart. The man who trusts in God never is put to confusion. This is God's world. It is for us to do as far as we can the things that make for righteousness and peace, and leave the rest to Him. He is able to control things when they get beyond our control. If at any time we find our confidence failing we go out and look up at the stars as Martin Luther did. At the time of the Reformation when things were going very badly for Luther and his followers, Luther's associate, Melancthon, was very much depressed. Luther said to him: "Philip, last night I went out and looked at the stars, and I was in terror, for I could see nothing to hold them up. And then I thought that the God who could keep all those stars hung in space without anything to hold them up could easily take care of you and me."

A FACT—AND—A—FACTOR IN SELF-DENIAL

The central fact in the Christian faith is the CROSS. Jesus had set His face toward it. It was the inevitable climax in His ministry. The cross, together with the resurrection and the ascension, became the heart of the message preached both to Jew and to Gentile. The whole history of the church points back to it as the life-giving source. She rightly sings: "In the *Cross of Christ* I glory." Whenever it was obscured by the teachings of men there was a spiritual famine. When again, as in the days of Luther, it was given the proper place in preaching and teaching there were seasons of refreshing.

And not only is it the fact which our Christian faith rests on and finds its nourishment in, it is the factor which in the lives of men has made self-denying cross-bearers in the cause of Christ in all forms of Christian service. Remove the Cross as a factor and you have taken the heart out of Christian service.

The Cross is a fact. A fact which tells us that there is a definite way of salvation provided by Him who suffered on the cross. This salvation is an all-inclusive salvation. First of all from sin and its guilt. Through the Cross I may know that my sins have been adequately dealt with by God Himself. Because of this the Cross is an authoritative invitation to me to enter into fellowship with God who is now reconciled. Accepting this invitation I find myself as one who has the right to be called a child of God. I may have assurance in regard to my relationship to God. I need not grope in the dark any longer.

A life of true self-denial is beyond our power apart from this experience. Self is too strong to be overcome apart from life-fellowship with God. If we try, it will end either in bondage or hypocrisy — not in a glad spirit of self-surrender. It is only *the free child* who can truly rejoice in placing all upon God's altar.

The Cross as a factor. To the Christian Christ is an example as well as a Savior. Yes, *an example because He is the Savior.* We are saved to serve. It is the Christ of the Cross who can turn to you and me, look into our eyes, and say: "*Follow Me!*" Yes, and He may add as when He spoke to Peter: "When thou wast young thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee *whither thou wouldst not.*" — That did not mean bondage, however. Read in the Acts of Peter's great joy in suffering with Christ. Although a cross to the flesh it was joy to the new man. There was triumph and joy also in Paul's words: "I am crucified with Christ; and it is no longer I that live, but Christ liveth in me." There were songs of rejoicing in the prison cell at Philippi — because it was for Christ's sake. All of which reveals that a new motive had entered the life of such servants of God. And *apart from this new motive-power, a passion for Christ, there can be no true self-denial.* But with this passion it is inevitable. Self and Christ can not reign in the same heart. Where Christ reigns self is crucified and the path of the cross has been chosen.

A beautiful illustration of this experience is found in the life of the great missionary to Africa, David Livingstone. While lecturing to a notable gathering at Cambridge in 1857 he said among other things: "For my own part I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such view and with such a thot! *It is emphatically no sacrifice. Say rather it is a privilege.*" — The Bible Banner.

MILLIONS OF BABY GIRLS GIVEN AS SACRIFICE TO HINDU GODS

Stories so horrible that they seem incredible are told by Miss Gertrude Voitlander, an American girl, who has been a missionary in India.

"The conditions among the women and children of India are so appalling that no newspaper would print them," said Miss Voitlander. "Knowing full well some of the awful things, the Christians permit the terrible horrors, in the midst of which I lived, to go on. What has been going on and is going on in India, whose temples hold more gold than all the rest of the countries of the world put together, is as bad as war. Thousands of girls, from the ages of five to seven, are living lives of religious shame in these temples.

"There are over 300,000,000 Hindu gods in India, and to these parents sacrifice these hardly more than baby girls. The hideous atrocities, unthinkingly inhumane operations performed on these children by their own parents to make them fit offerings for their gods, is enough to make a Christian lose his reason.

"A girl in India who at 14 is not married is terribly disgraced, and that with loss of caste is a terrible problem. A girl who is lucky enough to be engaged or married at the age of eight no longer goes out on the street. She remains at home, which is a zenana, or closed mudhouse, around which a wall is built so that outsiders cannot look in. Women die young in India; many cannot survive motherhood, because it comes with 12 or 13 years. But the girls who are married, engaged, or wealthy are very well off compared to the poor little things who must work and are therefore obliged to be seen on the streets. Of these girls, from ages of 7 to 9, there would be hard to find in a village or town a single one who had not been ruined.

"Sixty million people in India live on one cent a day. Children are often married in order to make beggars of them. Great business is done by the beggar corporations. Wealthy Brahmas make a practice of gathering children, and by various operations, neither pleasant nor humane, turning them into profitable beggars.

"A man may have all the wives he chooses and discard those he tires of or thinks too old. The nizam of the province of Decan, King of the territory in which I worked, although a very young man, had already 180 wives when I left. When his father died four years ago, he left 400 widows, each of which had five servants. The young king is of an economical turn of mind, so he quickly disposed of the harem his father couldn't take along. Some of the women he distributed among the nobles to his court; the others he unhesitatingly sold to whoever had the money to buy a wife.

Wives are sold and bought in pretty much the same way slaves were in the old South. Some of the girls and women are wonderfully beautiful.

"Caste in India is terrible. If two low caste people were to see a high caste child drowning, or otherwise being killed, they would not dare to touch it. The child would have to die, because the touch of a low caste person would defile its little person. Death is preferable to loss of caste."—Milwaukee Journal.

Through the untiring efforts of Christian missionaries and their helpers, idol worship and its accompanying wretchedness is being eradicated. What a blessed work to bring these poor souls to Christ!

THE CHURCH VERSUS SECRET SOCIETIES

By H. L. Faulkingham

Many professed Christians are members of secret organizations. Some of them prefer the church to the order. Others prefer the order to the church. Still others place the order on a par with the church, in fact they make the order their church. They are just as devoted to it as church members are to their churches. They expect to receive an eternal reward through the order just as much as the church member expects eternal life through the church. But is there no difference between the church and secret orders? Let us see.

1. The church is an institution ordained of and perpetuated by God the Father and our Lord Jesus Christ through the Holy Spirit. It is of heaven heavenly. Secret societies are ordained of and maintained by men, many of whom are "unbelievers." They are of the world worldly.

2. The church of Christ is founded upon Jesus Christ and His apostles; its holy confession being, "Thou art the Christ, the Son of the living God." Secret societies are founded upon certain religious and ethical values as interpreted and applied by men.

3. To the church Christ is Head and its all in all. A man stands at the head of secret orders. We understand that for obvious reasons the name of Christ Jesus is barred from the ritual and the halls of many secret societies.

4. The way into the church is through the "new birth," a work wrought in the heart by the Holy Spirit sent down from heaven. The way into a secret society is by the paying of a fee and through so-called "degrees," an initiation wrought at the hands of men, and some [?] of them sinful men.

5. The church bases its teaching of life eternal upon faith in the atoning blood of Jesus Christ, the Lamb of God who takes away the sins of the world. It is a faith which worketh by love. Secret orders base their hope of eternal life upon membership and a ritual of good works.

6. To the church has been given the Holy Spirit. Secret societies have no spirit but that of the "age," which is really the spirit of man.

7. The church alone is the custodian of the Scriptures. To her have been committed the ordinances of Baptism

and the Lord's Supper. She holds the "keys of the kingdom of heaven." Secret societies accept only a part of the Bible and have no right to administer the ordinances.

8. The church of Christ stands for a holy life, fully devoted to God and entirely separated from the world. Secret societies have a superficial standard of religion and morality, indulging in worldly pleasures and permitting in their halls questionable entertainments, parties, dances, etc.

9. Take the church out of the world and it will perish at once. Take secret societies out of the world and it goes on just the same, better, perhaps, for it.

10. The church is a "love bound society" of Christians. The lodge is an "oath bound society" of the mixed multitude. Christians are forbidden to "swear" or to "take an oath" or to be "unequally yoked with unbelievers."

11. The church is an open institution to which the public is cordially invited. The lodge is a secret order with its "mysteries" and "closed doors." Christ did all things in the open. Christians are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them.

12. The church is a soul saving institution, whose mission is to redeem the outcasts, lift up the fallen, and inspire men to nobler and better things. Secret societies draw the line on the outcast and seek to swell their numbers with men who are already moral and respectable. The church thus becomes good fishing ground for the lodge, but it usually turns out that a good lodge member is a poor church member.

— World's Crisis.

GREATER LOVE HATH NO MAN

A ship was stranded, and when the boats had been let down, it was seen that there was not room in them for all, says an exchange. Lots were cast, and among those who had to remain behind was a young and very wicked sailor. He was very pale and those standing near heard him mutter, "Lost, lost eternally!"

But he was picked up and thrown into one of the boats. The man who had done that called to him: "You cannot yet die, but I can and am willing to die for you. But mind that I see you in heaven." An old sailor who often had told him of Jesus and asked him to receive the Savior thus died in his stead. Ever after, the young man, who really accepted Christ, was wont to testify in these words, "For me two have died!"

A very learned man once said to a little child who believed in the Lord Jesus, "My poor little girl, you don't know whom you believe in. There have been many Christs. In which of them do you believe?" "I know which one I believe in," replied the child. "I believe in the Christ that rose from the dead." — Selected.

DISSOLUTION OF MARRIAGE AND FAMILY LIFE IN SOVIET RUSSIA

Dr. Ivon Ilyin, formerly professor at the University of Moscow, has published a remarkable work entitled "The Book of the Need of Russian Christianity," which has just appeared in German translation from the press in Berlin. The following paragraphs are taken from Dr. Ilyin's presentation of the subject:

"According to the sociology of communism, humanity and character development are controlled exclusively by that law of biology known as 'The Struggle for Existence.' The family with its various forms of development, as well as all human culture, is influenced only by economic factors. Here everything is controlled by economics, and economics alone, neither religion nor morality, nor ethics being in any way whatsoever a factor.

"According to this teaching, man lived originally like apes, in absolute sexual freedom, pairing off only in the time of reproduction, woman being the common possession of all men. This was the first form of family life and was true communism. The subsequent development of marriage and family life was the result of the concept of private property which later came into existence. Closely connected with the evolution of the theory of private property the character of family life changed more and more, and the farther it went the more degrading it became.

"These things being accepted, all endeavors of the communists are directed toward the dissolution of the 'bourgeois' family, the abolition of all moral philosophy connected therewith and the abolition of the rights of 'bourgeois' family customs.

"The first step in achieving this result is to influence the proletariat into such a state that it will shake off with contempt all religious prejudices, leaving heaven exclusively to the priests and other bourgeois hypocrites and putting up a resultant fight for better life on earth. This is the motif recurring throughout the policy of the communists in regard to religion. Furthermore, it is also essential to destroy the cage or prison of bourgeois family life, to remove all necessary restrictions and to transform marriage into a genuinely companionable, voluntary union of two people of different sexes, either or both parties retaining the right at any time to declare such companionship dissolved.

"Life throughout the country is constantly being debilitated by the conditions imposed by communistic philosophy — the poverty and need of the people; the system of terrorism with constant arrests, exiles, and executions; the condition of unemployment among educated and professional men, and dependence for everything upon the government which decides questions from a purely partisan viewpoint. Especially do housing conditions materially increase the difficulties of life. From the beginning of the Soviet government in 1918 a policy has been pursued to increase the density of population in

all places of residence; people from the poorer classes of the population were established in the homes of well-to-do citizens, the latter often being turned out into the street. In 1926 the space per capita allowed by the government averaged 5.9 square meters, in some cities only 3 or 4 square meters.

"This compulsory quartering in the homes of others and putting of additional roomers into already occupied rooms makes orderly and pleasant family life impossible. Crowded together as in jail one overhears everything of other people's business and is himself overheard. There is no privacy. One is compelled to live with rough, strange, obscene people. It is like living out in the street. The communists assert that this nevertheless is living in privacy, but in reality life is exactly like that in a commune. It is extremely hard to work and even to live in such a commune. Confined space, overcrowding, noise — humming and buzzing on all sides — everywhere disorder, filth, vexation and enmity, gossip and political arguments. It is also reported in communistic papers that where five or six women use at the same time a kitchen stove in common, out of pure envy and malice they spit into one another's pots of food, so that as protection against such outrages, the women never leave the pots uncovered or open on the hearth, but close them tightly with the lids fastened with strings.

"The destruction of family ideals is further being accomplished by the government through influencing the spirits and souls of little children. These children are encouraged to desert their parents and homes. They do not go to church. They spy on their own parents, denouncing them to the authorities and compelling them to join the communistic party. Already 75% of the children are under the influence of communistic young people's associations.

"Out of confiscation, out of impoverishment, out of civil war, out of hunger, out of epidemics of disease, and especially out of the destruction of marriage and family life, a peculiar social stratum of neglected children has come into existence in Soviet Russia. Several millions of these unfortunate little martyrs, boys and girls from the age of six to eighteen years, wander like gypsies over the countryside. Without parents, without homes, clothed in rags, filthy, infested with lice, prostituted, infected with venereal diseases, deadening their conscience with cocaine and other drugs, they earn their livelihood by begging, by robbing and by stealing. The government does not know what to do with them. Some 75% to 80% of these children are from the families of farmers and laborers. Unable to cope with conditions they are dying in need and in misery but the gaps in their ranks are always filled again by children newly cast off. Their number is estimated at a tremendously high figure by the well-known communistic leader Bucharin. A small number of these children are being cared for in communistic

children's homes, where they are introduced to the joys and happiness of education for future communism.

"This tragedy of childhood, this living symptom of the destruction of the family, these innocent children who are paying the penalty for the godlessness of the leaders, speak mutely for themselves. These children are the tragic ruins of the family, demoralized and perished."

WHY I CAME OUT OF SECRET SOCIETIES

Since I came out of secret societies I have several times had to face the question, Why did you drop secret societies? My first answer is that a secret society is no place for a Christian. To be a Christian one must be Christ-like, and no person can be like Christ if he goes where Christ can not go. God's Word says: "If they shall say unto you behold he is in the secret chamber, believe it not" (Matt. 24:26). Jesus is "despised and rejected of men" (Isa. 53:3). His name is rejected, it is not in their lodge forms. Of course, they do not have Christ in their lodge, or their deeds would not be evil; they would be manifested by Jesus who is the light of the world. Men love darkness rather than light because their deeds are evil. John 3:19. Gen. 49:6 says, "O my soul come not thou into their secret, unto their assembly, mine honor be not thou united (with them) for in their anger they slew a man, and in their self-will they digged down a wall." How about Morgan? God says in Jas. 2:9, "If ye have respect to persons ye commit sin, and are convinced of the law as transgressors." Secret society men boast of their benevolence, but they will not admit the cripple and the blind to the lodge, and some of them after a man has been sick seven weeks will no longer pay the sick benefit. After a man has been sick seven weeks do you not think he needs help more than at the first of his sickness? Did Christ reject the man at the pool because he had been sick a long time?

"If any man have not the Spirit of Christ he is none of His" (Rom. 8:9). The Masons tell me that if I live according to the teachings of Masonry I will be sure to go to heaven, but I know there is no salvation from sin outside of Christ, and that Christ is never in Masonry. They also say that King Solomon was a Mason. Because he built the temple is no proof that he was a secret society man. But if Masonry started with the building of the temple, the rejection of Christ by Masonry started then, and if this be true it is no wonder that the later rulers of the temples rejected Him. We read in Matt. 21:42 and Mark 12:10, "The stone which the builders rejected is become the head of the corner." "Whosoever denieth the Son, the same hath not the Father (1 Jno. 2:23). Thus you see that if we shut Jesus out we shut out God also. Our God is a jealous God, and His honor will He not give another.

Some Christians say they joined the lodge to have a better influence with the men. Abraham had more in-

fluence over Sodom than Lot, although Lot pitched his tent that way. Paul said he was determined to know among us but Christ and Him crucified. My Christian brother, "Come out from among them and be ye separate, saith the Lord." Let brotherly love continue in the church and give glory to Christ who is the head of the church.

"Blest be the tie that binds
Our hearts in Christian love."

— M. D. Moore in Herald of Light.

CURIOUS THINGS ABOUT EGYPT

A great many things about Egypt have become known in the past century. Some of these are merely curious, others are significant and a few are historically enlightening.

The earliest account of Egypt is from Herodotus, but not always reliable. Brugsch, Petrie, and Breasted are great authorities on Egyptology. After the Rosetta Stone was found we learned more about Egypt than we did in ten centuries before that.

Egypt is unique among the countries of the world for its isolation. Created by the river Nile as a narrow strip of green out of the barren and almost trackless deserts which bound it on every side, we know that Egypt was long isolated. Here she worked out alone the problems of civilization many centuries before she was drawn by the impact of foreign invasion into the whirl-pool of world-affairs.

Egypt in Moses' Day

We know considerable about this era. In the period between the Middle Kingdom and the Empire, 1680 — 1375 — Egypt was subject for about one hundred years to conquerors from Asia, commonly known as the Hyksos (Shepherd Kings). The effort to expel these, and so far conquer Asia as to keep them out of Egypt, led to the building up of the Empire of Moses' day. In this struggle the local nobility, who had for several hundreds of years restrained the power of the Pharaoh, were killed off, and he came out with power absolute and divine as of old. The Pharaoh was not only ruler, he was a god, much like the Emperor of Japan at this day.

However, there were a great many gods with him. The river Nile was so indispensable as an irrigation stream that it was a god. The sun was a god, hence the first and the ninth and tenth plagues were directed against the god Nile, the god the sun and the last against Pharaoh himself. The Nile was a sacred river — so sacred that, according to one ancient writer, the god Nilus was the rival of heaven, since he watered the earth without clouds or rain.

Perhaps the most remarkable feature of the religion of the Egyptians was their idolatrous veneration of animals. The number of animals which they considered to be sacred was simply enormous. Some of them, such as the frog and the beetle (the term "flies" may be trans-

lated beetle) became the occasion of intense annoyance and trouble. On other animals, so sacred that they would rather die than to kill them, the murrain, boils and hail must have come with terrible severity.

It is quite possible that the Sacred Ox of Memphis may have been attacked by disease in the gorgeous temple where he was kept. His decaying carcass probably defied all the arts of the embalmer before he was carried forth with divine honors to the splendid mausoleum in which he was destined to repose. Amid the general destruction of the cattle that were supposed to be under the particular protection of the Egyptian gods, the preservation of every animal of the Israelites was the more remarkable.

Ideas of Religion

According to Egyptian belief each person possessed a Ka given to him at birth by a god. As long as he was master of this Ka he lived. The Ka was invisible, but it was assumed to have an appearance exactly like the body it inhabited. At death the Ka left the body, but it was hoped that it would occasionally visit and reanimate the body in which it had dwelt so long. It was for the Ka that food was so carefully placed in the tomb, and that such care was taken to preserve the body. Besides the Ka each person was thought to have a Bai or soul, which could be seen, and which also left the body at death. This was often conceived to exist in the form of a bird, and it was thought that, while the mourners were lamenting the departed, he might be sitting among the birds of a neighboring tree watching them. This conception continued into Christian times in some places, for in Christian cemeteries in Nubia the souls of the departed in the form of stone birds are found perched on the gravestones.

Cannibal Gods

Inscriptions indicate that gods were accustomed to cannibal practices by which they hoped to absorb the brave qualities of rival gods. Unis is one of those who is said to eat other gods, so as to swallow the knowledge and power of every God.

King Unis is one who eats men and lives on gods
It is "Punisher-of-all-evil-doers"
Who stabs them for King Unis
And cooks for him a portion of them
He has taken the hearts of the gods!
He has taken the hearts of the gods;
He has swallowed the Green.
He hath swallowed the knowledge of every god.

— Pyramid text of the Fifth Dynasty.

Cemeteries for Animals

Writings on papyrus (the paper of Egypt) have been deciphered by scholars where records have been kept of the mummified sacred animals. There were tombs for the Apis Bulls at Memphis as early as in the days of Moses. The Serapeum at Memphis (southern or dry Egypt)

contained the mummies of more than sixty bulls, the last one found having been buried after 100 B.C. Similar cemeteries for sacred bulls existed at On and Hermonthis, for rams at Mendes, for cats at Bubastis and Beni Hasan, for crocodiles at Lake Moeris, for falcons at Buto, and for ibises at Eshmunen. Such numbers of mummified cats have been found at Beni Hasan that modern enterprise has employed them as fertilizer.

In this strange mixture of progress and decadence, of vivid lights and horrible brooding darkness God made provision for the people who were not forgotten, although they had nearly forgotten the living God.

Like other great nations they had to encounter a great baptism of suffering, and to learn from the very bitterest of experience that it is good for a people, as it is good for an individual, to bear the yoke in the time of youth. With what pathos is it not stated that the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. Ex. 2:23.

—The Lutheran Companion.

I take, O Cross, thy shadow
For my abiding place;
I ask no other sunshine
Than the sunshine of His face;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the Cross.

FROM OUR CHURCH CIRCLES

North Wisconsin District

As announced heretofore, the same will convene from June 18th to 24th in the St. Paul's Congregation at Algoma, Wis., of which the Rev. K. Toepel is pastor.

The opening services will take place at 10 A. M. on Wednesday morning. The delegates are kindly requested to hand their credentials to the secretary immediately after the services. These credentials must bear the signature of the chairman and secretary of their congregation.

All requests for quarters must be in the hands of the local pastor not later than June 10th. Dinner and supper will be served in the church parlors for 35c and 25c. Lodging and breakfast will be gratis.

For Sunday, June 22nd, a special celebration of the 400th anniversary of the Augsburg Confession has been arranged.

All memorials to the Synod must be in the hands of the president of the Synod, the Rev. Aug. F. Zich, by June 1st.

Two essays have been prepared to be read at the sessions. One will be given in the German by the Rev. G. A. Dettmann. His theme is: "St. Paul's Life

Before His Missionary Activity." The Rev. W. K. Pifer will deliver the English essay. His subject is: "Contending for the Truth Brought to Light Again by the Reformation (Jude 3)."

G. E. Boettcher, Sec'y.

Southeast Wisconsin District

The Southeast Wisconsin District will meet, God willing, in Jerusalem Ev. Luth. Church, Chambers and Holton Streets, June 23-27.

The opening services will be held Monday morning, June 23, at 10 o'clock. After this service the delegates are requested to deliver their credentials to the district secretary. The credentials are to be signed by the chairman and secretary of the respective congregations.

Essays will be read by Prof. J. Meyer (Augsburg Confession) and Pastor Hy. Gieschen (Luther's Small Catechism).

Pastors, teachers, and delegates are to provide for their own lodging. W. Keibel, Sec'y.

West Wisconsin District

The West Wisconsin District will meet in St. John's Congregation of Baraboo, Wis. (Herbert Kirchner, pastor), from June 24 to 27 inclusive.

The opening services will be held at 9:00 A. M. on Tuesday, and immediately after the close of the services Synod will go into session. The delegates from the various congregations are kindly requested to hand their credentials, properly signed by the president and the secretary of their respective congregation, to the secretary of Synod at the close of the opening services.

All standing committees of the District are, according to resolution of synod, to meet in Baraboo on Monday evening, in order to have their reports in readiness for the session of Tuesday afternoon.

Reservations for quarters are to be in the hands of the local pastor not later than June 10. Dinner and supper will be served by the congregation for the small cost of 25 cents a meal. Lodging and breakfast will be gratis.

All memorials to Synod must be in the hands of the President, Pastor J. G. Glaeser, by June 1.

Services combined with the celebration of Holy Communion will be held Thursday evening. Two essays, one in the German and the other in the English language, are to be read. Dr. J. B. Bernthal has consented to read the German Paper. His Theme: "Reason and Cause Why God, Though He Gave It, Will Again Take from a Congregation, Congregations, Synods the Pure Word and Unadulterated Sacraments."

Pastor Wm. Lutz has been requested to read the English essay. F. E. Stern, Sec'y.

Minnesota District

The Minnesota District will meet June 23, 2 P. M., to June 27, 12 A. M., at New Ulm, Minn., in the Auditorium of Dr. Martin Luther College.

Papers: Trost und Segen der Sakramente als Gnadenmittel, Rev. E. G. Fritz; After Confirmation, What?, Rev. A. C. Haase.

Services: Opening services Monday evening at 7:30 in St. Paul's Lutheran Church. Sermon by President Im. Albrecht. Confessional address by Rev. G. E. Fritzke (W. Haar, Sr). Thursday evening at 7:30 in the college auditorium. German Schulpredigt by Rev. Hy. Albrecht (W. Kuehner). English pastoral sermon by Rev. Hy. Boettcher (H. C. Nitz).

Remarks: The Committee on Housing will send return post cards to each pastor. These cards are to be filled in and returned to the secretary of the committee, Prof. H. R. Klatt, before June 10.

R. Janke, English Secretary.

Michigan District

The Michigan District will meet, God willing, June 26—July 1 in Salem Ev. Luth. Church, Rev. A. W. Hueschen.

Lay delegates are requested to bring their credentials. Announcements and requests for quarters are to be made at once.

Adolf Sauer, Secretary.

Crow River Valley Delegate Conference

The Crow River Valley Conference will convene June 3-5 at Rockford, Minn (Rev. Nitz, pastor).

First session on Tuesday afternoon at 2 P. M.

Papers to be read are: 1. Die erste christliche Kirche, wie sie in der Apostelgeschichte beschrieben wird, als Muster und Vorbild fuer unsere Gemeinden (German, H. Nitz); 2. Wie beschuetzen wir die Jugend gegen die Gefahren der Jetztzeit? (German, J. Schulze); 3. Family Worship (English, Bruns); 4. The Dance (English, Wehausen).

Sermon: Weiss, Wehausen.

Confessional Address: Bruns, Frank.

Timely announcements of attendance is desired by local pastor.

W. Frank, Secretary.

Dakota-Montana District

The Dakota-Montana District will meet at Roscoe, South Dakota, from June 12 to June 17, 1930 (J. P. Scherf, local pastor).

Opening services will be held on June 12 at 10 A. M.

The delegates of the various congregations are requested to bring their credentials, signed by the chairman and secretary of their respective congregations, which should be filed with the secretary immediately after the opening services.

Prof. Joh. Meyer will read an essay on the Augsburg Confession.

Lodging and breakfast will be gratis, for dinner and supper a nominal fee of 25 cents will be charged.

Please announce yourself and delegates to the local pastor, J. P. Scherf. Herbert Lau, Secretary.

Joint Pastoral Conference of Milwaukee and Vicinity

A Special Meeting of the Joint Pastoral Conference of Milwaukee and Vicinity will be held Tuesday, June 10, at 9 A. M. in St. Peter's School, 465 3rd Ave., Milwaukee.

Subject Matter: A discussion of the *Boy Scout Movement* — with Prof. Theo. Graebner. — Essay on "The American Legion" by Pastor C. Buenger.

Everyone must provide for his own quarters.

Walter A. Gieschen, Secretary.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will meet at Stambaugh, Mich., W. Fuhlbrigge, pastor, June 3, from 9:00 A. M. to 5:00 P. M. Please address announcements to pastor loci.

Melvin W. Croll, Sec'y.

Rhineland Pastoral Conference

The Rhineland Pastoral Conference will meet at Eagle River, Wis., Rev. J. D. Krubsack, on May 27. Treatises: Eggert, Raetz, Krubsack, Haase.

H. F. Eggert, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet June 3rd and 4th at Root Creek, Wis. (Wm. C. Mahnke, pastor). First session on Tuesday at 10 A. M. German services with Holy Communion on Tuesday evening.

Sermon: J. Karrer (F. Schaefer).

Papers: Exegesis of Col 2:16ff, P. Kneiske (G. Hoenecke); and of 2 Tim. 2:20ff, H. Wojahn (M. Rische); Singleness of purpose is needed in our work, not busy-bodyism, J. Ruege; The mutual relation of justification and sanctification, A. Petermann.

Please announce. E. W. Tacke, Sec'y.

Arizona Conference

The Arizona Conference will meet at East Fork, Arizona, June 3rd to 6th.

Please announce. P. A. Boehm, Sec'y., pro tem.

Eastern Delegate Conference

The Eastern Delegate Conference of the South-eastern Wisconsin District will meet on June 22nd, at the Fairview Lutheran Church, Milwaukee, Wis., 66th Street, 2 blocks south of Bluemound Road (A. Koelpin, pastor). First session begins at 10:00 A. M. A lecture will be given on our Seminary at Thiensville.

A. Koelpin, Sec'y.

Redwood Falls Delegate Conference

The Redwood Falls Delegate Conference will meet June 3 and 4 at Echo, Minn. (C. J. Schrader, pastor). The first session will begin at 10 A. M., June 3. Divine services that evening.

Sermon: Petzke (Nickels).

Please announce to Pastor loci.

Carl G. Schmidt, Sec'y.

Michigan Lutheran Seminary

The twentieth school year at Michigan Lutheran Seminary, Saginaw, Mich., closes June 18. The commencement exercises will take place in the evening of that day. Rev. A. W. Hueschen, Owosso, has kindly accepted our invitation to address the assembly and graduating class, which numbers 13 members, 10 boys and 3 girls.

The Michigan Lutheran Seminary Club will meet for its annual meeting immediately after the closing exercises. The forenoon and afternoon have again been set aside for the annual field day.

All former students and friends of the institution are cordially invited to spend the day with us on our beautiful campus and attend the exercises and meeting in the evening.

Otto J. R. Hoenecke, Pres.

Closing Day at the Seminary at Thiensville

A special service will be held in the chapel of the seminary on closing day, June 6, 1930, at 10 o'clock A. M.

F. Brenner, Secretary.

Announcement of the Opening of the New School Year of the Deaf-Mute Institute

The Ev. Luth. Deaf-Mute Institute, Detroit, Mich., will begin its 58th school year on Wednesday, September 3. All pupils must be present at the school no later than Wednesday morning. Prospective pupils must be deaf or too hard of hearing to profit from a common school, must be of sound mind and capable of being taught. Feeble-minded deaf or such as have a contagious disease cannot be admitted. The cost for tuition and board is \$10 per month for ten months. If parents are not able to pay this amount, it is reduced to meet their circumstances. Poverty should not be a reason not to send the child. At the beginning of the year \$10 must be deposited with the director for the defraying of smaller expenses occurring during the year. The bed complete, towels, and soap are furnished by the Institute. The child brings a tooth and hair brush, tooth paste, comb, and nail file or scissors.

This Institute is our Lutheran Church school for our baptized deaf children. It gives them along secular lines, in a seven years' course, what the state schools give, using the same methods. Besides this, it gives the child what the state school cannot and does not give, namely, instruction in the chief Bible doctrines according to Dr.

Luther's Small Catechism, and prepares them for confirmation and communicant membership. The deaf child, more than the hearing, must be *brought up* with the word of God from childhood and be in touch with it daily. THIS can be done *only in a school* with its systematic instruction and education. Parents having the spiritual welfare of their children at heart, will not send them to the state school, where it is lost to the Church in most cases, but to their church school. After a child has finished with us, it ought to be sent to a state school for further and higher education in the secular branches and the trades.

When writing, address all letters to the undersigned and inquire as to what is needed in the line of clothing, and information and an entrance questionnaire will be mailed.

Rev. William Gielow,

6861 E. Nevada Ave.,

Detroit, Michigan.

Installation

By special request of St. Mark's Congregation at Lebanon, Wis., President J. Glaeser authorized the undersigned to install Pastor Max Taras at that congregation. The installation took place May 4, 1930. Theo Eggers, Missouri Synod Pastor.

Acknowledgment

Apache Indians of the Globe field received gifts, clothing, candy, nuts and apples, Bible Picture Books and Scripture portions, from the following kind donors at Christmas:

Rev. C. A. Otto, Wauwatosa, Wis., 330 pounds clothing.

Mrs. F. Potzler, Morgan, Minn., a package clothing.

Rev. R. Deffner, Phoenix, Arizona, a package clothing and toys.

Miss J. D. Griebing, Milwaukee, Wis., very useful clothing and toys.

Mr. Fred Bergholz, Thiensville, Wis., \$5.00 (used for picture books and Scripture portions).

Junior Ladies' Aid, First Ev. Luth. Church, Racine, Wis., \$5.00 (used for candy, nuts, apples).

St. Paul's Lutheran Church, Dubuque, Iowa, Rev. M. A. Russert, two cartons clothing and candy.

The happy receivers of the gifts express their thanks and appreciation. A. M. Uplegger.

ITEMS OF INTEREST

CHURCH OF PAVING BLOCKS

A one hundred thousand dollar church to be built for \$60,000 will be begun in June by St. Paul's Lutheran Congregation, Council Bluffs, Iowa. There are several unique features in the plan of procedure. The exterior of the structure will be built from granite paving blocks used some years ago in the streets of Omaha, Nebr. The Omaha and Council Bluffs Railway Company procured them from the city when the city streets were repaved with concrete and asphalt. Fifty thousand granite blocks will be required for the structure, which is to be lined inside with brick. The church and parsonage of Gothic

architecture, will be joined by a Spanish cloister and porch, and offices will be located in back of the church. The cost of the construction will be ensured, says Rev. Martin Mueller, pastor of the church, through the use of volunteer labor and no attempt to rush the job.

A CONTRIBUTION FROM SPAIN TO THE AUGSBURG JUBILEE

By Dr. J. A. Morehead

While the Evangelical Lutheran Churches of the world are going to school during the year 1930 for the re-study and completer mastery of the biblical truth-content of the Augsburg Confession, scholars are engaged in research and authors are busy making contributions in the form of literature to the celebration of the great event at Augsburg in 1530. The small but vigorous Protestant Church of Spain, a dominantly Roman Catholic country, is making a worthy offering through the energetic labors of Dr. Theodor Fliedner. In a recent personal letter from Dr. Fliedner, head of the Protestant orphanage in Madrid, the following pertinent and intensely interesting information is given:

"Just in these days I have published the first book known to be written by Juan de Valdes, the brother of Alfonso de Valdes, who, as secretary to Charles V, helped Melanchthon to get read the 'Confessio Augustana.' The book of Juan de Valdes, Dialogo de Doctrina Cristiana, was found only some years ago at the National Library in Lisbon; it was first printed in Alcala in 1529, and is thoroughly Lutheran. Who would have thought that the twin brother of the Spanish Reformer would help one year later through his interview with Melanchthon to the public confession of Lutheran faith in Germany. So God's ways are often intricately but very wonderful."

IBERIAN PENINSULA PROTESTANTS

At a recent conference of the Protestant Churches of Spain and Portugal held in Barcelona, one of the Portuguese speakers called attention to the fact that in his country, nominally Roman Catholic, the most influential people are classified in three groups, atheists, agnostics and clerics. Evangelical Christians are in the minority, owing to persecutions during past centuries and continuing at the present time. A similar picture was painted for Spain.

Espana Evangelica gives the following figures for religious groups in Portugal as being reported at the conference: Spiritualists, 2,000; confessed Protestants, 3,000; Crypto-Jews (Jews outwardly Roman Catholic), 25,000; indifferent and atheists, 750,000; Roman Catholics in full communion, 750,000, and Romano-pagans (devotees of superstition), 3,000,000.

LUTHER'S HOMELAND TO CELEBRATE

The University of Halle-Wittenberg and the Lutheran Church of Saxony, together with the City of Halle, the City of Wittenberg, the City of Erfurt, the City of Eisleben and the City of Mansfeld, have combined in arranging a festival celebration in Luther's homeland of the Augsburg Confession Quadricentennial. To this celebration churchmen, scholars and the general public have been invited in an announcement which recognized the duty of these cities, the university and the people "to cultivate the memory of Luther and to preserve the treasures which came out of the Reformation" imposed upon them in their histories and geographical locations.

The festival will run from July 1st to 6th featuring visits to the Lutheran cities on the first two and the last two days of this period. From July 2nd to 4th the formal celebrations will take place in Halle and Wittenberg. On the evening of the

2nd a concert of sacred music will be given in the Moritz Lutheran Church, Halle. The following morning divine services will be held in the Market Church and a program of exercises in the auditorium of the university. In the afternoon an exhibition in the Market Place will feature "Luther and the Reformation in Halle," and in the evening a commemorative performance will be given in the City Theater and a civic reception will be held in the City Hall on personal invitations issued by the Halle burgomaster. July 4th will be devoted to a celebration in Wittenberg suitably commemorating the events of four centuries ago.

PERSECUTION CONTINUES

According to latest advices to the National Lutheran Council offices, four Russian Lutheran pastors have been forced to resign under extreme pressure of anti-religious propaganda. Thirteen pastors have been imprisoned, two exiled to the deserts of Siberia, and one exiled to the coast of the North Sea for five years.

One of the leaders of the Lutheran Church in Russia writes concerning the arrest of his Lutheran pastor that it took place "because in revealing too great zeal in giving children of his congregation religious instruction he manifested counter-revolutionary sentiments. . . . It has been indeed a great strengthening of our faith that you in America have remembered us in your prayers on March 2nd, but please note that the hatred against the Church and the persecution of religion continue unaltered in spite of all published statements to the contrary."

A dispatch to American newspapers from Reval, Esthonia, states that the pastor of the only remaining Esthonian Lutheran Church in Petrograd, Russia, has been banished to Siberia, and the church converted into a cinema.

THE TORGAU JUBILEE

On March 23 a celebration was held in the historic St. Mary's Lutheran Church at Torgau, Germany, of the 400th anniversary of the "Torgau Articles," which formed a basis for the Augsburg Confession. The so-called articles were drawn up by Melanchthon, Bugenhagen and Justus Jonas, and submitted on March 23, 1530, to their Elector at Torgau. Three months later at Augsburg the epoch-making Augsburg Confession was read, which in its preparation was based in part upon the previous declaration at Torgau.

The city, which is located on the Elbe, was formerly the residence of the Electors of Saxony. It is an historic place since the palace chapel was consecrated by Martin Luther and St. Mary's Church contains an original painting by Cranach the Elder, and the tomb of Luther's wife, Catherine von Bora, who died in 1552.

DAKOTA-MONTANA DISTRICT

April, 1930

Rev. R. J. Palmer, Hague, S. D.	\$ 43.75
Rev. E. Hinderer, Tappen, N. D.	25.25
Rev. D. F. Rossin, Meadow, S. D.	10.50
Rev. S. Baer, Zeeland, N. D.	8.76
Rev. W. J. Schmidt, Carson, N. D.	12.38
Rev. W. J. Schmidt, Carl, Twp.	10.07
Rev. W. J. Schmidt, Flasher, N. D.	16.66
Rev. D. F. Rossin, Lemmon, S. D.	13.25
Rev. P. C. Albrecht, Bowdle, S. D.	70.55
Rev. M. D. Keturakat, Summit, S. D.	56.75
Rev. W. T. Meier, Watertown, S. D.	61.85
Rev. W. F. Sprengler, Grover, S. D.	153.00
Rev. R. J. Palmer, Willow Lakes, S. D.	35.00
Rev. Herbert Lau, Altamont, S. D.	16.00

Rev. Herbert Lau, Gary, S. D.....	16.59
Rev. Herbert Lau, Goodwin, S. D.....	32.25
Rev. A. H. Baer, Aurora, S. D.....	9.75
Rev. S. Baer, Hague, N. D.....	13.53
Rev. S. Baer, Zeeland, N. D.....	56.77

\$662.66

Zeeland, No. Dak. ADAM J. HEZEL, Treasurer.

RECEIPTS FOR SEMINARY AND DEBTS

Month of April, 1930

Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	\$ 20.00
Rev. M. F. Rische, David Stern, Kirchhayn, Wis....	5.00
Rev. Henry Lange, Nathanael, Milwaukee, Wis....	2.00
Rev. Herbert Lau, First Ev. Luth., Gary, S. D.....	8.00
Rev. G. L. Press, Morningside Grace Ev. Luth. Aid Society, Sioux City, Iowa.....	4.00
Rev. L. Kaspar, Immanuel, Greenville, Wis.....	52.75
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.....	33.25
Rev. C. W. Siegler, Portland, Wis.....	10.50
Rev. Louis W. Meyer, Zion, E. Farmington, Wis....	12.65
Rev. Karl J. Plocher, St. Paul's, Litchfield, Minn...	32.25
Rev. E. H. Kionka, St. John's, Newton, Wis.....	20.00
Rev. Henry Albrecht, Town Omro, Minn.....	15.00
Rev. J. E. Schaefer, Trinity, West Mequon, Wis....	60.00
Rev. A. F. Westendorf, St. Paul's, Saginaw, Mich.	55.60
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.....	80.55
Rev. O. Hoyer, Town Omro, Wis.....	8.55
Rev. W. J. Schmidt, Trinity, Flasher, N. D.....	5.01
Rev. W. J. Schmidt, Carl, N. D.....	2.15
Rev. W. J. Schmidt, Carson, N. D.....	7.08
Rev. E. C. Hinnenthal, Emanuel, Kolberg, Wis.....	30.40
Rev. E. E. Prenzlów, Bethlehem, Stanton Co., Neb.	34.00
Rev. H. F. Zapf, Zion Missionary Society, Monroe, Mich.	50.00
Rev. Franz Cares, St. John's, Frankenmuth, Mich.	8.00
Rev. M. C. Schroeder, Bethel, Bay City, Mich.....	11.00
Rev. O. E. Hoffmann, St. John's, Poplar Creek, Wis.	15.50
Rev. Ph. Sprengling, St. John's, Centerville, Wis.	10.00
Rev. W. Krenke, Trinity, Grafton, Nebr.	36.04
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	36.05

Total	\$ 665.78
Previously acknowledged	622,429.06

Total Collection to Date.....\$623,429.06

Expenses, April, 1930

Northwestern Publishing House	\$ 4.50
Balance for New Ulm, Minn.....	661.78
New Ulm Building Fund.....	\$158,722.89

Congregations That Made Their Quota In April, 1930

263. Rev. L. Kaspar, Immanuel, Greenville, Wis.	\$1,458.20—\$5.40
264. Rev. W. A. Krenke, Trinity, Grafton, Neb.\$	220.35—\$7.10
265. Rev. R. Vollmers, Grace, Geneva, Neb..\$	192.25—\$9.61

Special for Seminary Furniture

Rev. W. Krenke, Trinity Y. P., Grafton, Nebr.....	\$ 5.00
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John Brenner.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Institutions \$75.00, Indian \$25.00, Home \$75.00, Negro \$15.00, Poland \$15.00, To Retire Bonds \$12.00	\$217.00
Rev. R. F. Bittorf, Burke, Home.....	5.83
Rev. R. F. Bittorf, McNeely, General Administration \$4.75, Seminary \$6.79.....	11.54
Rev. A. Degner, Mission, General Administration.....	20.79
Rev. E. J. Hahn, Naper, Synodic Administration \$12.41, General Institutions \$17.37.....	29.78
Rev. E. A. Klaus, Stanton, General Institutions \$33.15, Nebraska District Mission \$33.16.....	66.31
Rev. W. Krenke, Grafton, Reports.....	2.25
Rev. E. E. Prenzlów, Bethlehem, Stanton, General Mission \$6.15, Equipment in Seminary \$5.00, Reports \$2.10	13.25

Rev. E. E. Prenzlów, St. Paulus, Stanton, General Mission \$6.85, Equipment in Seminary \$5.00.....	11.85
Rev. R. Vollmers, Geneva, General Mission.....	20.45
Rev. A. Schumann, Garrison, Reports \$6.00, General Institutions \$54.96, Poland \$9.00, Madison Student Mission \$5.00.....	74.96
Rev. W. H. Siffring, Brewster, General Administration \$1.00, General Institutions \$10.00, General Mission \$10.00, Negro \$5.00, Widows \$5.75.....	40.75
Rev. W. H. Spaude, Surprise, Home \$10.00, Widows \$3.09	13.09
Rev. W. F. Wietzke, Synodic Administration \$19.00, General Institutions \$37.00, Indian \$25.00, Home \$25.00, Negro \$25.00.....	131.00
Rev. J. Witt, Norfolk, Synodic Administration \$50.00, General Institutions \$102.00, General Missions \$75.00, Poland \$10.00, Student Support \$40.00, Widows \$10.00, Beautifying Seminary Property from Mrs. E. Raasch \$2.50, from Ladies' Aid for Indian Child \$25.00, Fremont \$5.00.....	319.50

\$978.35

General Administration	\$ 35.54
Synodic Administration	81.41
Reports	10.35
To Retire Bonds.....	12.00
General Institutions	339.48
Seminary	6.79
Seminary Grounds	2.50
Students	40.00
Indian Mission	50.00
Indian Child	25.00
General Mission	118.45
Home Mission	115.83
Nebraska District Mission	33.16
General Support	18.84
Fremont	5.00
Negro Mission	45.00
Madison Student Mission	5.00
Poland Mission	34.00

\$978.35

Norfolk, Nebraska. DR. W. H. SAEGER.

MINNESOTA DISTRICT

April, 1930

PASTORS: WALTER G. VOIGT, Acoma, Dakota-Montana Academy \$17.40, Indian Mission \$25.00, Negro Mission \$25.00, Church Extension \$50.00; total \$117.40. WALTER G. VOIGT, Acoma, Synodical Reports \$15.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$14.65, Seminary Building Fund \$15.00; total \$124.65. R. POLZIN, Alma City, General Fund \$32.43. R. HEIDMANN, Arlington, Home Mission \$65.00, Negro Mission \$50.00; total \$115.00. R. HEIDMANN, Arlington, General Administration \$50.00, Theological Seminary \$40.00, Northwestern College \$40.00, Dr. Martin Luther College \$60.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$20.00, Indian Mission \$17.00; total \$247.00. J. E. BADE, Student Support \$64.50. J. E. BADE, Balaton, General Institutions \$45.00, Dakota-Montana Academy \$13.00; total \$57.50. WM. FRANZMANN, Baytown, Synodic Administration \$17.31, Educational Institutions \$31.15, Missions \$13.01, Student Support \$10.00; total \$71.47. P. E. HORN, Bear Valley, Educational Institutions \$36.80. F. C. KOCK, Trinity and Blakeley, Belle Plaine, General Administration \$100.00, General Missions \$23.00; total Special Offering \$123.00. C. F. KOCK, Trinity and Blakeley, Belle Plaine, General Administration Special Offering \$14.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Student Support \$10.00, General Support \$17.23; total \$91.23. JUL. F. LENZ, Bremen, General Administration \$164.98. E. G. HERTLER, Brownsville, To Retire Bonds \$1.00. W. P. SAUER, Buffalo, General Administration \$25.00, Supervision and P and P \$25.00, Finance \$25.00, Theological Seminary \$19.75; total \$94.75. R. JESKE, Caledonia, General Institutions \$16.55, Dr. Martin Luther College \$16.55, Michigan Lutheran Seminary \$16.55, Negro Mission \$4.50; total \$87.25. WM. PETZKE, Cedar Mills, Theological Seminary \$30.00, Northwestern College, \$40.00, Dr. Martin Luther College \$60.00, Michigan Lutheran

Seminary \$20.00, Dakota-Montana Academy \$20.00; total \$170.00. W. P. SAUER, Crawfords Lake, General Administration \$10.00, Supervision and P and P \$5.00, Finance \$10.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.82; total \$45.82. A. W. BLAUERT, Danube, Theological Seminary \$25.00, Northwestern College \$25.00, Dakota-Montana Academy \$25.00, Home Mission \$46.15, To Retire Bonds \$25.00; total \$146.15. J. C. A. GEHM, Darfur, Home Mission \$22.20. C. J. SCHRADER, Echo, Dr. Martin Luther College \$21.25, General Missions \$3.75; total \$25.00. C. J. SCHRADER, Echo, Synodical Reports \$6.35, Indian Mission \$22.70, Negro Mission \$22.70; total \$51.75. WM. C. ALBRECHT, Vacancy Pastor, Eden, General Administration \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$10.00, Home for Aged \$10.00, General Missions \$20.00, Student Support \$10.00, General Support \$10.00; total \$105.00. M. SCHUETZE, Ellsworth, Dr. Martin Luther College \$30.60. F. ZARLING, Emmett, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$17.59, Indian Mission \$21.73, Home Mission \$43.35, Negro Mission \$12.17; total \$124.84. P. GEDICKE, Essig, Dr. Martin Luther College \$5.30. IM. F. ALBRECHT, Fairfax, General Institutions \$50.00, Home for Aged (By Chr. Meyer, Mindekranz) \$10.50, Indian Mission \$12.00, Home Mission \$60.00, Negro Mission \$20.00, Poland Mission \$10.00, General Support \$20.00, Church Extension \$20.00, Debt \$30.00; total \$232.50. F. ZARLING, Flora, Theological Seminary \$10.00, Northwestern College \$8.33, Dr. Martin Luther College \$10.00, Indian Mission \$6.90, Home Mission \$23.60, Negro Mission \$5.70; total \$64.53. HENRY BOETTCHER, Gibbon, General Institutions \$11.00, General Missions \$25.00, Indian Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.00, To Retire Bonds (Mindekranz, Mr. W. Uetzmann from Mr. and Mrs. John Glaeser) \$3.00; total \$64.00. HENRY BOETTCHER, Gibbon, General Institutions \$25.00, General Mission \$25.00, Indian Mission \$15.00, Negro Mission \$25.00, Poland Mission \$10.00, General Support \$3.67, Church Extension (Mindekranz, Martha Weller from Mr. and Mrs. John Glaeser) \$2.00; total \$105.67. F. W. WEINDORF, Grace, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$2.00; total \$32.00. F. W. WEINDORF, St. John's, Goodhue, General Institutions \$10.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Northwestern College \$10.00, Dakota-Montana Academy \$5.87; total \$45.87. M. J. WEHAUSEN, Vacancy Pastor, Graceville, Indian Mission \$44.95. WM. FRANZMANN, Grant, Synodic Administration \$20.00, Educational Institutions \$20.00, Missions \$10.00; total \$50.00. JUL. F. LENZ, Hammond, General Administration \$30.84. A. JUL. DYSTERHEFT, Helen, General Institutions \$50.00, Home Mission \$53.00; total \$103.00. E. G. HERTLER, Hokah, To Retire Bonds \$1.00. W. J. SCHULZE, Hutchinson, Indian Mission \$80.54, Young Ladies Society for noon day meal for one Indian Child \$35.00; total \$115.54. M. J. WEHAUSEN, Johnson, Synodic Administration \$3.00, Theological Seminary \$3.85, Northwestern College \$8.37, Dr. Martin Luther College \$57.23, Home Mission (Collection taken at Malta Mission) \$14.40; total \$86.91. L. F. BRANDES, Jordan, Missions \$100.00, Church Extension \$50.00, Lutheran Children's Friend Society \$2.00; total \$152.00. E. G. HERTLER, La Crescent, To Retire Bonds \$25.00. PAUL W. SPAUDE, Lake Benton, Poland Mission \$15.40. PAUL W. SPAUDE, Lake Benton, Deaf Mute Institute, Detroit \$8.03. T. H. ALBRECHT, Lake City, Synodic Administration \$50.00, General Institutions \$50.00, Missions \$42.50; total \$142.50. T. H. ALBRECHT, Lake City, From N. N. for Theological Seminary \$10.00, Home Mission \$10.00, China Mission \$10.00, India Mission \$10.00, Jewish Mission \$10.00; total \$50.00. KARL J. PLOCHER, Litchfield, General Administration \$56.18. W. HAAR, Loretto, General Institutions \$145.00, Home Mission \$118.00; total \$263.00. W. FRANK, Lynn, Dr. Martin Luther College \$18.01, Bethesda Lutheran Home \$22.45; total \$40.46. W. FRANK, Lynn, General Missions \$30.00, Indian Mission \$32.00; total \$62.00. P. E. HORN, Mazeppa, Educational Institutions \$110.46. PAUL T. BAST, Minneapolis, Home Mission \$50.00. A. C. KRUEGER, Minneola, Memorial Wreath in memory of Ferdinand Schulz from Mr. and Mrs. Herman Runge, Mr. and Mrs. Frank Ahneman, Mrs. Agnes Degener, Mr. Henry and Miss Verdella Degener, Mr. and Mrs. Wm. Deters, Mr. and Mrs. Wm. Degener, Mr. and Mrs. Edw. Degener, Mr. and Mrs. Richard Hennen, Mr. and Mrs. A. C. Schliep, Miss Lena Degener, Mr. and Mrs. H. M. Lewis, Mr. A. C. Clossner for Church Extension Fund \$23.00, Memorial Wreath in memory

of Ferdinand Schulz from the members of the family of the deceased for Lutheran Children's Friend Society \$10.00; total \$33.00. GUSTAVE C. HAASE, Monticello, General Administration \$9.40. H. A. KUETHER, Morgan, General Administration \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Home for Aged \$5.00; total \$35.00. J. CARL BAST, Morton, General Administration \$10.00, Supervision and P and P \$10.00, Home for Aged \$25.00; total \$45.00. F. KOEHLER, Nicollet, General Administration \$74.36, General Institutions \$153.09, Home Mission \$108.12; total \$335.57. A. EICKMANN, Nodine, General Institutions \$135.00. W. P. HAAR, North Mankato, Home Mission \$25.00. A. W. BLAUERT, Olivia, Dakota-Montana Academy \$37.00, Home Mission \$27.18; total \$64.18. HENRY ALBRECHT, Omro, Dakota-Montana Academy \$50.00, Indian Mission \$69.00; total \$119.00. M. C. KUNDE, Oronoco, General Administration \$16.64. M. C. KUNDE, Oronoco, Synodic Administration \$22.34. CARL C. KUSKE, Oshkosh, Theological Seminary \$8.74. M. C. KUNDE, Poplar Grove, General Administration \$9.90. M. C. KUNDE, Poplar Grove, Synodical Administration \$41.39. GEO. W. SCHEITEL, Potsdam, Dr. Martin Luther College \$25.00, Home Mission \$23.85, Student Support \$25.00, Home for Aged \$25.00, Bethesda, Watertown from Mr. and Mrs. Seel, Sr. \$2.00; total \$100.85. E. W. PENK, Prescott, Wis., Missions \$21.05. W. C. NICKELS, Redwood Falls, Home Mission \$93.25. AUG. SAUER, Renville, General Mission \$37.50. J. BAUR, Ridgely, Home Mission \$15.50, Student Support \$12.00, General Support \$12.50, Deaf Mute Institute, Detroit \$7.00, Bethesda Lutheran Home \$11.00, Lutheran Children's Friend Society \$12.00; total \$70.00. H. C. NITZ, Rockford, Theological Seminary \$17.84, Northwestern College \$17.00, Dr. Martin Luther College \$17.00, Michigan Lutheran Seminary \$17.00, Dakota-Montana Academy \$17.00; total \$85.84. H. C. NITZ, Rockford, Indian Mission \$35.39, Poland Mission \$30.00; total \$65.39. E. C. BIRKHOLZ, St. James, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$15.00, Dakota-Montana Academy \$15.00, Indian Mission \$15.00, Home Mission \$15.00, Negro Mission \$15.00, Student Support \$15.79; total \$165.79. A. C. HAASE, St. Paul, General Administration \$124.42, Home Mission \$46.21; total \$170.63. MRS. H. A. LARSON, Treasurer, Twin City Mission Auxiliary, St. Paul, from St. John's \$4.00. H. A. LARSON, Treasurer, Twin City Mission Auxiliary, St. Paul, from St. John's \$4.00. G. THEO. ALBRECHT, St. Peter, General Institutions \$48.00. REINH. SCHIERENBECK, Sanborn, Supervision and P and P \$25.00, Dakota-Montana Academy \$50.00, General Missions \$25.00, Home Mission \$50.00, Poland Mission \$22.00, Student Support \$25.00, General Support \$25.00; total \$222.00. G. SCHUETZE, Seaforth, Dr. Martin Luther College \$12.05. G. SCHUETZE, Seaforth, Northwestern College \$6.15, Student Support \$9.00; total \$15.15. G. SCHUETZE, Sheridan, Dr. Martin Luther College \$35.10. G. SCHUETZE, Sheridan, Student Support \$16.15. WM. C. ALBRECHT, Sleepy Eye, General Institutions \$34.25. WM. C. ALBRECHT, Sleepy Eye, Home Mission \$75.00, Negro Mission \$15.00, Poland Mission \$4.75; total \$94.75. WM. C. ALBRECHT, Sleepy Eye, General Administration \$51.65, Home Mission \$42.15, Negro Mission \$25.00, Student Support \$51.15, To Retire Bonds \$25.00; total \$194.95. CARL C. KUSKE, Taunton, Dr. Martin Luther College \$10.12, Seminary and Debts \$5.00; total \$15.12. A. MARTENS, Tyler-Burchard, Dr. Martin Luther College \$7.15. R. JESKE, Union, General Institutions \$6.97, Theological Seminary \$6.97, Northwestern College \$6.97, Dr. Martin Luther College \$6.97, Michigan Lutheran Seminary \$6.97; total \$34.85. PAUL W. SPAUDE, Verdi, Poland Mission \$12.20, Dr. Martin Luther College, New Building Fund \$4.15; total \$16.35. PAUL W. SPAUDE, Verdi, Deaf Mute Institute, Detroit \$6.85. KARL BRICKMANN, Vesta, General Missions \$36.24. E. R. BAUMANN, Wabasso, Supervision and P and P \$5.00, Home Mission \$12.00; total \$17.00. E. G. FRITZ, Wellington, General Institutions \$45.00, Home Mission \$55.00, Negro Mission \$10.00, Negro Chapels \$2.20, Deaf Mute Institute, Detroit \$46.00; total \$156.20. A. W. SAREMBA, Weston, Wis., General Administration \$42.21. AUG. SAUER, Winfield, General Missions \$23.60. C. W. A. KUEHNER, Winthrop, Synodical Reports \$1.75, Negro Mission \$45.26, General Support, Mindekranz for Wm. Abraham \$2.00; total \$49.01. P. E. HORN, Zumbrota, Educational Institutions \$100.00, Missions \$47.74, To Retire Bonds \$35.62; total \$183.36.

H. R. KURTH,
District Treasurer.