

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 ONE HUNDRED AND FORTY-FIFTH PSALM

The Glory and Excellence of God's Nature and
Government

Verses 1-4

I will extol thee, my God, O King; and will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

There is something extremely sublime and beautiful in this Psalm, both in diction and thought. No one can read this ode with devotion without feeling highly elated. Its theme is the glory and excellence of God's nature and government; and of this human tongue or pen cannot give too lofty an expression. The highest praise and the most glowing adoration of truth and sobriety. Every other praise and admiration rendered, for instance, to men of consequence, influential and great leaders in history, or to nature's works and sceneries, oftentimes are exaggerated; not so in the case of God's praise. That can never be exaggerated. However highly it is lauded, the praise of God is but imperfect, limited and only begun here on earth, while in heaven it shall be perfect and boundlessly, eternally carried on. Even eternity will be too short to utter all the praise of God.

"Thro' all eternity to Thee
A joyful song I'll raise;
But O, eternity's too short
To utter all Thy praise."

It is peculiar that this is the only Psalm which, in the original, is called "Tehillah," i. e., "Praise or Hymn" — David's Praise. And well may it be called so. At the very outset the Psalmist exalts and magnifies the glory of God. "I will extol thee, my God, O King," he sings; "and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever."

It is an affection, in which David finds the greatest of satisfaction, to give glory to God. He would make God first and supreme in his thoughts and affections; and therefore he would bless or praise His name for ever and ever, that is, he would do it now, do it in all

the future; do it to the end of his life, throughout his sojourn on earth, and in all eternity. He regards praising God his daily most blessed work. "Every day will I bless thee." Receiving as he does blessings from God every day and every moment of his life, he reckons it the most needful of his daily employment, and the most delightful of his daily comforts, to render to his kind Lord daily thanks and to praise His name before men in word and deed through his whole life.

Praising God is the delight of every faithful child of God. It is part of his spiritual life to esteem and honor God in his heart, and to give public expression to his adoration of Him. Says the Psalmist elsewhere: "It is good to sing praises unto our God," a good thing, "to sing praises unto thy name, O Most High, to shew forth thy loving kindness in the morning and thy faithfulness every night." We Christians ought to give glory to God not only in our solemn devotions, as in church services and daily devotions, but at all times, whether we be at home or abroad, whether we labor or rest. No day must pass, though ever so busy or ever so heavy and ever so sorrowful a day, without praising God. We ought to consider it our most blessed privilege, and the most pleasant of our daily duties, to thank and praise God. As we receive blessings from Him every day, it is proper that we should render to Him daily thanks. As God is the same always — "yesterday, to-day, and forever" — the tributes of praise on our part ought to be paid from day to day; and as we are daily dependent on Him — one day as much as another — our recognition of that dependence should be daily.

But to praise God is to extol God; it is to exalt Him as the Most High, as the only One who lives from everlasting to everlasting, as the Greatest of all Personalities in heaven and on earth, as the One who says "I am that I am," as the God whose greatness is unsearchable and inexpressible.

Reflections on God's Greatness

"Great is the Lord, and greatly to be praised, and his greatness is unsearchable." The first part of this verse is taken literally from 1 Chron. 16:25; and this is the first reflection of the Psalmist in regard to God that He is great; that in greatness no being can be compared with Him; that He is superior to all other beings. God is great in His presence which is infinite, great in His wisdom which is unfathomable, great

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in His power which is irresistible, great in His majesty which is awful, great in His dominion which is boundless, and great in His sovereignty which is incontestable. Human speech is too inadequate to give expression to the greatness of God. We can only produce scriptural terms for its description. Deuteronomy 10:17 we read: "For the Lord your God is God of gods, and Lord of lords, a great Lord, mighty and terrible, which regardeth not persons, nor taketh regard." Furthermore, Jeremiah 10:6:7: "Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might." Again, Psalm 96, 4-6: "For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honor and majesty are before him: strength and beauty are in his sanctuary." Christ Himself is called "the great God," Tit. 2:13, and what is said of Christ is also said of the Father, the Son and the Holy Ghost, the one is God as the other.

We perceive God's greatness in His wonderful Personality and attributes. God is a Person, the infinite and invisible One. He is eternal and unchangeable; omniscient, omnipresent, and omnipotent; He is holy and righteous, but at the same time merciful and kind, gracious and long-suffering, faithful and true. We know how these and similar attributes of God are not only recognized but richly illustrated in Scripture, whereby we come to know God as a personal Spirit, infinite, self-existent, independent and immutable alike in His being and in the intelligence and will which belong to Him as personal spirit. We recognize God's greatness when we apprehend Him to be, what He really is, in His Personality, in His nature, superlatively good, wise, powerful, holy and just; when we ascribe to Him the creation and preservation of all beings, living or inorganic, together with a perfect government, and absolute disposal of all events, worshipping His as the Supreme Ruler of the universe; when we consider ourselves obliged to submit unto, and acquiesce in, all His dispensations of providence, as most wise and most righteous, and to rely upon the declarations of His Word as infallibly true and certain. We acknowledge God's greatness not only in trusting in His promises, but in obeying implicitly His holy commands, declaring as He does, "I am the Lord thy God, be thou therefore holy, even as I the Lord thy God am holy." We declare God's greatness, when we own Him as our Maker, Redeemer and Sanctifier.

Needs of Such Reflection

There is needs of reflecting on God's greatness in our days, when men think so little of that greatness, when the sense of a personal God who loves us and provides for us, governing all the affairs of our lives

and of the world, and to whom every soul is responsible for his actions, is disappearing more and more. Not to speak of the Modernists who deny the personal God of the Christian Creed, who conceive of Him only as a blind vital force or as the soul of the universe, man included — all the best in us is God in us — say they; not to speak of the exponents of Modernism, are there not many in our days whose conception of God is but a dim, misty Being, and who have lost every sense of a personal God? Why, the very attitude of their lives as shown in their recklessness and heedlessness of moral obligations is proof of the lamentable fact that they have abandoned their belief in a personal God.

But once cease to regard God as a Person, and you not only belittle His greatness and have low thoughts of God, yes, have lost your God entirely, but you will also have a low conception of morals and brush aside as a heap of rubbish all sacred obligations to the divine Law. Lawlessness in desire and lawlessness in deed will be the outcome. The dethronement of a personal God and His authority is the overthrow of every settled standard in morals, and materialism in its grossest form is its ultimate result. Men will act and say, let us seek and delve and lay hold of earth's treasures that we may enjoy the world's pleasures while we may. Ah, the folly of not recognizing God's greatness! Nothing has a more pernicious effect on character than low thoughts of God. Unless we have great thoughts of God, not only our thoughts of sin and its curse will be low, our sense of obligation feeble, our praises as "sounding brass," but our entire salvation will be jeopardized.

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts." Blessed are they who recognize God's greatness. Seeing how great God is in His wonderful personality, in His marvellous works, the creation, preservation, and government of all things and above all the redemption of a sinful world through His dear Son, men are blessed with the richness of His power and grace. Honoring our great God and Savior in childlike faith we ourselves are exalted to great honor and glory; we enter into most noble relations, acquire most illustrious titles, enjoy most glorious privileges; we become the friends and favorites of heaven, are adopted into God's family, and are called His children obtaining a free access unto Him in prayer, a sure protection under Him, and a ready assistance from Him in all our needs. And what honor can exceed, can equal this?

Thank God, there are still many of those who declare the greatness of God. "One generation shall praise thy works to another, and shall declare thy mighty acts." Wicked as every generation of men has been, it is for a joy that in every age some have

been found, and to the end of the world many shall be found to stand up for God, and publish His honors, and declare His goodness. Witness men like Abraham, Joseph, Moses, David, Job, Daniel of old who, by their faithful adherence to God, have declared His greatness, His honor and majesty unto generations to come. And what is the true Christian Church of to-day but a body of men, who praise the glory of God and sing:

Great is the Lord our God,
 And let His praise be great;
 He makes the Church his own abode,
 His most delightful seat.
 J. J.
 (To Be Continued)

COMMENTS

Fellowship of Faiths, a world organization, held a meeting at the Temple Emanuel B'ne Jeshurun in Milwaukee recently according to the Journal. The purpose of this movement is "to unite the inspiration of all faiths upon the solution of man's present problems."

Rajah Singh of South India stated it this way: "We are living in a new day — under conditions which were unknown, even to our fathers of a generation ago. In this age in the interest of decent living, a fellowship such as we are fostering is an absolute necessity. Intellectually and spiritually most of us — in spite of all the progress which we have made in other directions — are still living in medieval times. We must break down the barriers between church and temple and synagogue and mosque and dispel the religious hangovers of earlier ages, which are at the root of most of our world problems to-day."

Buddhist and Christian, the Confucian, the Hindu, the Jew, the Mohammedan and others are to pray the universal invocation: "Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth." To the tune of "America" all are to sing:

One cosmic brotherhood
 One universal good,
 One source, one sway,
 One law beholding us,
 One purpose molding us,
 One life enfolding us
 In love always.
 Anger, resentment, hate
 Long made us desolate,
 Their reign is done.
 Race, color, creed and caste,
 Fade in the dreamy past,
 Man wakes to learn at last:
 All life is one.

A dream of universal brotherhood ignoring all human passions and inherent sins as well as all their

religious aspirations. It will not do for practical purposes, nor stand the stress of this life — it will but always be an idle dream. It is well for us to recognize the realities of the Gospel as the hope of all men and nations for yet a while. Z.

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The Busy Church is well portrayed in an item found in a current number of the Living Church. Here is the program followed at a Neighborhood Center, which employed two professional workers and many volunteers.

Monday: Club room was open for the young men of the neighborhood who were not at work. After school hours the little tots had a play hour which was followed with preparatory folk dancing class. In the evening boys' club and girls' club met. The girls' recreation committee met in the workers' room. Tuesday: After school 30 children came for a story hour. Forty children were in for library books. Fifty boys participated in basket-ball practice and afterwards the older boys' club was in session. Wednesday: Club was again open for the young men in the morning and a Bible class for mothers was held. After school the eight-year old girls met and in the evening the girls' recreational hour was followed by a Glee club rehearsal. Thursday: Thirty boys and girls were in for the Sports club. They had a jigsaw puzzle tournament. In the evening two classes for Bible study and the junior boys' club met. Friday: Young men used the rooms in the morning. Craft school classes were held in the afternoon. In the evening the Dramatic Club had a short business session and the Glee Club went to the Home for the Aged and gave a musical program. Saturday: The junior basket-ball team played a game at the Y. In the afternoon the senior team played the Community League in the same building. Altar chapter instruction and work.

A full week, we dare say. Sunday is of course not mentioned. One is rather profanely reminded of Prince's Hal's exclamation on Falstaff: O monstrous! but one-half-pennyworth of bread to this intolerable deal of sack! Which we might paraphrase: but two Bible classes and one Altar Chapter to this intolerable deal of amusements and sports. Is this the church's mission to be busy about many things neglecting the bread of life? Z.

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We Have No Schools We have no Christian day school, and there is little hope that we shall be able to establish one in the near future. That is the complaint of many a Christian parent among us. Pastors so situated deeply deplore that their own children as well as the other children committed to their care are compelled to forego the blessings of a Christian school. These blessings can-

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not easily be overestimated. They are worth every sacrifice on the part of the parents and the pastor of the children. We can well understand that a Christian parent refuses to remove his family to a community in which there is no Christian school even though other considerations would make it desirable to do so. Parents who at great expense and inconvenience send their children to the schools of a more fortunate sister congregation certainly show a fine Christian spirit.

But such cases will, after all, be exceptional, as most of the parents concerned would find it impossible to do this. In most instances we will have to depend on that which can be done in the home congregation.

Now, what can the home congregation and its pastor do to supply this deficiency? We all are immediately ready with the suggestion of vacation schools, Saturday schools, Sunday schools and confirmation classes. In some localities it may even be possible to gather all the church's children of school age into classes after school hours daily or at least several times a week, though it is not too easy to do efficient work with children that are tired out and anxious to play in the open air. After confirmation children can be boarded in cities where there are Lutheran high schools, or they can be sent to our Lutheran boarding schools. Those who remain at home we should keep in Bible classes as long as possible. All these means are valuable, and we should not fail to avail ourselves of them. But it would be a serious mistake to stop here, for that would mean leaving aside the most important factor in the Christian training of the young, **the home.**

To the home the Giver of Life entrusts the child. The home is peculiarly fitted for the work of training it according to His will. From the home He will demand an account on the Day of Judgment.

The Christian day school is not a substitute for the home. It does not want to relieve the home of

its responsibility. With its trained Christian teachers it is a most valuable aid to the parents, but, after all, only an aid. It wants to co-operate with the Christian parent, and we know only too well that it is working against great odds in the case of the child whose spiritual training is neglected in the home.

That being the case where there is a parish school, much greater attention should be given **Christian home training** in a congregation that has no school of its own.

Let the pastor employ as many of the means mentioned above as are suitable under the obtaining conditions to do his share to aid the home, but let him continue to urge upon the home its God-given duties and responsibilities. By sermons, lectures in the congregational meeting and in Bible classes, and by heart to heart talks in the course of pastoral visits, the pastor should create and keep alive the parents' interest in this work.

First he will, naturally, aim at establishing the family altar in every home. Much has been gained where this has been achieved. But more is required. Parents must make it a regular daily task to teach their children the catechism and the Bible, explain things to them and apply the truths they learn to their lives. Parents who seriously undertake to do this will soon come to their pastor with problems and questions of all kinds.

And this leads us to our final suggestion that the pastor meet with the parents in his church regularly throughout the year to offer them every possible aid in their endeavor to "bring their children up in the nurture and admonition of the Lord." Even the less experienced minister will not find it difficult to map out a program for such discussions. A review of Luther's Catechism would, for instance, prove of great value. Helpful books are even now available. Perhaps some pedagogue among us will some day prepare a course for training parents for the task of the Christian training of their children.

By this work the parents will be no less benefited than their children. A congregation blessed with such homes will grow strong and fruitful in the Spirit, and we can rest assured that it will have a Christian day school as soon as it is in any way able to establish one.

J. B.

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Lutheran Unity is discussed in an article of the Lutheran Herald by a layman. Among other things he says: "Personally we are not much interested in a great outward Lutheran union. We are deeply interested in Lutheran unity. It is mutual recognition, and Christian co-operation on the basis of this recognition, that we crave for our Lutheran Church in America and in the world. We fear that one large externally organized group will be too unwieldy under our present form of church government,

and unable to handle for some time to come the practical problems of language, nationality, inheritance, etc., that are still unsolved among us, and not the best medium to express fully and freely the genius of Lutheranism that resides in different form and spirit in the Lutheran bodies of various origins. For all practical purposes some form of conference or federation, or some such agency as the present National Lutheran Council, might be more efficient and more adapted to the present conditions. We desire to be united in one Lord, one faith, one baptism, but not necessarily so unified that Lutheran life and genius shall flow into one common mold and come out alike in every respect, or be reduced to one common level. Better a community of contributors and sharers, growing, than a standardized community, fixed or being fixed — always a danger in great centralized organization. Of one fold, but not of one mold."

The writer admits that, "there is not yet that full mutual recognition among the Lutheran bodies of America that is so much desired by all and so necessary for free and effective co-operation." He mistakingly believes that, "the official declaration of all the bodies indicate that there is practical confessional unity, or unity of faith." The very reason why all the Lutheran bodies in America are not in full harmony, is because there is no such harmony in faith and practice.

But we may well heed his advice: "The appeal to the laity should be more intelligent and truthful, and based upon something more solid and safe than sentiment and world spirit. Indifferentism in the laity dare not rush us into a false union any more than politics among the clergy dare keep us apart. Some of the arguments used by some Lutheran leaders for union are dangerous; they are as good for our union with other denominations as they are for Lutheran union."

His final warning also might be well heeded by the Lutheran Christians. "A decided change of emphasis from the Church to the Church's Head, and a greater passion for the union of souls with Jesus the Savior than for the union of masses of people, will lay lasting foundations for Lutheran unity. A deeper spirituality in clergy and laity alike must take the place of the present all too prevalent worldliness. A fresh and living indoctrination must be substituted for the present much too common ignorance and indifference. Principle must again stand in the place of policy as the watchword upon our Lutheran banner."

It is indeed refreshing to hear such generally sober views voiced by a layman. In the present day urge for union and amalgamation of church bodies, mainly for the sole purpose of numerical strength, if numbers in the church are strength, of arriving at a greater uniformity in outward forms and standardization of effort, as well as economy in management, it is well

to remember not to be too hasty in combining with church bodies just because they bear the trademark of Lutheran. There can be but one basis for co-operation between church bodies of any description, and that is the unity of faith. Bearing the name of Luther does not always guarantee that. Z.

THE LANDING OF THE GERMAN PILGRIMS

The story of the Pilgrim Fathers who came in the Mayflower in the fall of 1620 and settled at Plymouth is well known. The German Pilgrims came 76 years later. They were Mennonites, Moravians and some adherents of the Quaker faith. William Penn had visited the Rhineland and made some converts. These sectarians were persecuted on account of their religious views. Penn promised them absolute liberty in matters of religion, and upon this promise 13 families of Crefeld, a city on the lower Rhine, made ready to emigrate.

The Frankfurt Company was organized to assist those emigrants, and Francis Daniel Pastorius became the agent of the company. He was an attorney of some ability, had traveled in several countries of Europe and was of a deeply religious nature. He had become a close friend of the Pietist Johann Jakob Spener and shared his views. He preceded the thirteen families and sought land for them, six miles west of what was then a very small settlement, Philadelphia. On October 6, 1683, the ship Concord sailed into the harbor. The immigrants walked to their selected lands and began the hard task of clearing the land of the primeval forest, building huts for the winter, and getting the land ready for spring sowing.

The settlement was called Germantown. It is now part of the city of Philadelphia. For a full century this town was the center of German immigration. Soon others came from the fatherland, since the newcomers did enjoy perfect religious liberty. Lutherans were among them, but not in sufficient numbers to organize congregations. Among the early arrivals were Lutheran pastors: Johann Kelpius, Heinrich Koester, Daniel Falckner and his brother Justus, and Johann Seelig. The first Lutheran pastor who came before 1700 was Justus Falckner, who preached in Philadelphia. The first Lutheran church was built in 1730. While these pastors did not serve congregations, they taught the young and preached in the meeting houses of the Quakers.

Pastor Melchior Muehlenberg states in the "Halleschen Nachrichten," that he had been called to the death-bed of a poor widow; and he discovered that she was well grounded in the teachings of the Gospel. On questioning her she told him that she had been a pupil of Pastor Johann Seelig.

The Quakers who had preceded the Germans had established a school, and the German Pastorius taught

this school; he was a linguist of some renown. He spoke English, French, Italian, and Dutch, and he read a few other modern languages besides these languages. The American historian John Fiske says of these Germans and their leader: "In Germany and Switzerland they were savagely persecuted by Protestants and Catholics alike; so they gladly followed Penn to the New World. Their leader, Francis Daniel Pastorius, was an enthusiastic scholar, studying science, philosophy, jurisprudence, or whatever came to hand, and reading eight or ten languages."

But the Germans established also a school of their own, and again Pastorius taught it; also an evening school, in which the adults sought to acquire the new language. Since school books were rare, Pastorius wrote several school books, these being some of the first school books printed in America.

For 34 years this leader was active in behalf of the Germans of Pennsylvania. He served as mayor of the village Germantown, was bailiff, attorney for the village, tax-collector, city and court clerk, member of the Pennsylvania Assembly for Germantown, and justice of the peace.

He was also the first German-American author. The number of the books written by him is six; they appeared in Germany; and there are eight manuscripts written by him preserved in the archives of Philadelphia. Pastorius is also the author of the first protest against slavery written in this country.

He died in 1719, poor in earthly goods. But he left 304 volumes in his library, quite a library for the time. As a leader of the colonial times he compares well with other leaders: William Bradford, William Brewster, John Winthrop, and James Oglethorpe.

The Germans continued to come to Pennsylvania in great numbers. The southeastern counties were settled by them. A good authority states that the number of inhabitants of that state in 1790 was 434,000. One-third of them were Germans: 160,000. Since most of them were poor, they settled on the frontier, where land was cheap or to be had for simply settling. Here we also find the Scotch-Irish; and with them they served as a sort of shock absorber during the many Indian attacks on the settlements and also during the French and Indian War.

It is quite difficult to give the number of Lutherans in Pennsylvania during the 18th century. According to one authority*) the number of Lutherans in that state in the year 1751 was 60,000.

In 1920 a national monument was dedicated in what was at a time Germantown, in commemoration of the arrival of the first German settlers who came to this country as a group. John Eiselmeier.

*) "Geschichte und Zustaende der Deutschen in Amerika," von Franz Loehner. Cincinnati, Verlag von Eggers und Wulkup, 1847.

LUTHER AND LIBERTY

Rev. William Dallmann, D. D., Milwaukee, Wis.

(Concluded)

Luther opened the ears of the people to hear God speak through the gospel preacher, and every gospel sermon for four hundred years the world over is due to the liberty gained by Luther!

"Luther plucked up preaching from the mire in which it had fallen, and reinstated it as the central light in the house of God," says Professor Hoppin of Yale, also Dr. M'Cheyne Edgar of Trinity College, Dublin.

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Luther opened the eyes of the people to read God's Word for themselves and test the preaching, as did the Bereans; and all Bible societies and all popular Bible reading for four hundred years the world over is due to the liberty gained by Luther!

Emilio Gasteler, the great Spanish statesman, said, "No new religious ideas are necessary . . . Martin Luther . . . believed that as an antidote to ecclesiastical materialism it was needful to read but one book — the Bible."

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Luther opened the lips of the people to sing the grateful praises of the Savior in the public services of the sanctuary. Formerly the people were told to stop, look and listen to the service performed by the priest. Luther ennobled the lay people with the sword of 1 Peter 2, 9 and made them spiritual kings and priests of God, and as such they now take part in prayer, confession of the Creed, and in singing; and all congregational singing of chorals for four hundred years the world over is due to the liberty gained by Luther!

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Luther opened the minds of the people by insisting on the religious duty of giving a Christian education to every boy and, mark you well, to every girl, so that every person can be personally sure of God's Word and salvation; and all popular education for four hundred years the world over is due to the liberty gained by Luther.

"Education" of September, 1917, calls Luther "The father of modern education . . . among the greatest educators of the world."

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Luther gave liberty to the Universities. Aristotle had enslaved the intellect for centuries. The French Catholic Nisard pungently styles the learning of that day "an amalgam of the corrupted tradition of Aristotle with the no less corrupted tradition of Christianity," and Pope Pius II had told the Vienna University, "All your studies are beggarly and empty quibbles." From Duns we get dunce. Luther ended the Dunciad.

In a disputation on September 4, 1517, Luther enthroned Christ and dethroned Aristotle. The professors of Erfurt and Leipzig and even Luther's colleagues at Wittenberg were furious at this academic heresy, but Luther won against the academic world. He could write, "Aristotle is gradually sinking and tottering to his fall, perhaps forever."

Following Luther's lead Kaiser Karl's physician could now free medicine from the Aristotelian paralysis, and now Lord Bacon could free natural science from the throttling grip of the mighty man of Stagira.

Brewer, the scholarly editor of the Calendar of State Papers of Henry VIII stresses the overlooked fact that Luther was the greatest scholastic of the day and was therefore able to elbow Aristotle out of the universities. He also shows the likeness of Bacon's mind and method to Luther's.

President Eliot of Harvard says, "This academic freedom meant to the German emancipation from tradition and prejudice as well as from authority, whether governmental or ecclesiastical . . . America is more indebted to Germany than to any other nation."

The French Catholic historian Michelet writes: "Luther was, in point of fact, the restorer of liberty to the ages which followed his era. . . . The very lines I here trace, to whom do I owe it that I am able to send them forth, if not to the liberator of modern thought?" Other Catholic scholars admit the same.

Professor Charles Briggs of Union Seminary declares, "The words of Luther set the world ablaze with a new era. The University of Wittenberg became the center of Europe, and its professors the doctors of the world."

President Woodrow Wilson at Buffalo on November 12, 1917, said of Germany, "The whole world stood at admiration of her wonderful intellectual and material achievements, and all the intellectual men of the world went to school to her" — as he did himself.

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Luther emancipated the people from "The Babylonian Captivity" and enfranchised them, freed them from the rule of pope, bishop, elder, conference, synod, or what not. We are a government of the people, for the people, and by the people; and we are the people in our congregational meeting, the supreme court, others being advisory bodies.

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Luther freed the home from the cruel suspicion of being inferior to celibacy. With the key of Scripture he opened the monasteries so that monks and nuns might found homes and engage in useful labor. In the interest of the home he recommended simple wise laws against monopoly and in favor of government regulation both of production and prices. Four hundred years ago he advocated something like Presi-

dent F. D. Roosevelt's "New Deal" with the Blue Eagle above the N. R. A. — another "noble experiment."

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Luther's liberty produced our American liberties. Gladstone said, "So far as I can see, the most wonderful work ever struck off at a given time by the brain of man, is the American Constitution."

And what is the crown jewel? The First Amendment, separating Church and State — "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Thomas Jefferson, Judge Cooley, Justice Dudley Field, Chief Justice Andrews, and others praise it in the highest terms. Of it Luther is the ghost writer.

"Luther was — under God — the builder of civil and religious freedom in America," says Dr. Charles L. Thompson.

"Luther can be regarded as the author of the civil liberty that is enjoyed to-day," says Associate Justice Strong of the U. S. Supreme Court.

Luther risked his life for the declaration of religious independence at Worms, and the patriots risked their lives for the declaration of political independence at Philadelphia. And Prof. W. F. Dodd of Chicago University says, "The two challenges make the most important documents of modern history."

We condense into a sentence a paragraph from Daniel Webster at the completion of Bunker Hill Monument on June 17, 1843 — The Reformation of Luther brought religious and civil liberty into the wilderness of North America.

President Calvin Coolidge in an address said Luther's Reformation "set the common people to reading the Bible The logical result was the free man, educated in a free school, exercising a free conscience, maintaining a free government. The basis of it all, historically and logically, is religious belief. These are the fundamental principles on which American institutions rest. . . . It was the great religious awakening of the sixteenth century that brought about the political awakening. The American Revolution was preceded by the great religious revival. . . . When the common people turned to reading the Bible . . . the way was prepared for Washington. We cannot, in our generation, reject the cause and retain the result." Note the last sentence.

President Herbert Hoover wrote, "The effects of these historical events (Luther's Reformation) are reflected in our national life and institutions, in religion through the predominant numbers of adherents to Protestant faiths and in government through the principles of Church and State."

President Pieper of Concordia Seminary said of the First Amendment — "For this we must thank the Reformation."

Honorable Robert C. Winthrop said to the Massachusetts Historical Society "It may well be doubted whether since the Incarnation of our Lord and the miraculous ministry of His great apostles, any one has exerted so pervading and so powerful an influence on the condition and welfare of the human race as that son of a humble miner. We are here to-day to recognize Martin Luther as, beyond all other men, the instrument of God in giving the impulse by thought, word, and act, to that world-wide movement which resulted not merely in the reformation of Europe, but in all that we Americans now enjoy, and all that we rejoice in being."

REPORT OF COMMITTEE ON HYMNOLOGY AND LITURGICS

According to a resolution of the last Delegate Synod the Committee on Hymnology and Liturgics was ordered to keep Synod informed on the progress of its work in connection with the new English Hymn Book. The editors of the *Lutheran Witness* and the *Northwestern Lutheran* (Wisconsin) have been kind enough to open the columns of their papers to us and we now present our report to date on hymns and tunes tentatively accepted by the committee. On account of its length the report will run through several issues of this paper. In making its report, the committee is printing out only those hymns that have been materially altered, new translations, and new hymns. The committee welcomes the advice, criticism, and suggestions of the members of the Synodical Conference. We reserve all rights of re-publication of the text of our report, either in whole or part. Kindly address your communications of criticism or counsel to

W. G. Polack, Chairman,
Committee on Hymnology and Liturgics,
801 De Mun Avenue,
St. Louis, Missouri.

Note. The first numbers are those of our Wisconsin Hymnal (Book of Hymns), where this first number is missing the hymn indicated is not in our hymnal.

Hymns of our Present Hymnal,

Tentatively Adopted with no, or slight Changes

- 1— 3. Blessed Jesus at Thy Word.
4. Thy Presence, Gracious God, Afford.
3— 5. Open Now Thy Gates of Beauty.
6. Lord, When We Bend Before Thy Throne.
7. Lord, We Come Before Thee Now.
8. To Thy Temple I Repair.
28— 9. Abide O Dearest Jesus.
9— 11. On What has now been Sown.
12. Dear Savior Bless us ere we Go.
7— 13. Almighty God Thy Word is Cast.
14. Savior, All my Sins Confession.
15. Now may He who from the Dead.
10— 16. Savior, Again to Thy dear Name we Raise.
8— 17. Lord, Dismiss us with Thy Blessing.
19. When Streaming from the Eastern Skies.
20. O Holy Blessed Trinity.
307— 25. We Lift our Hearts to Thee.
26. Now the Shades of Night are Gone.
27. Lord of my Life, O May Thy Praise.
28. Every Morning Mercies New.

34. Christ, Everlasting Source of Light.
311— 37. Savior, Breathe an Evening Blessing.
38. Now God Be With Us.
39. Thus Far the Lord has Led me On.
29— 40. Abide with me! Fast Falls the Eventide.
314— 41. The Day is Past and Gone.
313— 42. Sun of my Soul, Thou Savior Dear.
315— 43. Through the Day Thy Love hath Spared Us.
91— 46. I Heard the Voice of Jesus Say.
54— 51. Come my Soul, Thy Suit Prepare.
174— 63. Praise to the Lord, the Almighty.
144— 64. Now Thank we All our God.
219— 72. When All Thy Mercies, O My God.
106— 86. Jesus, Jesus, only Jesus.
157— 90. O Jesus, King most Wonderful.
91. Jesus, and Shall it Ever Be.
31— 93. All Hail the Power of Jesus' Name.
94. Thou art the Way, to Thee Alone.
98— 95. In The Cross of Christ I Glory.
86— 96. How Sweet the Name of Jesus Sounds.
97. Jesus, Thou Art Mine Forever.
116— 98. Jesus, The Very Thought of Thee.
99. Chief of Sinners Though I Be.
107—107. Jesus, Lover of my Soul.
150—108. O For a Thousand Tongues to Sing.
113. O Word of God Incarnate.
115. The Law of God is Good and Wise.
116. The Gospel Shows the Father's Grace.
65—117. Father of Mercies in Thy Word.
122—119. Lamp of our Feet, Whereby we Trace.
120. We Have a Sure Prophetic Word.
121. Christians come in Sweetest Measures.
125. Safely Through Another Week.
245—138. Lift up Your Heads, ye Mighty Gates.
139. Hark, the Glad Sound, the Savior Comes.
143. Once He Came in Blessing.
244—146. Let the Earth now Praise the Lord.
251—150. From Heaven Above to Earth I Come.
253—153. Let us all with Gladsome Voice.
119—158. Joy to the World.
252—160. Hark! What Mean those Holy Voices.
109—178. Jesus! Name of wondrous Love!
263—181. Brightest and Best of the Sons of the Morning.
183. As with Gladness Men of Old.
187. Angels from the Realms of Glory.
269—199. Go to Dark Gethsemane.
278—200. There is a Fountain Filled with Blood.
280—204. When I Survey the Wondrous Cross.
277—209. Stricken, Smitten, and Afflicted.
212. Come to Calvary's Holy Mountain.
181—213. Savior When In Dust to Thee.
222. Jesus Lives!
285—229. I know that my Redeemer Lives!
63—234. Draw us to Thee!
235. A Hymn of Glory let us Sing.
190—237. The Head that Once was Crowned with Thorns.
78—242. Hail Thou once Despiséd Jesus!
293—247. O Holy Spirit, Enter In.
295—259. Holy Ghost, with Light Divine.
30—261. All Glory be to God on High.
55—262. Come Thou Almighty King.
84—263. Holy, Holy, Holy.
36—273. A Mighty Fortress is our God.
276. Fear not, O Little Flock, the Foe.
283. When Rome had Shrouded Earth in Night.
188—288. Ten Thousand Times Ten Thousand.
146—300. O Blest Thou Heavenly Potentate.
71—305. God Bless our Native Land.
137—306. My Hope is Built on Nothing Less.
120—318. Just as I am without one Plea.
140—324. Nearer my God to Thee.
177—325. Rock of Ages.
115—331. Jesus, Still Lead On.
105—335. Jesus I my Cross have taken.
179—337. Savior, I Follow on.
339. May we Thy Precepts, Lord, Fulfil.
77—340. Guide me, O Thou Great Jehovah.
350. Renew me, O Eternal Light.
134—351. My faith looks up to Thee.
180—353. Savior Thy Dying Love.
149—354. O For a Faith that will not Shrink.
186—355. Take my Life and let it be.
129—358. Lord of Glory, Thou hast Bought us.
153—366. O God of Jacob, by whose Hand.
66—376. Fight the Good Fight with all thy Might.

- 35—378. Am I a Soldier of the Cross.
 38—379. My Soul be on thy Guard.
 393. We all Believe in one True God (Apostle's Creed).
 398. Prayer is the Souls's Sincere Desire.
 38—399. Approach my Soul, the Mercy-seat.
 409. In the Hour of Trial.
 201—411. Thine forever, God of Love!
 135—412. My God Accept my Heart this Day.
 226—418. With Broken Heart and Contrite Sigh.
 437. An Awful Mystery is here.
 438. Invited Lord, by Boundless Grace.
 233—449. Savior Who Thy Flock art Feeding.
 49—453. Christ is our Cornerstone.
 460. There is within this Heart of mine.
 228—465. Zion stands with Hills Surrounded.
 468. I Love Thy Kingdom, Lord.
 196—471. The Morning Light is Breaking.
 68—474. From Greenland's Icy Mountains.
 484. Send Thou, O Lord, to Every Place.
 485. Lord of the Church, we Humbly Pray.
 490. How Beauteous are their Feet.
 496. Lord, it Belongs not to my Care.
 57—512. Come, ye Disconsolate.
 72—524. God Moves in a Mysterious Way.
 316—540. Asleep in Jesus! Blessed Sleep.
 104—541. Jesus, I Live to Thee.
 551. That Day of Wrath, that Dreadful Day.
 555. Day of Wrath, that Day of Mourning.
 556. Jerusalem, the Golden.
 557. Brief Life is Here our Portion.
 67—567. "Forever with the Lord!"

Hymns Tentatively Adopted with more than
 Minor Changes

130—18. Lord of my Life, Whose Tender Care.

Lord, of my life, whose tender care
 Hath led me on till now,
 Here lowly, at the hour of prayer,
 Before Thy throne I bow.
 I bless Thy gracious hand and pray
 Forgiveness for another day.

O may I daily, hourly, strive
 In heavenly grace to grow;
 To Thee and to Thy glory live,
 Dead to all else below;
 Tread in the path my Savior trod,
 Though thorny, yet the path to God!

With prayer my humble praise I bring
 For mercies day by day.
 Lord, teach my heart Thy love to sing;
 Lord, teach me how to pray!
 My humble thanks I offer Thee
 Now and through all eternity.

Change: Words altered in stanzas 2 and 3.

304—29. Awake, my Soul, and with the Sun.

Awake, my soul, and with the sun
 Thy daily stage of duty run;
 Shake off dull sloth, and joyful rise
 To pay thy morning sacrifice.

Wake and lift up thyself, my heart,
 And with the angels bear thy part,
 Who all night long unwearied sing
 High praises to th' eternal King.

All praise to Thee, who safe hast kept,
 And hast refreshed me while I slept:
 Grant, Lord, when I from death shall wake,
 I may of endless life partake!

Let all thy converse be sincere,
 Keep conscience as the noon-tide clear.
 Think how All-seeing God thy ways,
 And all thy secret thoughts surveys.

Lord, I my vows to Thee renew;
 Disperse my sins as morning dew;
 Guard my first springs of thought and will,
 And with Thyself my spirit fill.

Direct, control, suggest, this day
 All I design, or do, or say;
 That all my powers, with all their might,
 In Thy sole glory may unite.

Praise God, from whom all blessings flow;
 Praise Him, all creatures here below;
 Praise Him above, ye heavenly host,
 Praise Father, Son, and Holy Ghost.

Change: Stanzas 2 and 4 are new.

308—36. Glory to Thee, my God, this Night.

Glory to Thee, my God, this night
 For all the blessings of the light!
 Keep me, O keep me, King of kings,
 Beneath Thine own almighty wings!

Forgive me, Lord, for Thy dear Son,
 The ill that I this day have done,
 That with the world, myself, and Thee
 I ere I sleep, at peace may be.

Teach me to live that I may dread
 The grave as little as my bed;
 Teach me to die that so I may
 With joy behold the Judgment Day.

Oh, may my soul on Thee repose,
 And may sweet sleep my eyelids close!
 Let no ill dreams disturb my rest,
 No powers of darkness me molest.

Oh, when shall I, in endless day
 Forever chase dark sleep away,
 And hymns divine with angels sing
 Ind endless praise to Thee, my King?

Praise God, from whom all blessings flow;
 Praise Him, all creatures here below;
 Praise Him above, ye heavenly host:
 Praise Father, Son, and Holy Ghost!

Change: Stanza 5 and 6 are new; the latter the common doxology.

310—45. Now the Day is Over.

Now the day is over,
 Night is drawing nigh;
 Shadows of the evening
 Steal across the sky.

Now the darkness gathers,
 Stars begin to peep,
 Birds, and beasts, and flowers
 Soon will be asleep.

Jesus, give the weary
 Calm and sweet repose,
 With Thy tenderest blessing
 May mine eyelids close.

Grant to little children
 Visions bright of Thee;
 Guard the sailor tossing
 On the deep blue sea.

Comfort every sufferer
 Watching late in pain;
 Those who plan some evil
 From their sin restrain.

Through the long night-watches
 May Thine angels spread
 Their white wings above me,
 Watching round my bed.

When the morning wakens,
 Then may I arise
 Pure and fresh and sinless
 In Thy holy eyes.

Glory to the Father,
 Glory to the Son,
 And to Thee, blest Spirit,
 While all ages run.

Change: Stanzas 4 and 5 are new.

(To be continued)

† DR. OTTO WILLKOMM †

A venerable witness to the truth and an outstanding figure in the Saxon Lutheran Free Church of Germany has been called to his last reward. Dr. Otto Willkomm, long-time spiritual leader of that body with which the Lutheran Synodical Conference of America is affiliated, died on August 5, at the age of 85 years. Born at Ebersbach, Saxony, on the 30th of November 1847, he received his collegiate education at Zittau; later on he studied theology at the university of Leipzig. After completing his theological studies Willkomm became associated with the Lutheran Foreign Mission Society of Leipzig, and after two years service in that body he entered the foreign mission in East Asia, serving as missionary from 1873 to 1876. For doctrinal reasons, however, he severed his affiliation with the Leipzig Mission Society, returning to Germany, where he took pastoral charge of the following congregations of the Saxon Lutheran Free Church consecutively, to wit: at Crimmitschau from 1876 to 1879, and at Planitz from 1879 to 1917. For 28 years Pastor Willkomm was President of the Saxon Lutheran Free Church, 1879 to 1907, while at the same time he served as editor of the "Ev.-Luth. Freikirche" as well as of the "Hausfreund-Kalender." Aside from this he delivered many valuable doctrinal treatises at pastoral and synodical conventions, and was considered an exponent of sound Lutheran doctrine and principles. In 1921 the degree of Doctor of Divinity was conferred upon him by the theological faculty of the Missouri Synod at St. Louis. J. J.

† PASTOR LEO KAESMEYER †

Pastor Kaesmeyer was born on April 11, 1896, in St. Louis, Mich. There he was received into the covenant of grace with His Lord by the rite of Holy Baptism. He removed with his parents to Reese, Mich., in 1898, where he attended Christian day school and was confirmed. In the same year he entered Concordia College, Milwaukee, and the following year our Michigan Lutheran Seminary at Saginaw, to prepare for the office of the ministry in the church. After being graduated with the first graduating class he entered Concordia Seminary at Springfield, Ill., where he finished the prescribed course in 1918. He accepted a call to Egansville, Ontario, where he faithfully served his Lord for ten years. Because of failing health he was forced to resign temporarily from the ministry. Last year he was called to St. John's congregation at Frankenmuth where he served until his untimely death.

Pastor Kaesmeyer became ill on Sunday, September 17, Mission Festival at St. John's, after he had previously instructed a class of children in the morning. In the evening he was called to his eternal rest, before an operation could be performed — at the age of 37 years.

On September 21 his body was laid to rest. Prof. O. Hoenecke and the Pastors O. Frey, O. Eckert, C. Schmelzer and B. Westendorf officiated at the services which were attended by a host of mourning friends.

Surviving are his wife Gertrude, née Digs, to whom he was joined in wedlock in 1922, four children, his parents, his congregation, which has borne two of its pastors to the grave within fifteen months, and many brethren and friends.

"The law of truth was in His mouth; he walked with me in peace and equity, and did turn many away from iniquity." Mal. 2:6. B. W.

FROM OUR CHURCH CIRCLES

General Synodical Committee

The General Synodical Committee will meet in St. John's school in Milwaukee, Wis., October 24 to 26, 1933. Opening session Tuesday, 2:00 P. M.

Preliminary Meetings

1. The General Board of Missions, Republican Hotel, Milwaukee, Monday, October 23, until noon, Tuesday. The first session will begin on Monday, at 10:00 A. M.

2. The Representatives of our Educational Institutions, assembly room of Grace Church, Tuesday, 9:00 A. M.

3. Board of Student Support, "Studentenvaeter," office of Grace Church, Tuesday 9:00 A. M.

4. The Conference of Presidents, St. John's school, Tuesday, 9:00 A. M.

5. The Board of Trustees, St. John's school, Monday, 7:00 P. M.

Tentative Order of Business

Tuesday afternoon, Report on Educational Institutions.

Wednesday forenoon, Report on Missions.

Wednesday afternoon, Report of Board of Trustees and Finance Plans.

John Brenner, President.

Special Meeting of West Wisconsin District

The West Wisconsin District will meet in special session in order to review all its actions in the so-called Fort Atkinson and Watertown resolution cases, and to take under advisement the resolution of Joint Synod: "Resolved that it be the sentiment and understanding of this body that the West Wisconsin District of its own free will and accord reconsider the Watertown resolutions and the suspensions in the Fort Atkinson case."

This meeting will begin on Tuesday, October 17, at 10:00 A. M., in St. John's Lutheran Church at Baraboo, Wis. All pastors, professors, and teachers of the district should be in attendance. Congrega-

tions of the district should send a delegate, where possible, the same who attended the special meeting at Watertown in November, 1927, or the meeting at La Crosse in 1932. The district will also welcome synodical members from other districts who are interested or have misgivings in these cases.

Lodging will be provided for guests in homes of members of the congregation as far as possible, while meals will be served in the school. Everyone in attendance is to pay for his own lodging and meals.

Wm. Nommensen, President.
A. W. Paap, Secretary.

Crow River Valley Pastoral Conference

The Crow River Valley Pastoral Conference will meet October 10 to 11, 1933, at Loretto, Minn. (Pastor W. Haar). Sessions open at 10 A. M.

Papers: The Debts we owe to Gustavus Adolphus, E. H. Bruns; Essentials of a Lutheran Funeral Sermon, Ed. A. Hemepeck; Life Time of Nehemiah, Im. F. Lenz; What should a Pastor Read, M. Wehausen; The Merits of Modern Bible Translation, H. C. Nitz.

Sermon: Pastor Ed. A. Hemepeck, W. E. Nickels.
Confessional address: Pastor Im. F. Lenz, A. Leer-
sen.

Please announce in time. K. J. Plocher, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet on October 10 and 11, 1933, at Oakwood, Wis., Rev. M. F. Plass, pastor. The first session begins at 9 A. M. Communion service will be held on Tuesday evening.

Sermon: Rev. W. Essig, Matt. 18:1-14; Rev. O. Heidtke, Mark 12:38-44.

Confessional Address: Rev. E. Sponholz, Rev. J. Toepel.

New Essay: E. W. Hillmer, "An Examination of our Synod's Mission Methods."

Old Essays: Baganz, Diehl, Jedele, Lehmann, and Jaster.

Remarks: Oakwood Church is located south of Milwaukee on Superhighway 41. Please announce to the local pastor at an early date.

Edmund Sponholz, Sec'y.

Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet October 10 and 11, 1933, at Neosho, Wis., Rev. M. F. Stern. Morning sessions at 10:30 and 9:00.

Papers: Hebr. 11, Ad. v. Rohr; Lord's Prayer, G. Bradtke; Conclusion of the Ten Commandments, A. C. Lengling; 1 Tim. 3, Ph. Martin; Die Goettlichkeit des Berufs, R. Bergfeld; Exegesis of Prov. 11:26, H. C. Klingbiel.

Sermon: C. Lescow (A. C. Lengling).

Confessional Address: G. Redlin (G. Bradtke).

Remarks: Services Tuesday evening. Kindly announce.
Ph. Martin, Sec'y.

Northern Michigan Delegate and Pastoral Conference

The Northern Michigan Delegate and Pastoral Conference will convene at St. Louis, Mich., Rev. C. G. Leyrer, October 17 and 18. First session at 9:00 A. M.

Papers: 1. Report of delegates to Joint Synod; 2. The Chronological Sequence of the N. T. Books, W. Weissgerber; 23. Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; 4. Outline on Material for Adult classes; 5. Exegesis: John 3, G. A. Schmelzer; 6. Work of the Holy Spirit, B. Westendorf; 7. Gottes Offenbarung im Gesetz, Evangelium und Schoepfung, A. Westendorf; Vom Segen der Truesal, E. Wenk; 9. Was haelt unsere jungen Leute bei der Kirche, respektive bei der eigenen Gemeinde? O. Frey; 10. The name "Christ," A. Kehrberg.

Confessional Address: A. Sauer (E. Rupp). Texts: Isa. 44:22; Jer. 31:25; Jer. 14:7; Dan. 9:18; Ps. 25:18.

Sermon: F. Krauss (L. Meyer). Texts: Mark 9:43-50; Jer. 15:19-21; Matt. 16:13-20; Matt. 5:5.

Remarks: Pastors and delegates, please announce!
W. C. Voss, Sec'y.

Meeting of Synod's School Board

On September 18 the School Board held an important meeting in Jerusalem Lutheran School in Milwaukee. After organizing by electing the Rev. J. Plocher of St. Paul as chairman and the Rev. Henry Gieschen as secretary, the principal business of the day was taken up and discussed thoroughly.

Four years ago our Joint Synod felt that for the sake of economy the office of School Visitor should be temporarily vacated. This action was deeply deplored by many, particularly by the teachers of our parochial schools, who had been benefited most directly by the services of the visitor. Deliberations, both privately and in conventions, were begun immediately, aiming at the refilling of the vacated office and at devising ways and means for carrying on, as well as possible, the work now left without an executive. One of our Districts, Minnesota, organized a visitation of its own.

In the mean time the conviction increased and spread that the schools of our Synod are scattered over to wide an area to be served effectively by one visitor. The Wisconsin State Teachers' convention appointed a committee to look into the matter, they informed the Joint School Board of their commission, and jointly the two bodies took the matter under advisement. As a result, a plan was submitted to the con-

vention of Joint Synod in August of this year, according to which our schools are to be grouped in circuits of convenient size, each circuit to be visited by a resident teacher or pastor. The circuit visitors are to be appointed by their respective synodical Districts and to carry on their work under the direction of a special District school committee, the entire work coming to a head in a full time executive secretary, who in turn shall be held accountable to the Joint School Board. Joint Synod adopted the plan at its recent convention, but deferred the calling of an executive secretary, instructing the School Board to organize meanwhile the work of circuit visitation. This was the task the School Board met on September 18 to discuss and to carry out.

In some of our synodical Districts there are already in existence school committees, whose main function, however, so far has been to watch over the school legislation enacted in the several states. By such committees and by interested individuals questions had been addressed to the School Board regarding the best mode of procedure in the new endeavor. During the discussions it became clear to the Board again and again that circuit visitation will, at best, remain an inadequate makeshift so long as we have no executive secretary. Yet, the following steps were taken. All District presidents are to be informed of the most convenient way the schools of their districts may be arranged in circuits according to the plan which had been graphically presented to the Synod convention and had been approved by that body. They are, furthermore, to be advised of the budget allotment for their districts, within the limits of which their circuit visitation must be kept. The District school committees, wherever such exist, and all District presidents will be requested to appoint as soon as possible circuit visitors for the present school year.

To carry out the above resolutions, to advise school boards and visitors whenever required, and in general to supervise the work of school visitation, the Board appointed three of its members to act as an executive committee. They are the Rev. H. Gieschen, Prof. W. Manthey, and Teacher E. Trettin.

Another problem which confronted the School Board was the appointment of female teachers. The bureau is to remain in the hands of the Rev. H. Gieschen. In several instances congregations have placed some of their classes in charge of a female teacher who had not received a thorough normal training — often with disastrous results to their school. The members of the School Board voiced it as their opinion that Rev. Gieschen should ordinarily not carry on his lists any names of women who have not attended our synodical Normal School, so that the female candidates he may propose to congregations shall have the unqualified endorsement of the Board.

May the Lord of the Church lead us all into a deeper appreciation of the great importance of our Christian day school, and may He ever continue to hold His blessing hand over this institution making it a fruitful nursery of His Church.

By request of the School Board.

Joh. P. Meyer.

Wisconsin State Teachers' Conference

The Wisconsin State Teachers' Conference will meet on November 2 and 3 in the congregation of Rev. T. Sauer and F. Brandt at Appleton, Wis. All requests for breakfast and lodging are to be mailed to Mr. E. F. Schulz, 709 E. North St., Appleton, Wis., before October 25. Dinner and supper will be served for a nominal sum. The following program has been arranged:

PROGRAM

Thursday A. M.

- 9:00 Opening Exercises and Address by Chairman.
- Sectional Meeting — Lower Grades — Group 1**
- 9:30—10:10 Luther's Childhood (Grades 3-4).....
Ethel Giziewski
 Substitute: Joseph and his Brothers (Grades 1-2)
Gertrude Dey
- 10:10—10:50 Lesson in Hygiene (Grades 3-4).....
Esther Buenger
 Substitute: Nature Study: The Pumpkin
 (Grades 1-2).....Melinda Bartsch
- Upper Grades — Group 2**
- 9:30—10:15 Early Life of St. Paul (Up to time of
 Conversion).....F. W. Meyer
 Substitute: Our Indian Mission.....H. Ihlenfeldt
- 10:15—11:00 Latitude (Grades 5-6).....Theo. Lau
 Substitute: A Lesson in Appreciation of good
 Literature (Grades 7-8).....C. Heine

Mixed School — Group 3

- 9:30—10:15 Psalm 121.....O. Boerneke
 Substitute: Bible History: Ruth.....Arnold Meyer
- 10:15—11:00 Story of a Loaf of Bread.....Mrs. M. Sievert
 Substitute: Singing Lesson (Quality).....A. Fehlauer

Joint Meeting — Thursday P. M.

- 1:30 Opening Exercises.
- 1:45—3:00 What is Character? Is it hereditary?.....
Rev. A. Ackerman
 Substitute: How to combat Modernism in our
 congregations.....L. Serrahn
- 3:00—3:10 Humor in der Schule.....H. A. Klatt
- 3:10—4:00 Choir Rehearsal.

Sectional Meeting — Friday A. M.

- 9:00 Individual Opening Exercises.
- 9:15—10:45 Round Table Discussion.

Lower Grades — Group 1

- How to maintain order.....Leader: Ada Sievert
 Substitute: Various methods of teaching phonics
Leader: Ruth Hahm
- Proposed Course of Study in Religion (Grades
 1-4).....Leader: Gertrude Sampe
 Substitute: What to draw and how to draw it
 (Grades 1-4).....Leader: Mildred Albrecht

Upper Grades — Group 2

- Junior High School.....Leader: H. Sitz
 Substitute: What is our attitude toward the Rugg
 Plan of teaching Social Sciences.....Leader: M. June
- Problems of the Organist.....
Leader: Prof. W. H. T. Manthey
 Substitute: How can we interest our young
 people in church work after confirmation.....
Leader: E. Ebert

Mixed School — Group 3

1. Daily Program.....Leader: Walter Steinberg
Substitute: Promotion of safety and instruction
in first aid.....Leader: Waldemar Pape
2. How to adapt religious instruction to all grade
.....Leader: H. Gurgel
Substitute: How to save time in the recitation of
memory material in religion.....Leader: Herbert Kuehn
- 10:45—11:45 Business Meeting.

Joint Meeting — Friday P. M.

- 1:30 Opening Exercises.
- 1:45—3:00 Commentary on the new Bible History
.....Prof. John Meyer
Substitute: Lecture.....
.....Pastor P. Bergmann, Rhinelander, Wis.
- 3:00—4:00 Lecture.....Prof. R. Janke
Substitute: Lecture: 1 Thess. 2.....Prof. F. Brenner

Please register upon your arrival in Appleton, at which time also pay your annual dues of fifty cents.

J. F. Gawrisch, Sec'y.

Mixed Pastoral Conference of Milwaukee and Vicinity

The Mixed Pastoral Conference of Milwaukee and Vicinity meets October 24 in Pastor Fr. Selle's church at Milwaukee, Wis., to hear the report of the committee on the Boy Scout Movement. Sessions will begin at 9:30 A. M.

G. Windisch, Sec'y.

Central Conference

The Central Conference will meet (not in November as first decided, but) on October 10 and 11 in Town of Leeds, Rev. H. Geiger, pastor. The subject matter that will be presented at the District meeting will be discussed at this conference. If time permits other papers will be received.

Confessional: G. Baum, Ad. Dornfeld (German).

Sermon: P. Janke, W. Zank (English).

Road directions: Take either 60 from Columbus to N. Leeds, then south on 51 to Wernick's Store at S. Leeds, then one mile west. Or: Take K from Sun Prairie to 51, then north to Wernick's Store at St. Leeds, then one mile west.

H. Geiger, Sec'y.

Conference of Institutional Workers of Minnesota

The Institutional Workers' Conference meets October 18 and 19 at Bethlehem Lutheran Church (H. A. Gamber, pastor), St. Paul.

Papers: "Prayer, its Use and Abuse": R. Ave-Lallemant; "Exegetical Essay on the 91th Psalm (II Part)": R. G. Heyne; "Suggestions for Order of Services in Institutions": L. F. Norgal; "Exegesis of Passages referring to Healing": H. Krieger.

Please announce your coming to Pastor M. Abraham, Young America, Minn.

A. E. Frey, Sec'y.

Eastern Dakota-Montana Delegate Conference

The Delegate Conference of the Eastern Montana District will convene October 17 to 19 (Noon to Noon) in the congregation of Pastor H. Rutz at Gary, So. Dak.

Papers: The Unpardonable Sin Against the Holy Ghost. Pastor J. B. Erhart. Sinful, Doubtful and Unwise ways of raising money for the Kingdom of God. Pastor D. F. Rossin. Self-Excommunication. Pastor M. D. Keturakat. Does God Heal Sickness? Pastor F. Reuter.

Sermon: H. Sprenger (G. Schmeling).

Confessional Address: A. H. Bauer (W. Sprengeler).

Kindly let Pastor Rutz know whether or not you want dinner on Tuesday noon. R. J. Palmer, Sec'y.

Rosebud Delegate Conference

The Rosebud Delegate Conference will meet at White River, So. Dakota (A. Degner, pastor), October 10 and 11, the first session beginning at 10 A. M. Service with Holy Communion Tuesday evening.

Sermon: A. Eberhard (M. Braun).

Kindly announce. L. Sabrowsky, Sec'y.

Fox River Valley Conference

The Fox River Valley Pastoral Conference will meet October 16, 7:30 P. M., to 18, noon, at Algoma, Wis., Rev. Karl Toepel.

Papers: E. Redlin; Th. Brenner; V. Siegler.

Confessional Address: J. Masch, R. Lederer.

Please announce with brother Toepel.

F. A. Reier, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet on the 24th and 25th of October, 1933, at North Milwaukee, Wis. (Pastor A. Schulz). Sessions on both days are to begin at 9:30 A. M. sharp. English service with Holy Communion on Tuesday evening.

Sermon: H. Hartwig (H. Herwig).

Papers: Exegesis of Col. 3:18 to end: G. Hoencke; and of 2 Tim. 3:10 to end: M. Rische. The Mutual Relation of Justification and Sanctification: A. Petermann. An Analysis of the Terms Sheol, Gehenna and Hades, with Reference to Eternal Damnation: Pastor Bast.

A. Maaske, Sec'y.

Western Dakota-Montana Pastoral Conference

The Western Dakota-Montana Pastoral Conference will meet October 3, 9 A. M., to October 5 at Zealand, N. Dak. (S. Bear).

Sermon: Rev. Mutterer (E. Rekow).

Confessional Address: Rev. T. Bauer (S. Baer).

Both addresses in German language.

Papers: Exegesis on 1 Tim. 5, 1-16, Rev. Ernest Rekow; Would We Derive any Benefits from Organic Amalgamation of the Wisconsin and Missouri Synods? Rev. H. Schaar; Under What Conditions Should It Be Permissible for a Pastor to Do Side Works for a Living? Rev. Paul Kuske; The Battle of Armaged-

don — Rutherford's Interpretation and Scriptural Teachings, Prof. E. Traub; What Attitude Should We as Pastors Take Toward the P. T. A.? Rev. I. Wendland.

Please announce! Ernest Rekow, Sec'y.

Southwestern Michigan Conference

The Southwestern Michigan Conference meets at South Haven, Mich. (M. Haase, pastor), on October 10 and 11.

Sermon: Adolf Fischer.

Confessional Address: E. Lochner.

Announcements are requested.

W. H. Franzmann, Sec'y.

Northwestern Lutheran Academy

On September 6, Northwestern Lutheran Academy opened its new school year. To our joy it may be stated that the number of students is the same as last year, sixteen. Of these five are girls, and eleven boys. Anyone that knows the economic conditions of the Dakotas will grant that the school has done more than hold its own this year. That parents should send their children to school in a year like the present one bespeaks their great love for the Savior and their children, and the need for the school.

In this connection I also wish to acknowledge the receipt of a truckload of foodstuffs from the parish at Lemmon, South Dakota. May the Lord make many other congregations willing to send us similar contributions.

K. G. S.

Michigan Lutheran Seminary.

The twenty-fourth school year at Michigan Lutheran Seminary, Saginaw, Mich., began September 5. At the usual opening services, since no one else could be induced, the director himself, this year, delivered the customary address, basing his remarks on Ephesians 1:6. 12. 14: "Our final aim, the glory of God in Christ."

The announcement of scholars for this school year came in very slowly and very late. Up to a week before the opening of the new school year not a single definite announcement had been made. This, together with the fact that parents fail to inform us that their children will not return to our school, causes great inconvenience, and, since the proper preparation cannot be made, also causes unnecessary delay in our class work. Likewise the students did not report as promptly this fall as in other years. This, however, seems to have been mainly due to the fact that the public schools of Saginaw and many other cities of Michigan did not begin before September 12 on account of lack of sufficient funds.

The total enrollment to-day is 55. Of these 34 are boys and 21 girls. Although the enrollment of new scholars is nearly doubly as large as that of last fall (9 in 1932; 16 in 1933), yet the total number of

students is somewhat less than that of the same period last year. Our graduating class last June had been comparatively large (18), and six others beside the graduates did not return.

Experience of many decades, in all our institutions, teaches us that less than thirty per cent of those that enter the ninth grade finally graduate from our seminaries and enter upon work in the Church. For those that look into the future the small enrollment of new scholars in the beginners' class on all our institutions is alarming. It means that a serious shortage of workers in the vineyard of our Lord is in sight, that in about ten years there will be hardly enough candidates to make up for the natural loss, much less to have men on hand to send out into new fields. Efforts should therefore be made everywhere in our Synod to gain scholars for our institutions, scholars that come to us with the intention to prepare themselves for work in the Church, be it as teachers in our Christian day schools or pastors of our congregations.

At the same time I would ask the congregations of our district to again supply the Seminary kitchen with provisions of all kinds, potatoes, canned fruit, and jelly especially.

May the Lord be with us this year as in the past and grant that all our work finally be something to His glory.

Otto J. R. Hoenecke.

Dr. Martin Luther College

On September 6 Dr. Martin Luther College began the new school year, the fiftieth in the history of the school, with the customary opening service. A total of 31 new scholars were enrolled. This number exceeds the last year's new enrollment by six scholars. Yet our total number of scholars is smaller than in the previous year. We had very large graduating classes, the Normal Department graduating 20, the High School Department 26. Of the latter a very large percentage was enrolled as pastors or for general education, several of whom are pursuing their further education at other schools, and only eleven returned to enter our Normal Course. Besides, adverse financial conditions kept several at home, and others were given the advice to discontinue owing to poor scholarship. Our total enrollment for this year is 125.

If we scan the new scholars, we find that the proportion of such who intend to become pastors has remained about constant. The number of such that are taking a general high school course with us has increased, whereas there has been another sharp drop in the enrollment of such who intend to become teachers. This is particularly true of boys. It corroborates the statement made last year that in the course of a few years we shall not have sufficient male teachers to fill the demand.

It pleases us to state that at this writing all of the graduates of last June have been placed in schools,

either permanently or temporarily, except four. For these there are still prospects according to information that has reached us. It may be of interest to give a list of the teachers placed: Gertrude Boock, Burlington, Wis.; John Bremer, Hustisford, Wis.; Ardella Dahms, Fond du Lac, Wis.; Edna Deibert, Hortonville, Wis.; Vera Hafenstein, Wisconsin Rapids, Wis.; Orlando Kessler, Norseland, Minn.; Eleanor Lahmann, Tomah, Wis.; Arnold Lober, Newburg, Wis.; Arthur Meier, Sleepy Eye, Minn.; Victoria Schuetze, Lower Cibecue, Arizona; Adelia Schumacher, Neillsville, Wis.; Walter Sorgatz, Whiteriver, Arizona; Carl Wacker, La Crosse, Wis.; Edgar Albrecht, Brillion, Wis.

May the Lord keep His protecting hand over our scholars and teachers and grant us a blessed year of labor in His cause. B.

Northwestern College

The new school-year at Northwestern College is again under way, with an attendance of 197, of whom 46 are new students. This is a decrease of 12 under the total attendance of last year. There are 46 new students, but only 10 of these are enrolled in the ninth grade, the first-year class of the preparatory department. Last year this class had 20 new students. So the decrease in total enrollment is not distributed over the eight classes in the institution, but is confined almost wholly to the beginners' class. Moreover, of the ten students now in that class only eight are presumably preparing for the ministry.

If, in the light of past experience, one ventured to predict how many of these will eventually graduate from the college and enter the ministry eleven years from now, one would hardly expect that more than two or three will hold out to the end. Even that would be a comparatively high percentage. During the period of 43 years from 1891 to 1933 the average size of the beginners' class (the Sexta) has been 35 or 36, and one finds that only from 10 to 15 of these ever finished their full course and graduated. It is true that other students will join this class during the high-school years and that additional members from Saginaw, New Ulm, Mobridge, and Fond du Lac will join it in the freshman year of the college, but still it seems certain that the problem of "over-production" has been so successfully solved that eleven years from now when the then remaining members of this class are ready to accept a call into the ministry, there may be a serious undersupply. If pastors could be produced by a year or two of schooling, there might be wisdom in suddenly cutting down the course of supply so severely, but it takes eleven years to bring a boy from confirmation to ordination into the ministry. And who can presume to predict that eleven years from now we shall need only a handful of new candidates available for the ministry?

The new students are distributed over the eight classes as follows: ninth grade, 10; tenth grade, 1; eleventh grade, none; freshman, 27; sophomore, none; junior, 1; senior, 1; and 5 special students. Ten of these students came from parochial or public grade schools, 4 from New Ulm, 3 from Saginaw, 2 from Mobridge, 2 from Concordia, 4 from other colleges, 13 from Watertown High School, 6 from other high schools; 2 were former students of our own who were returning after a year's absence. E. E. Kowalke.

Installations

Authorized by Pastor J. P. Scherf, President of the Dakota-Montana District, the Rev. Fr. Reuter was installed as pastor of the White and Argo Township Parish, White, S. Dak., on the 3rd of September. — The undersigned was in charge of the installation at White, and Pastor Herbert Lau, at Argo Township. May the Lord's richest blessings rest upon him and his work.

Address: Rev. Fr. Reuter, White, S. Dak.

A. H. Birner.

* * * * *

Mr. Edgar Wiechmann, a graduate of our Teachers' College, called by St. Paul's Congregation, St. James, Minn., was duly inducted into office on the 12th Sunday after Trinity. May the Lord bless his labors in behalf of the lambs of Jesus.

Address: Mr. Edgar Wiechmann, St. James, Minn.

Ernst C. Birkholz.

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Authorized by Pres. J. P. Scherf the undersigned ordained and installed Candidate Helmuth Rutz as associate pastor of the Goodwin-Altmont-Gary-Clear Lake, So. Dak., field on August 27, 1933. He will serve the Gary and Clear Lake stations.

Address: Rev. Helmuth Rutz, Gary, So. Dak.

Donald F. Rossin.

Change of Address

Rev. V. J. Siegler, Maplewood, Wis., Box 126.

Memorial Wreaths

In memory of Mrs. Hanna Lederer, Saline, Mich., who died September 4, 1933, the following donations were given for General Missions: Trinity Ev. Luth. Congregation, Saline, Mich., \$25.00; First Ev. Luth. Congregation, Green Bay, Wis., \$5.00; Rev. and Mrs. F. A. Sattelmeier, Freedom, Mich., \$2.00; Rev. and Mrs. Paul Schulz, Scio, Mich., \$2.00; Mrs. O. R. Sonnemann, Carl Sonnemann and Miss Martha Manske, Ann Arbor, Mich., \$2.00; Rev. and Mrs. J. Nicolai, Adrian, Mich., \$1.00; the Lederer family, \$5.00. For Children's Friend Society, Bay City, Mich.: From Rev. and Mrs. F. Schwede, Britton, Mich., \$1.00. For Valparaiso University, Valparaiso, Ind.: From Rev. and Mrs. C. A. Brauer, Ann Arbor, Mich., \$2.00.

A. Lederer.

BOOK REVIEW

Luther, the Gift of God. A Children's Service in Commemoration of the Four-hundred-fiftieth Anniversary of Dr. Martin Luther's Birthday, November 10, 1483. By Herman Voigt. Concordia Publishing House, St. Louis, Mo. Price, 8c a piece; 72c a dozen; \$4.50 a hundred. G.

Brief Statement of the Doctrinal Position of the Missouri Synod. Concordia Publishing House, St. Louis, Mo. 8c apiece, postpaid; 72c a dozen; 5c apiece in hundred lots. This is an all English edition of the official bilingual Statement issued some time ago and reviewed by us at that time. G.

Martin Luther the Reformer, A Children's Vesper Service in commemoration of the 450th anniversary of the birth of Martin Luther, by Prof. W. G. Polack. The price of this order of service is 50c per dozen or \$3.50 per hundred. Concordia Publishing House, St. Louis, Mo. G.

Christmas Bells. A Christmas Service of songs, responsive reading and recitations for the Sunday School: 1933. Northwestern Publishing House, Milwaukee, Wis. Price, Single copy, 8c; dozen, 75c; hundred, \$4.50. Transportation extra on dozen and hundred lots. A simple presentation of the great Christmas truth. G.

A Book of Instruction. Including an explanation of Luther's Small Catechism, The worship of our church, A few facts about our church, The Augsburg Confession in brief form, by the Rev. John B. Gardner, S. T. M., D. D. The Lutheran Literary Board, Burlington, Iowa. Price, 35c a copy; \$3.60 a dozen. The "Explanation" is in the form of questions and answers on the Catechism and should prove a welcome help to confirmands, especially to adults, and are for the greater part well put. The rest of the book contains in brief form what a well-informed Christian ought to know. G.

Convention Year-Book, 1933. The Walther League, 6438 Eggleston Avenue, Chicago, Ill. Price, \$1.00.

The book presents a detailed report of all the convention proceedings together with the sermons, orations, addresses, etc. G.

WEST WISCONSIN DISTRICT

August, 1933

Rev. A. F. Berg, Norwalk.....	\$ 55.00
Rev. C. E. Berg, Ridgeville.....	95.15
Rev. A. Dasler, Fox Lake.....	43.00
Rev. F. F. Ehlert, Eitzen.....	164.25
Rev. Gust Fischer, La Crosse.....	202.25
Rev. Wm. Fischer, R. 1, Merrill.....	95.50
Rev. E. C. Fredrich, Helenville.....	45.75
Rev. F. Gilbert, Whitehall.....	56.13
Rev. I. J. Habeck, Woodruff.....	21.27
Rev. I. J. Habeck, Minocqua.....	55.17
Rev. J. F. Henning, Bloomer.....	52.84
Rev. R. C. Hillemann, Waverly.....	7.44
Rev. R. C. Hillemann, Plum City.....	93.10
Rev. R. C. Horlamus, Hurley.....	14.72
Rev. F. Kammholz, Rib Lake.....	53.85
Rev. G. O. Krause, Stetsonville.....	104.11
Rev. J. Klingmann and W. Eggert, Watertown.....	89.27
Rev. H. Kuckhahn, St. Charles.....	90.00
Rev. O. Kuehl, Rozellville.....	45.50
Rev. O. Kuehl, Green Valley.....	11.50
Rev. Phil. Lehmann, Ableman.....	244.15
Rev. A. L. Mennicke, Fountain Prairie.....	2.00
Rev. A. L. Mennicke, Doylestown.....	3.00
Rev. J. Mittelstaedt, Menomonie.....	48.10
Rev. P. Monhardt, South Ridge.....	175.00
Rev. W. O. Nommensen, Wausau.....	55.00
Rev. E. J. Otterstatter, Tripoli.....	3.19
Rev. E. J. Otterstatter, Prentice.....	7.35

Rev. E. J. Otterstatter, Ogema.....	15.82
Rev. E. J. Otterstatter, Tomahawk.....	47.18
Rev. H. A. Pankow, Tomah.....	303.44
Rev. H. A. Pankow, Tomah (Mindekrantz).....	39.50
Rev. H. A. Pankow, Hustler.....	13.10
Rev. H. A. Pankow, Hustler.....	100.00
Rev. E. E. Prenzlow, Cornell.....	65.05
Rev. H. W. Reimer, Lime Ridge.....	45.39
Rev. H. W. Reimer, Tuckertown.....	90.78
Rev. J. H. Schwartz, West Salem.....	192.05
Rev. C. W. Siegler, Bangor.....	30.00
Rev. C. W. Siegler, Portland.....	2.00
Rev. Gust Vater, North Freedom.....	68.30
Rev. F. Weerts, Cambria.....	75.00
Rev. R. F. Wolff, Cold Spring.....	2.00
Rev. H. R. Zimmermann, Randolph.....	25.42
Rev. H. R. Zimmermann, Randolph.....	118.94
Budgetary	\$3,061.58
Capital Investment	56.13
E. M. C. Fund	2.00
Non-Budgetary	48.30

Total for August, 1933\$3,168.01
H. J. KOCH, Treasurer.

MICHIGAN DISTRICT

July and August, 1933

Rev. H. Richter, Detroit.....	\$ 5.00
Rev. H. Engel, Chesaning.....	18.47
Rev. W. Franzmann, Coloma.....	59.89
Rev. A. W. Hueschen, Owosso.....	80.00
Rev. R. Koch, Waterloo.....	28.77
Rev. J. Nicolai, Adrian.....	41.00
Rev. G. Ehnis, Monroe.....	8.50
Rev. G. Wacker, Pigeon.....	216.18
Thankoffering: Mr. and Mrs. O. Rathje.....	5.00
Rev. H. Hoenecke, Sturgis.....	42.00
Rev. G. Schmelzer, Sebewaing.....	175.00
Rev. A. Lederer, Saline.....	2.00
Rev. O. Peters, Wayne.....	27.24
Rev. O. Peters, Livonia.....	9.30
Rev. E. Kasischke, Greenwood.....	10.64
Rev. E. Kasischke, Mayville.....	1.16
Rev. G. Luetke, Toledo, O.....	8.00
Rev. E. Rupp, Batcheller.....	53.00
Rev. P. Schulz, Scio.....	60.98
Rev. L. Kaesmeyer, Frankenmuth.....	17.13
Rev. H. Eckert, Saginaw.....	3.70
Rev. J. Roekle, Allegan.....	17.36
Rev. H. Zink, Tittabawassee.....	15.35
Rev. E. Lochner, Hopkins.....	23.50
Rev. E. Lochner, Dorr.....	15.07
Rev. H. Engel, Chesaning.....	6.60
Rev. A. Lederer, Saline.....	2.06
Rev. C. Leyrer, St. Louis.....	11.95
Rev. E. Kasischke, Mayville.....	12.25
Rev. G. Schmelzer, Sebewaing.....	3.90
Rev. E. Rupp, Manistee.....	68.00
Rev. A. Wacker, Detroit.....	6.10
Rev. G. F. Albrecht, Kawkawlin.....	15.00
Rev. H. Zapf, Monroe.....	14.60
Rev. O. and O. J. Eckert, Saginaw.....	82.05
Rev. A. Lederer, Saline.....	3.45
Rev. A. Maase, South Lyon.....	18.25
Rev. M. Haase, South Haven.....	21.00
Rev. E. Lochner, Hopkins.....	80.80
Rev. E. Lochner, Dorr.....	9.60
Rev. H. Eckert, Saginaw.....	4.43
Rev. R. Koch, Waterloo.....	78.23
Rev. E. Rupp, Manistee.....	4.10
Rev. W. Westendorf, Dowagiac.....	5.85
Rev. L. Kaesmeyer, Frankenmuth.....	13.95

Total\$1,406.41

Every-Member Canvass Collection

Rev. H. Richter, Detroit.....	\$ 11.50
Rev. M. Schroeder, Bay City.....	3.00
Rev. R. Koch, Waterloo.....	25.00

Total\$ 39.50

Note: In my May and June acknowledgments Rev. H. Eckert should have been credited with \$4.10 instead of \$4.00.
E. WENK, Treasurer.