

# 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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No. 23.

## A JUBILEE SONG

### Psalm 100

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

## THE ONE HUNDRED AND THIRTIETH PSALM

### The Keystone to the Reformation

This was one of the favorite Psalms of Luther. When asked on one occasion which were the best Psalms, he replied, "The Pauline Psalms," and being pressed to say which they were, he answered: "The 32nd, the 51st, the 130th, and the 143rd. For they teach us that forgiveness of sins is vouchsafed to them that believe without the law and without works; therefore are they Pauline Psalms; and when David sings, 'With thee is forgiveness, that thou mayest be feared,' so Paul likewise saith, 'God hath concluded all under sin that he may have mercy on all.' Therefore none can boast of his own righteousness, but the words, 'That thou mayest be feared,' thrust away all self-merit, teach us to take off our hat before God and confess — it is all forgiveness, and no merit." (Luther's Table Talk.)

Thus in the 130th Psalm Luther saw the very gates of heaven opening wide to him, and it is for this reason he paraphrased and had set it to music, couching it in most beautiful language, and expressing its thoughts with a tenderness of heart and firm reliance, as only a man of faith like Luther is capable of. His rendering of the Psalm into poetic form is one of the great hymns of the Reformation. No wonder. The hymn sets the keystone to it — the forgiveness of sins. And of this our Psalm treats.

### Cry out of Depths

"Out of the depths have I cried unto thee, O Lord, Lord, hear my voice: let thine ears be attentive to the voice of my supplications."

Religious experience has its depths as well as its heights, it cries as well as it shouts. The Lord sets one thing over against another. The depths spoken of here are clearly those of great trouble, of deep dis-

tress and affliction. These are outward or inward. The outward consist of grievous visitations, such as loss of health, of honor and property, bodily suffering, public calamities, the deplorable condition of church and state and the world around us; the inward relate to the state of men's hearts, arising from a clear apprehension of the existence, guilt and power of sin, of our departures from God, accompanied by apprehensions of the divine wrath, as well as of spiritual darkness generally. The latter, of course, are by far the most formidable. We never have so much reason for distress of mind and anguish of soul, as when we find sin defiling us and dragging us into deep places. The depths into which the soul is plunged under the consciousness of guilt are terrible beyond description. Sin not only separates us from a loving God and Father, and not only subjects us to every temporal and eternal woe — every sigh and groan from earth or hell, every cry, wrung from distress of conscience, is the fruit of sin — but sin heaps upon us such a tremendous guilt no power in the world can expiate it.

All this is affirmed by the Psalmist saying, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Twice he calls God "Lord," intimating a very awful sense of God's glorious majesty, of His purity and holiness, and of a dread of His wrath, and who among men, he asks, could abide the scrutiny of omniscient purity, if the Lord should deal with them in justice? Who can stand in the sight of the righteous God? Who can hope to be acquitted? Great is the folly of going to the bar of God in the rags of our own righteousness. Even here it is of the Lord's mercies that we are not consumed, but how can we stand before Him, when He lays judgment to the line and justice to the plummet? Whoever shall come into the presence of God, whatever may his eminence for piety, he must succumb and stand confounded. Depths indeed out of which the sin-sick soul must cry, cry for mercy, for forgiveness.

### Luther's Experience

It was out of such depths the Reformation by Luther arose. It began with a broken heart. "To Luther God was all in all. He cared for nothing in heaven or earth if he could only know, or certainly believe, that God forgave him his sins, received him, in spite of his inherent evil, into His favor, would purify him from his iniquity, and uphold him by His right hand. The question was of a personal relation be-

Rev C Buenger  
65 N Ridge  
Jan 26

tween two persons — the one the pure and Almighty God, whose awful footsteps Luther perceived without him in the earthquake and the storm, and within in the implacable murmurs of his conscience; the other, himself, a feeble creature, conscious of innumerable sins and sensible of numberless nuisances in himself and in the world around him. If this God were only his God, and he were assured of it, all would be well. He would be certain of final deliverance."

But there was the rub. The more the Augustinian monk labored to gain God's favor, the greater the uncertainty and the deeper his distress became. It was by bitter experience he learned that no sinner can stand in the sight of God with his own righteousness and be acquitted. Listen as he sighs in one of his hymns:

"My good works could avail me naught,  
For they with sin were stained;  
Free-will against God's judgment fought,  
And dead to good remained;  
Grief drove me to despair, and I  
Had nothing left me but to die,  
To hell I fast was sinking."

Nor was this all. Luther also learned to see the wretched state of the Church in his time, the utter corruption that reigned there. Not to speak of the deep moral depravity prevailing, the very foundations the Christian Church stands on, viz., the open Bible, justification through faith in Christ, and the rights of spiritual priesthood belonging to all Christian believers, were shaken, and the spirit of the anti-Christ ruled supreme. Luther could find no peace of soul in the Roman Church, not in all its forms and ceremonies, its invocations of saints and sacrifice of the Mass. The light of the Gospel had been entirely obliterated, and millions of immortal souls were groping in spiritual darkness.

Seeing all this and suffering under his own sad plight, the great Reformer had reason to cry out of the depths of his heart, paraphrasing the 130th Psalm:

"Out of the depths I cry to Thee,  
Lord, hear my lamentation;  
Bend down Thy gracious ear to me,  
And grant my supplication;  
For if Thou fix Thy searching eye  
On all sin and iniquity,  
Who, Lord, can stand before Thee?"

Thus, the Reformation by Luther began with a troubled soul. But it did not end there. Searching Holy Scriptures, pondering in particular on the words of Paul in Romans 1:17: "Therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith," Luther, enlightened by the Holy Spirit, rediscovered the glorious doctrine of free, unmerited grace in the forgiveness of sins, the doctrine of justification by faith in Christ.

### Forgiveness of Sin

"But there is forgiveness with thee." The Psalmist did not despair in the "depths" of woe and misery — midst the consciousness of sin and guilt. He looked to God for mercy and pardon, fully confident that He is a Being who forgives sin, and that this is the only ground of acceptance with God. "Forgiveness is with thee," he says, as thy exclusive right, as flowing from thy grace, and as being the glory of thy government, full, free, abundant.

It is even so. When we come before God, the ground of our hope is not that we can justify ourselves; not that we can prove we have not sinned; not that we can explain our sins away; not that we can offer an apology for them; it is only in a hope that God will forgive them. And such hope is assured. It is our unspeakable comfort, in all our approaches to God, that there is forgiveness with Him, for that is what we need. More than anything else in the world, more than health and happiness, more than prosperity and enlightenment, we need forgiveness; and that is not wanting in God.

"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption." How glorious is redemption! It is so full, so free, so safe for man, so honorable to God. It exactly meets the demands of the law and the necessities of sinners. It rescues from all sin, all guilt, all punishment. None who ever received it came short of the divine favor. How could it be otherwise? The very author of redemption bears the name of Jesus, because He saves His people from their sins. Jesus Christ is the great Propitiation, the Ransom which God has found, the "Lamb of God which taketh away the sins of the world." "In Him we have redemption through His blood, the forgiveness of sins."

What does forgiveness imply? Simply this, that by forgiveness of sins we are declared free from all guilt and punishment, and stand justified in the sight of God. As our Savior says to the man sick of the palsy, "Thy sins are forgiven thee," so St. Paul describing forgiveness, says, Romans 3:24-25: "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past."

But how is the assurance of forgiveness of sin with all its consequent blessings to be gained? Not, certainly, by experience. That would lead to a different conclusion. The holier a man becomes, the deeper is the witness of his experience that he is a sinner, the more marvelous does it seem to him that he should be absolutely forgiven, and his relation to God restored. On what then can we rely? The Psalmist replies: "I wait for the Lord, my soul doth wait, and in his word do I trust." Yes, on the Word, the Word of Christ,

who promises us forgiveness and the grace of God, can we rely and nothing else. Faith in that Word is the only possible means of obtaining forgiveness, and hence true peace of soul. When a man's conscience accuses him, and by that very accusation would make him afraid of God, and drive him from the Divine presence, he turns to the blessed Word of reconciliation — a word written in the blood of the new covenant and confirmed by the glorious resurrection of our Savior; on that Word of Christ he rests his soul, and on the faith of it he possesses, through all temptations, an unwavering peace.

#### Cardinal Principle of the Reformation

The day on which Luther, while in the depths of his misery, was comforted by an aged and pious monk with the words of the apostolic Creed: "I believe in the forgiveness of sins," and particularly the day on which he discovered the meaning of the term "being justified through faith" is the birthday of the Reformation.

The one doctrine with which that great movement is identified is the forgiveness of sin or justification through faith in Christ. This glorious doctrine, the only doctrine of salvation, the doctrine without which a troubled conscience can have no sure consolation or rightly conceive the riches of God's grace, — the Pope of Rome had perverted and divested the Christian Church thereof by substituting therefor the authority of the priests, sacrifice of the Mass, indulgences, invocation of saints, purgatory, and other remedies for remission of sins.

The great Reformer, however, trusting in the Word of God alone, and not in papal authority or the authority of the Church, had found, by the grace of God, the glorious treasure of the forgiveness of sin through faith in the Redeemer. Thus he professes: "In my heart dwelleth alone, and shall there dwell, this only article, to-wit, faith in my dear Lord Christ, which is the sole beginning, middle, and end of all my spiritual and divine thoughts, which I happen to entertain at any time, whether by day or by night."

With this faith in his heart Luther fought the battles of the Reformation. In conformity with this principle which springs from a profound apprehension of the necessity of repentance, of laying hold on the treasures of the Gospel, the Reformer nailed his famous ninety-five Theses on the door of the church at Wittenberg, the very first of which was an utterance well-fitted to arouse the conscience of Christendom — "Our Lord and Master Jesus Christ, when He said 'repent,' intended the whole life of Christians to be repentance," which certainly involves the seeking of forgiveness through faith.

Yes, the doctrine of forgiveness of sin or justification by faith is the great truth around which the struggle of that period turns, and on which the energies of the Reformer were concentrated.

This great truth has continued until this day, and will remain unto the end of time, as the only way of salvation. No need of changing or modernizing the theology of the 16th century, as liberalists would have it.

By the grace of God the Gospel truths rediscovered by the Reformation have been delivered to us. In our own Lutheran Church of this country, more particularly in the Lutheran Wisconsin Synod, which at present is celebrating its Diamond Jubilee, this very doctrine of forgiveness of sin through faith in the Lamb of God which taketh away the sins of the world has been its glorious message to thousands of immortal souls from the very beginning to this day, and God grant that we and our posterity may continue to sing with Luther according to the 130th Psalm, the keynote of the Reformation:

"My hope I rest then on the Lord,  
And build not on my merit;  
My heart shall trust His gracious Word,  
His goodness stays my spirit,  
His precious Word assureth me,  
He will my Joy and Comfort be;  
This is my firm reliance."

J. J.

#### A SHORT STATISTICAL SURVEY

Properly speaking the old Wisconsin Synod is no more; it is merged in a larger body where generally speaking it forms the Wisconsin districts called North, West, and South-east. Other divisions of this larger body are the Minnesota District, the Dakota-Montana District (territory covered by the old Minnesota Synod), the Nebraska District, the Michigan District,



Prof. E. Kowalke, President of Northwestern College

the Pacific-Northwest District; these eight districts together form the larger body called the Joint Synod, counting upward of 140,000 communicant members. It numbers 650 congregations. These are served by about 600 pastors and professors. Its parish schools number 210; they are conducted by 260 teachers, 115

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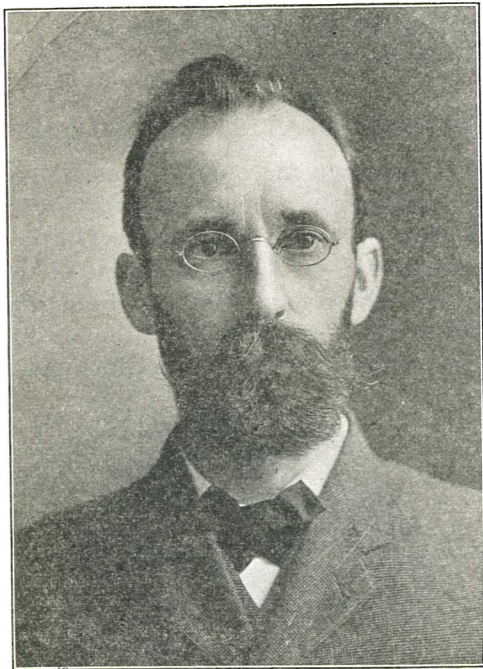
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of which are women; they are attended by 12,000 pupils. The Joint Synod holds endowments for one purpose or another amounting to about \$220,000; its property is valued at about \$900,000. Since its organization in 1892 the presiding officers of the Joint Synod



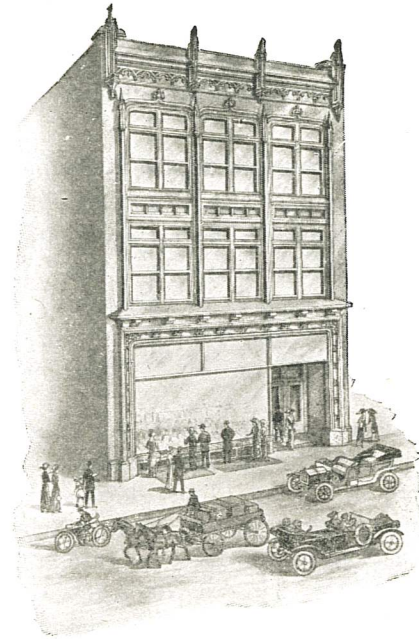
Dr. J. H. Ott

were Dr. A. F. Ernst, the Reverend F. Soll, the Reverend C. Gausewitz, and, since 1917, the Reverend G. E. Bergemann.

The pastors of our body are, as a rule, recruited from the Theological Seminary at Wauwatosa, Wis. Five professors under the directorate of Prof. J. Ph. Koehler form the faculty. The seminary was attended by fifty students during the past year.

Preparatory schools serving as feeders for the Theological Seminary are Northwestern College, Dr. Martin Luther College at New Ulm, Minn., and the Michigan Lutheran Seminary at Saginaw, Mich.

Northwestern College is under the directorate of Prof. E. Kowalke; its teaching force comprises fourteen professors and three tutors, the oldest teacher in point of service is Dr. J. H. Ott, now rounding out his fortieth year at the institution. Northwestern College offers the advantages of a general Christian education to all students, boys and girls, of high school



Northwestern Publishing House

age or over; it gives a sound general training which is the proper preparation for any calling. The attendance, last year as well as this, was capacity: about 300.

Dr. Martin Luther College at New Ulm, Minn., besides offering all the courses taught in the preparatory classes of Northwestern serves as the Teachers' Seminary for the Joint Synod. Its enrollment for this year is 255, of which number 105 are girls. The capacity of the institution is in every way taxed to the utmost, creating conditions which make work highly arduous for the twelve professors working there. Our jubilee offering is to bring relief in furnishing funds for a new Recitation Hall. Prof. E. R. Bliefernicht is at the head of this institution.

Michigan Lutheran Seminary is another preparatory school for boys and girls, offering a four years' course — ninth to twelfth grade inclusive. Its graduates may finish at Watertown or New Ulm. Saginaw opened as a school of this class in 1910 with one professor, the present director O. J. R. Hoenecke, and five scholars. To-day it numbers five professors and a very satisfactory attendance of students.

The Joint Synod naturally devotes much attention to Missions. Another article in this number tells you about the work among the Indians in Arizona; our work among the Negroes in the south which we do jointly with the other members of the Synodical Conference was recently the subject treated in an official

report. On inner mission we briefly submit the following: The fields served number 99; they comprise 216 stations served by 92 missionaries and 5 teachers. The number of souls ministered to is 16,100 of whom about 9,000 are communicants. At the beginning of this year six fields were vacant because we had no one to place in charge, while 17 new fields invited our care and attention, during the last two years 11 fields have become self-supporting.

In the Northwestern Publishing House our synod maintains its own printery, a very valuable asset for our work. The Gemeinde-Blatt (12,791 subscribers), the Northwestern Lutheran (circulation 4,464), the Junior Northwestern (subscription list 7,960), the Kinderfreude (3,386 copies), the Quartalschrift (538 subscribers) and many, many thousands of books, circulars, pamphlets, etc., have their source here and flow out into the wide confines of our synod. Our Publishing House is also financially a great help in the synod's work.

In the above stated statistics we have tried to offer you a little help in answering the very pertinent jubilee questions: What are we to-day? What cause have we for gratitude before God? God give us all grateful hearts. G.

### OUR FUTURE

After having reviewed our past seventy-five years, we of the Wisconsin Synod to-day direct our thoughts to the future. Thankful for a past the Lord has visibly blessed, we look into the future with joyous assurance.

Not that any one of us would presume to voice any prophecies concerning the further growth and development of our synod. God's plans concerning it are hidden deep down in His heart where they remain obscured from our eye. Nor it is necessary for us to know them.

Our celebration naturally revolves about our synod and its history. But what is our synod to us? It is only the particular congregation of confessing Christians into which the Lord has led us and in which and through which he has richly blessed us and made us a blessing to others. What are we really thanking him for to-day is that he has so gathered us into his kingdom and permitted us to build his kingdom, the invisible Church of Jesus Christ. While we do not know what God has planned for our synod for the future, we do know that his kingdom is marching on and will march on through all ages until it is consummated at the coming of the Lord. We do know that no opposition will ever block its progress, for "the gates of hell shall not prevail against it." We do know that the Gospel through which it is built is never preached in vain: "It shall not return unto me void," he says, "but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Whatever outward changes may take place, the eternal pur-

pose of God will be accomplished through the preaching of the Gospel. This purpose our synod wants to serve, leaving it to the Lord to employ it as he will; and so we know that we are not laboring in vain, but building solidly for the future, yes, for eternity.

This comforting thought is also a right directive for us in our work. We are often told that these are the days of big things and vast undertakings, and that they who would truly redeem the time must have "vision" and must learn to think and to plan on a large scale. Such "vision" usually has to do with things that are actually discernible to the natural eye. The adjective "tremendous" is being sadly overworked. Expansion is the fond dream of ever so many.

May we be granted to retain our sober judgment. In the kingdom of God big things are not brought about by any "vision" men may have; they are accomplished by God himself, at his own time, and — let the Reformation serve as an example — through the work of those who humbly and faithfully perform the simple immediate tasks he assigns them.

Let us on the occasion of this jubilee not dream of big things, but, rather, permit ourselves to be aroused to a faithful performance of the every-day duties that lie before us.

We are not to be synod-builders, but builders of the kingdom of God. Our work is saving souls and perfecting saints. The more clearly we keep this before our eyes the better will we recognize and the more readily we will meet the real needs of our church body and serve it so that it lives up to its high purposes.

Then our thought will not be so much of more extensive work in larger fields, but, rather, of more intensive work in the fields that have now been assigned us. Through his Word and the blessed Sacraments God has through all these years offered us his grace freely and abundantly, and yet our spiritual life is not what it ought to be. We, too, keenly feel that our age is marked by a decline in true spirituality. And there is where we should begin. When God is so ready to give, our hearts and lives should be wide open to receive his grace. We need a deeper conviction of our sinfulness, a more joyous faith in the blood and merit of Christ, a better knowledge of the Word of God, more spiritual wisdom and understanding, a greater love for our God and zeal for his cause, more of the spirit of love for those who are of the household of faith, the spirit of sacrifice, the spirit of prayer, courage to confess over against the world, and greater holiness of life. These gifts we should seek from the hand of God for ourselves and for others. For these gifts we are to strive.

There is where the work of true Church building begins: Young and old prayerfully searching the Scriptures, regularly hearing the Word when it is preached publicly and frequently coming to the Lord's Table for the refreshment of their soul; home altars,

with their priests by word and example leading their family in the ways of the Lord; the careful Christian nurture of our children by their parents in the home and by the under-shepherds of the Lord in the Christian school; a synod lovingly fostering its colleges and seminaries where consecrated teachers cultivate the inward life of the student; ministers joyously preaching the message of God's love and faithfully pastoring their flock with painstaking care, patiently laboring with the weak and the froward; deacons and elders assisting their pastor in this work and not satisfied when they have taken care of the finances and the repairs; members, young and old, alive to the blessed duties of Christian brotherhood, teaching, warning, reproving, encouraging and comforting their fellows according to their spiritual needs and witnessing among those who are still outside of the pale; voters taking interest in the problems of their congregation and an active part

### A RETROSPECT AND A PROSPECT IN APACHELAND

"God has His delays as well as His hours" is a trite saying that seems singularly appropriate in the history of missions.

In the thirty-three years during which our Synod has been doing mission work among the Apaches there have been many delays and painful. But there were times when God's hour struck and caused rejoicing in the hearts of our Christians.

Such an hour was the occasion of the first adult baptism on the Ft. Apache Reservation in 1919, after 25 years of sowing.

Such a joyful hour was the dedication of the White-river Chapel and its Pentecost of 101 baptisms in 1922.

The work at each of the eight stations has its ups and downs. The individual missionaries have their



The First Station near Fort Apache, Missionary P. Mayerhoff

in its work; the officers of the synod, the congregations and the individual members, unselfishly laboring for the common cause in the love of Christ.

In other words — first, inward growth and consecrated service in the "little things" that are so frequently slighted. In this manner God prepares us for greater service, giving us ears alert to hear his call, eyes keen to see new opportunities to serve him, wisdom that holds fast to his purposes and that employs the right means, hearts filled with devotion to him and love toward the brethren, hands ready to labor and open to give. Then, if the Lord will grant another awakening in our day and a great ingathering of souls into his kingdom, he will graciously employ our synod in this service; if not, he will preserve his kingdom among us in an evil day as he preserved it in the seven thousand in the day of Elijah the prophet. J. B.

days of rejoicing and their hours of agony, sometimes bordering on the verge of despair.

But this fall something has happened that causes rejoicing among all the missionaries, and will cause thanks to rise to the Lord of the Harvest from many a supporter of the Mission. The reason for rejoicing is the rich blessing which the Lord has poured out on our schools in Apacheland.

How different it was ten years ago, when it was the writer's privilege to enter the work among the Apaches.

At that time there were only four stations. They were manned by four ordained workers and two teachers. To-day our mission personnel numbers seventeen full-time workers, not to mention the part-time interpreters at each station.

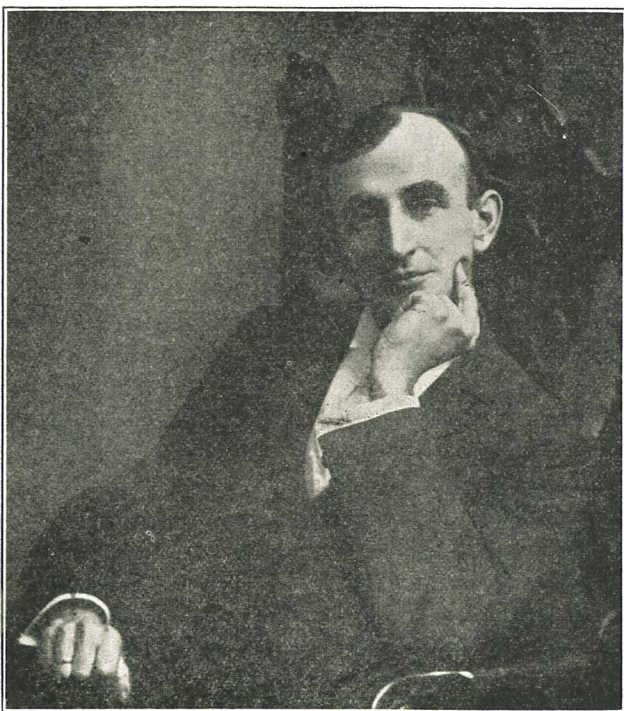
As late as 1915, when the missionaries came to-

gether their conversation would very soon drift to the question: "How can we get the Apache children into our schools, and how can we keep them and get them to attend regularly after we have them?" And manifold were the ways and means suggested and tried.

In the meantime the forces have been doubled. Roads have been improved much, making travel easier and faster. The 69-mile trip from Whiteriver to Rice used to take from very early in the morning till sun-down or later. Now it can be made in a Ford in four hours. Ten years ago no missionary had an auto; now all have at least one, and several have two.

Ten years ago Synod agonized to grant a biennial budget of \$10,000.00 for the Indian Mission. To-day they cheerfully grant \$85,000.00.

Furthermore, the Indians have from year to year given more confidence to the missionaries. And the



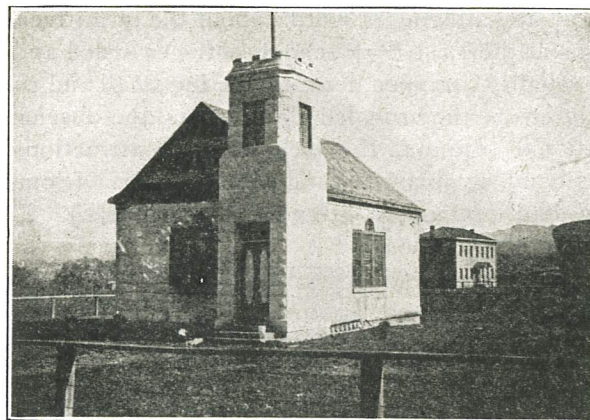
J. G. Harders, the First Superintendent of Indian Missions

latter have, by years of work and observation, gained valuable experience in the manner of approaching the Apache heart.

And the leaven of the Gospel has been mightily at work. "The darkness is passing away, and the true light already shineth" in an appropriate description of the progress of the Gospel among the Apaches in a third of a century.

This is markedly evinced by their changed attitude toward our schools. The Lord has this year committed to our instruction in our own schools 228 Apache children, exclusive of the several hundred pupils in the government schools receiving regular instruction from our missionaries.

Cibecue, in spite of the radical shift in population away from the station, has 13 pupils. At Bylas, where prospects were distressing a year ago, the Lord has induced the government, without any solicitation on our part, to turn over to us gratis an entire school plant, so



San Carlos Chapel

that practically over night we there have a school with 52 pupils and two teachers. Peridot has 36 pupils. East Fork Day School has 88 pupils.

And the East Fork Boarding School, which in 1923 was opened with the discouragingly small number of two pupils, of which number one soon ran away, has an enrollment of 39; and that is the limit of its present accommodations.

Not one pupil was solicited. But if all who of their own free will applied could have been accepted, the enrollment would be nearly one hundred. And if a little soliciting had been done, that number could have been doubled.

It was difficult to say no to any of the applicants. But when the limit of our accommodations was reached, the list had to be closed.

Three missionaries pleaded earnestly and at length with one boy to induce him to stay at home. But he withstood all entreaties and was accepted.

A girl pleaded all summer with her father to permit her to go to East Fork again. Finally, after she had laid the matter before the Lord in prayer, he yielded. And it was a joy to see her joy at being able to return to East Fork.

Several applicants who by arbitrary governmental regulations were prevented from enrolling last year, and even two years ago, did not give up, but insisted on being taken this year.

One woman whose daughter was suspended from the school last year sent her second daughter back this year, and that in spite of the fact that the mother was earnestly dealt with because she had contributed to the delinquency of her older daughter.

One boy was quite sick when school opened. He was advised to stay home and recover, and was assured he would be taken up in a special car later. But sick

as he was, he insisted on being taken with the others, lest he lose his place.

A similar history could be recorded of nearly every applicant.

Before the applicants were taken away from their homes they were assembled and were told at length, without any mincing of words, about the primitive conditions at the East Fork school — the crowded and inconveniently equipped dormitories, the small and rustic dining room, the crowded class rooms, the absence of vocational training, the lack of such attractions as brass band, gymnasium, and athletic field. (Some of them had previously attended big schools.) They were told they did not have to come, that they could all change their mind and stay at home.

None stepped out. They smiled, climbed on the truck, and were off for East Fork.

And they are still smiling. They are satisfied. Their deportment in general, and the spirit with which they went to work in the class room, on the farm, on

the wood-pile, and at their home work in the evening is an inspiration for their instructors. And above all their interest in the study of the Bible is encouraging. A spiritual hunger is evident in a number of them.

Your prayers are requested that all the pupils in our schools may grow strong in the Lord, so that they may become telling witnesses for our Savior when they return to their homes at the end of the school year.

The progress of the evangelization of the Apaches during the past 33 years is fittingly described by our Lord in a parable recorded in the fourth of Mark:

"So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come."

The increase in pupils was unforeseen and therefore not provided for in the recently accepted budget.

But that should give no one a cause for concern. It only shows us again that God's mathematics differ much from ours. And the difference in this case is in the form of a blessing for us and is an unmerited re-

ward for the men and money sent to Apacheland in the past.

The harvest is come.

Let us put forth the sickle.

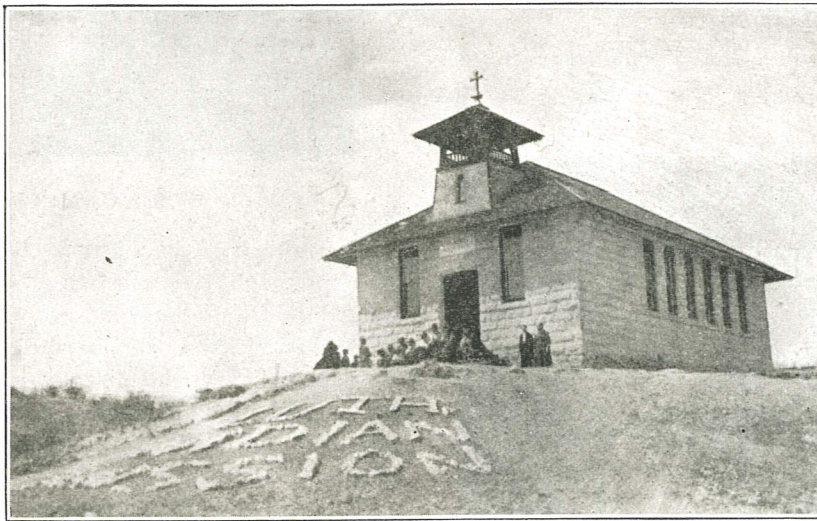
And let us do it straightway.

H. C. Nitz.

#### HOW A CHILD HELPED A MISSIONARY

Years ago a missionary stopped at the home of a member of one of the small congregations he was serving, to spend the night. He had several missions in charge, and was kept on the go week after week, in one or another part of his field. When he came to that

humble home that evening, he was quite weary, and also hungry and cold. His wants were soon provided for. After supper he sat in the family room before a glowing fireplace, chatting with the father and mother, or entertaining the children with a story. The interest that the parents manifested in the work that was dear to his heart, and the eagerness with



Peridot Chapel

which the children listened to all that he said, made the missionary happy.

But it was an incident that happened after he was in bed that left the deepest impression on his heart. When all was quiet, everyone in bed, he heard the little girl of the family calling to her mother in a subdued tone, and the mother replying: "What do you want, Nora?" "Why, mamma, I forgot to pray for the missionary."

The visitor heard footsteps. Evidently the mother had gone to the child's bed. Then he heard the little one say: "O God, bless the missionary for Jesus' sake. Amen." A moment later all was quiet.

That missionary went on his way the next day with a light heart. "Even the little ones are praying for me," he said, "surely my work shall not be in vain; for God will not fail to hear prayers that come from hearts so full of trustfulness." — Tidings.

#### THE DISTANT HILL

Often the motorist who sees the road stretching ahead of him for some distance, perceives what seems to be a tremendous hill rising before him. It looks so steep and formidable that if he is a driver of slight experience, he



wonders anxiously whether his car will be equal to it or not. Then afterward when he reaches it, he finds that instead of being as steep as a ladder, as he thought, it is really a rather moderate incline, and he will not even find it necessary to shift his gears.

This experience is suggestive in more ways than one. Often our difficulties, seen in anticipation, look almost insurmountable. We wonder how we shall ever be able to get the better of them. As we come up to them, however, we find to our surprise that instead of being far beyond our capacity, they are little different from the obstacles we are conquering every day. To look at our difficulties too far ahead does not pay. If we do, they will seem like the hill the motorist sees from the distance, apparently rising steep as a ladder to the sky, but in reality no higher nor steeper than many another hill he has surmounted with ease. —Lutheran Messenger.

### LEARNING TO LOVE JESUS

The sewing class meets twice weekly, the older girls making aprons for their mothers, the others sewing on the garments for the prayed-for-dolls. Queer stitches are the rule but they will improve. The ladies suggest and help, tell stories, answer questions and thread needles! At roll-call inquiry was made for an absentee.

"She's not coming any more," was the information given by little Rose.

"Why not?" the leader asked.

"Cause we talk about Jesus here; her mother won't let her go anywhere where they talk about Jesus."

Down went the little garment on which Jean was working and a shocked, sorrowful face was lifted to mine.

"Oh! How can *anyone* talk that way about Jesus!" she breathed.

I have heard that beautiful name all my life, but never has it sounded so sweet and tender to me as when it fell from the lips of that little Jewish maiden who is learning to love Him through your efforts.

—The Hebrew Lutheran.

### THOMAS CHRISTIANS

An East Indian poet and philosopher, D. G. Mukerji, who has studied in America and lectured here and in England, last year visited his home in India, where he also has studied. He relates: "In Malabar, in Southern India, there is a church body founded by St. Thomas in the first century. Their rites are older than those of Byzantium and Rome, and they have been kept unchanged through all these centuries." An old Indian sage, who has traveled extensively, told Mr. Mukerji that there are to be found more than a million of these Christians in Southern India. All this Mr. Mukerji relates in an article in "The Forum," January, 1925. These Thomas Christians cannot be the same as those who are

supposed to have emigrated from Persia and are living on the banks of the river Indus. It would be interesting to have more light shed on the subject.

—Kristian Oestergaard in "Kirkelig Samler".

### CHURCH UNION IN CANADA

For more than twenty years three church bodies of Canada, the Presbyterian, the Methodist Episcopal, and the Congregationalist, the first being much the larger body, have been trying to unite and have finally succeeded, but with the result of splitting the Presbyterians, so that about 100,000 communicants or about one-fourth of the body have remained outside the union, as the Presbyterian Church of Canada. Thus three church bodies have been reduced to two, which is very little gain even as to numbers, but which, if the whole story were told, would show a distinct loss as to real union; for an amount of feeling and passion has been aroused which will require generations to cool, without speaking of the confusion caused relative to organization and church property through the splitting up of congregations and even of families.

Whatever other factors may have played a part in the refusal of the minority to join in the union by far the chief reason was that they stand for a definite faith and confession. These Presbyterians believe that a church should know just what it stands for, what it believes and teaches, and that other churches and the world at large should know these things. They saw clearly that the proposed union would be possible only on a very broad basis of faith, so broad, in fact, that one could believe or even teach about anything he might have a mind to teach, that thus the great distinctive doctrines of the Christian faith would sink from sight and every man believe and teach what seemed good in his own eyes. The Presbyterian church has the reputation of having a creed and of standing for that creed, and these minority Presbyterians in Canada, like their full brothers in the States, mean to remain true to the reputation of their fathers. They see in modernism no advance into greater light but on the contrary a falling back into the shadowy mists of human thinking, and they do not propose to take up this dim lantern when they have the bright sun of God's holy Word to guide them.

But this union or attempted union of churches in Canada has another lesson for us. We maintain that there can be no real and fruitful outward union where there is not a real inward union of faith. Lutherans therefore can not unite with Methodists nor with Congregationalists nor even with Presbyterians. There is no reason why we can not work peaceably along side by side as we are doing, but we can not unite with them. There is no use in wasting any breath over that. Indeed, Lutheran bodies are wise enough not even to unite with one another until there is real unity of faith.

—Lutheran Standard.

### A WELL-MERITED REBUKE

The chief justice of the Ohio Supreme Court, addressing two hundred law students in Cleveland on the occasion of their being sworn in as attorneys, did not mince words in his characterization of Clarence Darrow's conduct in the Scopes trial in Dayton, Tenn. Chief Justice Marshall held up Darrow as "an example of the unethical practitioner," whose methods "should bring upon him the condemnation of all self-respecting members of the bench and bar." He refers specifically to Darrow's efforts "to browbeat and to bluff the judge" who was presiding over this celebrated case.

Outside of a few sensational (and unethical) newspaper reporters who were sent to Dayton to raise a rallying cry for Darrow, and ridicule Bryan, most of the people took the proper measure of this blatant attorney from Chicago.

That the modernist professors and pink editors were disappointed in the showing made by their champion is well understood, although they put on a bold face and tried to make the best out of their failure.

Like his kind, Darrow is handicapped by his overweening egotism. It was this that led him into contempt of court.

Chief Justice Marshall, however, brushes aside the lesser things which made Darrow a sorry spectacle at Dayton, and points out the central vice of the strutting agnostic lawyer and his evolution cult; to wit, their casuistry and chicanery, summed up in the exact word "unethical." You know the liberalists make much of "ethical." It is their pet word. They use it to beguile the unwary. And now, here is an eminent jurist showing up the real character of their majordomo.

We hope the evolutionists will see to it that Mr. Darrow is kept at the front, although he waits for no special urging. He is profitable to those who hold to the sterling virtues, and are loyal to the Christian faith.

—Christian Standard.

### THE DEATH-COVENANT

(A Legend) Rev. A. C. Wuchter

A certain man, 'tis said, in olden time  
Met with a stranger sitting by the way  
In garments quaint, who thus addressed him: "Sir,  
What time of day, if I may kindly ask?"  
"The morning's young, the dew has not yet gone,  
The birds and bees their merry flight begin;  
The scented meadows lift their misty veil  
And asketh thou the time of day, my friend?"  
The stranger answered: "Sir, I know not time  
That's marked by dial's shadow, passing star  
That creeps among the murky clouds at night.  
For me the night and day are all the same,  
All highways, secret paths and nooks I know;  
I know all lands and seas from pole to pole,  
I've met all kings and haughty dames that trod  
In slippered feet the corridors of wealth,  
The pauper outcast at the city wall,  
The malefactor on the gibbet strung —  
I know them, one and all — my name is Death!"

"Say, dost thou make thy visit in this guise,  
O Death! when thou dost touch the silver chord  
To loose the bands of throbbing life at death?"  
"Not so, nor eye e'er saw me, ear ne'er heard,  
Like sylph or gnome, as in your fairy tales,  
I come and go, now here, now there, unseen,  
To garner all, for none escape my touch."  
'Art thou then come to summon me to-day?"  
The man exclaimed with quiv'ring voice and breath,  
'No, not to-day; thy hour has not yet struck,  
The morning mists are still with incense fresh,  
In time and season I will call for thee."  
"O Death! wilt thou not make a covenant  
With me to give me ample warning due,  
That I may set my household and affairs  
In perfect order when the summons comes?  
Wilt thou, O Death! grant me this privilege  
That I may duly be forewarned by thee?"  
'So be it, Sir; now go thy chosen way  
For time wears on — as you dispose of time —  
Your morning, noon and night are all the same  
To me — mark well! Due warning I will give."

Time passed, the years in mute successive round  
Rolled on as silent as the summer sun,  
And brought him riches, pleasures, many cares,  
While aging time had played him many a trick.  
He lived contented, smiled at Fortune's Kiss  
That gave him ruddy cheeks, a goodly form —  
Sure tokens of an ample board, well spread,  
Though now and then he felt a twitch of gout  
That warns the epicure with muffled threat  
While boon-companions with their laughter, jests,  
Dispel the somber clouds of apathy,  
When suddenly, one day, Death stood beside  
His bolstered couch and grimly said: "I've come."  
"O Death!" he groaned, hast thou then played me false,  
"The covenant! The covenant! Didst thou  
Not pledge thyself to give me warning due?"  
"I warned thee Sir, through all these passing years;  
Did not each whitening hair admonish thee,  
Each aching tooth serve as my messengers?  
Thy failing eyes grow dim and lusterless,  
The vigor of thy manhood droop and fade?  
Hast thou not felt the creeping touch of time  
That saps, like caitiff worm, the mighty oak?  
Aha! I've warned thee as the day is long  
Upon the highway and the public mart.  
I kept the pact, firm stands the covenant,  
Let's go! I reap when'er the harvest's ripe."  
One touch, and Death had swept him to his doom,  
Still unprepared to meet his God and Judge.

—Toledo Lutheran.

### NOTED IN PASSING

— The Roman Catholic Church is very active in Washington, D. C. Four buildings are now under construction at Brookland, a suburb of the capital and the site of the Catholic University. It is announced that two million dollars will be expended in constructing these buildings. They are, according to report, a stadium which is now complete, the Mullin Memorial Library, a large addition to the chemistry building and the shrine of the Immaculate Conception. It is understood that the

library will be completed in two years, and that the crypt of the shrine will be ready for use by the fall of 1926. There is also being constructed a new wing to the Sisters' College, known as Brady Memorial Hall. Graduates of the university and Sisters' College were larger in numbers this year than ever in the history of the institution. — The Western Christian Advocate.

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— The Gossner Mission in India is one of the eight missions which the Germans had to abandon during the World War, and had to be subsidized by the National Lutheran Council. Now the mission has become a self-governing church receiving only little assistance from the outside. The Gossner Church, as it is now called, has 100,000 members, served by 50 pastors and 400 catechists. One of the difficulties of this church is that it can not afford to pay its pastors adequate salaries. Not a single pastor has for that reason left his work, but it is difficult to get young, well equipped men to enter the ministry. The Gossner Church has a theological seminary, a high school and many middle schools for boys. In the high school is studied Greek, and the boys learn this difficult language so well that the senior class of 1924 could give a Greek play as a part of the commencement exercises. At those commencement exercises 9 — nine — languages were spoken: English, Hindi, Urdu, Persian, Greek, Mundali, Bengali, Urcon and Sanskrit. Besides the schools the Church has hospitals and other institutions of mercy. — Exchange.

\* \* \* \* \*

— It looks as if the Modernists had the upper hand in the convention of the Northern Baptists recently held in Seattle, Wash. When the question came up of seating the delegates sent by the Park Avenue Church, New York, which this spring called Dr. Fosdick as a pastor, the motion to seat them prevailed — 912 to 364 votes. When the Rev. W. B. Hinson, Portland, Ore., made a motion that all modernistic foreign missionaries be recalled, his motion was lost, 574 voting for and 742 voting against the motion. A motion to adopt a fundamentalist declaration of faith was also voted down.

— Lutheran Church Herald.

## FROM OUR CHURCH CIRCLES

### Dedication at Verdi, Minnesota

A house of God built at the cost of the combined individual efforts of them that will worship there has a significance of its own which it shares with no other building on earth. The progress of its growth is watched with a personal interest by every member and with glad anticipation do all look forward to the day when they may say: our task is finished. On the day of dedication they solemnly give it over to its sacred purpose to serve as a temple of the Most High, where He shall come to them, as He has promised, in the

means of grace and bestow on them His blessings. That day is indeed one of humble praise and joyful thanksgiving.

A day of this kind was granted the members of Immanuel Church at Verdi, Minn., on October 20th. Nor were they left to celebrate it alone; their friends and fellow-Lutherans from a wide circle about Verdi, representing no less than ten neighboring congregations, assembled to rejoice with them. Twice, on the festive day, was the new edifice crowded to the doors, while hundreds stood without, not even standing room being left within. Ideal weather conditions helped to make the day one of gladness.

At ten o'clock, following a short farewell service in the old church, the dedication ritual of our church was read in the new building by the undersigned. A service in the German language next followed in which the Rev. R. Polzin of Alma City, Minn., preached a sermon on Ps. 42:2-5. He was particularly welcome to the audience as one of the speakers of the day because he was the first pastor of this charge, from 1885 to 1890, when it formed one parish together with Elkton, Ward, S. Dak., and Lake Benton, Minn. At 2:30 in the afternoon an English service took place, the officiating clergymen being the Rev. J. Buelow of Holland, Minn., and the Rev. Klett of Watertown, S. Dak. The latter preached on Luke 19:41-48, setting forth the purpose and significance of the new house of God. The praise of God was sung not only in the congregational singing but also in suitable anthems sung by a chorus in both services.

In the interval between services, from twelve to two, a very sumptuous dinner was served to the guests by the women of the congregation; in the late afternoon tables were again spread for those desiring luncheon.

The new church is a modern brick and tile structure, in Tudor Gothic architecture. Its rated seating capacity is 215. The interior is oak-colored woodwork with all the walls treated in art colors. The Lutheran style is observed throughout the interior furnishing of the edifice. The altar, chancel chair, hymn-boards, pulpit, pews with bookracks, baptismal font, offering plates, brass crucifix, brass five-arm candelabra, contribution box for monthly mission envelopes, and the statue of the Savior in the act of blessing (by Hoffmann), — all were the gift of the Ladies' Aid society and represent patient labor extending over a period of years. The statue of Christ in the niche of the altar is of stone composition and richly ornamented. The cork composition runners for the aisles, the carpets for chancel, pulpit and vestry, the altar drape of red plush, the altar linen, the antependium of red plush with a cross in relief work, and the gold fringes and tassels, they were also furnished by the Ladies' Aid.

A mothers' rest room, a basement hall with kitchen, a furnace room, an electric light plant, help to complete

the equipment of the building. The bell purchased in 1910 was placed in the tower of the new church.

Much of the work in and about the new building was done free of charge by the members, which helps to make it dear to us; its highest endearing feature must, however, always be that here God's Word, pure and simple, is preached to the salvation of immortal souls.

May the Lord of mercy be with our Immanuel Church with His blessings in the future as He was in the past.  
Paul W. Spaude.

#### Anniversary of Church Dedication

On the 11th of October, 1925, Emmanuel's Ev. Luth. Church at Grover, S. Dak., celebrated the twenty-fifth anniversary of its church dedication in two services. Rev. J. R. Baumann of Red Wing, Minn., preached in the morning service in the German language, and Rev. A. W. Fuerstenau of Akaska, S. Dak., delivered the English sermon in the afternoon. Rev. M. C. Michaels of Henry, S. Dak., conducted the liturgical part of the services. In the morning services the local pastor dedicated the new bell which the congregation recently purchased from Stuckstede Brothers.  
K. G. S.

#### Dedication of Chapel at Whitefish Bay, Wisconsin

On Sunday, October 11th, the Pentecostal Congregation at Whitefish Bay, Wisconsin, dedicated its newly acquired chapel to the services of the Triune God. In the three services that were held the Pastors Ad. Baebenroth, J. Karrer, and P. Brockmann preached. Students of the Theological Seminary, and the mixed Chorus of Saron's and Bethel's Congregations sang hymns of praise and thanksgiving.

The chapel, measuring 26 by 60 feet, and having a seating capacity of about 275, was purchased from Luther Memorial Chapel, Shorewood (Pastor O. F. Engelbrecht). The altar, pulpit, baptismal font, crucifix, hymn tablets, vesture for altar and pulpit, and carpet in the chancel were presented to the Mission by Saron's Congregation, Milwaukee (Pastor H. H. Ebert). The lectern, candlesticks, electrical fixtures, etc., were donations of the Shorewood Congregation. The pulpit Bible, carpeting in the aisle, stove, and chairs were the contribution of individuals.

The Mission was opened on Pentecost Sunday, June 8th, 1924, with a service by the Rev. Ad. Baebenroth in the Village Hall, where, until the present time, the Village Board granted us the use of the hall gratis. Although the Mission struggled under hard labors, the work in the field was, nevertheless, signally blessed, so that organization became possible. In a meeting held February 5th, 1925, organization was effected with six charter members. The Congregation today numbers 50 souls, 45 communicants, 10 voters, and 8 lady members. The Sunday School has an enrollment of 60.

The members of the Mission carry the burden of the cost and erection of the chapel and its property, totalling the sum of \$3,500.

May the Lord continue to bless the Mission.

Edmund Ph. Ebert.

#### Golden Anniversary of Wedding

On the 10th day of October Albert Ebert and his wife Bertha, nee Uecke, of Milwaukee, Wis., gathered their relatives and friends about them for the appropriate observance of the fiftieth anniversary of their wedding day. A service of thanksgiving was held in the home of the celebrants, both of whom, considering their years, are enjoying exceptionally good health. The jubilee couple are by membership as well as in point of years among the oldest communicants of Apostles' Church.  
G.

On the 6th day of October, 1925, Mr. and Mrs. Charles Kanter celebrated their golden wedding anniversary. The undersigned preached the sermon, based on Ps. 115:14. A collection of \$8.10 was taken up for the Home of the Aged in Wauwatosa, Wis. May the Lord henceforth bless the jubilee couple.

Th. Monhardt, pastor.

#### Twenty-fifth Anniversary

On Friday evening, September 25, the pastors and teachers of the Manitowoc Conference gathered with the congregations of Brillion and Kasson to celebrate the 25th anniversary of the installing of Rev. Martin Sauer as the pastor at Brillion. Two of the trustees escorted Rev. and Mrs. Sauer from the parsonage to the church, where the trustees formed an aisle. The president met the pastor and his wife and showed them to their seats in the fore part of the church.

Rev. Mielke of Howard Grove conducted the services. He dwelt upon the grace of God to both congregation and pastor to be allowed to carry on the work of the Lord together for this length of time. Encouragement to further work was given to both in the latter part of the sermon.

The choir sang a fitting selection based on the text "The Lord Is My Shepherd."

After the services Rev. Sauer was presented with tokens of appreciation by the congregation and the Ladies' Aid. He then expressed his thanks and asked God's blessing upon himself and the congregation in the future.

A delicious lunch was served in the basement of the church by the Ladies' Aid. Upon satisfying the body the mind was stimulated in a social gathering at the school house, Rev. Meckers of Potters was toastmaster.

During the time that Rev. Sauer was at Brillion a new church and new school were built. An addition was added to the house. The congregation has flourished.

May God's blessing and grace continue to rest on pastor and congregation until we are all in our home above.  
Elmer Kuehn.

**Obituary**

The Lord has called from this vale of tears to His final home Eugene Sauer, son of Rev. M. Sauer of Brillion, who died on October 5, 1925. His hope of heaven through Jesus Christ was fulfilled in his twenty-sixth year. God has comforted the loved ones left behind with His Holy Word. May we all remain true to Him that we may be reunited in the heavenly home.

**Installation**

Candidate R. J. Palmer was duly installed in the Willow Lakes Mission Congregation on the 6th of September.

Address: Rev. R. J. Palmer, Willow Lake, S. Dak.  
K. W. Siewert.

**Change of Address**

Rev. Im. P. Boettcher, R. R. 8, Merrill, Wis.

**MISSION FESTIVALS**

**Watertown, Wis., St. Mark's Church,** J. Klingmann, pastor. Speakers: A. J. Grothe, W. Pankow. Offering: \$1,056.87.

**Toledo, Ohio, Apostles' Church,** E. Wenk, pastor. Speakers: E. Wenk, O. Peters. Offering: \$300.00.

**Tess Corners, Wis., St. Paul's Church,** E. W. Tacke, pastor. Speakers: H. Ebert, Prof. S. Probst. Offering: \$119.58.

**Jenera, Ohio, Trinity Church,** J. Gauss, pastor. Speakers: J. Gauss, E. Wenk. Offering: \$400.05.

**Tenth Sunday after Trinity**

**Sandy Bay, Wis., St. John's Church,** L. Baganz, pastor. Speakers: W. Reinemann, L. Baganz. Offering: \$38.00.

**Eleventh Sunday after Trinity**

**Shickley, Nebr.,** W. F. Wietzke, pastor. Speakers: W. Nau, A. B. Korn. Offering: \$253.50.

**Twelfth Sunday after Trinity**

**Burt, N. Dak., Zion English Lutheran Church,** T. C. Voges, pastor. Speakers: E. W. Penk and T. C. Voges. Offering: \$83.00.

**Thirteenth Sunday after Trinity**

**Plum City, Wis., Immanuel's Church,** M. F. Stern, pastor. Speakers: Erwin R. Baumann, Wm. Baumann. Offering: \$150.00.

**Fourteenth Sunday after Trinity**

**Elroy, Wis., Zion's Church,** P. Lutzke, pastor. Speakers: W. K. Bodamer, W. F. Beitz, M. Zimmermann. Offering: \$120.60.

**Friesland, Wis., Trinity Church,** E. Walther, pastor. Speakers: R. Pietz, Ph. Koehler, A. Paap. Offering: \$120.00.

**Bad Ax Valley, Town Genoa, Wis., St. John's Church,** Im. Brackebusch, H. Zimmermann. Offering: \$64.56.

**Green Bay, Wis., St. Paul's Parish,** Aug. F. Zich, pastor. Speakers: J. Bergholz, Fr. Moecker. Offering: at St. Paul's, Green Bay, \$181.65; at Pine Grove, \$43.50.—Total: \$225.15.

**Escanaba, Mich., Salem Church,** Ch. Doehler, pastor. Speakers: Wm. Roepke, H. C. Westphal. Offering: \$88.53.

**Wilton, Wis., St. Paul's Church,** J. H. Abelmann, pastor. Speakers: Prof. G. Ruediger, E. Ph. Dornfeld, O. Kehrberg. Offering: \$300.85.

**Allegan, Mich., St. John's Church,** C. Binhammer, pastor. Speakers: H. Hoenecke, K. Timmel. Offering: \$148.00.

**Fifteenth Sunday after Trinity**

**Randolph, Wis., Friedens Church,** E. Walther, pastor. Speakers: E. Buerger, Dr. H. Koch, F. Stern. Offering: \$252.00.

**Twp. Glendale, Monroe Co., Wis., St. Luke's Church,** P. Lutzke, pastor. Speakers: J. Mittelstaedt, P. Lutzke. Offering: \$42.26.

**Eau Galle, Wis., Zion's Church,** M. F. Stern, pastor. Speakers: K. Brickmann, M. Stern. Offering: \$85.00.

**Carlton, Wis., St. Peter's Church,** L. Baganz, pastor. Speakers: E. Redlin, Th. Uetzmann. Offering: \$125.69.

**Milwaukee, Wis., St. Andrew's Church,** L. F. Karrer, pastor. Speakers: E. Schulz, H. Wojahn. Offering: \$53.20.

**Plymouth, Nebr., St. Paul's Church,** M. Lehninger, pastor. Speakers: F. Brenner, F. W. Bangert, W. Seefeldt. Offering: \$291.00.

**Lake Mills, Wis., St. Paul's Church,** J. Martin Raasch, pastor. Speakers: Prof. H. W. Schemling, Prof. G. A. Westerhaus, Martin J. Nommensen. Offering: \$302.22.

**Twp. Wauwatosa, Wis., Trinity Church,** A. Koelpin, pastor. Speakers: A. Tacke, P. Pieper. Offering: \$120.48.

**Morristown, S. Dak., Christ Church,** H. J. Schaar, pastor. Speakers: C. Kuske, A. Blauert. First Mission Festival. Offering: \$114.75.

**Mosinee, Wis., St. John's Church,** O. Kehrberg, pastor. Speakers: Jul. Bergholz, A. P. Sitz. Offering: \$109.51.

**South Milwaukee, Wis., Zion's Church,** O. B. Nommensen, pastor. Speakers: Walter Gieschen, Th. Monhardt, Harry E. Olsen. Offering: \$263.58.

**Sixteenth Sunday after Trinity**

**Carlock, S. Dak., Friedens Church,** G. L. Press, pastor. Speakers: Theo. Bauer, Wm. Holzhausen. Offering: \$67.15.

**Akaska, S. Dak., Zion's Church,** A. W. Fuerstenau, pastor. Speakers: W. T. Meier, Prof. C. Schweppe. Offering: \$201.05.

**Glenham, S. Dak., St. James Church,** E. R. Gamm, pastor. Speakers: Prof. C. Schweppe, W. Meier. Offering: \$181.00.

**Iron Ridge, Wis., St. Matthew's Church,** Ph. H. Koehler, pastor. Speakers: J. Uhlmann, W. Nommensen, F. Schwertfeger. Offering: \$383.50.

**Saline, Mich., Trinity Church,** C. A. Lederer, pastor. Speakers: E. Kuehn, O. Luebke, O. Eckert. Offering: \$455.20.

**Kewaunee, Wis., Immanuel Church,** L. Baganz, pastor. Speakers: M. Zimmermann, Otto Gruendemann. Offering: \$315.43.

**Stoddard, Wis., St. Matthew's Church,** Im. Brackebusch, pastor. Speakers: V. M. Keiper, J. H. Paustian. Offering: \$191.10.

**Baytown, Minn., St. John's Church,** Wm. Franzmann, pastor. Speakers: F. Zarling, G. Ernst. Offering: \$312.33.

**Milwaukee, Wis., Gethsemane Church,** R. O. Buerger, pastor. Speakers: L. Mahnke, G. Krause, H. Diehl. Offering: \$250.00.

**Tolstoy, S. Dak., St. James Church,** Paul G. Albrecht, pastor. Speakers: E. Hinderer, S. Baehr. Offering: \$105.00.

**Hillsboro, Wis., St. Paul's Church,** J. Mittelstaedt, pastor. Speakers: E. H. Palechek, K. Rose. Offering: \$95.35.

**Parish of Neenah and Mears Cor., Neenah, Wis.,** A. Froehleke, pastor. Speakers: R. Pietz, W. H. Kansier. Offering: Neenah, \$302.96; Mears Cor., \$29.14.—Total: \$332.10.

**Toledo, Ohio, Zion's Church,** Geo. N. Luethe, pastor. Speakers: Wm. Bodamer, O. Peters. Offering: \$716.50.

**Appleton, Wis., St. Matthew's Church,** Ph. A. C. Froehleke, pastor. Speakers: F. C. Uetzmann, F. Weyland, W. Wurl. Offering: \$123.70.

Daggett, Mich., Holy Cross Church, A. H. Hopp, pastor. Speakers: H. Hopp, K. Geyer. Offering: \$58.10.

#### Seventeenth Sunday after Trinity

Cochrane, Wis., Christ Church, C. Auerswald, pastor. Speakers: C. H. Auerswald, Rud. Korn. Offering: \$57.27.

Watertown, Wis., Trinity Church, F. E. Stern, pastor. Speakers: J. Jeske, M. Schroeder. Offering: \$324.00; Sunday School, \$15.00.—Total: \$339.00.

Shiocton, Wis., First Ev. Luth. Church and Deer Creek Twp., St. John's Church, E. F. Sterz, pastor. Speakers: O. Boettcher, R. Ziesemer. Offering: \$103.50.

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: H. W. Schmitt, G. A. Ernst. Offering: \$645.00.

Juneau, Wis., St. John's Church, M. J. Nommensen, pastor. Speakers: J. M. Raasch, W. A. Schumann, John Dowidat, Wm. Nommensen. Offering: \$366.81.

Monroetown, Mich., St. Paul's Church, G. E. Ehnis, pastor. Speakers: G. Ehnis, H. Richter. Offering: \$104.55; Ladies' Aid, \$8.00.—Total: \$112.55.

Markesan, Wis., St. John's Church, W. E. Pankow, pastor. Speakers: A. B. Tacke, L. Kirst, J. Klingmann. Offering: \$272.00.

Slades Corners, Wis., St. John's Church, Wm. R. Huth, pastor. Speakers: Th. Monhardt, Student E. Schaller, Victor Brohm. Offering: \$249.51.

Schemm's School, Mission, S. Dak., Theo. Bauer, pastor. First Mission Festival. Speaker: W. P. Holzhausen. Offering: \$20.73.

Fort Atkinson, Wis., St. Paul's Church, A. F. Nicolaus, pastor. Speakers: Robt. E. Ave-Lallemant, John F. M. Henning, Otto Kuhlow. Offering: \$448.00; Ladies' Aid, \$70.00; Young People's Society, \$70.00.—Total: \$588.00.

Marshall, Minn., E. A. Birkholz, pastor. Speakers: M. Keturakat, F. Kolander. Offering: \$133.44.

Winona, Minn., St. Martin's Church, A. W. Sauer, pastor. Speakers: E. Kowalke, A. Vollbrecht. Offering: \$881.93.

La Crosse, Wis., Julius Gamm, pastor. Speakers: Otto Toepel, M. Zimmermann, G. Pieper. Offering: \$1,200.82.

Lake Geneva, Wis., First Ev. Luth. Church, H. J. Dfehl, pastor. Speakers: H. Ebert, A. von Rohr. Offering: \$134.00; Sunday School, \$17.41.—Total: \$151.41.

Milwaukee, Wis., St. Jacobi Church, J. Jenny, pastor. Speakers: Ad. von Rohr, J. G. Jeske. Offering: \$367.35.

Elkhorn, Wis., Friedens Church, W. Reinemann, pastor. Speakers: Edw. Zell, J. Boerger, F. Loeper. Offering: \$160.34.

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: F. Soll, A. G. Schafer. Offering: \$100.00.

Clatonia, Nebr., Zion's Church, E. C. Monhardt, pastor. Speakers: Geo. Tiefel, P. Mayerhoff, W. Wietzke. Offering: \$428.02.

#### Eighteenth Sunday after Trinity

Milwaukee, Wis., Jerusalem Church, Henry Gieschen, pastor. Speakers: O. Kuhlow, Aug. Schlei, Chr. Sauer. Offering: \$523.33.

Kaukauna, Wis., Trinity Church, Paul Th. Oehlert, pastor. Speakers: Prof. W. Henkel, L. Koeninger. Offering: \$274.55.

North La Crosse, Wis., Immanuel Church, Julius Bergholz, pastor. Speakers: Ph. Schroeder, W. Nommensen. Offering: \$204.16.

Whitewater, Wis., St. John's Church, Fred W. Loeper, pastor. Speakers: Jul. Haase, Prof. Sig. Probst. Offering: \$144.00.

Oshkosh, Wis., English Lutheran Church on Jackson Drive, Harold C. Kleinhans, pastor. Speakers: S. A. Jedele, P. Pieper. Offering: \$100.00.

Sevastopol, Sturgeon Bay, Wis., St. John's Church, Paul G. Bergmann, pastor. Speakers: L. Baganz, E. Hinnenthal. Offering: \$127.79.

Minneapolis, Minn., Pilgrim Church, Paul E. Bast, pastor. Speakers: H. E. Lietzau, J. W. Schulze, Theo. H. Schroedel. Offering: \$105.00.

Clark, S. Dak., Peace Church, W. T. Meier, pastor. Speakers: H. Lau, E. Blakewell. Offering: \$85.20.

Florence, S. Dak., Lutheran Mission, Otto E. Klett, pastor. Speakers: F. Kolander, M. Keturakat. Offering: \$110.00.

Whitehall, Wis., St. Paul's Church, A. Hahnke, pastor. Speakers: E. H. Palechek, A. Berg. Offering: \$118.25.

Platteville, Wis., Robt. E. Ave-Lallemant, pastor. Speakers: A. R. Hillmer, H. Schumacher, W. Gieschen. Offering: \$135.30.

#### Nineteenth Sunday after Trinity

Milwaukee, Wis., Christ Church, P. J. Bergmann, pastor. Speakers: Henry Gieschen, Prof. S. Probst. Offering: \$407.75.

Willow Lakes, S. Dak., R. J. Palmer, pastor. Speakers: M. Michaels, H. J. Israel. Offering: \$105.00.

Little Suamico, Wis., St. John's Church, Paul Eggert, pastor. Speakers: W. Wojahn, Paul Eggert. Offering: \$26.43.

Detroit, Mich., H. C. Richter, pastor. Speaker: Otto Eckert, Sr. Offering: \$75.00.

Remus, Mich., St. Paul's Church, A. Clabuesch, pastor. Speaker: Prof. Berg. Offering: \$102.35.

#### Twentieth Sunday after Trinity

Dalton, Wis., Grace Church, H. W. Koch, pastor. Speaker: German and English, H. W. Koch. Offering: \$25.35.

### BOOK REVIEW

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

**Miles Coverdale**, by Wm. Dallmann. Size 4½x7, 52 illustrations, 168 pages, cloth. Price: \$.90. Concordia Publishing House, St. Louis, Mo.

The appearance in the third printing of this attractively bound and profusely illustrated volume is timely, as 1925 marks the quadricentennial of the first translation of the New Testament by Wm. Tyndale, contemporary of Miles Coverdale.

The life of this friend of Luther's is interestingly told by this popular author, whose biographies of other men who have contributed to the English Reformation will do much to bring the attention of Lutherans to God's gift, the English Bible, and create a greater appreciation of the blessings of the Lutheran Reformation.

The book tells how Lutheranism came to the English-speaking people, how Coverdale came under Luther's influence, got out three editions of the Bible, published the first English Lutheran hymnal, and contended for the faith in England as well as in Germany. The volume contains a wealth of historic information, as the reader is brought in touch with so many notable characters of the Reformation period. The long list of authorities consulted indicates the task of compilation to have been a comprehensive one.

It is but meet that we remember the sacrifices, privations, persecutions and martyrdom endured by these bold confessors of the faith who have spoken unto us the Word of God, and whose testimony rings clear through the ages. Books of this nature should increase our love for the Word and inspire us to follow their faith, "considering the end of their conversation."

The author deserves the gratitude of the entire Church for this valuable addition to Lutheran literature. God speed the little book in the fulfillment of its mission!

A. H.

Synodical Reports of the Ev. Luth. Synod of Missouri, Ohio and other States. Concordia Publishing House, St. Louis, Mo.

- 1) **North Dakota and Montana District.** 1925. Price 35c. Subject of Discussion: Einheitlichkeit in der Logenpraxis und ihre Hindernisse.
- 2) **South Wisconsin District.** 1925. Price 60c. Subject: Der Knecht des Herrn nach Jesaias.
- 3) **English District.** 1925. Price 50c. Subject: Relation of a Congregation to Synod.
- 4) **Colorado District.** 1925. Price 40c. Subject: Die Person Jesu Christi.
- 5) **Michigan District.** 1925. Price 35c. Subjects: Ich glaube Vergebung der Sunden. Why Must We Continue Steadfast in Believing and Teaching the Inerrancy of Holy Scriptures.
- 6) **Oregon and Washington District.** Price 15c. Subject: Christian Day-School.

**A Last Apostolic Word**, by Dr. C. M. Zorn. Concordia Publishing House, St. Louis, Mo.

**New Elementary Bible History** with colored illustrations, maps, notes, Scripture and Catechism passages, by A. C. Stellanhorn and Theo. Kuehnert. Concordia Publishing House. Price \$1.00.

**Concordia Edition Bobbs-Merrill Readers.**

**The Third Reader** by Clara and Edna Baker. Revised and adapted by A. C. Stellanhorn. Illustrated. Price Retail 72c.

**The Fourth Reader.** Price Retail 80c. Concordia Publishing House, St. Louis, Mo.

Good, sound reading matter for our parochial schools, free from evolutionistic theories. We recommend these readers together with the Elementary Bible History.

**Amazing Assertions of Christ Concerning Himself**, by Theo. Walz. Rudolph Volkenring, St. Louis. Pamphlet form 69 pages. Contents: Introduction. I am the Light of the World. I am the Door. I am the Way, the Truth, and the Life. I am the Good Shepherd. I am the Bread of Life. I am the Vine, ye are the Branches. I am the Resurrection and the Life.

These are good sermons, couched in chaste language.

**Lutheran Annual.** 1926. Concordia Publishing House, St. Louis. Price 15c.

Contains Statistics of the Missouri Synod, and the martyr story of Rhoda and Cleone of 112 A. D. Also a list of all pastors and teachers within the Synodical Conference.

**Amerikanischer Kalender fuer deutsche Lutheraner.** 1926. Concordia Publishing House. Price 15c.

Contains Statistics of the Missouri Synod for 1924, and a lengthy story: Entzweit und Versoehnt, together with the list of all pastors and teachers within the Synodical Conference.

**Missionary Stories for Juniors**, by Edward Pfeiffer, D. D. The Book Concern, Columbus, Ohio. Price 50c.

Dr. Pfeiffer is a recognized authority on mission literature. His books on missions are a valuable addition to missionary work; and so are also the twenty-four stories contained in this book. We recommend it to our young people.

**The Truth About Evolution**, by William Schoeler. Lutheran Book Concern, Columbus, Ohio. Price 75c.

The book contains valuable testimonies of Scientists concerning evolution showing the vagueness and untenableness of the latter.

**Biblical Texts for Special Occasions**, by P. W. Nesper. Lutheran Book Concern, Columbus, Ohio. Price \$2.00.

A valuable hand-book for busy patrons. It contains 1) texts for the Church Year, 2) texts for Occasional Sermons, 3) texts for Particular Church Events, 4) texts for Mission Sermons, 5) texts for Sermons to Church Societies, 6) texts for National Holidays, 7) texts for Special Providences, 8) texts for Baccalaureate Sermons, 9) texts for Sermons to Children, 10) Pericopes for the Church Year, Eisenach selections, Lenski New Gospel selections, Synodical Conference selections, and Thomasius selections. We recommend the book for use to every pastor.

**Moments With God**, by Walter E. Schuette. Lutheran Book Concern, Columbus, Ohio. Price 75c.

Ours is not a prayerful age. Hence books of devotion containing sound prayers, such as this, are to be welcomed so much the more. This book of 402 pages contains a Bible selection, a short Bible text, and a prayer for each day in the year. Those using this book regularly will surely find strength and comfort for their daily sojourn on earth.

**Beside Still Waters.** Comfort from the Shepherd Psalm. By George W. Lose. Lutheran Book Concern, Columbus, Ohio. Price 75c.

A beautiful devotional book for young and old, very proper for birthday and Christmas present.

**Christ Conquers.** A Story of the Persecutions in the Second Christian Century. By William Schmidt. Lutheran Book Concern, Columbus, Ohio. Price \$1.25.

The stories written by Prof. Schmidt are always fascinating and furnish wholesome reading matter. We have read this book with much interest, and heartily recommend its reading to our Christian people.

**Selected Organ Preludes for Tunes of the Ev. Luth. Hymn-book.** Composed and arranged by Herman Grote. St. Louis, Mo. Concordia Publishing House. Price \$1.25.

**Glad Tidings (Frohe Botschaft).** Responsive Song for Pastor and School in English and German. By Herm. M. Hahn, Fort Wayne, Ind. Concordia Publishing House, St. Louis. Price 60c.

**Mehr Acht auf die Kinder.** Traktat von A. C. Stellanhorn. Price 4c per copy, dozen 30c.

**More Attention to the Children.** Tract by A. C. Stellanhorn. Price 4c per copy, dozen 30c. Concordia Publishing House, St. Louis, Mo.

Let our Christian parents read these tracts, and they will give more attention to the spiritual welfare of their children.

**"His Name Shall Be Called Wonderful,"** Isaiah 9:6. A Service for Holy Night. Prepared and published by W. M. Czamanske, Sheboygan, Wis. Single copy 6c; one dozen 60c; one hundred \$4.50.

While questions and answers of this Christmas liturgy are somewhat lengthy, they are entirely Biblical. As a whole the liturgy is good.

J. J.

**RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATIONS OF DEBTS**

August 16, to November 1, 1925

Rev. Im. F. Albrecht, St. John's, Fairfax, Minn. ...\$	58.85
Rev. S. Baer, Zeeland, N. Dak. ....	115.00
Rev. S. Baer, Hague, N. Dak. ....	35.00
Rev. C. Bast, St. John's, Good Hope, Wis. ....	20.00
Rev. C. Bast, Trinity, W. Mequon, Wis. ....	11.00

Rev. W. Bodamer, Salem, Scio, Mich. ....	25.00
Rev. John Brenner, St. John's, Milwaukee, Wis....	294.00
Rev. P. J. Burkholz, Trinity, T. Mequon, Wis. ....	204.50
Rev. A. J. Dysterheft, St. John's, T. Helen, Minn...	499.00
Rev. E. G. Fritz, Immanuel, T. Wellington, Minn.	197.00
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis. ....	10.00
Rev. W. P. Haar, St. Paul's, Prescott, Wis. ....	103.00
Rev. O. Heidtke, Morton Grove, Ill. ....	355.75
Rev. E. G. Hertler, Immanuel, La Crescent, Minn.	45.00
Rev. W. A. Hoenecke, Bethel, Milwaukee, Wis. ..	90.00
Rev. R. Jeske, St. John's, Caledonia, Minn. ....	27.45
Rev. L. Kaspar, Immanuel, T. Greenville, Wis. ..	91.00
Rev. O. Kehrberg, St. John's, Mosinee, Wis. ....	10.00
Rev. J. Klingmann, St. Mark's, Watertown, Wis..	10.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis. ....	50.00
Rev. F. M. Krauss, Immanuel, Lansing, Mich. ...	450.00
Rev. A. C. Krueger, St. John's, Minneola, Minn...	75.00
Rev. L. C. Krug, Beverly, Wash. ....	4.00
Rev. H. A. Kuether, Trinity, Smiths Mills, Minn..	275.00
Rev. C. A. Lederer, Trinity, Saline, Mich. ....	226.00
Rev. G. Luedtke, Zion, Toledo, Ohio ....	695.25
Rev. J. Mittelstaedt, St. Paul's, Oconomowoc, Wis.	50.00
Rev. H. Monhardt, St. Paul's, T. Franklin, Wis. ..	1,002.00
Rev. P. Monhardt, St. Matthew's, T. Wellington..	53.00
Rev. O. J. Peters, St. Paul's, Livonia Center, Mich.	250.00
Rev. R. Pietz, St. John's, Lomira, Wis. ....	22.00
Rev. E. Reim, St. John's, Fox Lake, Wis. ....	337.00
Rev. J. J. L. Roekle, Brady, Mich. ....	20.00
Rev. J. E. Schaefer, St. John's, Buffalo, Minn. ....	170.00
Rev. J. E. Schaefer, Crawford's Lake, Minn. ....	50.00
Rev. G. W. Scheibel, Friedens, Echo, Minn. ....	102.00
Rev. Herm. Scherf, St. Paul's, Fairburn, Wis. ....	275.00
Rev. W. Schlei, St. Peter's, T. Eaton, Wis. ....	97.60
Rev. C. J. Schrader, Immanuel, Pelican Lake, Minn.	55.00
Rev. W. J. Schulze, Hutchinson, Minn. ....	274.40
Rev. C. W. Siegler, St. Paul's, Bangor, Wis. ....	293.00
Rev. A. P. Sitz, St. Paul's, Wisconsin Rapids, Wis.	90.00
Rev. P. W. Spaude, St. John's, Lake Benton, Minn.	10.00
Rev. F. Weindorf, Poplar Grove, Minn. ....	10.00
Rev. A. Werr, Zion, Cambria, Wis. ....	37.00
Rev. R. Ziesemer, Mt. Olive, Appleton, Wis. ....	200.00
Rev. H. Zimmermann, Christ, West Salem, Wis. ..	161.50
Rev. M. A. Zimmermann, Christ, Burr Oak, Wis. ...	190.40
Rev. G. Bradtke, Iron Ridge, Wis. ....	15.00
Rev. Chr. Sauer, St. John's, Ixonia, Wis. ....	100.00
Rev. O. B. Nommensen, South Milwaukee, Wis. ..	108.63
Rev. Wm. Nommensen, Zion, Columbus, Wis. ....	22.00

Revenues: Institutional...\$	8,985.31	\$ 18,550.75
Total Budget Cash ....\$	62,543.21	
Budget Provisions .....		\$111,420.61
Disbursements .....	\$ 94,749.21	\$ 94,749.21
Deficit .....	\$ 32,206.00	
Budget Prov. not Drawn..		\$ 16,671.40

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration .....	\$ 12,172.83	\$ 6,331.26
Educational Institutions .....	22,121.54	44,393.57
Home for the Aged .....	1,092.69	1,732.86
Indian Mission .....	7,426.98	10,153.67
Home Mission .....	14,522.20	23,081.27
Negro Mission .....	4,108.81	4,108.81
Polish Mission .....	98.00	1,323.34
General Support .....	1,000.16	3,624.43
		\$ 62,543.21
Deficit .....		\$ 32,206.00

Statements of Debts

Balance of Debt of July 1, 1923 .....	\$172,604.95	
Received from Seminary Bldg. Comm. ....	4,426.87	
Remaining 1921-23 Debt .....		\$168,178.08
1923-25 Debts .....		77,293.06
Total "Old" Debts .....		\$245,471.14
Liabilities incurred since July 1, 1925..		\$ 26,817.07
Debt on October 1, 1925 .....		\$272,288.21

Analysis of New Debts

Deficit as per statement .....	\$ 32,206.00	
Borrowed for Church Extension .....	2,932.37	
		\$ 35,138.37
Less Capital Cash used .....	\$ 8,321.30	
New Debt .....		\$ 26,817.07

Cash Account

Cash Balance July 1, 1925 .....	\$ 12,526.04
1923-1925 Seminary Building Funds remitted ....	856.70
	\$ 11,669.34
Plus 1923-25 Accounts Receivable paid .....	50.00
Plus 1923-25 Funds due ..	332.81
	\$ 382.81

Less:	
Cash used for Budget ....\$	8,321.30
Contingent Cash to Northwestern College .....	200.00
	\$ 8,521.30

Balance Cash in Banks .. \$ 3,530.85  
 THEO. H. BUUCK, General Treasurer.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

October 1, 1925

Collections	Receipts	Budget	Cost of
	3 Months	Allotments	Home Mission
	\$	\$	\$
Pacific Northwest .....	296.19	371.46	2,279.28
Nebraska .....	4,408.72	2,148.24	2,856.70
Michigan .....	4,659.15	8,172.30	1,737.27
Dakota-Montana .....	3,123.89	2,646.69	4,340.92
Minnesota .....	12,367.98	15,583.05	4,027.02
North Wisconsin .....	9,707.67	21,015.78	1,473.28
West Wisconsin .....	12,039.92	21,600.84	2,890.47
So. East Wisconsin .....	6,954.38	21,331.50	3,216.39
Total Receipts from Dist.	\$ 53,557.90	\$ 92,869.86	

Previously acknowledged .....	\$ 7,997.33
	\$305,084.11
Total .....	\$313,081.44