

The Northwestern Lutheran

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

Vol. 12.

Milwaukee, Wis., June 14th, 1925.

No. 12.

"GOD IS LOVE"

"God is love, and he that dwelleth in love, dwelleth in God and God in him. Herein is our love made perfect, that we might have boldness in the day of judgment." 1st John 4:16-17.

God is love! Blest truth eternal,
My Creator loveth me!
God is love! O joy supernal!
Great Jehovah, One in Three,
Thy deep love's unfathomed ocean,
And sublime, unbounded height
Kindles in my heart devotion,
Wonder, love, and pure delight!

Thou hast sheltered, clothed, and fed me,
In paternal love divine,
And Thy loving Hand hath led me,
Dear, devoted Father mine.
Thy blest Word assures me ever
Of Thy faithful, deathless love.
O let me forsake Thee never,
Nor from Thy blest pathway rove.

Thou hast sent Thy Son from Heaven
To redeem my soul from death.
Ransomed, saved, restored, forgiven,
May I cling to Him in faith.
On the cross my Jesus suffered
That from sin I might be free;
His pure, holy life He offered
To reveal Thy love to me.

Thy blest Spirit Thou hast sent me,
As my Comforter and Guide.
When doubts, fears, and sorrows rend me,
In His strength I can confide.
He the flame of faith sustaineth
By Thy Word's unbounded power;
He my faithful Friend remaineth
In the darksome trial hour.

In Thy Word securely grounded,
May my love, O Triune God,
E'er reflect Thy love unbounded,
While a pilgrim here I plod.
Grant me fervent love to others,
Christian love, warm, Heaven-born,
That forgives the erring brothers,
And brings cheer to hearts forlorn.

Melt away all carnal coldness:
Let Thy love in me hold sway;
Then with love-born, holy boldness
I shall face the Judgment Day.
Perfect Love, let me confess Thee,
Till my pilgrim-days are o'er.
With the angels' host I'll bless Thee
In Thy mansions evermore.

Epistle Lesson Hymn for the
First Sunday after Trinity.

Anna Hoppe.

SHOULD I GO TO CHURCH AND HOW?

By R. A. Fenske

Ecclesiastes 5:1: Keep thy foot when thou goest to the house of God, and be more ready to hear

We have thus far not only assured ourselves that God's Word is as necessary to the spiritual growth of man as is water to a plant and that the house of God where His Word is preached in song, sermon, and prayer is a wellspring of living water where every Christian may refresh himself, but have also seen what real church going is, namely a happy yet reverent, a prepared yet not merely formal, a regular yet not merely habitual participation in the public worship of the congregation. With that we have practically touched upon all sides of our text but one — personal discipline in spiritual matters. Let us do this briefly.

Our text says "keep" and thus implies a will and ability on the part of the Christian to improve his spiritual condition. Other passages in Scripture signify the same. To the Philippians St. Paul says (2:12) "Work out your own salvation with fear and trembling" and to his Corinthian congregation (1:9-24) he speaks of his own Christian life in the following words: Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain . . . I therefore so run, as not uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it under subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

At first blush it would seem that these passages in conjunction with the words of our text "keep thy feet" point to a salvation by works. However, let us be mindful that all these passages are spoken to the Christian. Let us here ask. What is a Christian? A Christian is one who believes in and follows after Christ. But as natural men we were born in iniquity and conceived in sin, the "imagination of our heart is evil from its youth," our carnal mind "was enmity against God," in other words, our will, affections, and desires were turned away from God and we were serving the devil. But in our baptism we were turned about, converted, we received a new spirit, became a new man, with a new will, new affections and desires and with this new man created of God the Christian can most certainly make salvation his chief ambition and discipline himself spiritually toward that end. The new man can, indeed, "keep his feet."

We know that in the Word of God we have the way, the truth, the life, which is in Jesus. At the same time there is much in us which strives against this knowledge. It is nothing more than the inherited sin of Adam, so we call it the old Adam. But in our baptism we became children of Christ and inherited the righteousness of the second Adam, which is Jesus. We became new men and made the promise "that the old Adam in us is to be drowned by daily contrition and repentance, and is to die with all sins and evil lusts; and that again a new man should daily come forth and arise who shall live before God in righteousness and purity forever." That is the chief work of the new man with his new will, affections, and desires. The new man needs spiritual strength to carry on this work, and such strength he can receive only from the Word of God. The new man, the Christian, knows this. It behooves him to act in accordance with his knowledge. For instance, when the old Adam says, "I am not going to church to-day," the new man in the Christian sallies forth saying, "I am going, for I know I need that spiritual food which I receive there." And so the new man will carry out a self-discipline in all things regarding the spirit. The new man in you will read a daily portion from the Bible, though the old Adam argues that you are too tired; the new man will revive the catechism often, though the old Adam tries to convince you that you know all about it; the new man will urge you to partake of the Lord's Supper as often as it is served, though the old Adam reminds you that you took it once a year ago and that once a year is enough; the new man will bring you into church when the old Adam will keep others out. The new man carries out this discipline in all things, not as a good work, but to continually go to the storehouse of spiritual food, the Word of God, from which alone it knows the soul can draw its nourishment.

There is much in those words "keep thy feet when thou goest to the house of God, and be more ready to hear, much to remind us where we have failed and have been neglectful with ourselves, but also much to point us to a fuller Christian life.

COMMENTS

Mr. Gamm's Report In this issue our readers will find Mr. Fred Gamm's report on the collections for the Seminary Building Fund to May 31, 1925. This printed report is to serve a broader purpose than merely that of a receipt to the contributing congregations. Do not be satisfied when you have compared your figures with Mr. Gamm's and have found them to agree, but stop to reflect.

The total is not at all discouraging. Never before in its history has our synod raised so large a sum of money at one time. The Lutheran Witness in a recent issue reports as follows on the Building Fund of the Missouri Synod:

Total subscribed to January 31, 1925.....	\$4,824,368.40
Total receipts to January 31, 1925	\$2,669,191.17

It will be readily seen that our cash collections can bear comparison with those of the sister synod. While the remainder of the members of our synod have not expressed their willingness to co-operate by definite pledges, there can be no doubt of their willingness and their love for the cause. We have every reason to expect that they will finish the task to which our synod has pledged itself.

Nevertheless it is to be deplored that it did not prove possible to get concerted action at the time agreed upon. We do not presume to judge the affairs of any congregation to determine for it whether or not it was in a position to collect for the Building Fund at the appointed time. We merely wish to call attention to the results of this delay. Thousands of dollars had to be paid out by our synod for interest and taxes. The seminary board has been kept in a quandary as to the extent of the repairs and improvements to be made on the old property. To say nothing of the fact that the interest of our people in their new seminary had to lose some of its freshness and joy, which again could not be conducive to the interest in the other work of our church. Furthermore, no one can fail to note the inequality that results from this delay. A contribution of \$1,000.00 sent in a year ago to-day means actually a contribution of \$1,050.00. Perhaps these suggestive thoughts will serve to speed up the brethren in the synod to complete this undertaking. At least let us keep them in mind when we again vote for a special collection for some synodical purpose.

The Seminary Building Committee had figured on the basis of an average of \$15.00 from one-third of the communicant members of the synod. It had no thought of coercion or of high pressure methods, but it felt that for true co-operation it is necessary that every co-operating congregation know just about what would be its fair share in the undertaking. The average income is generally computed at \$1,000.00, of which one and one-half per cent would amount to \$15.00. A low estimate of the earning communicant membership in our synod is about 50,000. According to these conservative figures, we should have \$750,000.00 available, more than is required to pay the old debt and to build the seminary.

The figures in the report show that some congregations have given twice as much as would be required according to this standard, others have clearly fallen far below the average. Those that have gone above will not for a moment regret a dollar that they have placed into the hands of their Lord to be used in his cause. Would it be an unbrotherly act to suggest that the others check up on their contributions and set about to bring them up to the conservative average, and to do this without another special appeal from the Building Committee?

J. B.

Oregon Law Repealed Even the public prints are agreed that the decision of the Supreme Court of the United States which held that the prohibition of private schools by any state was unconstitutional, is one of the most important and far-reaching decisions ever handed down. It is made more impressive by the fact that it was arrived at unanimously. Our readers are familiar with the Oregon law that required that all children between the ages of eight and eighteen must attend the public schools. It was fought jointly by the Hill Military Academy, a non-sectarian private school, and by the Society of the Sisters of the Holy Name, a Roman Catholic order which conducts certain schools.

As this decision stands no state will ever have the power to outlaw private schools or to demand that all children must attend the public schools. It automatically clears up the situation in Michigan, for example, where there has been a perennial uniformly unsuccessful movement to abolish private schools.

There are some provisions stated in the decision which show just how far a state may go in concerning itself with private schools or with the children among its citizenry. According to the Supreme Court the state has power to regulate all schools, to supervise, inspect, and examine all buildings, courses, teachers, and pupils; to order all children to attend some school; to see that teachers are of good moral character and unquestioned patriotism, and to require that certain studies indispensable to good citizenship shall be taught, and to provide that nothing manifestly inimical to the public welfare be taught. There is still enough left to cause us worry, so our jubilation has reason to be moderate.

H. K. M.

* * * * *

Unity Reporting that the General Assembly of the Presbyterian Church recently elected Dr. C. R. Erdman moderator, the Continent says: "Unity was the keynote to which the 137th General Assembly opened its sessions. Everywhere that note was heard. In the pre-Assembly conferences it was sounded again and again. Among groups chatting about the hotels there was repeated reference to the necessity of preventing any division in the church and to the purpose to put an end to controversy."

Many had been of the opinion that this assembly would result in a division in the church body, a separation of the fundamentalists from the modernists. The breach did not occur, hence the rejoicing. It is held that unity has been preserved.

But has it been preserved? As far as we know the differences obtaining in that church body were not discussed, much less were the two contending parties united in one confession of the faith. Many undoubtedly share the convictions a correspondent expresses in the Continent:

It seems to me that the two views held by modernist and fundamentalist are so wide apart and so exclusive of each

other that there can be no reconciliation of them. The differences involve the very foundations of Christianity. The two views are so far apart in reality as to constitute two religions.

It seems to me that there can be no compromise, but that the conflict is destined to go on to the realization in fact of what is already apparent, a definite separation of Protestantism along these lines. However much we may deplore the consequences, it is impossible for these two views ever to be reconciled or to work together in unity.

All that can be said is that the external organization has remained intact, the hearts remain divided. The unity Holy Scripture admonishes us to preserve is oneness in the faith, the work of the Holy Ghost through the Word of God.

It is often maintained that we can co-operate in the work of the church even if we are not one in the faith. Is this true? The work of the Church in all its phases is one, witnessing of Christ in the world. Is it possible to speak of witnessing together when, for instance, a pastor cannot trust a brother minister in his pulpit for fear that he will preach error to the people? Can a person with a good conscience support institutions and missions manned by men who deny the truth that is dearer to him than life itself? No, indeed, true unity demands open confession and separation from those who do not confess with us.

J. B.

* * * * *

The Presbyterian In their annual general assembly the Presbyterians took up the unfinished battle of recent years between the conservatives and the liberals and again left it unfinished. If last year the fundamentalists seemed to preponderate, this year the pendulum swung the other way, or at least in the other direction. Dr. Charles R. Erdmann, who was relieved of certain duties at Princeton because, though inclining toward conservatism he was not a militant conservative, was elected moderator. A victory for those who do not want to push the moot question to a decision.

Another indication of the temper of the assembly was the protest against the action of the judicial commission in going over the heads of the New York presbytery in ruling on the licensing of ministers. If the judicial commission differed with any presbytery it should refrain from passing judgment; the presbytery should have the final word. That meant, if New York is satisfied with a certain declaration of faith in applicants for the pastoral license then it was not anybody else's business, no matter how strongly one felt about the insufficiency of such a declaration.

The judicial commission took its reprimand to heart and meekly dismissed a complaint against the New York church that retained Fosdick even after the last general assembly had ordered his dismissal.

The usual resolutions were passed. Prominent laymen made speeches. Bryan, Will Hays, and also former vice-president Marshall, a few days before his death. These speeches served to deflect the thoughts

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

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

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

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

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

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

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

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

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

of the delegates from the real issues for the time being. Between speeches the battle was waged and seems to have come to its inconclusive end as the result of the threat of the modernists that if the fundamentalists should try to enforce their views, the denomination would surely be split into two separate organizations.

How low respect for the Westminster Confession of faith has sunk may be seen when it was stated without protest and under mild applause by a missionary to Japan: "We recognize in Japan the Westminster Confession of faith as a historical document of honor, but we require our ministers and elders to sign a much simpler and more modern statement of belief."

H. K. M.

* * * * *

A Challenge? The Anti-Saloon League of America, on the occasion of the thirty-second anniversary of the league's organization, through its superintendent Dr. F. Scott McBride issued a call to the churches and church people "who have led in outlawing the liquor traffic to revive their fervor and to complete their task."

According to the Continent, Dr. McBride urges that the churches "continue strongly the service of the church's league in agitation and education and patiently show the vast minority the scientific and economic grounds upon which this 'habit-forming narcotic poison' has been banished by law; to continue the league's legislative and legal service that the government, state and national, may be fully sustained; to expand the missionary service of the league that our church investments in missions may be protected and that the adoption of prohibition abroad may make it more effective here at home; and to continue the league's support."

Dr. McBride finds in this program a challenge to the churches:

"The church must meet the challenge of the apostles of gloom and despair, the defeatists, who proclaim Christianity breeds weaklings, the church decadent, the government corrupt, democracy a failure, the social order doomed and pro-

hibition hypocritical. We must throw the blazing light of truth on these hosts of darkness. The forces of evil shall not prevail. We possess the evidence with which to refute the liquor propaganda; we must broadcast this evidence. There is great necessity for keeping the church in action against the beverage liquor traffic. . . .

"The church must meet the challenge of the world wets by an onward movement for worldwide prohibition. Prohibition is on trial before the world. The church is spending forty-four million of dollars annually in her worldwide missionary enterprises. No single force is doing more to neutralize this important missionary work of the Christian church in lands beyond the sea than the organized liquor traffic. Accordingly we pledge co-operation with the World League Against Alcoholism in a program for a sober world."

If this were an appeal on scientific or economic grounds of a civic organization to the citizens of our country, it might not be out of place, for citizens have a right to bring before the public what they consider to be of benefit to all.

But, as a challenge to the churches? The only challenge to the church we can conceive of is that of the millions of men still walking in darkness without a saving knowledge of Jesus Christ, the great mass of the unregenerate that are still strangers to the kingdom of God. This challenge demands that the church apply herself with greater zeal and in the spirit of sacrifice to her glorious task of preaching Christ to a sinful world. We find a challenge to the church in the growth of those bodies who preach the false gospel of salvation by works, to the destruction of many souls.

But social and economic conditions and the enforcement of the laws do not constitute a challenge to the Church. The Church has not the commission to regulate the life of the unregenerate and to render police service to the State. Scientific and economic theories are not properly numbered among the means with which she works. In fact, the only means the Church has for building the kingdom of Christ are the means of grace. The Church's strength does not lie in legislation or legal action, force; the Living Spirit of God is her strength.

A challenge to the churches — that would appear to mean that the failure to carry out this program must be regarded as the failure of the Church. If, however, it should transpire that these churches would control a sufficient number of votes to force prohibition on an unwilling "vast minority" in the entire world, this victory would have to be considered a victory of the Church.

Where is the Scripture for such a conception of the Church, and where does Christ promise His Church that she will ever have such power over all men on earth? With prohibition a law in our country, the Church indeed reminds its members: "Submit yourselves to every human ordinance for the Lord's sake." As to the question of the right or wrong of the use of alcoholic beverages, the Church must declare: "Let no

man judge you in meat or in drink," only warning in the name of Jesus against the abuse of a good gift of God.

The great challenge to the Church is the unbelief of men. The Church is victorious when souls are brought to faith. The Church's fight against sin takes place in the heart of a man; it is a spiritual fight. The success of the Church will remain a thing hidden from our eye till the Lord Himself will reveal it when He comes to consummate His kingdom. J. B.

* * * * *

Baptist Foreign Missionary Report Last year fundamentalist Baptists charged that many missionaries of the church in foreign fields were not sound Christians. A commission was instructed to find out the truth about such rumors and was to make its report a month before the Baptist convention meets in Seattle, June 30th. The report is in and shows that while the great majority of the missionaries seem to be doctrinal Christians, there are others who in various ways gave rise to doubts. But the commission found it hard to pass judgment in given cases. For example, "One missionary whose doctrinal views were the farthest from acceptable is a man of Christlike life and efficiency of service." Others were better qualified to be Methodists, or Episcopalian missionaries than Baptist.

"One missionary when asked whether he believed in the virgin birth of Christ replied, 'I think not.' Do you believe in miracles? 'I think not.' Do you believe in the bodily resurrection? 'I think not.' Do you believe in the inspiration of Scriptures? 'I think not.'" The report adds, somewhat naively, "We feel it is a bad policy to select or retain missionaries who have a negative or hesitant message on the great central conceptions of our faith."

We ask, Is that all it is? A bad policy? Is it not unjustifiable, intolerable, anti-Christian?

Modern missionary activity was largely the result of the devotion of individuals who went to the fields of work themselves. Their devotion saved them from the temptations that now seem to beset the young college graduate who takes up seminary work and then offers himself for missionary service from a mixed feeling of love of adventure in foreign lands and of humanitarianism. Largely left to themselves far away from the board that sent them, slight aberrations became aggravated instead of being corrected as would most likely happen at home.

It is the intention of the Baptist fundamentalists to demand a housecleaning. They are going to Seattle firmly resolved to reject every compromise. We shall see. H. K. M.

* * * * *

A Concession Parents in a certain Eastern city will undoubtedly have been highly pleased with the gracious concession made them by the author-

ities that their daughters in the high schools will in future no more be compelled to strip to the waist for physical examination by male school physicians.

It seems to be almost impossible for us ever to remain within safe and sane limits in our common efforts for the common good. In large communities certain public health work must be considered a necessity, and every sensible individual will, though perhaps with some reluctance, surrender as much of his privacy as a reasonable regard for his fellow citizens would dictate. But parents should insist, as did some parents in New Jersey, that such health work do not encroach too far on the sanctity of the person and the home.

In our zeal for the health of the body we often seem to forget the safeguarding of things that are of far greater importance to the individual and to society than is physical soundness. We cannot imagine a parent who would not rather see his daughter lose her health and even her life than to see her stripped of her maidenly modesty. J. B.

* * * * *

Once Again, Fosdick Harry Emerson Fosdick is now pastor of the so-called Rockefeller church in New York. The Rockefellers, father and son, belong to this church which is nominally Baptist. In his first sermon Fosdick speaks of the "thrilling adventure" upon which he is entering. He refers, no doubt, to the experiments he is to try in conducting the affairs of his new charge. In accepting he made three stipulations: first, that membership was to be "inclusive"; then, that a new church be erected near Columbia University; and thirdly, that his salary be not more than \$5,000 a year. — The first condition he made is the only one that needs elucidation. By "inclusive" Mr. Fosdick means that everybody who wants to join the church is to be admitted. Regular Baptist churches accept into full membership only those who have been converted and have received adult baptism. Fosdick explains that where baptism is desired he would cheerfully perform the rite but if it were not called for he would not urge anyone to accept it. It is quite plain that his thrilling adventure is to be all Fosdick.

In justifying the somewhat radical departure from Baptist precedent, Fosdick appeals to history and says: "The genius of our denomination has been its insistence on the competency and freedom of the individual soul in matters of religion. That emphasis upon individual freedom has been our best contribution to Christian history."

We feel sure that Fosdick knows what history reports of the various Anabaptist movements. It is true, they were individualists to the extent that when some antecedent soulmate of Harry Fosdick thought he had made some discovery all by himself he not only flew in the face of all others but if he was strong enough

he made the others pay dearly for their stubbornness in refusing to see his "light." Witness the bloody days of Munster and its efficient executioner, Knipperdolling. If Fosdick refers in particular to Roger Williams, he might recall that Williams, either through caution or through a sense of the fitness of things left Massachusetts Bay and looked up a new home for himself and for his religion and did not invade the precincts of another faith; still less did he insinuate himself into the good graces of those who did not want him so that he might undermine their opinions from within. Such a contribution to Baptist versatility and individuality has been left to Harry Emerson Fosdick.

It is difficult to perceive just wherein the fascination of Fosdick lies. He is master of the glib phrase but there is so little substance to his pronouncements and so little variation from the timeworn platitudes of the shallowest moralists that it is an indictment of modern religion when one says, as one must say, that he is one of its foremost prophets. The conclusion is possible that other leaders of modern religion are still more hopelessly mired in inanities and platitudes.

Read, for example, the following climax from his first sermon at his new church: "Could there be any more thrilling adventure than to endeavor in this trying time to lead the youth past all the outworks of religion into its very citadel, into the presence of Jesus Christ Himself, what He was, what He stood for, and challenge them with that voice which long ago thundered, 'thou shalt love the lord thy God with all thy heart and thy neighbor as thyself?'" Did Jesus ever "thunder" these words? If Fosdick is quoting them from Jesus and professes to lead the youth of the land into the thundering presence of Jesus then it is a thrilling adventure, indeed, an adventure into an undiscovered country, into a non-existent country, for such a Jesus never lived. But if Fosdick is following the echoes of the rolling thunders of Mount Sinai, why does he detour across the path of Jesus' name? And if he is striving for Sinai and the Law, and if Jesus is only an incident on the way, almost an obstruction even to his limited understanding of Him, what will the leader do when he gets his followers under the voice of the thundering Law? He will keep them forty years in the wilderness and not one shall live to see Promised Land.

Fosdick does not know what Gospel is, does not know "what Jesus is and what He stood for"; to him the Law is the Gospel and he does not even know what its thunders signify. Strangest of all, Fosdick is going to lead his flock to the thrilling presence of the voice of thunder by the tactical movement of evading the outworks of "conventional Christianity," in other words, he is going to get them to Christ by avoiding Christianity.

The thrilled adventurer is going to study and travel for a year before he accepts his pastorate definitely

in the Fall of 1926, but in all his travel and study he will not learn that Jesus "stood for" sinners, that He died to save them.

H. K. M.

DOES FAITH CONFORM TO HUMAN REASON?

By Im. P. Frey

In his epistle to the Corinthians the apostle urges us to "bring every thought into captivity to the obedience to Christ", or, as he expresses it elsewhere, "to walk by faith and not by sight." Reason (especially in these days when reason is idolized and has become the god of so many people) is, in one aspect or another, the one great obstacle with which faith has to contend. There is very often a clash between reason and faith, and one or the other must go down in defeat and leave the field to the victor. It is the nature of true faith that it throws off the shackles of reason, that it does not demand proof but is satisfied with God's bare word and promise. That is illustrated again and again in the lives of the believers as recorded in the Bible.

When God told Noah that a great flood was coming which would cover the whole earth and instructed him to build an ark that he and the members of his family might escape, he did not scan the horizon and say: "The sky is clear; there is no sign of rain, and who ever heard of a flood which covered the whole earth?" No, he got out his hammer and saw, called his sons, perhaps hired some carpenters, and set to work building the ark. When God commanded Abraham to offer up his son Isaac in the land of Moriah, he did not say, "How can this be harmonized with God's promise that Isaac shall become a great nation and that in his seed all the families of the earth shall be blessed?" No, he left it to God to solve that riddle, for he took Isaac to the appointed place and laid him upon the altar. When God told Gideon to take only 300 men and attack the Midianites who were as the sand of the seashore for multitude, he did not say, "How can three hundred men defeat an army running into the hundreds of thousands?" No, he took it for granted that God knew what he was talking about and did as God bade him. When the shepherd boy David faced the giant Goliath, the head of whose spear alone weighed twenty pounds, he did not say, "The odds are too great. How can a boy like me stand up before this powerful giant?" He trusted that God could give him the victory in spite of the great odds.

Such examples as these where men of God brought their reason into captivity to faith could be multiplied from the Bible. Faith is an unreasonable thing. And that is something which we, who are so prone to make compromises between reason and faith and who are so fearful of carrying out the dictates of faith in practice, need to learn more and more. For the purpose of illustrating and emphasizing this truth we shall in this article follow the lines of thought suggested by the story treating of the healing of the Syrian leper Naaman and en-

deavor to apply it to some practical questions. (See 2 Kings 5, 9-14.)

Naaman was the commander-in-chief of the Syrian armies. He is described to us as a mighty man of valor by whom the Lord had given deliverance to the Syrians. He was apparently a likable sort of man, highly respected and very popular with his people, but—he was a leper. What a terrible misfortune! But one day a girl who had been taken captive in one of the raids of the Syrians into Israel and who was now a servant in the household of Naaman, said to her mistress, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." When this came to the ears of the king of Syria he sent Naaman with many presents to the king of Israel with the message, "I have sent unto thee my servant Naaman that thou mayest recover him of his leprosy." The king of Israel did not know what to make of this extraordinary request. He concluded that the king of Syria was merely looking for a handy pretext to start a war, for he tore his clothes and said, "Am I God to kill and make alive, that this man doth send unto me to recover a man of his leprosy? See how he seeketh a quarrel against me." When the prophet Elisha heard of the king's predicament, he sent to him the message, "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel." The result of the matter was that the king sent Naaman to the house of Elisha.

The prophet Elisha acted very peculiar and queer. He did not invite the distinguished visitor into his house. He did not even go to the door but sent to him the message, "Go and wash in Jordan seven times,—and thou shalt be clean." This angered Naaman. He thought that it was silly, for he said, "Behold, I thought he will surely come out to me and stand and call on the name of the Lord his God and strike the hand over the place and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" So he turned and went away in a rage. He said, as it were, Who would be so foolish as to believe that the water of the river Jordan can cure leprosy. The water in the rivers of my own country is much purer, but I have yet to hear of a leper being cured by taking a bath in it. The thing looked unreasonable to him, and he would at once have gone back to his own country if his servants had not pleaded with him and said, "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather when he saith unto thee, Wash and be clean." This plea reminded Naaman that this was no time to follow his reason but to trust the Word of God, no time walk by sight but by faith. He said to himself, as it were, The thing sounds unreasonable. I know that the water of the river Jordan has no medicinal value but that it is just plain ordinary water, but if God wants to he can by His almighty power turn this plain ordinary water into medicine which can cure my leprosy. "And

he went down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean." We have here an example of the unreasonableness of faith. The thing was against all reason, but Naaman finally brushed aside the objections of reason and walked by faith.

The teachings of the Word of God, like the instructions which Elisha gave to Naaman, often sound unreasonable, and people often shake their heads over them. There is, first of all, the teaching of the Word of God concerning the **way to eternal life**. The Word of God teaches that man need not, in fact, can not do a thing to obtain eternal life, but that it is the free gift of God bestowed upon sinners for the sake of Jesus Christ who suffered and died as their Substitute on the accursed tree, for we read, "By grace ye are saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." But to the unregenerate that sounds unreasonable. They feel that that is making the way of salvation too easy. They think that the sinner himself must make some great sacrifice to obtain forgiveness and to get right with God as, for instance, certain men in India who to placate an angry God force iron hooks through the skin and flesh of their necks and hang suspended in the air in that way for hours and days, or who hold their arms above their heads until they have become stiff and withered and can no longer be drawn back. The unregenerate man thinks that if anybody then surely the people who voluntarily subject themselves to such tortures will obtain eternal life, while those who expect it as the free gift of God in Christ Jesus have no chance at all. But Scripture says, "It is not of him that willeth nor of him that runneth but of God that showeth mercy." "To him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Reason also objects that if people are told that they can be saved by grace without works, there will be nothing to prompt them to lead a godly life, that they will conclude that they can live as they please and sin all they want to, since they will be saved anyway. But Scripture says, "If any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." To the man who has not himself experienced the regenerating power of the Holy Ghost in his heart the gospel message sounds as foolish and unreasonable as the instructions of Elisha to Naaman that if he would bathe seven times in Jordan he would be cured of his leprosy. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

Take also **baptism** of which the healing of Naaman's leprosy was clearly a type. Scripture says, "As many of you are have been baptized into Christ have put on

Christ." Scripture teaches that in baptism Christ becomes our dress so that God no longer sees the filthy rags of our sinfulness but only the beautiful robe of Christ's righteousness. Ananias said to Saul, "Be baptized and wash away thy sins calling on the name of the Lord." Ananias told Saul that baptism would wash away his sins. The Bible ascribes some wonderful powers to baptism. As Luther, summing up the teaching of Scripture on the subject, puts it, "It works forgiveness of sins, delivers from death and the devil and gives eternal salvation to all who believe this, as the words and promises of God declare." But reason at once objects. How can water do such great things? It is unreasonable to believe that ordinary water, the same water which we drink and give to our cattle, the same water in which we wash our clothes and our bodies, — it is unreasonable to believe that water can do anything like that.

We have here the same mistake that Naaman made at first. He looked only at the water of the river Jordan. He thought that the water was supposed to heal him. But Elisha did not say that the water of the river Jordan had such medicinal properties that it could cure leprosy. No, he implied that God would by His almighty power, in this particular instance, use the plain ordinary water of the river Jordan to effect a cure. It was not the water which was to accomplish it but the Word of God which promised it. So it is in baptism. Water can not wash away sins. It can not convey to sinners God's forgiveness in Christ Jesus. But if God says, as He has said, that in baptism this shall be done, then it will be done, let human reason protest and object as it will. To reason the promises which God has attached to baptism are as unreasonable as Elisha's promise to Naaman that if he bathed seven times in the Jordan he would be cured of his leprosy. But the Christian's faith thrives on what is unreasonable to reason. For faith does not ask, Is it reasonable? It only asks, Does God say so? The Christian's faith in the power of baptism is an example of the unreasonableness of faith.

And when it comes to the teaching of Scripture concerning the **Lord's Supper** how reluctant most people are to bring their reason into captivity to faith. Jesus took bread and said, "This is my body." He took the cup and said, "This is my blood." In other words, Jesus asserted that with the bread and wine the communicant receives Christ's body and blood. Reason at once objects: That is impossible. You see nothing of Christ's body and blood at the Lord's Table neither do you taste them. You see and taste only bread and wine. And how can Christ's body and blood be present when Christ Himself ascended into heaven nearly 1,900 years ago. It's unreasonable. But because a thing is unreasonable it does not follow that it is impossible, for with God nothing is impossible. "Our God is in the heavens, He hath done whatsoever

He hath pleased." It is not for us to ask whether it is reasonable to believe that the communicant receives Christ's body and blood but whether the Lord says that the communicant receives them, and if the Lord says so it does not make a particle of difference how reasonable or unreasonable it may be, for God's Word is greater than reason. God's promise to Naaman that if he bathed seven times in the Jordan he would be cured of his leprosy was also unreasonable but it was none the less reliable, and we may be sure that the same thing holds good with respect to the Lord's teaching concerning the Lord's Supper.

Or turn for a moment to the teaching of Scripture concerning our **personal conduct** in practical everyday life. The Lord tells us not to avenge ourselves that if one smites us on one cheek we should turn to him the other also, that we should bless them that curse us, do good to them that hate us and despitefully treat us, etc. When the people of this world, who like to be admired for their aggressiveness, hear that, they throw up their hands in horror and exclaim, if anyone lived up to that, everybody would be picking on him and taking advantage of him. It is again the question whether we prefer to follow reason or place ourselves unreservedly into the hands of the Lord. Reason is always trying to check our faith and to prevent us from obeying the Lord.

People walking according to reason and not by faith often say, We have no time to hear the Word of God and to take an active part in the upbuilding of Christ's Kingdom because we have to make a living, and that requires all our time and effort. Those who have been caught in the meshes of anti-Christian lodges often offer the excuse, We dare not leave the lodge because we would be boycotted, lose our business or our jobs. Others again say, If we should leave the lodge, we would lose our insurance and that would leave our loved ones unprotected. If we should die, they would suffer in want. Such people are walking by sight and not by faith, for our Savior has said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." And the psalmist writes, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." Reason wants to see; faith is willing to trust the word and promise of God in spite of all appearances to the contrary.

An old writer says, "Faith and reason may be compared to two travelers. Faith is like a man in full health who can walk his 20 and 30 miles at a time without suffering. Reason is like a little child which can with difficulty only accomplish a few miles. On a certain day Reason says to Faith, 'Let me walk with thee.' Faith replies, 'Thou canst never walk with me.' However, they try their paces, they set out together, but they soon find it hard to keep company. When they came to a deep river, Reason says, 'I can never

ford this,' while Faith wades through it singing. When they come to a steep mountain trail, there is the same exclamation of despair, and in such cases Faith is obliged, in order not to leave Reason behind, to carry him on his back. And" adds the writer, "what a luggage Reason is to Faith!"

This little parable illustrates what a handicap reason may be to faith. What we need is an unreasonable faith, a faith which is not dissuaded from doing the will of God by the spectre of dangers and disadvantages which reason is always ready to point out, a faith which does not question God's Word no matter how vigorously human reason may object. We need an unreasonable, an unfettered and unhampered faith, a faith which breathes the prayer, "Speak, Lord, for thy servant heareth." Reason can never qualify as a judge or critic in spiritual things, for "eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."

CANNIBALISM IN THE NORTHERN TERRITORY

"Ghoulish Feast" — under this caption the Adelaide "Advertiser" of March 16 publishes an account from the pen of Captain G. H. Wilkins on the degrading conditions of life still obtaining among the aborigines in the extreme north of Australia. Captain Wilkins is well-known throughout the English-speaking world as an explorer and scientist of high repute, and not given to exaggeration. The following is what Captain Wilkins has to say:

"A stillborn infant had received the rites of Christian burial. Its tender body, swathed in linen, and encased in wood, was buried five feet deep. With stoical indifference the parents scarcely mourned their loss; but the infant was not forgotten. Greedy eyes of men with fat-hungry stomachs had watched while the body was being prepared for burial, and they followed it to the grave. Unconscious of evil minds or of offence against their tribal customs, but fearing only the censure of the white man, they discussed the plump tenderness of the boy, and jocularly recalled scenes in former times when such fatty morsels were consumed.

"Some of the Arrarapi tribe, that inhabit the country between Cape Stewart and the Goyder River, young men, yet old enough to have suffered fat-starvation, declared that this opportunity should not be missed. A Christianized black boy overheard their remarks, and, braving the spirits and spooks that he must have learned to fear before accepting the Christian faith, he shouldered a gun and watched beside the grave that night.

"It was not until two nights later that the body was exhumed. It was hurriedly swilled in sea water, and carried to the bush, the coffin having been carefully replaced. In the eerie, early hours of the morning a firestick kindled some fallen timber, and the gruesome body was cooked and eaten. Six men shared the meal. The small, supple bones were scraped clean with ugly yellow teeth, and then wrapped in paper bark in order that they might be presented to the mother on the morrow.

"The mother clasped the bones and cried, 'Oh, why did you eat my child?' 'It was so beautiful and fat,' they said, and the mother was pacified.

"I shuddered at the ghastly details, but before I could speak Olembek went on: 'Yes,' he said, 'some blackfellow likem fat too much. You savae that one boy. Him bin spearem. Belonga Daniel's camp.' And he mentioned the name of a boy who had been speared by the mainland natives just a few weeks ago. A story full of revolting details was told. Whether the details are correct I do not know, for Olembeck was not a witness, but the fact that the body was eaten is common knowledge.

"Nongarawia loved his wife, and she returned his affection. Her will was not strong enough, however, to repel an ardent lover who was of the Ungurula tribe, and who pressed his suit. The wife was persuaded to go away with her lover, but she soon returned and confessed to her husband. The lover and wife were warned, but the lover still persisted in making overtures on every possible occasion, and the wife once more confessed.

"This time she was beaten unmercifully, and then Nongarawia set out to have an understanding with his rival. He was accompanied by several friends, and, unfortunately for them, they met the lover and his companions while it was yet daylight. A wordy conflict took place, and the upshot was a fight. Nongarawia had listened to the teaching of the missionaries on many occasions, and he had absorbed something of their faith. He urged his friends to retire from danger and let him fight his own battle. His friends readily agreed, but Nongarawia was fighting against too many odds, and he was fatally speared.

"When he was disabled the spear-throwing stopped, and all present gathered around. In his dying moments Nongarawia expressed his Christian faith, and declared to his enemy that, while his body had been killed, they could not harm his soul, which would soon be taken away to be with Jesus.

"Some of his friends went to spread the news and bring assistance, but his enemies remained and counselled one with the other. They had not grasped the Christian faith, nor had they partaken many times of the food that was so freely distributed by the Missionary Society. They were hungry — ravenously hungry for fat. Nongarawia was fat, fat because he had fed

so freely on the food of the white man. His breath slackened, and his heart-beats became slower and slower. A deep sigh, and the soul of Nongarawia passed away. The watchers touched his staring eyes to see if he still lived. His glazed eyes were unresponsive. They pinched his limbs. 'How fat they are,' said one. Another drained the saliva from within his mouth and swallowed noisily.

"'Now that he is dead, and his spirit has gone to Jesus,' they argued, 'it is not likely that it will return to harm us, so why should we waste such fine fat meat?'"

"I cannot fully detail the scene that followed. It was described to me with a wealth of words and acting.

"'Makem big one fire — fill him up hot stone, all same kangaroo. Eatem face; everythin.' These are the least revolting details. The bones were crushed between stones, and were bared of marrow before they were burned in the fire. Hardly a trace was left. When the friends returned with first aid remedies and a stretcher, the blue smoke curled from a smouldering heap and mingled with the humid air.

"These histories of cannibalism are no sordid flights of imagination or ancient myths. The incidents related happened during the months of September and November, 1924."

A few questions will suggest themselves to us as we read this. Are the cannibals of the same origin as other members of the human race? Some are inclined to think that in primitive and degraded people we have the evidence that a process of evolution from the lower order of animals into intellectual man is still proceeding, and that in such people as Captain Wilkins tells us of the process got a later start. But "God who made the world and all things therein hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). These aboriginals of the Far North are also descendants of Adam and Eve. But to what depths has man whom God in the beginning made after His image fallen through sin! Even the Gentiles in St. Paul's days, whom God had given up into vile affections, who wallowed in every filth of immorality, who were filled with all unrighteousness, whose throat was an open sepulchre, who with their tongues used deceit, having the poison of asps and their lips, and their mouth full of cursing and bitterness, and their feet swift to shed blood, would have been shocked to hear how like veritable hyenas some of their own race scratched a decomposing corpse from out of its grave in order to feast thereon.

Another question: Is it possible to reclaim a people that has sunk so low? Christ died for all. He came to seek and to save that which was lost. His grace and salvation availeth also for these cannibalistic heathen. Captain Wilkins speaks of the good work

Christian missions are doing in the Far North in spreading culture among the native tribes. To the scientist that would appear to be all the missions are needed for, to teach such people the manners of civilization. He does not in any way speak disparagingly of the work of the missionaries; on the contrary, he pays them a high tribute of acknowledgment. "I am not qualified to suggest means for the effective teaching and administration of Western civilization to these wild men of the north, but with an observer's experience I can truthfully say that under the direction of the Rev. Mr. Watson the effect of the work of the Methodist Missionary Society of Australia is most conspicuous to the benefit of the natives at Hilingimba, Crocodile Islands, and at Goulburn Islands."

Just so. The Gospel of Christ is a power of God unto salvation, and shows its power also in these primitive dwellers of the bush. The Gospel of Christ crucified is the only remedy to save such people from their moral degradation. It will produce faith also in their hearts, and in them also faith will bring forth holiness. Those aboriginals who have already become Christians look with loathing upon that vain conversation received by tradition from their fathers, and although many, or at least some, of their old superstition may die hard, yet their faith must eventually overcome their old heathen practices.

But what is being done to bring the Gospel to these barbarians? A "Christian" nation has been in occupation of this continent now for more than a century. This same nation some years ago spent some millions of pounds and some sixty thousand lives on a war that was being waged 12,000 miles away; but for the reclamation of these unfortunate people there is available only a handful of mission workers receiving a small Government grant of £250 a year.

Why are we sending missionaries to Asia, when we have such opportunities for mission work at our very doors. Should not also in this respect charity begin at home? — The Australian Lutheran.

If one can grow spiritually without daily prayer, one can grow physically without daily food.

— Selected.

OBITUARY

Rev. Ernest August William Mayerhoff was born in Jepserswick, near Berlin, Germany, April 11, 1834, as son of Rev. Ludwig Mayerhoff and his wife Wilhelmine von Rein.

His preparatory and higher school training was followed by a university course in theology at the University of Halle and Berlin. After successfully passing his examinations he filled various positions as tutor and in 1864 accepted a call for the ac-

tive ministry in the Wisconsin Synod. In April, 1864, before his departure from Germany, he was ordained by Bishop Neander of Berlin.

Arriving in this country in May he was at once directed to take charge of the parish at Fond du Lac and, upon his acceptance into the Wisconsin Synod, was called by the congregation at Fond du Lac and installed by Rev. A. Hoenecke.

In October 4, 1864, he entered wedlock with Isidore Dallmer, the bride who followed him from Germany. Settling in Fond du Lac, he continued his work there until 1867, when he accepted a call to Ripon. West Bend was his next field, from 1872 to 1883. In Forest Twp., Fond du Lac Co., he sojourned until 1891 and then took charge of the St. Paul's Church of Wonewoc, Wis. At all of these charges he also supplied smaller congregations and mission fields with regular services. He is one of the founders of the Northwestern College at Watertown. From 1879 to 1894, with a two years intermission, he served the Synod in the capacity of director and superintendent of missions in the state of Wisconsin, Marshfield and Hillsboro being among the congregations which he personally founded. At Wonewoc he resigned in 1900, but continued to serve the congregation at La Valle till 1905. He was a faithful and zealous laborer in the vineyard of the Lord and was, even after retiring from the active ministry, ever ready to preach and help out when called upon to do so. Up to 1913 he served several congregations in the neighborhood during the period of vacancy.

His last years were spent with his youngest daughter, Mrs. Julius Schroeder, until his departure on April 27, 1925. His beloved helpmate passed away in 1914. Ten children were born to them. Three died in infancy, and those to mourn his loss are: Mrs. Catherine Roller of Miami, Florida; Rev. Paul E. Mayerhoff of Beatrice, Nebr.; Mrs. Marie Zarembo of Norwalk, Wis.; Mrs. Magdalene Roehling of Wonewoc, Wis.; Emanuel Mayerhoff of Milwaukee, Wis.; Benno Mayerhoff of Appleton, Wis.; Mrs. Sarah Schroeder of Wonewoc, Wis. He is furthermore survived by 23 grandchildren and 2 great grandchildren. At the age of 91 years and 16 days he departed in peace and entered the rest of the saints in heaven.

The funeral services were held May 1st. Rev. A. F. Siegler officiated at the home. In the church Rev. G. E. Bergemann of Fond du Lac, President of our Joint Synod, preached the German sermon, Rev. Wm. Lutz of Mauston the English, and the undersigned delivered a short address at the close. The remains were laid to rest in the Lutheran cemetery at Wonewoc. Many ministers and many members from neighboring congregations were among the multitude of those who came to pay the last tribute of respect to the deceased faithful servant of the Lord. J. M.

FROM OUR CHURCH CIRCLES

Northern Michigan Delegate Conference

The Northern Delegate Conference of the Michigan District will convene on June 30 (first session at 9 A. M., Eastern Time) to July 2 in Sebewaing, Mich. (Gustav Schmelzer, pastor).

Papers to be read by the following pastors: G. Wacker, C. Leyrer and A. Westendorf.

Sermon by Rev. A. Westendorf (Rev. J. Zink).

Confessional address by Rev. F. Krauss (Rev. A. Kehrberg).

Early announcements are requested. State whether you are coming by auto or train and do not forget to mention the names of your delegates.

Leonhard C. Bernthal, Secretary.

Eastern Missouri Delegate Conference

The Eastern Missouri Delegate Conference will meet one day, June 23, 1925, in Tolstoy, South Dakota (Rev. P. Albrecht). Papers to be read by Rev. A. Blauert, Rev. P. Albrecht, and Rev. E. Gamm. Conference begins with services at 9 o'clock a. m.

Notify local pastor.

E. Hinderer.

Delegate Conference of Redwood Falls District

The Redwood Falls Delegate Conference convenes at Arlington, Minn. (Rev. R. Heidmann) from June 24th, 9 a. m., to June 25th, 5 p. m., with services Wednesday evening.

Sermon: E. G. Fritz (R. Heidmann).

Confessional: W. C. Nickels (W. C. A. Kuether).

Paper: A. Baur.

Please inform local pastor whether coming by car, train or per pedes apostolorum and when. Also regarding the number of delegates. A. Baur, Sec'y.

Fiftieth Anniversary Celebration

On the 20th day of May, Dr. Franz August Otto Pieper, the Venerable President of the Concordia Theological Seminary of the Evangelical Lutheran Synod of Missouri, Ohio and Other States, at St. Louis, Mo., celebrated his fiftieth anniversary. It is with pleasure we take notice of this event in our columns, inasmuch as Dr. Pieper has rendered most valuable service to the Lutheran Church at large. For fifty years he has stood for the old Gospel truths and the doctrines of the Lutheran Church in particular over against modernism in every form, promulgating them with a vigor and lucidity seldom excelled. A devout student of the Bible his lifetime all of his religious work has been imbued with the spirit of the Gospel, pure and simple, and it is therefore no wonder that as a spiritual leader his influence has been felt not only within his own synod, but beyond its bounds, in shaping true Lutheranism. Numerous books and tracts on doctrinal matters and church polity have been edited by the venerable Doctor, chief of which is his "Christliche Dogmatik" in three volumes, a work which is a stand-

ard bearer of Christian doctrine, and which, it is safe to say, will hold its own in the theological world.

May Dr. Pieper be granted many more years of usefulness in behalf of the Lutheran Church in America.

Born in Carwitz, Pomerania, Germany, on the 7th of June, 1852, Franz Pieper was educated in the colleges at Koslin and Kolberg, Pomerania. In 1870 he came to America, finishing his collegiate studies in the Northwestern College at Watertown, Wis., from which school he was graduated in 1872. He then entered Concordia Seminary at St. Louis, Mo., graduating in 1875. He was ordained as minister of the Gospel at Centreville, Wis., by Prof. A. Hoenecke of the Wisconsin Synod, holding a pastorate for two years at Manitowoc, Wis. On October 1st, 1878 Rev. Franz Pieper was called to professorship at the Concordia Seminary, St. Louis, and in 1887 he succeeded Dr. F. W. Walther as president of that institution, holding that position to the present day. J. J.

Church Dedication

Formal dedication of the new church building of the Christ Evangelical Lutheran Church of Zumbrota, Minnesota, took place with appropriate ceremonies on

noon with Rev. J. Plocher and Rev. A. C. Krueger officiating.

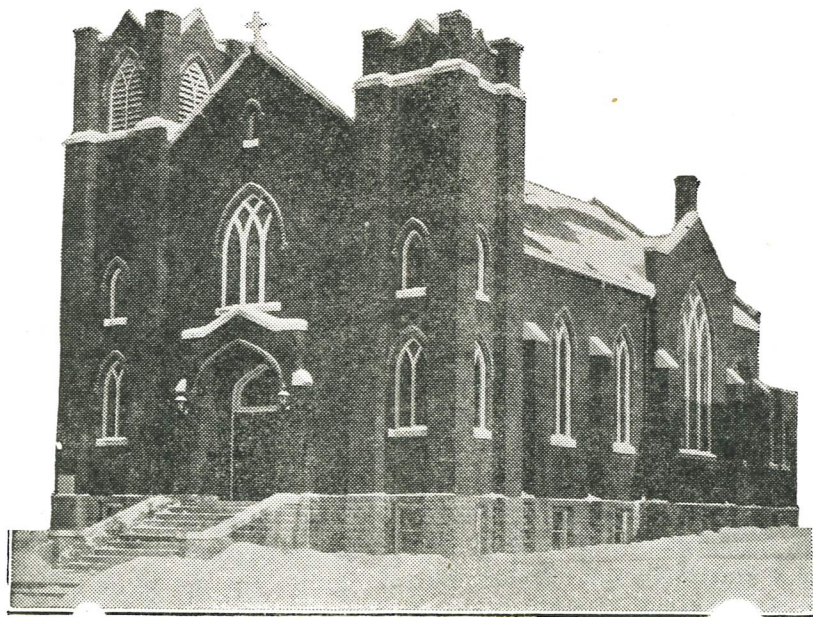
The new church building has been erected at a cost of approximately \$23,000.00. Besides the generous donations of the individual members, the Ladies' Aid gave \$1,500.00 to the building fund, an art glass window with the picture, The Good Shepherd, and a rug for the altar niche. The Luther League donated \$150.00 to the building fund and gave a window with the cross and crown emblem. The Sunday school children presented a window with the emblem of baptism. The former young people's society donated \$150.62.

Dedicated as the Christ Evangelical Lutheran Church may it ever remain a place of worship to the glory and praise of the triune God. F. Zarlring.

Wedding Anniversary

By the grace of God Mr. and Mrs. W. H. Graebner, members of St. Peter's Evangelical Lutheran Congregation, Milwaukee, Wis., were on May 23rd enabled to celebrate their golden wedding anniversary in the presence of their children and many relatives. Undersigned based a brief address on Numbers 6, 24-26.

May God graciously grant them the continuance of His divine protection and blessing! P. Pieper.



May 17th, 1925. The act of dedication was performed by the pastor of the church with Rev. E. Sauer and Rev. A. C. Krueger assisting. Rev. E. Sauer preached the German sermon in the morning. In the afternoon the English sermon was delivered by Rev. A. C. Krueger and the German sermon by Rev. J. Plocher. The evening sermon in the English language was given by Rev. G. A. Ernst. The choir rendered selections at each of the services. The Ladies' Aid served a dinner at noon and a lunch after the afternoon services. Over a thousand people attended and parallel services were arranged in the adjacent city park in the after-

Installation

By request of President G. Thurow, the undersigned installed Rev. Chr. Sauer as pastor of the Evangelical Lutheran St. John's Congregation at Ixonia, Wis., on May 24, 1925.

Address: Rev. Ch. Sauer, R. 1, Ixonia, Wis.

H. W. Schmeling.

Change of Address

Rev. O. Hohenstein, 1646 W. Monroe St., Phoenix, Arizona.

ITEMS OF INTEREST

Saxon Inner Mission Figures

A statistical report, made public April 1, 1925, of the work of Inner Missions of the Evangelical Lutheran Church of Saxony, shows that a total of 254 institutions with a capacity of 14,646 beds, are maintained throughout that province. The 254 institutions are varied in service and in scope, being listed as follows: 4 hospitals, 1 home for cripples, 2 tubercular institutions, 1 institution for treatment of alcoholism, 20 rescue homes for girls, 18 asylums, 19 homes for the aged, 1 epileptic institution, 2 institutions for the feeble-minded, 93 children's homes, 4 maternity homes, 4 mother homes, 1 deaconess home, 1 training home, 1 training school for the care of children, 1 girls' school, 1 training school for the care of infants, 1 kindergarten teachers' training school, 12 children's convalescent homes, 15 other convalescent homes, 26 hospices, 7 working and manual training places, 20 homes for young girls and boys. In addition there are 254 parish homes which are taken care of by 307 deaconesses, 4 state societies and 3 city societies maintain 24 theological and 60 lay workers. During the past year the Inner Mission Union of Saxony circulated 60,000 of its own published papers and periodicals and the enormous quantity of 1,040,000 pamphlets.

"Only Accordion Not Used for Jazz"

Using the piano-accordion for sacred music and classics only, Rev. Palmer S. Nestander, an Augustana Synod pastor of Salem Lutheran Church, Omaha, Nebr., has earned his way through 11 years education for the ministry, financed his own wedding and proposes to earn himself a honeymoon next summer.

It was at a banquet recently at Our Savior's Lutheran Church in that city that Pastor Nestander's gift for producing effects upon this most flexible of portable musical instruments was made public. When some of his auditors suspected that he had been a performer on the vaudeville stage, Rev. Nestander made emphatic denial declaring, "I have never been on the stage, I won't disgrace my instrument with dance music, there is so much good music in the world I cannot begin to play it all. I have had offers of \$25 and up a night for dance and chautauqua work, but I took my own concerts of sacred music.

"My accordion is just a hobby," he continued. "My first cost \$9.00. My present instrument cost \$1,000. I suppose it is the only such instrument in the country that has never been used for jazz. What did I play last night? It was a banquet and I played only lighter numbers — 'Il Returno,' the sextet from 'Lucia di Lammermoor,' and 'O Sole Mio.'"

The Rev. Mr. Nestander, through playing the accordion, financed his entire training for the ministry, and accepted the pulpit at Salem Church last June. Savings from his concerts, financed his wedding last January and he proposes to take a honeymoon to the Pacific coast this summer with his bride and the accordion, the accordion paying the way.

BOOK REVIEW

Books and pamphlets announced in these columns can be obtained by writing to the Northwestern Publishing House, 263 4th St., Milwaukee, Wisconsin

Lehre und Wehre. Theologische und kirchlichzeitgeschichtliches Monatsblatt. Edited by the faculty of Concordia Seminary, St. Louis. 71st year, June, 1925. Concordia Publishing House, St. Louis, Mo. No. 6, 40 cents.

This June edition of "Lehre und Wehre" is issued by the members of the theological faculty of Concordia Seminary in

commemoration of the fiftieth anniversary of Prof. Franz Pieper, D. D., their former theological teacher, and many years President of Concordia Seminary. The issue contains a front-piece of Dr. Pieper. J. J.

SEMINARY BUILDING FUND
CONTRIBUTIONS TO MAY 1, 1925

Abelmann, E. R., Shennington, Wis.	\$ 146.00
Abelmann, E. R., Knapp, Wis.	32.00
Abelmann, J. H., Wilton, Wis.	428.00
Aeppler, C. W. J., Dundee, Wis.	234.50
Aeppler, C. W. J., Waucousta, Wis.	175.00
Albrecht, G. H., T. Lynn, Minn.	632.00
Albrecht, P. G., Tolstoy, S. Dak.	200.00
Albrecht, T. H., Lake City, Minn.	2,522.00
Albrecht, T. H., West Florence, Minn.	783.00
Auerswald, C. H., Cochrane, Wis.	606.45
Bade, J. E., Sheridan Tp., Redwood Co., Minn....	127.31
Baer, S., Zeeland, N. Dak.	485.00
Baer, S., Hague, N. Dak.	95.00
Baganz, L., Kewaunee, Wis.	652.00
Baganz, L., West Kewaunee, Wis.	140.50
Bartz, A. C., Waukegan, Ill.	241.00
Bast, C., Good Hope, Wis.	211.00
Bast, C., W. Mequon, Wis.	553.00
Bast, J. C., Morton, Minn.	70.00
Bauer, Theo., Mission, S. Dak.	202.85
Bauer, Theo., Valentine, Mich.	9.50
Baum, G., T. Dallas, Barron Co., Wis.	240.00
Baumann, E. R., Wabasso, Minn.	197.00
Baumann, J. R., Red Wing, Minn.	2,004.56
Baumann, W., Garrison, Nebr.	362.00
Baumann, Wm., Rush, Wis.	1,006.25
Baumann, Wm., Iron Creek, Wis.	1,009.13
Baumann, Wm., Elk Mound, Wis.	25.00
Beitz, W. F., Tucson, Ariz.	76.01
Berg, A., Sparta, Wis.	500.00
Bergholz, J. W., Onalaska, Wis.	25.00
Bergmann, A., T. Maine, Wis.	516.15
Bergmann, P.	223.40
Bernthal, J. B., Ixonia, Wis.	1,485.05
Bernthal, L. C., Clare, Mich.	20.00
Binhammer, C., Allegan, Mich.	343.00
Birkholz, Ernst, St. James, Minn.	1,365.00
Birkholz, Edw. A., Marshall, Minn.	360.00
Birner, A. H., Hendricks, Minn.	165.00
Bodamer, W., Scio, Mich.	1,875.00
Boettcher, G. E., Hortonville, Wis.	690.00
Boettcher, H., Gibbon, Minn.	1,440.00
Boettcher, I. P., Brewster, Nebr.	132.00
Brandt, H., Neillsville, Wis.	500.00
Brenner, F., Hoskins, Nebr.	710.00
Brenner, J., Milwaukee, Wis.	13,541.18
Brenner, Th., T. Maple Creek N., Wis.	78.50
Brenner, Th., T. Maple Creek S., Wis.	308.00
Brenner, Th., T. Liberty N., Wis.	94.00
Brenner, Th., T. Liberty S., Wis.	182.75
Brickmann, K., St. Charles, Minn.	85.00
Brohm, V., Kenosha, Wis.	30.63
Buenger, C., Kenosha, Wis.	2,750.00
Buenger, M. L., Florence, Wis.	14.00
Buerger, R., Milwaukee, Wis.	414.50
Cares, F., Frankenmuth, Mich.	365.00
Clabusch, A. J., Remus, Mich.	291.50
Clabusch, A. J., Broomfield, Mich.	100.00

Dasler, A., Kingston, Wis.	58.00	Habermann, A., T. Angelica, Wis.	11.50
Dasler, A., Manchester, Wis.	87.30	Hagedorn, O., Milwaukee, Wis.	200.00
Denninger, M., St. Peter's, T. Mosel, Wis.	44.50	Hahn, E. J., McNeely, S. Dak.	22.93
Denninger, M., Immanuel's, T. Mosel, Wis.	475.00	Hahn, E. J., Clearfield, S. Dak.	83.50
Dettmann, G. A., Freedom, Wis.	1,430.50	Hanke, A., Whitehall, Wis.	115.00
Diehl, H. J., Lake Geneva, Wis.	1,272.50	Hartwig, Ph. H., Hartland, Wis.	1,148.00
Doehler, Ch., Escanaba, Mich.	1,011.81	Hartwig, W. J., Montello, Wis.	971.00
Doehler, Ch., Rapid River, Mich.	34.00	Hartwig, W. J., Mecan, Wis.	945.00
Dornfeld, E. Ph., Milwaukee, Wis.	5,614.14	Hass, W. P., Oconomowoc, Wis.	871.00
Dowidat, J., Oakfield, Wis.	255.00	Heidel, H. H., Kewaskum, Wis.	1,071.00
Dowidat, P. C., Minneapolis, Wis.	3,500.00	Heidtke, W. C., Crivitz, Wis.	82.00
Dysterheft, A. J., T. Helen, McLeon Co., Minn. ...	320.00	Henning, C. C., T. Grover, Wis.	1,850.50
Eckert, O., Riga, Mich.	912.50	Henning, J. F., Eagleton, Wis.	547.00
Ehlert, F., Eitzen, Minn.	664.00	Hensel, M., Weyauwega, Wis.	2,644.48
Ehniss, G., Monroe, Mich.	253.00	Hertler, E. G., La Crescent, Minn.	219.00
Eickmann, A., T. New Hartford, Minn.	1,148.80	Hertler, E. G., Hokah, Minn.	7.90
Engel, J., T. Lebanon, Wis.	100.00	Hertler, E. G., Brownsville, Minn.	32.20
Ernst, G. A., St. Paul, Minn.	5.00	Herwig, H. W., Lewiston, Minn.	2,343.50
Essig, W. G. A., Stevensville, Mich.	123.46	Heyn, H. E., Detroit, Mich.	70.00
Fenske, R., Ellensburg, Wash.	46.00	Hilleman, M. J., Medford, Wis.	317.40
Fischer, G., Acoma, Minn.	691.50	Hilleman, M. J., Stetsonville, Wis.	481.50
Fischer, G. J., Hamburg, Wis.	307.35	Hilleman, M. J., Little Black, Wis.	33.25
Fleischer, H. A., Hustisford, Wis.	822.25	Hillmer, E. W., Kenosha, Wis.	200.50
Franzmann, W., T. Baytown, Minn.	140.00	Hinnenthal, G., New Ulm, Minn.	4,999.00
Franzmann, W., T. Grant, Minn.	20.00	Hinz, C. A., White Butte, S. Dak.	25.00
Fredrich, E. C., Helensville, Wis.	1,213.00	Hoenecke, A., West Allis, Wis.	153.73
Freund, J., N. Freedom, Wis.	277.00	Hoenecke, G., Shirley, Wis.	225.00
Frey, O., Saginaw, W. S., Mich.	409.00	Hoenecke, H. H., Detroit, Mich.	310.60
Friebe, E. A., Merna, Nebr.	15.00	Hoenecke, W. A., Milwaukee, Wis.	434.00
Fritzke, G. E., St. Claire, Minn.	863.00	Holzhausen, Wm. P., Winner, S. Dak.	75.00
Froehlke, A., Neenah, Wis.	2,905.75	Hoppe, H. A., Daggett, Mich.	127.00
Froehlke, P., Winona, Minn.	1,445.50	Hoppe, H. A., Carbondale, Mich.	45.00
Froehlke, Ph. A. C., Appleton, Wis.	539.18	Horn, P. E., T. Eden, Brown Co., Minn.	1,135.00
Fuerstenau, A., Akaska, S. Dak.	551.50	Horn, P. E., Morgan, Minn.	372.84
Fuerstenau, A., Eales, S. Dak.	180.00	Hoyer, O., Winneconne, Wis.	181.60
Fuhlbrigge, W., Enterprise, Wis.	107.00	Hoyer, O., T. Omro, Wis.	156.25
Fuhlbrigge, W., Monica, Wis.	5.00	Huth, R., Milwaukee, Wis.	82.25
Gamm, E. C., Mobridge, S. Dak.	56.00	Huth, Wm. R., Slades Corners, Wis.	401.81
Gamm, E. C., Glenham, S. Dak.	40.00	Hinderer, E., Hazelton, N. Dak.	85.00
Gausewitz, C., Milwaukee, Wis.	9,364.75	Hinderer, E., T. Hartford, N. Dak.	47.00
Gehm, J. C. A., Woodville, Wis.	451.00	Jaster, E., Bristol, Wis.	306.89
Gehm, J. C. A., T. Cady, Wis.	53.00	Jedele, S. A., Wilmot, Wis.	1,293.50
Geiger, H., Naugart, Wis.	1,250.00	Jenny, J., Milwaukee, Wis.	2,123.46
Germeroth, Ch., Surprise, Nebr.	498.50	Jeske, R., Caledonia, Minn.	943.50
Gerth, G., Caledonia, Wis.	215.00	Jeske, R., Union, Minn.	275.00
Gieschen, Gerh., Rib Falls, Wis.	142.00	Kammholz, F., Rib Lake, Wis.	403.00
Gieschen, Gerh., T. Rib Falls, Wis.	118.50	Kammholz, F., T. Greenwood, Wis.	98.00
Gieschen, Gerh., T. Stattin, Wis.	153.50	Kammholz, F., T. Brannan, Wis.	26.00
Gieschen, H., Milwaukee, Wis.	3,850.00	Kansier, W. H., Milwaukee, Wis.	1,547.50
Gieschen, Herm., Wauwatosa, Wis.	4,277.50	Kaspar, L., T. Greenville, Wis.	440.00
Gieschen, Theo., Huilsburg, Wis.	630.00	Kaspar, L., T. Clayton, Wis.	235.00
Gladosch, Br., T. Morrison, Wis.	2,077.00	Kehrberg, A., Tawas City, Mich.	410.00
Glaesser, J. G., Tomah, Wis.	899.00	Kehrberg, O., Mosinee, Wis.	496.00
Graeber, F., T. Wauwatosa, Wis.	327.00	Keibel, W., West Allis, Wis.	148.28
Grothe, A. J., Neosho, Wis.	215.00	Kiessling, E. C., Libertyville, Ill.	213.00
Gruendemann, O., Gibson, Wis.	1,135.00	Keturakat, M. D., Mazeppa, S. Dak.	95.00
Gutzke, W., Hyde, Mich.	50.00	Kionka, E. H., Denmark, Wis.	30.00
Gutzke, W., Powers-Spalding, Mich.	50.00	Kionka, E. H., Fontenoy, Wis.	100.00
Haar, W., Greenwood, Hennepin Co., Minn.	1,730.00	Kionka, E. H., T. Eaton, Wis.	70.00
Haase, G. C., Waterloo, Mich.	15.00	Kionka, M., St. Thomas, Milwaukee, Wis.	53.60
Haase, H. C., Benton Harbor, Mich.	300.00	Kionka, M., Auferstehung, Milwaukee, Wis.	152.06
Haase, J., Cold Spring, Mich.	163.00	Kionka, P. J., Maribel, Wis.	200.00
Haase, M. A., S. Haven, Mich.	70.00	Kirst, L., Beaver Dam, Wis.	1,427.70
Habermann, A., T. Hartland, Wis.	8.50	Klett, Otto, Rauville, S. Dak.	818.00
		Kliefoth, Theo., Oak Grove, Wis.	463.00
		Klingbiel, H. C., T. Forest, St. Paulus.	1,558.87

Klingbiel, H. C., T. Forest, St. Johannes	237.50	Motzkus, W. M., Rice Lake, Wis.	120.50
Klingmann, J., St. Markus, Watertown, Wis.	3,821.86	Motzkus, W. M., Barron, Wis.	93.00
Knuth, H., Bethesda, Milwaukee, Wis.	50.00	Moussa, H. K., Fond du Lac, Wis.	2,108.25
Kobs, G., Kendall, Wis.	585.50	Naumann, P. G., Marion Springs, Mich.	340.25
Kobs, G., Dorset Ridge, Wis.	103.00	Netzke, O. K., T. Weston, Wis.	345.60
Koch, F., Caledonia, Wis.	1,185.00	Neumann, G. E., Goodrich, Wis.	97.00
Koch, H., Reedsville, Wis.	700.00	Nickels, W. C., Redwood Falls, Minn.	307.00
Koch, H., Phoenix, Ariz.	533.00	Nicolai, J., Adrian, Mich.	40.00
Koch, O. W., Lowell, Wis.	920.50	Nicolaus, A. F., Ft. Atkinson, Wis.	2,123.00
Kock, Ch. P., St. Paul, Minn.	329.00	Nommensen, O. B., South Milwaukee, Wis.	239.04
Koehler, F., Nicollet, Minn.	2,264.00	Nommensen, Wm., Columbus, Wis.	5,608.00
Koehler, Ph., Iron Ridge, Wis.	910.00	Oehlert, P., Kaukauna, Wis.	149.00
Koeninger, B., N. Fond du Lac, Wis.	1,388.00	Otto, C. A., Brownsville, Wis.	1,500.00
Kolander, F., Germantown, S. Dak.	102.00	Paap, A. W., Farmington, Wis.	561.50
Kolander, F., South Shore, S. Dak.	5.00	Paetz, A., McMillan, Wis.	439.00
Kories, E., Collinsville, Ill.	44.50	Paetz, A., March, Wis.	91.50
Korn, A. B., Gresham, Nebr.	362.75	Palechek, E. H., Chaseburg, Wis.	1,000.00
Korn, R. P., Arcadia, Wis.	47.00	Pamperin, A., Grover, S. Dak.	960.00
Korn, R. P., Cream, Wis.	278.75	Pankow, H. A., Hustler, Wis.	374.00
Krauss, F. M., Lansing, Mich.	612.36	Pankow, W. E., Friesland, Wis.	499.00
Krueger, A. F., Stanton, Nebr.	75.00	Pankow, W. E., Dalton, Wis.	154.00
Krug, L. C., White Bluffs, Wash.	44.00	Pankow, Wm. F., Rockford, Minn.	1,148.50
Krug, L. C., Vernita, Wash.	15.00	Parisius, W., Globe, Wis.	275.00
Kuether, W. A., Louis Corners, Wis.	768.59	Petermann, A., Newburg, Wis.	675.50
Kuhlrow, O., Jefferson, Wis.	4,200.00	Petzke, W., Frontenac, Minn.	381.50
Kupfer, F., Milwaukee, Wis.	82.00	Pieper, Gerhard, Baraboo, Wis.	61.50
Kurzweg, C. F., T. Norton, Minn.	475.55	Pieper, Paul, Milwaukee, Wis.	4,000.00
Kuske, C., Drew, S. Dak.	60.00	Pietz, R., Lomira, Wis.	666.25
Kuske, C., Athboy, S. Dak.	61.50	Pifer, W. K., Eldora, St. Paulus	295.75
Lange, B., White River, S. Dak.	16.88	Pifer, W. K., Eldorado, St. Petri	211.00
Lange, H., Alois, Wis.	323.00	Plocher, J., St. Paul, Minn.	3,800.00
Lau, H., Altamont, S. Dak.	2.50	Plocher, K. J., Wilson, Minn.	215.00
Lederer, C. A., Saline, Mich.	20.00	Plocher, K. J., Ridgeway, Minn.	310.00
Lederer, R., Green Bay, Wis.	166.00	Raasch, J. M., Lake Mills, Wis.	520.00
Lehmann, W. H., Darius, Minn.	231.00	Raetz, F. W., Wabeno, Wis.	138.00
Lehninger, M., Plymouth, Nebr.	1,137.00	Redlin, E., Ellington, Wis.	665.50
Lindloff, Wm., Elkton, S. Dak.	660.50	Redlin, E., Stephenville, Wis.	142.30
Lindloff, Wm., Ward, S. Dak.	530.00	Reier, F., Dale, Wis.	450.00
Lossner, A., Paris, Wis.	108.00	Reimer, H., Tuckertown, Wis.	421.00
Lueckel, W., Leavenworth, Wash.	110.00	Reimer, H., Lime Ride, Wis.	266.00
Luetke, G., Toledo, Ohio	100.00	Reinemann, W., Elkhorn, Wis.	450.00
Lutz, Wm., Mauston, Wis.	286.50	Rische, M., Kirchhayn, Wis.	1,166.30
Lutz, Wm., New Lisbon, Wis.	153.00	Roeckle, J. J. L., Chesaning, Mich.	440.00
Lutz, Wm., T. Summit, Wis.	162.00	Roeckle, J. J. L., Brady, Mich.	23.00
Lutzke, P., Elroy, Wis.	40.00	Roepke, W., Marquette, Mich.	226.98
Maas, A., Northfield, Mich.	866.26	Roepke, W., Green Garden, Mich.	97.19
Machmueller, H. K., Manitowoc, Wis.	7,648.20	Roepke, W., Bruce's Crossing, Mich.	27.00
Mahnke, Wm., Root Creek, Wis.	1,725.00	Rohr, A. von, Hartford, Wis.	1,506.00
Manteufel, F., Balaton, Minn.	801.00	Rupp, E. E., Manistee, Mich.	78.75
Marohn, F., Richwood, Wis.	293.50	Rutzen, C. F., Bay City, Mich.	81.00
Marohn, F., Hubbleton, Wis.	5.00	Sauer, A. W., Winona, Minn.	3,005.00
Martin, Ph., Stanton, Nebr.	1,219.68	Sauer, Aug., Vesta, Minn.	543.50
Masch, J. C., Sault Ste Marie, Mich.	64.75	Sauer, Chr., Juneau, Wis.	1,146.95
Matzke, A. F., Mansfield, Wash.	67.00	Sauer, Edw., St. Johannes, Goodhue, Minn.	1,470.00
Medenwald, O., Amery, Wis.	100.00	Sauer, Edw., Gnaden, Goodhue, Minn.	1,096.00
Meier, W. F., Ipswich, S. Dak.	45.00	Sauer, Martin, Brillion, Wis.	577.50
Meyer, L. G., Mayville, Mich.	10.00	Sauer, Martin, Kasson, Wis.	171.65
Meyer, L. G., Silverwood, Mich.	42.50	Sauer, T., St. Paulus, Appleton, Wis.	4,906.30
Meyer, L. G., Greenwood, Mich.	102.50	Sauer, Wm. F., Watertown, S. Dak.	500.00
Mielke, L. B., T. Herman, Wis.	850.50	Schaefer, J. E., Buffalo, Minn.	691.00
Mielke, L. E., Swan Creek, Mich.	59.00	Schaefer, J. E., Crawford's Lake, Minn.	213.50
Mittelstaedt, J., Wonewoc, Wis.	1,500.00	Schaefer, W. J., Colome, S. Dak.	305.50
Mittelstaedt, J., Hillsboro, Wis.	300.00	Schaller, H., E. Emmet, Minn.	810.00
Moebus, E., Green Lake, Wis.	212.00	Schaller, H., T. Flora, Minn.	65.00
Monhardt, E. C., Clatonia, Nebr.	1,136.50		
Motzkus, W. M., Cameron, Wis.	144.50		

Scheitel, G. W., Echo, Minn.	15.00	Westerndorf, A. F., Saginaw, Mich.	2,100.00
Scherf, J. P., Roscoe, S. Dak.	205.00	Westendorf, B. J., Flint, Mich.	707.50
Scherf, J. P., Cloyd Valley, S. Dak.	125.00	Westphal, H. C., Marinette, Wis.	1,800.00
Schlei, A., Algoma, Wis.	1,573.36	Wiechmann, F., Potsdam, Minn.	500.00
Schlei, W., T. Eaton, Wis.	151.62	Wietzke, W., Shickley, Nebr.	382.00
Schlemmer, P., Flasher, N. Dak.	102.00	Wietzke, W., Grafton, Nebr.	218.00
Schmelzer, C. H., Dowagiac, Mich.	101.00	Witt, J., Norfolk, Nebr.	598.38
Schmelzer, G. A., Sebawaing, New Salem, Mich. ...	770.00	Witte, L. A., Cornell, Wis.	80.00
Schmelzer, G. A., Sebawaing, St. Johannes, Mich. ...	117.00	Wittfaut, F., Terry, Mont.	5.00
Schmidt, C., Nicolai, Minn.	412.00	Wojahn, Wm., Coleman, Wis.	449.60
Schmidt, C., Taunton, Minn.	112.00	Wojahn, Wm., T. Beaver, Wis.	115.00
Schmidt, G. E., East Troy, Wis.	370.00	Wolff, R. F. F., Cambridge, Wis.	55.00
Schmidt, J. C., Douglas, Ariz.	258.25	Wolter, H., T. Lomira, Wis.	399.00
Schoenicke, E., Leeds, Wis.	968.00	Wolter, H., T. Theresa, Wis.	155.00
Schoewe, G., Muskego, Wis.	1,045.00		
Schrader, C. J., Pelican Lake, Wis.	896.00	Zank, W., Brunsville, Iowa	75.00
Schroeder, G. E., Menominee, Mich.	465.00	Zaremba, E., Norwalk, Wis.	166.70
Schroeder, G. E., Pardeeville, Wis.	240.00	Zarling, F., Zumbrota, Minn.	979.50
Schuetze, M., Litchfield, Minn.	708.00	Zeisler, A. G., Minocqua, Wis.	305.00
Schultz, A., North Milwaukee, Wis.	143.00	Zich, A. F., Green Bay, Wis.	530.00
Schultz, J., Vandyne, Wis.	419.28	Ziesemer, R., Appleton, Wis.	759.50
Schultz, P., Tittabawassee, Wis.	240.00	Zimmer, G. A., Brodhead, Wis.	315.00
Schumann, A., Firth, Nebr.	458.00	Zimmermann, H., West Salem, Wis.	624.00
Schumann, F., Sturgeon Bay, Wis.	564.00	Zimmermann, M. A., Mindoro, Wis.	1,328.75
Schumann, F., Nasewaupee, Wis.	327.00	Zimmermann, M. A., Melrose, Wis.	30.00
Schwarz, J. H., Marshall, Wis.	451.50		
Seefeldt, Wm., Grafton, Nebr.	190.00	Sprengeler, H. A., Dexter, Minn.	50.00
Siegler, C. W., Bangor, Wis.	77.00	Sprengeler, H. A., T. Dexter, Minn.	773.26
Siecker, C. H., Burlington, Wis.	5.00	Globe, Ariz.	31.40
Sitz, A. P., Wisconsin Rapids, Wis.	1,601.02	St. Johannes, Bay City, Mich.	1,136.00
Soll, F. H. K., Yakima, Wash.	160.00	St. Johannes, Covert, Mich.	20.75
Spaude, P. W., Lake Benton, Minn.	334.00	Emmanuel, Star Prairie, Wis.	22.00
Spaude, P. W., Verdi, Minn.	275.00	Friedens, Carlock, S. Dak.	81.13
Spiering, A., New London, Wis.	125.00	St. Petri, Goodwin, S. Dak.	178.50
Sprenger, H. C., Zion, White, S. Dak.	395.00	St. Paulus, Havanna, S. Dak.	320.00
Sprenger, H. C., St. Paulus, White, S. Dak.	593.00	Zion, Hidewood, S. Dak.	426.50
Sprengeler, Walter W. F., Hancock, Minn.	192.00	Trinitatis, Streeter, N. Dak.	92.00
Stern, F. E., Trinity, Watertown, Wis.	664.50	Tappan, N. Dak.	68.00
Stern, M. F., Plum City, Wis.	320.00	St. Johannes, Ixonia, Wis.	274.30
Stern, M. F., Waverly, Wis.	38.00	Mason City, Iowa	64.00
Stern, M. F., Eau Galle, Wis.	110.00	Winside, Nebr.	63.11
Sterz, Ewald F., Shiocton, Wis.	277.80	Forestville, Wis.	305.87
Sterz, Herm., St. Lukus, Watertown, Wis.	166.00	Prescott, Ariz.	169.00
Strasen, C., Plymouth, Mich.	99.31	Forest Jct., Wis.	420.00
Sydow, A., Tacoma, Wash.	505.50	Pine Island, Minn.	52.00
		Clarkston, Wash.	7.00
Tacke, A., Zebaath, Milwaukee, Wis.	250.00	Albrecht, G. P., White River, Ariz.	15.00
Taras, M., Doylestown, Wis.	138.00	Nitz, H. C., White River, Ariz.	25.43
Taras, M., Fountain Prairie, Wis.	94.00	Sitz, A. E., White River, Ariz.	25.00
Taras, M., Fall River, Wis.	53.00	Guenther, E., White River, Ariz.	28.00
Thurow, G. M., Waterloo, Wis.	1,886.00	Schlegel, G. J., Bylas, Ariz.	6.50
Tiefel, G. H., Hadar, Nebr.	842.50	Koehler, Dorchon, Oconomowoc, Wis.	10.00
Timmel, K., Sugar Bush, Mich.	328.50	Schlueter, Gertrude, Watertown, Wis.	100.00
Timmel, R., Sodus, Mich.	25.00	Sinn, Wm., and family	30.00
Toepel, K. F., Newton, Wis.	300.00	Rosin, H., Rice, Ariz.	5.00
Traub, F., Bowdle, S. Dak.	200.50	N. N.	15.00
		Walther, C. F., St. Paul, Minn.	36.00
Uetzmann, F. C., Wrightstown, Wis.	10.00	Rader, W., Wauwatosa, Wis.	20.00
Uhlmann, J. W., T. Herman, Wis.	173.00	Students, Wauwatosa, Wis.	522.00
		Students, Watertown, Wis.	534.36
Waidelich, C. W., Kawka, Mich.	196.70	Schroeder Estate	5,000.00
Walther, E., Randolph, Wis.	754.00	Lenz, J. F., Bremer, Minn.	286.84
Weber, P. W., East Bloomfield, Wis.	533.50	Lenz, J. F., Hammond, Minn.	1.00
Weber, W., T. Wayne, Wis.	400.00	Lescow, C., Woodland, Wis.	576.00
Weber, W., T. Addison, Wis.	400.00	Leyrer, C. G., Lansing, Mich.	66.00
Wehausen, M., Johnson, Minn.	962.00	Miscellaneous	140.00
Wenk, E., Toledo, Ohio	200.00		
Werner, A., St. Johannes, T. Center, Wis.	891.29		
Werner, A., St. Mattheus, T. Center, Wis.	129.50		
			\$278,774.56