

The Northwestern Lutheran

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

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THE CHURCH MILITANT

The great Jehovah is thy God,
Church of Christ, — blest Church of Christ.
His love bestoweth boundless Good,
Church of Christ, — blest Church of Christ.
He sent His Son to earthly sod;
Thy Savior shed His precious Blood
That heaven might be thy abode,
Church of Christ, — blest Church of Christ.

Bought with a price, thou art His Own,
Church of Christ, — blest Church of Christ.
O cleave in faith to Him alone,
Church of Christ, — blest Church of Christ.
The crown of life for Thee He won,
And Thou wilt share His royal throne,
When pilgrim-days on earth are done,
Church of Christ, — blest Church of Christ.

The martyrs feared not fire and sword,
Church of Christ, — blest Church of Christ.
They fled not when the lions roared,
Church of Christ, — blest Church of Christ.
Clad in the armor of the Lord, —
Their mighty shield His Holy Word,
They bravely faced Rome's cruel horde,
Church of Christ, — blest Church of Christ.

Be ever faithful to thy trust, —
Church of Christ, — blest Church of Christ.
The Spirit's Sword can never rust, —
Church of Christ, — blest Church of Christ.
Remember Luther's mighty thrust,
And never cower in the dust!
Fight bravely on, — thy cause is just,
Church of Christ, — blest Church of Christ.

Thy foes seek thy destruction still,
Church of Christ, — blest Church of Christ.
The world e'er strives to work thee ill, —
Church of Christ, — blest Church of Christ.
But He Who died on Calv'ry's hill
Shall His sweet troth to thee fulfill.
O meekly bow unto His will,
Church of Christ, — blest Church of Christ.

Though Satan, world, and flesh oppress,
Church of Christ, — blest Church of Christ.
The Gospel's precious truth confess,
Church of Christ, — blest Church of Christ.
Clothed in thy Bridegroom's spotless dress,
His blood-bought robe of righteousness,
Cease not His holy Name to bless,
Church of Christ, — blest Church of Christ.

Soon all thy conflicts shall be o'er,
Church of Christ, — blest Church of Christ.
To Salem's mansions thou wilt soar,
Church of Christ, — blest Church of Christ.
On yonder blissful Glory-shore,
In endless rapture evermore
The Lamb once slain thou wilt adore,
Church of Christ, — blest Church of Christ.
Anna Hoppe.

THE ONE HUNDRED AND NINETEENTH PSALM

Verses 89 — 96

Luther and the Bible

(Continued)

Luther's work of the Reformation was not his own; he was indeed instrumental in this world-historic movement, yet the work itself was God's. Luther himself says: "It is not our work which is now going on in the world. It is not possible that one man alone could begin and carry on such a work. It has proceeded thus far without my intention and planning, and it will be carried out without my counsel, neither shall the gates of hell prevent it. It is another man who is driving the wheel. Him the papists do not see, and they put the fault on us, but they shall soon find it out." (Luther's treatise on the fourth commandment, § 20.) All honor for the Reformation of the Church Luther ascribed to God alone and His Word, and none to himself. Again and again he stated, the Word must do it; he knew what means to apply to do his work. "God," he says, "accomplishes more with His Word than you and I and all the world could accomplish with our forces combined. We must first gain the hearts of the people, which is done by preaching the Gospel."

Small wonder. Luther, in the first place, had found consolation and strength in the Divine Word as nowhere else. What the psalmist had experienced, were also his experiences in the fullest sense of the word.

Says the psalmist, verses 92-96: "Unless thy law had been my delights, I should then have perished in my affliction. I will never forget thy precepts: for with them thou hast quickened me. I am thine, save me; for I have sought thy precepts. The wicked have waited for me to destroy me: but I will consider thy testimonies. I have seen an end of all perfection: but thy commandment is exceeding broad." David, the supposed author of this Psalm, had many afflictions,

Jan 27
Rev C Buenger
65 N Ridge

and in the fiery trials of his life he should have sunk under his burden, should not have been able under the weight of sorrow and anguish of soul, but was rather ready to give up all for gone, and to look upon himself as cut off from God's people, had it not been for the consolation of the Divine Word. Yet that was the unailing comfort which had upheld his despairing soul, and gratefully he vows: "I will never forget thy precepts: for with them thou hast quickened me." His blessed experience with the Word has encouraged him to adhere more than ever before to the sure Word of consolation. By the truth of the Word he had been made really to live, to live with God in His strength and power. He knows from experience that all earthly perfection, man's greatness, power, and fame, is of but short duration, collapsing at its very height and withering like a fading flower. But the Word of God continues and endures, abiding throughout the ages and standing undiminished and unaffected in spite of all the efforts of fierce foes. Trusting in this Word the psalmist is confident that God will save him from the plots and persecutions of his enemies. Though the wicked are watching the opportunity to destroy him, yet he will consider God's testimonies, which no man can destroy, finding a firm support in them.

Were not these the very experiences Dr. Martin Luther made during the whole of his life and public career? We think of Luther's early wrestling with his soul's desperate condition while in the monastery, despairing and dying under the impossible task of working out for himself an availing righteousness, until light and peace came to his agonized soul through the grand doctrine of justification by simple faith in an all-sufficient Redeemer. Once this precious doctrine lodged in his soul, he writes, "then the whole Scripture was opened to me and also heaven itself. Immediately I felt as if born anew, as if I had found the open gate of paradise." What a consolation Luther here had found in the Holy Writ! He, too, could say, "Unless thy law had been my delights, I should then have perished in my affliction."

We think, furthermore, of the mighty odds and difficulties Luther, the poor and defenseless monk, was confronted with in the great work assigned to him, — of the despotic power the Pope at Rome exerted over the whole of the Christian world, claiming to be the vicar of Christ and the absolute ruler on earth. Long before Luther efforts had been made to effect a Reformation. But all had failed. The power of Rome proved stronger than all the powers in the world and forestalled every attempt at betterment "in head and members." Yet Luther with no earthly power to assist him overcomes all odds and difficulties and destroys the papal power by the mere Word of God. He knew the Word of God is the only ruling power in the Christian Church, and the Gospel of Jesus Christ the only

source of salvation. The very first words of Luther spoken before the world at large proclaimed this truth. It found utterance in the opening words of the Ninety-five Theses, "When our Lord and Master Jesus Christ said —," and in their conclusion, "I am not so senseless as to be willing that the Word of God should be made to give place to fables, devised by human reason."

Here was not a social reformer or a political agitator, not a philosopher exposing the fallacy of popery, not a champion of the original rights of reason. Here was a soul imbued with the knowledge and peace of Christ, a man who adhered to the Word of God alone, and who, therefore had the courage to say to popes and to worldly potentates, to mobs and thinkers: "We ought to obey God rather than men." He, too, had seen an end of all perfection; he knew that all earthly greatness and power, even the mighty power vested in the Pope was vain. With horror he realized his abysmal villainy of posing as intermediary between God and man to the exclusion of Christ, and recognized the Pope as "the man of sin," "the son of perdition," the Antichrist enthroned in God's temple. Luther feared God and His Word, and none other.

Again, we think of what Luther suffered at the hands of his enemies. He, too, experienced what the psalmist says, "the wicked have waited for me to destroy me." What calumnies the papists did utter against the monk of Wittenberg! How they did revile him and lie about him! What plots they devised to crush Luther and his work! The Pope had hurled at him the bull of excommunication; the entire clergy of the Roman Church, from the highest to the lowest rank, was charged to cry out and warn the people unceasingly against Luther's heresies; his books were burned in public; all countries, cities, villages, castles, and places in which Luther or any of his followers happened to sojourn were declared unclean and under the papal interdict for the time of such sojourn; finally he was summoned to appear before the Diet at Worms, where no fair trial was given him, but merely asked to recant his teachings and all the books he had written.

Thus was Luther slandered, reviled, persecuted. Standing alone in his struggle, with the exception of a few faithful friends and his followers, the great Reformer had to face a world of deadly foes. How did he do it? In no other way than did the sacred writer. "I will consider thy testimonies." He based himself squarely on the testimonies of God, finding his support in them alone, and he would not be driven from his adherence to them by an apprehension of what man or any power in the world could do to him. "Rather," he says, "will I lose life and limb than surrender God's true and clear Word." Standing therefore accused as an heretic before the Emperor and the papal dignitaries at Worms, Luther declared: "Unless I be overcome and convinced by the testimonies of the Holy

Scriptures or by manifestly clear grounds and reasons, — for I believe neither the Pope nor the councils alone, because it is an open and known fact that they have often erred and opposed each other, — and I am convinced by those passages adduced and introduced by me, and my conscience is bound in God's Word, I can or will recant nothing, since it is neither safe nor advisable to do aught against conscience. God help me! Amen."

Thus did Luther stand the brunt. The Word of God was his only shield and trust. When in the hour of deepest affliction, when dark clouds had gathered about his head, when the whole work of the Reformation seemed to have been doomed, — Luther said to his co-laborer Melancthon: "Come, Philipp, let us sing the 46th Psalm: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea,' etc. And basing the battle-song of the Reformation on this Psalm he sang

"A mighty fortress is our God,
A trusty shield and weapon ;

Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us,
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged; the deed is done;
One little word can fell him."

Luther and the Bible! What consolations he did find in it! What strength and power he did gain from it!

J. J.

(To be continued)

COMMENTS

Labor and the Church "Labor and the Church are at grips again," the Literary Digest introduces its presentation of the recent clash at Detroit. It appears that representatives of the American Federation of Labor, in session at Detroit, had been invited to occupy local pulpits during the convention Sunday, President Wm. Green of the Federation having been asked to address the Y. M. C. A. of the city.

Whereupon the Building Trades Association circularized its two thousand members "attacking the proposal of having Labor speakers in the pulpits, and suggesting that if the Labor leaders made addresses business men or others should be permitted to give their view-point on organized labor."

An open letter of the Detroit Board of Commerce in The *Detroitian* closes as follows: "We ask you, as

the supporters of these churches, to weigh the matter carefully and fairly, and advise your minister as to whether or not you wish to have your church deviate from the program for which it is maintained."

The result was that the invitations were withdrawn, though, later, "the boycott was somewhat modified when representatives of the Federal Council of Churches succeeded in arranging eighteen meetings in six of the Detroit churches on convention Sunday to discuss the labor problem."

Naturally, there was great indignation in the ranks of the Federation of Labor and "the Labor and the Church were at grips," as the Digest puts it, though it should have been Labor and the churches, for the Church is not at all responsible for what those churches did.

"One is thoroughly ashamed," says The Living Church, "of the faux pax that developed in Detroit last week," adding, "The way to prevent such a disgraceful faux pax is to keep away from the conditions that could create it."

Situations of this kind arise from the practice of opening the pulpits of the churches to speakers of all kinds.

The Church is the witness of Christ on earth. The pulpit is its voice. It dare not make its pulpit an open forum for the presentation of human opinion. The pulpit must speak with the authority of God. Its message must be one that no one can contradict without contradicting God Himself, a message demanding implicit faith and obedience.

A church is responsible for its pulpit. It is the congregation that is preaching. Consequently only men who are one with us in the faith may be admitted to our pulpits and, as this is a matter of grave responsibility, only Lutherans of whom we have as far as this is possible the assurance that they are well grounded in the truth and "apt to teach," not "novices."

The Church has only one Gospel for all classes of men. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

The Living Church says:

Workingmen have the right to organize. It is a truism. It is equally true that other workingmen have the right not to organize, and also the right to withdraw from an organization when they deem its management to be objectionable. These three principles go together. Challenge one and the three stand or fall together. Is it a true exposition of the Gospel to assert one without the others of these? The Church does not "play favorites" among workingmen. "Organized" labor is no whit nearer the kingdom of heaven than unorganized labor; neither are the rights of the one group paramount to the rights of the other. The pulpits from which the Gospel of Jesus Christ is preached ought never to be placed at the disposal

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

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of men who stand for class intolerance, and the Gospel is concerned much more with responsibilities and duties than with conflicting rights.

The last sentence is of the greatest importance. The Gospel of Jesus Christ has to do with the saving of the sinner for everlasting life and with his edification in Christ. Edifying a sinner in Christ, who came to minister to our wants, it leads to a life of service. The more a Christian "grows up into Christ" through the power of the Gospel of grace, the more he will be impelled to serve his fellowmen for the sake of his Lord.

In this manner the Church is assisting in the solution of all the problems of human life. And it is not entirely without success. We believe The Living Church is right when it says:

There are grave problems and the answers to them are not easy to find. The world of "labor" little realizes how many Christian employers are trying to find these answers. The questions are not solved by glibly repeating that labor has a right to organize — which nobody questions. But many an earnest Christian man in a labor union anxiously wishes to know what is his Christian duty toward an organization when it has proven unworthy and when it is sowing class hatred and selfishness. Many an honest employer earnestly seeks light as to his right attitude, as a Christian, toward such organizations, toward their members, and also toward men who are not organized.

We are convinced that whatever can be done to improve the relation between the employer and labor will be done by Christian men, employers and workmen, whose life is consecrated to Him who gave Himself that we might live.

A church that consistently maintains its pulpit as the voice of Christ will never be humiliated as were those churches in Detroit. It will lead its members to heaven and train them for a life of service on earth.

Lutherans should thank God that He has in His grace preserved to them a pulpit that is truly the voice of Christ.

J. B.

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Only Not A reader sends us the following clipping:

The M. E. Church Ladies put up a fine supper Monday night followed by a sale of canned goods, vegetables, grains,

chickens, eggs, butter, etc. The donations had been so generous one could imagine they were on a farm, in a grocery, dry goods or furniture store. In fact, one could buy a real pig or "white elephant" and then turn and purchase, what to us always calls forth beautiful thoughts, lovely flowers. All in all the sale and supper was a success netting around \$125.00. Auct. Pinckney added, by his funny calls, much to the pleasure of the bidders.

"One could imagine they were on a farm, in a grocery, dry goods or furniture store" — only not, we would add, in a church. J. B.

THE PUBLIC SCHOOL

By Its Own Leaders

The following are introduction, extracts, and conclusion of a speech made by the local superintendent of schools, a man who has the supervision over the education of more than 8,000 pupils. In the seven points he lays down, you will note that the last four have to do with the moral side of life; the last is expressly said to have to do with the molding of character and is stressed as being the most important of all. (The bold are the reporter's.)

In his introduction he says:

The most comprehensive statement of the objectives of public education is that formulated a few years ago by a committee of the National Education Association. Seven district aims or objectives were set up. They have been universally accepted by educators. These seven objectives are:

1. Health.
2. Proficiency in the fundamental processes, reading, writing, arithmetic, and so forth.
3. Training for worthy home membership.
4. Training for vocation.
5. Training for citizenship.
6. Training for worthy use of leisure time.
7. Development of ethical character.

He follows up with the ensuing comment on points 2, 3, 4 and 5:

2. Absolutely essential to the attainment of the most of our objectives is training in the fundamental processes. Most elementary teachers are concerned with this part of the work. **These teachers must however remember that habits and attitudes and ideas are at the same time being formed** which are working toward or away from other objectives.

3. It may be thought that the training for worthy home membership should be left to the home. **This is impossible.** Kindness, loyalty, cheerfulness, industry, self-denial and a score of other virtues may be formed or strengthened in the school so that home life will be better.

4. Where vocational training should begin has long been a disputed question. If the teacher however will study the likes and dislikes, the hopes and ambitions, the strength and weakness of her pupils, and **will strive to make them self-purposing as early and as much as possible**, the school will contribute far more to vocational training than it does to-day.

5. It has come to be considered a very trite saying that the schools prepare for citizenship. **Look about you and take note of the many ways in which the average individual, the product of our schools by the way fails to measure up to any acceptable standard of good citizenship.** Knowledge concerning our institutions, respect for law, common honesty, can those be improved? The school must accept the challenge.

The reader will note how this man recognizes that reading and arithmetic are never taught, indeed, cannot be taught, as purely formal subjects. By his insight he puts to shame those among us Lutherans who prattle about the "secular subjects" and see the parish school's difference from the public school only in the fact, that in the former "religion also is taught."

In point 3 he simply states categorically that (Christian) home-training for the home is impossible! He makes no exception. But this is not the plan of God. The Lord has just naturally instituted the home as the prime factor in the education of the child. To read what some of our modern educators have to say about it, one were forced to the conclusion that the good Lord made a mistake in establishing the family: He should have had the children born on public school property and under immediate supervision of the teaching staff. And yet we must admit that the home, by and large, has broken down as a training-place for children; it is no wonder that the teachers in our public schools are led by that fact into extravagant pronouncements about the functions of their school.

In point 4 he plainly states that the schools are to make the child "self-purposing," that is, self-determining. He is to stand on his own feet, to trust his own abilities. The Lord, who gave him his talents and on whom he is dependent for all things, to whose Word he should look for the determining of his life's course, is completely left out of the picture. Self, not God; or rather: Self as god.

The 5th point calls for training for citizenship, again without the training of the heart through the Gospel, the only power for real education. It is refreshing to read how honestly this man admits the failure of the public school to lead toward good citizenship. As a training place for good citizenship he frankly states the bankruptcy of his institution, the loud claim of Masonry to the contrary notwithstanding. "The product of our schools . . . fails to measure up to any acceptable standard of good citizenship." He sees more clearly than many a Lutheran minister.

To the most important point of all, the last, he says:

7. Every virtue in a strong ethical character is either formed or strengthened or destroyed in the school. As Dr. Kirkpatrick says, they are the concomitants of learning which are going on all the time. We cannot avoid them. These virtues, these habits, these ideals, these attitudes, these impulses must receive our constant first attention. The other things are secondary.

First attention, he says, must be paid to the forming of virtues, habits, ideals; and all this without the Word of God that is the source of all these graces. That is like wanting to build a house: the lumber is there, but there is neither hammer, nails, saw, nor square; and the builder worse than a novice. But our man is again upright in conceding that his school is a place "where every virtue in a strong ethical

character" may be "destroyed." Yet when this very thing is pointed out among us by one of us, there is raised a loud clamor as though the public school were being maligned!

He ends up with a paragraph that sounds very much like: "What's the use?" Better still than his words and more to the point would have been the short German crack: "Immer drauf los; schief geht's doch!"

Sometimes I think that the time may come when we shall throw our present curriculum into the waste basket. We shall then set up definitely our objectives, aim constantly at their attainment, and use only such subjects as we are sure will meet these objectives. In the meantime, carry on.

All those things that the public school is vainly attempting to attain lie only in the province of the Christian parish school to inculcate. For where "two or three are gathered together in His name," especially the little ones, to whom "belongeth the kingdom of God," there is the Christ in the midst of them; and there is the true education; but "without me ye can do nothing." This last is the plight of the public school. S.

IS THE LUTHERAN CHURCH EXCLUSIVE?

Is it? No and yes! No, not in the sense that many of its enemies and critics speak of it; yes, in the sense that it holds to a true and definite confession.

There is a protestant church which enjoys the reputation of being the aristocratic church. It is not the Lutheran Church, however, for the Lutheran Church is neither a social center nor a club, but a center of Gospel preaching for rich and poor, for men of low station and men of high station. In this sense no one is excluded.

Nor is the Lutheran Church clannish in this that it is difficult to break into its circles. This criticism is often made, because it does not "fuss over" strangers as some churches do. The Lutheran Church assumes that people come to church, not to receive vain attentions, but to hear the Word of God preached to them. For the purpose of preaching and saving it heartily and sincerely welcomes all strangers. To this it is bound in conscience by the Lord's command, to wit: Go ye into all the world and preach the Gospel to every creature. Mark 16:15. On this point the Lutheran confession, the Formula of Concord speaks thus: Christ, in whom we are chosen, offers to all men His grace in Word and holy sacraments, and wishes earnestly that the Word be heard, and has promised that where two or three are gathered together in His name, and are occupied with His holy Word, He will be in their midst. (Chap. 11:57.)

On the other hand, the Lutheran Church is exclusive. Yes, indeed! It is exclusive as to doctrine. It holds strictly to the peculiar teaching of the Lord Christ, which is not a dishraggy, grandmotherly, something of everything, but a definite revelation on the reality of sin in man and the reality of the redemption

from sin through the cross of Christ. A definite teaching requires a definite confession. Hence, membership in the Lutheran Church does not primarily consist in paying a fee, but in making a confession touching Holy Doctrine. Whosoever objects to doing this excludes himself. On the same basis the Lutheran Church excludes from Holy Communion all such who will not make such confession or who, having made it, openly live contrary to it, lest they partake of it to their hurt (1 Cor. 11:29). Moreover, in matters of confession the Lutheran pastor is bound in conscience no less than his people. Though he is often maligned and ridiculed as "narrow," nevertheless the Word of God forbids him to fellowship either in the pulpit or at the altar, with men who hold wholly or in part a different faith. This applies not only to community services, so-called, but also to religious acts in his own church, as for example, funerals, and the like, inasmuch as such acts cannot be conducted in a Christian way without the pastor making definite confession. Holy writ and Lutheran Confessions are very clear on this point. "Christ has commanded (Matt. 7:15): Beware of false prophets. And Paul commands that godless teachers should be avoided and execrated as cursed (Gal. 1:8; Tit. 3:10), and 2 Cor. 6:14 says: Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness?" (Smalcald Art. Appen. III, 41). "But the Church is not only the fellowship of outward objects and rites, as other governments, but it is in principle a fellowship of faith and the Holy Ghost in hearts; which fellowship nevertheless has outward marks so that it can be recognized, viz., the pure doctrine of the Gospel, and the administration of the sacraments in accordance with the Gospel of Christ." (The Apol. Aug. Conf., chap 4, 5.)

Briefly then, the Lutheran Church can be spoken of as being and not being exclusive, accordingly as meant, primarily because it holds to the doctrine to which the Word of God exhorts us, 1 Tim. 4:16.

— R. A. Fenske.

"MONEY! MONEY!! MONEY!!!"

"Too much talk about money" — "It is money when you talk of education, money when you talk of missions, money when you talk of caring for the Lord's poor and afflicted, money when you talk of housing poor and weak congregations in suitable places of worship." And there is a loud lament from thousands of church members that the Church is doing too much begging. Yes, it is constantly making appeals to meet the crying emergencies which stand at the very forefront of things that must be done if Christendom is not to lapse into a state of what is even worse than heathenism. When a nation is in distress and its people are crying for food, there is a loud call for food. Then there is much talk about food. Food

cannot be supplied without money, and of course there is much talk about money. Life is worth more than money, and it would be an act of inhumanity to withhold food when life is at stake.

Now this sensitiveness about money-talk when it comes from the Church is very much out of order. It does not speak well for any Christian when he complains that the Church is doing too much begging. The Church does not beg. It sets forth what is required to keep its great work going and lays it upon the heart and the conscience to "come up to the help of the Lord against the mighty." When a man has a business proposition on his hands, he sits down and weighs in the balances the needs for its expansion on the one hand and the cost of it on the other, and provides the necessary outlay even if he must go heavily in debt. He thinks in terms of money and makes the outlay purely on the basis of necessity. He sees the need and provides the wherewithal to meet it. The Christian Church is the greatest and most merciful corporation on earth. All its members hold stock in that corporation. The dividends it pays are in the form of values which cannot be measured in terms of money. They are measured in terms of life, and life is worth more than money. Why cannot Christians regard the needs of the Church in the same way as they do the needs of their business? If they did, they would quit complaining that the Church talks too much about money.

When one takes into account what Christians spend for luxuries which do them no good, and then places by its side what they spare for the Church and its great work, one cannot help but wonder that they should hold their religion so cheap. There are many who in a single night spend more money for the lust of the eye or the pride of life than they lay upon God's altar for an entire year. Their bills for social functions, for theaters and movies, for questionable excursions on weekdays and Sundays to places where Christians should not be seen, mount into figures that make their contributions to the Church seem pitifully small. The majority of Christians pay one dollar for the gratification of the flesh where they pay five or ten cents for the spread of the Gospel and the extension of Christ's kingdom. Then when the Church comes with her plea for support in the greatest and most uplifting tasks that can engage the thought and energy of man, they complain that there is too much talk about money. If their hearts were in the right place, if they loved their Lord and Master with an affection which even remotely resembled His love for them, they would make it unnecessary for the Church to plead for the wherewithal with which to carry on the work with which her Lord has charged her. Millions are being poured into channels which do the world more harm than good while thousands are reluctantly turned over to the Church to keep her great educational and mis-

sionary enterprises going. We evidently need to talk more religion to our people. The less religion they have, the more will be the need to talk money.

—The Lutheran.

THE PHYSICAL APPEARANCE OF JESUS

A startling find is announced by Dr. Eisler, the Austrian historian, who asserts that the old Russian version of Josephus' Jewish War contains a mutilated and interpolated, but otherwise authentic, account of the life and death of Jesus. At the last meeting of the French Academy he read a paper on Josephus' description of the physical appearance of Jesus, which evoked much discussion. He says this description is preserved in various Greek and Latin texts which quote it as derived from "Josephus the Jew," by Andrew of Crete, Vincent of Beauvais, and other medieval authors. As reconstructed by Dr. Eisler the text describing the personal appearance of Jesus runs thus: — "At that time also a man came forward, if one may call a man one whom His disciples called the Son of God. His being and His figure were quite human, a man of middle size, with a stooping back and a long face, a prominent nose, and with brows which grew together, so that those who saw Him would get frightened; with very little hair, but parted in the middle of His head, according to the habit of the Nazarenes (who were not allowed to cut their hair and therefore tried to master it in this way). His looks were quite simple; only His pose was more than human because He performed wonders through some invisible power. Considering, however, His quite ordinary nature, I for one shall not call Him an angel. His name was Jesus, and He was nicknamed the Messiah. By the Gentiles He was believed to be a soothsayer, but some of our people said of Him that He was our first lawgiver, Moses, and had risen from the dead and was now showing forth many cures and acts. Others, however, said He was the envoy of God."

— Ex.

ORGANIZED CRIME

There are only about three hundred first-class robbers and safe-crackers in the country. They are banded together in a compact fraternity which provides for the defense of members who may be arrested. In form it parallels the bootlegging gangs in Chicago, except that there is no rivalry between the groups.

"I believe that bail should be fixed high enough to hold the repeating offender in incarceration until his trial. This is not against the constitutional provision against excessive bail, for in such cases it would not be excessive.

"Enforcement of crime laws will not rise above the thought and conscience of the community.

"Look at the perversion of the defense of insanity. This coddling of criminals and convicts by a series of psychiatrists, psychologists, phrenologists, and other ologists, is one of the ridiculous outgrowths that thwart the suppression of crime."

There are some of the utterances of Oscar E. Carlstrom of Aledo, Ill., attorney general of Illinois, that startled members of the American Bar Association, in annual convention recently at Denver. The association of cracksmen to which he referred is known as the Bank Robbers' Association of America and has as its legal representative one of the most brilliant lawyers of the east.

We should take note of one statement in particular, as it affects every community: "Enforcement of crime laws will not rise above the thought and conscience of the community." —The Lutheran Companion.

WHAT GOD HAS WROUGHT IN UGANDA

It was in April, 1875, just a little over fifty years ago, that Henry M. Stanley, the intrepid American explorer, had a number of important conversations with Mtesa, the king of Uganda, on the matter of Christianity. Stanley had been no Christian until he found Livingstone, the great missionary, who, by his word and example, turned Stanley's thoughts into different channels than they had traveled before, and whom the Holy Spirit used as His human agency to bring the former sceptic to the Savior. Stanley had been on his long journey for over two years when he met Mtesa. To show how desirous Stanley was to bring the king of Uganda to Christ, it will suffice to say that he translated the chief stories of the Bible, including all of the Luke's gospel into Kishwahili, the language of the country, and left it with Mtesa. Before Stanley left his kingdom, Mtesa called his chiefs together and said to them: "I have listened to all that the white man has told me and am well pleased, and now I ask you, shall we accept this Book or Mohammed's book?" The chiefs answered: "We will take the white man's Book."

Upon this Stanley wrote to England and asked that English missionaries be sent to Uganda. Part of his letter follows:

"Oh, that some pious, practical missionary would come here! What a field and harvest ripe for the sickle of civilization! Here, gentlemen, is your opportunity — embrace it! I assure you that in one year you will have more converts to Christianity than all other missionaries united can number."

This letter, entrusted to a Belgian traveler named Bellefonds, was found on his dead body and taken to General Gordon, who sent it on to England, where it was published in the "Daily Telegraph" on November 15, 1875. Eight days later the Church Missionary Society decided to accept the challenge by establishing a mission in Uganda!

Now, what has been the result? To-day there are five hundred thousand Christians in Uganda, after only fifty year's labor. The whole state is under Christian rule. The demand for Bibles in Uganda is very great. Orders for the Word of Life pour into the British and Foreign Bible Society, and the demand seems to be increasing. — Lutheran Pioneer.

NEW LIGHT THROWN ON JOSEPHUS' "WAR"

The writings of Flavius Josephus, Jewish historian and military commander, who belonged to a priestly family and lived from about 37 to 100 A. D., have come down to us in Greek, the most important being *Antiquities* and *Jewish War*. The passage in *Antiquities* which refers to Jesus has usually been regarded as a Christian interpolation, but modern critical scholars, Jewish (e. g., Dr. Klausner) and Christian, have come to regard it as substantially authentic.

In certain Russian libraries there have been for generations manuscripts of a translation of Josephus' *Jewish War* (written 69-79 A. D.), not, according to Dr. Robert Eisler, in Slavonic, but "in an archaic but genuinely (Northern) Russian vernacular." But the value and significance of this translation appears not to have been recognized until recently. Dr. Eisler says it is not derived from the current Greek version, but, perhaps indirectly, from the Hebrew of Aramean original written by Josephus for the Oriental Jews in the Parthian Empire. Dr. Vacher Burch, of Liverpool Cathedral, who is the only lay Doctor of Theology teaching at an English University, and, in conjunction with Dr. Rendel Harris, has contributed much to the study of Christian origins, has now called attention to these MSS. in the first number of the *Diocese of Liverpool Review*. He says:

"Josephus tells us (a) that he knows all about the trial of Jesus before Pilate; (b) that in the time of the Emperor Claudius and of the procurators Cuspius Fadus and Tiberius Alexander, many were the 'slaves' of the wonder-worker, Jesus; (c) that these preached that their 'Rabbi' who had died was risen from the dead, and as well they taught the New Law, which is in opposition to the old Jewish Law; (d) that these very early messengers of Jesus were teaching others who and what He was and is by the help of the primitive 'documentary' mode which He had inspired and all His first messengers had used."

Dr. Burch adds: "It means very much that Josephus knew even about the trial of Jesus; it means even much more that he should touch on facts and beliefs concerning Him as risen from the dead. It is, however, of surpassing value that he should indicate the 'documentary' resources of the preaching of these 'slaves' of Christ. For we are only just beginning to understand how these Testimonia sprang from the Lord's own way of explaining Himself to simple men and women and became the one mode of teaching Him both to Jews and Greeks and

Romans so that the old worlds they belonged to were turned upside down."

Dr. Burch explains that he has in his possession "only those portions of the old Slavonic Josephus which apply to Jesus Christ," and these he is translating in a book he is preparing, which will give full evidence for the belief in the authenticity of Josephus' references. He says the importance of the discovery is greater than at first appears, "for it will be found to confirm and in turn be confirmed by other recent discoveries in the realm of New Testament scholarship." German and Austrian scholars have been at work for some time on the Russian MSS. M. Salomon Reinach, in an article in *The Revue Archeologique*, remarks that here is a case for the intervention of a rich American university to provide funds for a literal translation of the MSS. into a language which is generally known. — Lutheran Standard.

THE SPINSTERS' MIGHT

"Mary has a little money for the church debt," said Miss Martha to me as I shook hands with her at the church door after morning service. "Would you please stop in to see her?"

I went Monday morning. Miss Mary handed me a ten-dollar bill.

"But how about your home?" I inquired, breathlessly.

"I'm not worrying," she replied. "There'll be a way. We wish we could give more, but this will help a little."

"I should think it would," I replied. "It will count for much more than its face value."

Miss Mary and Miss Martha were middle-aged maiden ladies of Scotch descent. A nearby mountain bore their family name. There early in the last century their grandfather and grandmother from Scotland had settled. There they had lived godly and industrious lives. These two women were true to their ancestry. Miss Mary had been a hard worker until ill health incapacitated her. She remained, however, a powerful influence for good in the community. Her good sense and her piety gave her opinion great weight with her neighbors. Nor did her Scotch thrift interfere with her generosity, which was out of all proportion to her means. Miss Martha taught in one of the country schools and was, therefore, obliged to leave her sister alone except for the week-ends.

These sisters had a brother who "did not get on." At various times they had helped him out of financial difficulties. Recently a new set of complications in his affairs had come to a head. His creditor had sued him on an overdue note. The sisters who, unfortunately, had endorsed the note, were made party to the action and judgment had been secured. Their home was advertised to be sold by the sheriff.

My amazement at their generosity, therefore, may be imagined. However, I could multiply it, and I did.

I took that ten-dollar bill as a sacred thing. My mind recalled the words of our Lord, "And for their sakes I sanctify (devote) myself that they also may be sanctified in the truth." I typed on a card, "The gift of the Misses B— for the church debt." I fastened the bill to the card. Then I showed it to the treasurer of the church, and to the other men of the church.

The treasurer took it in his hand and studied it carefully. "Gosh," I heard him say. Then he handed it back and I left him. Nor did the other men to whom I showed it say more. But from then on the finances of the church steadily improved. The treasurer devoted himself to the affairs of the church as I never knew a church treasurer to do. The people of the church rallied around him. And the church year closed as it had never done before in all its history, with the current expenses more than met and a substantial amount paid on previous indebtedness. Indeed, the books showed that another year of such administration of the church's affairs would see it free from debt.

Verily there was demonstrated the Spinsters' Might. The secret of their might, also, was justified. The faith in which they gave in their hour of need found a way out of their difficulties. Incidentally they did not lose their home.

— Rev. Wm. Tatlock in The Presbyterian Advance.

HOW LONG WAS THE YEAR IN THE ANTEDILUVIAN AGE?

On account of the great age of men who lived before the time of the deluge and whose names and ages are mentioned in the Bible, one hears the remark now and then, that the year in those days must have been much shorter than at the present time.

Mr. Moses B. Cotsworth, the secretary-treasurer of the "International Fixed Calendar League," according to an article in the "Dearborn Independent" of May 15, 1926, claims that Methuselah's "years" were "moons" or months. This would make Methuselah's age 969 months or 79 years.

Far be it from us to condemn a man for his opinion, but we likewise have a right to assert our opinion, and what is more important, our faith, which is founded on the Word of God. If we regard Methuselah's years as months, it could hardly be expected to use a different rule for computing the age of his father, Enoch, whose name is mentioned in connection with that of his son. Gen. 5:21, we read: "And Enoch lived sixty and five years, and begat Methuselah. If these 65 years were so many months Enoch became father at the age of 5 years and 5 months. This in our age would be considered a rather youthful father.

Something more definite in regard to the length of months and years in those ancient times has been given us in the Bible, in connection with Noah's stay in the ark, recorded in Genesis, chapters 7 and 8. Not

knowing the exact mode of reckoning time in the days of Noah, let us use the information which God has seen fit to give us, in connection with the length of year in vogue in the days of Noah.

We read Gen. 7:11-13 that in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, or according to our calendar, on the 7th of February, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark.

According to the Word of God, the time from the beginning of the flood, the second month, the seventeenth day, when Noah entered into the ark, until the ark rested upon the mountain of Ararat, and the waters began to decrease or abate, in the seventh month, the 17th day; was 150 days, or 5 months. See Gen. 7:24, and Gen. 8:3-4. According to our calendar this would include the time from the 17th of February until the 17th of July. It seems like a peculiar coincidence that there are exactly 150 days in this period of time.

Noah, however, though the ark rested on the mountain of Ararat, could not leave the ark on account of the water still prevailing upon the earth. In chapter 8:5, we read: "And the waters decreased continually until the 10th month: in the tenth month, on the first day of the month (or the first of October), were the tops of the mountains seen." After 40 days, according to our calendar November 10th, he sent forth a raven, which returned again. After 7 days, November 17th, he sent forth a dove, which returned on account of water still prevailing on the whole earth. After another 7 days, November 24th, he sent forth another dove, which brought an olive leaf. Waiting still another 7 days or until December 1st, he sent the third dove, which returned not again because it could now find food.

Noah expecting to receive the command from God to leave the ark, remained in the same, waiting, and not until the first month, the first day, or New Year's day, in the 601st year of his life, did he remove the covering of the ark. See Gen. 8:13. Having removed the covering of the ark, Noah did not leave it but awaited God's bidding, which came the second month, the 27th day, or the 27th of February, when God said to Noah, Go forth of the ark, thou and thy wife, and thy sons and thy sons' wives with thee: see Gen. 8:15-16.

According to this account of the Scriptures Noah remained in the ark a year and 10 days, and according to our calendar from February 17 in the 600th year until February 27th in the 601st year of Noah's life.

We feel safe to say that the length of the year in vogue, in the days of Noah, was very much the same

as it is to-day, with the exception, no doubt, of the minor adjustments, such as the adding of a day to some months or the adding of a day every fourth year, and there are indications that the present adjustment will not be final. The "International Fixed Calendar League," for instance, advocates for economic reasons, a year having 13 months of 28 days each, except December with 29 days. The new month to be inserted between June and July, and the extra day of leap year to be added to June, every fourth year.

We believe, on the ground of God's Word, that the great age of the patriarchs, next to the grace of God, must be ascribed to the fact that sin had had less of an opportunity to weaken the human race, than it has had in the course of about 6,000 years.

—W. A. Klindworth in Lutheran Standard.

THE SILVER JUBILEE CONVENTION OF THE ASSOCIATED LUTHERAN CHARITIES

October 12 to 14, Redeemer Lutheran Church, St. Louis, the Rev. L. Bucheimer, pastor, served as hostess to the 25th annual meeting of now more than 70 societies within the Synodical Conference, all of which are engaged in inner mission work. This conference is known as The Associated Lutheran Charities because it uses deeds of charity performed through institutions of mercy and also in other ways, as a handmaid for the sublime task of preaching the Gospel of Christ crucified. While the fact is recognized that charity should be shown the neighbor for sweet charity's own sake and though this conference sponsors and encourages all activity which makes for a greater fruitfulness in good works and a stronger likeness to the Good Samaritan, yet it is primarily concerned in moving all them that see our light shine in good works to glorify the Father which is in heaven. This attitude was clearly expressed in a paper read by the Rev. R. Meyer, pastor of Trinity Church, St. Louis, on the subject: "The Soul of Charity is Charity for the Soul."

The program committee, of which the senior city missionary of St. Louis, was chairman, had mapped out three days of both interesting and strenuous work for the conference. The convention delegates and the many visitors were given a hearty welcome by Pastor Bucheimer, Mr. L. H. Waltke, and the Rev. R. Kretschmar, president of the Western District. Rev. Herbert Gallman responded in behalf of the convention. Hereupon followed the president's address, in which Pastor Philip Wambsganss urged all to increase in zeal and courage upon the basis of St. Paul's declaration: "I am able to do all things through Christ which strengtheneth me." The Rev. J. H. Witte of Chicago then read a paper full of human interest, on the origin and development of the Charities Conference in 25 years. From a gathering of three men, the

city missionaries F. W. Herzberger, Schlechte, and F. Ruhland in Chicago in 1901, the body has grown to number several hundred delegates on its roster.

A second historical paper was presented by the Rev. E. E. Foelber, city missionary of Ft. Wayne, Ind., on the city mission movement in general in the last hundred years.

Time was then set aside to view the extensive and neat exhibit in figures and pictures which the statistician of the conference, the Rev. M. Ilse, city missionary of Cleveland, had taken great pains to prepare.

In the afternoon of the first day, the Rev. E. Umbach, hospice secretary of the Walther League, showed how the talents and the energy which belong to the young people especially can be made to produce great good in serving also the inner missions.

Hereupon the delegates were asked to separate into various groups, each group discussing the problems that are met with in its special work. The general topic for discussion was: Greater uniformity in practice in our branch of work.

In an evening session the Rev. Bruno Poch, superintendent of the Lutheran Deaconess Association, reported on the work carried on through the deaconess schools and was happy to state that the enrollment had more than doubled in the past year. He also urged a still stronger activity by the various members in order to meet the increased financial demands caused by the larger enrollment.

Following Pastor Poch, Director Pingel of the Watertown Bethesda, home and school for the feeble minded, showed that this institution for our mentally defective is ministering in a larger way from year to year not only to the poor bodies of these unfortunates, but also with visible success to their souls.

Upon adjournment the delegates all departed for Holy Cross Lutheran Church where in a solemn and impressive service the graduates of the Lutheran Hospital Training School for Nurses were once more reminded of their Christian task in life by the Rev. R. Jesse and then formally dismissed as graduates by the chaplain, the Rev. E. C. Hofius. Hereupon Prof. M. S. Sommer, representing the Board of Foreign Missions, commissioned Miss Gertrude Simon, one of the graduates, to China as a medical missionary.

On Wednesday morning the conference heard a very instructive paper by the Rev. E. Duemling, city missionary of Milwaukee, on the Pastoral Care of the Insane. Pastor Duemling who has labored among the insane for a long number of years, gave many practical hints regarding the peculiarities of the 22 classes of insane and the ability to speak the right word at the right time.

A lively discussion ensued over the detailed description given by Pastor Gallman, city missionary in New York City, of Our Metropolitan Mission and Its

Work. In order to cope with the situation as it confronts us in that congested center of population and to provide for ourselves an opportunity to reach those people with the Gospel, a great deal of social service is imperative as also efficient organization of all resources at hand. Pastor Gallman and his four assistants and 240 volunteer workers have chosen for themselves a huge task and are certainly making every effort to meet it.

The work and needs of the Deaf-Mute School at Detroit were also interestingly presented by the Rev. E. Fackler. This school holds the distinction of being the only Christian Day School in the United States for the deaf and dumb. The influence of this school reaches back into the various communities from which the children come. Upon their graduation and their return home, they become the backbone of the mission. A new building is imperative. May the Good Lord make us willing soon to provide one.

The conference next listened to a report from Miss Anna Holtman, superintendent of the Lutheran Hospital of Ft. Wayne, Ind., on the newly organized League of Lutheran Nurses. The object of this society is to bind our Lutheran nurses more closely together in order to promote their personal Christianity as well as their efficiency in ministering also spiritually to their sick, and also to assist in the upbuilding of our Lutheran hospitals. The new organization received the hearty endorsement of the conference and was admitted into membership. The officers are: Anna Holtman, president; Mrs. Ida Pfotenhauer, Addison, Ill., vice-president; Clara Troeger, Ft. Wayne, secretary; Augusta Abel, superintendent of the Lutheran Hospital, Brooklyn, N. Y., treasurer.

Rev. B. Poch now followed with a paper on the Spiritual Work of Our Women Workers. He brought out that the multitudinous ministrations which the woman worker gives to the bodies of the poor and neglected are not her most important work, but always the supplying of the spiritual bread and water of life which she brings to all with whom she makes contact.

In the evening the Silver Jubilee services were held in Redeemer Church, the Rev. H. F. Wind of Buffalo preaching the sermon. Taking as his text Ephesians 6: 5-8, he forcefully brought out the truth that every Christian should render service "not with eye service as men pleasers," but solely and alone as the servant of Christ and to the Lord.

Thursday morning the conference continued with a paper by Mr. L. Waltke on "How to Raise Funds for Our Charities." The essayist enumerated and briefly explained a number of practical methods for the financing of our inner mission institutions. He named personal solicitation and the employment of a field secretary as the most effective ways of raising funds.

Next a paper was read by Miss Bremmermann of Chicago on the Proper Method of Keeping Records. Her paper offered many valuable suggestions which if followed out effect a great saving of time and add to the user's efficiency.

For the past year the conference has issued a paper called *The Good News*. This is not a new pamphlet, but a four-page sheet filled with evangelistic and devotional material and is designed for distribution among the inmates of the various institutions and also for general use. The conference enthusiastically voted to continue to publish this paper and use the surplus that was on hand from the receipts to bring out an extra issue. With reference to the proceedings of this convention it was resolved to publish them in full including every paper that was read. The price per copy has been placed at twenty-five cents and orders may be sent to Rev. J. H. Witte, 1439 Melville Place, Chicago, Ill. "*Der Bote aus Bethesda*" which has also brought all the proceedings in past years will the same this year.

The committee on recommendations placed a carefully thought out and ambitious program covering the next five years before the conference. Among the outstanding forward steps suggested, there must be mentioned the establishment of a so-called Magdalene Home and a home for incurables. The committee was encouraged to begin at once to make a complete survey of the extent and methods of our inner mission work as it has developed up to the present time and to have its findings ready for the next convention which will take place in Cleveland at the invitation of the Cleveland Lutheran Deaconess Association.

The program committee of St. Louis was ably assisted in entertaining the convention by the various Ladies' Aid societies of the several charitable institutions in St. Louis who spared no expense in providing both noon luncheons and the evening meal for all present. The well planned automobile sight-seeing trip on Thursday afternoon which was captained by the Rev. A. P. Feddersen was not only enjoyable but also educational in that it visualized to all how active our St. Louis Lutherans are doing the Lord's work.

In the evening the City Mission Ladies' Aid Society celebrated its silver jubilee with a banquet which was attended by more than 50 persons. The various talks brought out the fact that the society in whose honor the meeting was held, had in truth been a real aid in meeting the many problems which clamored for solution these last 25 years. May their kind increase!

Statistics are usually not in great demand and yet there is no better and quicker way by which to gain clear information. A glance at the table appended herewith will serve to interpret the work of the Lutheran Charities.

	No.	Em- ployes	Persons ministered to	Property value	Expendi- tures
Hospitals	19	281	25,621	\$4,354,060	\$1,095,484
Orphanages	9	53	564	636,410	132,752
Home Finding Soc. ...	10	57	252	175,736	121,796
Educational Instit. . .	3	42	384	599,000	99,255
Old Peoples Home ...	9	43	493	540,610	166,129
City Missions	14	19	145,148	112,867	56,666
European Instit.	4	27		703,000	7,200
Deaconess Schools	3	19	217	35,000	4,500
Totals	71	511	172,700	\$7,056,683	\$1,683,782

The officers of Conference for the ensuing year are: The Rev. Philip Wambsganss, Ft. Wayne, Ind., president; the Rev. H. Gallman, New York City, first vice-president; the Rev. Enno Duemling, Milwaukee, Wis., second vice-president; the Rev. H. Wind, Buffalo, N. Y., secretary; Mr. A. Freese, Ft. Wayne, Ind., treasurer; the Rev. M. Ilse, Sr., Cleveland, Ohio, statistician.
Elmer E. Foelber.

FROM OUR CHURCH CIRCLES

Conference of Minnesota Institutional Workers

The Synodical Conference pastors, doing religious work in public institutions of Minnesota, will meet, D. v., Tuesday, November 16, at 9:30 a. m. for a two-day conference at Hopkins, Minn., in Pastor Munding's church.

Papers by the Pastors H. J. Bauman, W. Friedrich, G. Th. Albrecht, A. E. Frey.

Services Tuesday evening with short addresses by several Institutional Missionaries.

All workers able to attend are asked to announce their coming to Pastor Munding by November 12th.

A. E. Frey, Sec'y.

† Ferdinand Lenz †

Mr. Ferdinand Lenz passed away on October 25th at the age of 93 years, 9 months and 28 days. He was born on the 27th day of December, 1832, in Prussia, came to this country in 1871 and built up his home in Emmett, Tp., Renville Co., Minn. He was one of the pioneers in this vicinity and one of the charter members of Bethany Ev. Luth. Church of Town Emmett, Minn. Next of kin: 10 sons, 5 daughters, 57 grandchildren, and 17 great-grandchildren. Two of the sons are pastors of our Synod: Rev. Julius Lenz of Millville, Minn., and Rev. Adolph Lenz of Elgin, N. Dak. Funeral services were held on Thursday, October 28th.

F. Zarling.

Dedication of School

On October 3rd the Zion Congregation at South Milwaukee was privileged to dedicate her new school to the service of the Lord. Preachers for the festival day were Prof. W. Henkel, Rev. M. J. Nommensen, E. Hillmer and J. Brenner.

The school is a brick and tile structure, 54x58, having two spacious class rooms, a confirmation room and is so arranged, that at a future date more class rooms may be added. The total cost of the building amounted to \$17,500.00.

May the Lord in His grace find pleasure at this undertaking of His Christians and grant that at this place many souls may be blessed unto eternal salvation.
O. B. Nommensen.

Anniversary

The Zion's Lutheran congregation in Bristol celebrated their 30th anniversary of church dedication on October 17th. The morning services were conducted by Rev. O. Toepel of Mayville, a former pastor of the congregation. The Friedens Male Choir rendered appropriate selections. President Buenger of Kenosha preached in the afternoon and the local pastor in the evening. The morning collection of \$75.00 was designated for the Seminary Building Fund.

Edwin Jaster.

Installation

Authorized by President G. M. Thurow, the undersigned installed on the 20th Sunday after Trinity, October 17, 1926, the Rev. Walter Zank as pastor of St. John's Lutheran Church of Town Lakemills and Immanuel's Lutheran Church of Town Deerfield, Dane Co., Wis.

Address: Rev. Walter Zank, R. R. 3, Waterloo, Wis.
J. Martin Raasch.

Notice

To the members of West Wisconsin District: In stead of Albert Christen, deceased, undersigned has appointed Mr. Adolph Toepel, Bangor, Wis., as member of the Mission Board.

G. M. Thurow, President.

Change of Address

Rev. H. W. Schmitt, 603 N. Magnolia Ave., Burbank, Cal.

Rev. Arthur P. Voss, 47 Elliot Circle, Milwaukee, Wis.

MISSION FESTIVALS

Rusk Parish, Wis., Wm. A. Baumann, pastor. Speakers: H. Huebner, A. Hemer, W. Piehler, F. Senger, W. Petzke. Offering: St. Katharine's of Beyer Settlement, \$200.00; St. John's of Iron Creek, \$200.64; St. John's of Poplar Creek, \$152.89.—Total: \$553.53.

Winona, Minn., St. Martin's Church, A. W. Sauer, pastor. Speakers: G. Westerhaus, C. Kurzweg. Offering: \$1,000.50.

Brunsville, Iowa, St. Peter's Church, Walter E. Zank, pastor. Speakers: R. Marti, Zank. Offering: \$115.00.

Fourth Sunday after Trinity

Burke, S. Dak., Grace Church, G. Press, pastor. Speakers: Prof. E. E. Kowalke, R. Kremer. Offering: \$90.00.

Eighth Sunday after Trinity

Stanton, Nebr., Bethlehem and St. Paul's Churches, A. F. Krueger, pastor. Speakers: F. Brenner, Wm. Wolter, Ph. Martin. Offering: \$85.33.

Eleventh Sunday after Trinity

Stoddard, Wis., St. Matthew's Church, I. M. Brackebusch, pastor. Speakers: W. Parisius, E. Hertler. Offering: \$286.26.

Thirteenth Sunday after Trinity

Libertyville, Ill., St. John's Church, Elmer C. Kissling, pastor. Speakers: O. Engel (German), Ewald Tacke (English). Offering: \$243.09.

Fox Lake, Wis., St. John's Church, Edm. C. Reim, pastor. Speakers: H. Koch, L. Koeninger, M. Nommensen. Offering: \$180.95; Ladies' Aid, \$25.00; Sunday School, \$10.00. — Total: \$215.95.

Tomahawk, Wis., St. Paul's Church, G. O. Krause, pastor. Speaker: A. G. Zeisler. Offering: \$40.52.

Monico, Wis., Grace Church, W. G. Fuhlbrigge, pastor. Speakers: J. F. M. Henning, W. G. Fuhlbrigge.

Yakima, Wash., Grace Church, F. Soll, pastor. Speakers: W. Lueckel (German), Phil. Rusert (English). Offering: \$136.00.

Fourteenth Sunday after Trinity

Bad Ax Valley, Wis., St. John's Church, I. M. Brackebusch, pastor. Speakers: H. Reimer, I. M. Brackebusch. Offering: \$70.35.

Fifteenth Sunday after Trinity

Tippecanoe, Wis., Resurrection Church, A. F. Krueger, pastor. Speakers: Th. Monhardt, P. J. Bergmann. Offering: \$44.30.

Plymouth, Mich., St. Peter's Church, Charles Strasen, pastor. Speakers: Otto Turk (English), Paul Waschilewsky (English). Offering: \$194.82.

Elroy, Wis., Zion's Church, Paul Lutzke, pastor. Speakers: Prof. Gerh. Ruediger, Pastors O. Hensel, Ed. Dux. Offering: \$155.35.

Cudahy, Wis., St. Paul's Church, Paul J. Gieschen, pastor. Speakers: A. B. Tacke, W. Keibel, H. Ph. Hartwig (English). Offering: \$38.96.

New London, Wis., Emanuel's Church, Ad. Spiering, pastor. Speakers: F. Reier, O. Theobald, E. Sterz. Offering: \$267.80.

Whitewater, Wis., St. John's Church, Fred W. Loeper, pastor. Speakers: R. F. Wolff, Wm. Nommensen. Offering: \$154.16.

Town Grant, Minn., St. Matthew's Church, Wm. Franzmann, pastor. Speakers: J. C. A. Gehm, A. W. Koehler. Offering: \$160.48.

White, S. Dak., Zion's Church, H. C. Sprenger, pastor. Speaker: C. J. Nuernberg (German and English). Offering: \$179.00.

Green Bay — Pine Grove Parish, Green Bay, Wis., Aug. F. Zich, pastor. Speakers: Geo. Schroeder, L. Kaspar. Offering: Pine Grove, \$46.61; Green Bay, \$181.34.—Total: \$227.95.

Sixteenth Sunday after Trinity

Twp. Glendale, Monroe Co., Wis., St. Luke's Church, Paul Lutzke, pastor. Speakers: K. Rose, E. Ph. Dornfeld. Offering: \$48.00.

Lemmon, S. Dak., St. Luke's Church, D. F. Rossin, pastor. Speaker: T. C. Voges (German and English). Offering: \$63.00.

Appleton, Wis., St. Paul's Church, T. Sauer, pastor. Speakers: C. Weyland, K. Timmel, M. Hensel. Offering: \$607.65.

Kewaunee, Wis., Immanuel's Church, L. Baganz, pastor. Speakers: F. Schumann, M. Sauer, R. Stuth. Offering: \$352.16.

Helenville, Wis., St. Peter's Church, E. C. Fredrich, pastor. Speakers: Phil. Froehke, H. Zimmermann, Prof. E. E. Kowalke. Offering: \$355.00.

Tess Corners, Wis., St. Paul's Church, E. W. Tacke, pastor. Speakers: J. Ruege, W. Keibel. Offering: \$162.00.

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: J. H. Schwartz, I. M. Brackebusch. Offering: \$268.15.

Watertown, Wis., St. Mark's Church, J. Klingmann, pastor. Speakers: C. Buenger, J. Mittelstaedt. Offering: \$1,153.59.

South Milwaukee, Wis., Zion's Church, O. B. Nommensen, pastor. Speakers: S. Jedele, M. Plass, H. J. Diehl. Offering: \$208.55; Sunday School, \$30.00.—Total: \$238.55.

Juneau, Wis., St. John's Church, M. J. Nommensen, pastor. Speakers: F. Marohn, O. W. Koch, O. Kuhlow. Offering: \$344.75.

Two Rivers, Wis., St. John's Church, W. G. Haase, pastor. Speakers: Prof. E. Kowalke, E. Kionka, H. K. Moussa. Offering: \$360.00.

East Troy, Wis., St. Paul's Church, G. E. Schmidt, pastor. Speakers: Prof. J. Meyer (English), W. Reinemann (German), E. Schulz (English). Offering: \$172.39.

Randolph, Wis., E. Walther, pastor. Speakers: W. Huth, K. Ries, H. Koch. Offering: \$200.00.

Lakemills, Wis., St. Paul's Church, J. Martin Raasch, pastor. Speakers: H. Zimmermann, P. Froehke, Ed. Reim. Offering: \$298.00.

Seventeenth Sunday after Trinity

Hillsboro, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: K. Ramthun, G. Gerth. Offering: \$108.50.

Broomfield Twp., Mich., Zion's Church, A. J. Clabuesch, pastor. Speaker: A. Kehrberg (German and English). Offering: \$94.00.

Zion, Town Ormo, Winnebago Co., Wis., Zion's Church, O. Hoyer, pastor. Speakers: Bruno Gladosh, Immanuel Uetzmann. Offering: \$54.88.

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: Arthor Matzke, Clarence Amling. Offering: \$115.00.

Milwaukee, Wis., Gethsemane Church, R. O. Buerger, pastor. Speakers: M. Buerger, E. Ph. Ebert, M. U. Carter. Offering: \$242.53 (of which sum \$37.76 was contributed by the Sunday School).

Waterloo, Mich., St. Jacob's Church, R. G. Koch, pastor. Speakers: R. G. Koch, Alfred Maas. Offering: \$87.50.

Marshfield, Wis., Immanuel's Church, O. Hensel, pastor. Speakers: Sam. Rathke, Sr., W. Bodamer, M. Hensel. Offering: \$434.28.

Mukwonago, Wis., St. John's Church, E. Sponholz, pastor. Speakers: W. Huth, C. Bast, E. Sponholz. Offering: \$55.51.

Watertown, Wis., Trinity Church, F. E. Stern, pastor. Speakers: Prof. W. Schumann, Ph. Lehmann. Offering: \$219.05; Sunday School, \$10.00.—Total: \$229.05.

Carlock, S. Dak., Friedens Church, G. Press, pastor. Speaker: E. J. Hahn. Offering: \$61.00.

Tappen, N. Dak., St. John's Church, E. Hinderer, pastor. Speakers: President W. Sauer, W. Meier. Offering: \$69.44.

Mosinee, Wis., St. John's Church, O. Kehrberg, pastor. Speakers: J. Abelman, Ad. Zuberbier. Offering: \$109.29.

Eighteenth Sunday after Trinity

Town Lincoln, Monroe Co., Wis., St. Matthew's Church, E. Dux, pastor. Speaker: O. Kehrberg (English). Offering: \$15.04.

Glenham, S. Dak., St. James Church, E. R. Gamm, pastor. Speakers: H. Lau, A. Birner. Offering: \$157.50.

Akaska, S. Dak., Zion Church, A. W. Fuerstenau, pastor. Speakers: A. H. Birner, Herbert Lau. Offering: \$181.10.

La Crosse, Wis., First Ev. Luth. Church, Julius Gamm, pastor. Speakers: J. Krueger, E. Hertler. Offering: \$1,209.63.

Daggett, Mich., Holy Cross Church, Henry A. Hopp, pastor. Speakers: Walter Haase (German and English). Offering: \$77.00.

Hopkins, Mich., St. Paul's Church, D. Metzger, pastor. Speakers: J. Roekle, E. Mayer. Offering: \$302.51.

Waterloo, Wis., St. John's Church, G. M. Thurow, pastor. Speakers: Theo. Gieschen, Paul Lorenz, Jul. Bergholz. Offering: \$564.20.

Muskegon Heights, Mich., Grace Church, Arnold E. F. Hoenecke, pastor. Speakers: Martin Haase (German), O. A. Meyer (English). Offering: \$66.00.

Oconomowoc, Wis., St. Matthew's Church, W. P. Hass, pastor. Speakers: A. Paap, H. Koch, E. Reim. Offering: \$300.00.

Milwaukee, Wis., Christ Church, P. J. Bergmann, pastor. Speakers: M. F. Plass, H. Wojahn. Offering: \$386.65.

Lansing, Mich., Emanuel Church, F. M. and K. F. Krauss, pastors. Speakers: O. Peters, G. Luetke. Offering: \$910.00.

Milwaukee, Wis., St. Luke's Church, Ph. H. Koehler, pastor. Speakers: A. Grothe, C. Buenger. Offering: \$580.34.

Nineteenth Sunday after Trinity

Rockwood, Wis., Edward Zell, pastor. Speakers: F. Knoll, Wm. Schlei. Offering: \$71.50.

Toledo, Ohio, Apostles' Church, E. Wenk, pastor. Speakers: A. Maas, E. Wenk. Offering: \$300.00.

Lake Geneva, Wis., First Ev. Luth. Church, H. J. Diehl, pastor. Speakers: Arthur Schulz, E. Jaster (German and English). Offering: \$162.57.

Wautoma, Wis., Friedens Church, E. G. Behm, pastor. Speakers: John Schulz, H. Scherf, O. Hoyer. Offering: \$96.05.

Rozellville, Wis., St. Paul's Church, E. E. Kolander, pastor. Speakers: E. Hoenecke, S. Rathke, Sr., W. Bodamer (English). Offering: \$95.30.

N. La Crosse, Wis., Immanuel's Church, Julius Bergholz, pastor. Speakers: W. Fischer, A. Eickmann, Prof. Rich. Janke. Offering: \$281.35.

Haynes, N. Dak., Grace Church, A. H. Baer, pastor. Speaker: C. Kuske. Offering: \$15.45.

Fontenoy, Wis., Christ Church, E. H. Kionka, pastor. Speakers: L. Koeninger, J. Reuschel, Th. Uetzmann. Offering: \$113.78.

Kenosha, Wis., Friedens Church, C. Buenger, pastor. Speakers: A. C. Bartz, A. Lossner. Offering: \$450.00; Mission Sewing Society, \$50.00.—Total: \$500.00.

Green Bay, Wis., First Ev. Luth. Church, R. Lederer, pastor. Speakers: Prof. G. Westerhaus, P. H. Oehlert. Offering: \$200.00.

Sun Prairie, Wis., Friedens Church, Theodore Thurow, pastor. 19th and 20th Sundays after Trinity. Speakers: H. Meibohm, E. Fredrich. Offering: \$130.00.

Twentieth Sunday after Trinity

Detroit, Mich., Church of the Ascension, H. C. Richter, pastor. Speakers: Geo. Ehnis, H. Arndt. Offering: \$80.00.

Zeeland, N. Dak., Zion's Church, S. Baer, pastor. Speakers: F. Traub, J. W. F. Pieper. Offering: \$270.00.

Jambo Creek, Wis., Edward Zell, pastor. Speaker: O. Gruendemann. Offering: \$18.80.

Green Lake, Wis., Friedens Church, E. P. Pankow, pastor. Speakers: M. H. Pankow, W. K. Pifer, L. Koeninger. Offering: \$150.50.

Twenty-first Sunday after Trinity

Town of Knapp, Jackson Co., Wis., St. Luke's Church, E. Dux, pastor. Speaker: M. Zimmermann. Offering: \$10.50.

RECEIPTS FOR THE NEW SEMINAY AND LIQUIDATION OF DEBTS

Month of October, 1926

Rev. C. Bast, Mequon, Wis.	\$ 5.00
Rev. F. G. Gundlach, W. Granville, Wis.	203.00
Rev. C. Lescow, Woodland, Wis.	24.80
Rev. Louis F. Karrer, Andreas, Milwaukee, Wis. ..	65.00
Rev. Herm. Gieschen, Wauwatosa, Wis.	35.00
Rev. A. Werner, T. Center, Wis.	50.00
Rev. Otto C. Toepel, Keokeske, Wis.	433.45
Rev. F. E. Stern, Watertown, Wis.	100.00
Rev. Wm. C. Mahnke, Root Creek, Wis.	30.00
Rev. P. H. Hartwig, Hartland, Wis.	18.00
Rev. R. E. Ziesemer, Appleton, Wis.	97.58
Rev. J. Gauss, Jenera, Ohio	484.60
Rev. Carl C. Henning, T. Grover, Wis.	20.00
Rev. Paul G. Bergmann, Sevastopol, Wis.	173.32
Rev. D. F. Rossin, Lemmon, S. D.	34.00
Rev. Im. P. Frey, Graceville, Minn.	140.00
Rev. A. Jul. Dysterheft, T. Helen, Minn.	131.00
Rev. Geo. W. Scheitel, Echo, Minn.	3.00
Rev. C. C. Schmidt, Omro Tp., Minn.	70.00
Rev. F. W. Weindorf, Oronoco, Minn.	12.00
Rev. E. H. Bruns, Delano, Minn.	85.00
Rev. F. Manteufel, Balaton, Minn.	5.00
Rev. Ad. von Rohr, Hartford, Wis.	35.00
Rev. J. Klingmann, Watertown, Wis.	104.00
Rev. M. F. Stern, Eau Galle, Wis.	125.00
Rev. E. C. Dux, Tomah, Wis.	15.00
Rev. G. Fischer, Savanna, Ill.	91.90
Rev. G. Fischer, T. of Washington	28.00
Rev. John Brenner, Milwaukee, Wis.	20.00
Rev. C. Strasen, Plymouth, Mich.	63.00
Rev. J. Witt, Norfolk, Nebr.	220.00
Rev. Wm. Fischer, Merrill, Wis.	18.00
Rev. L. C. Kirst, Beaver Dam, Wis.	1148.00
Rev. A. Lederer, Saline, Mich.	10.00
Rev. W. Krenke, Paradise, N. D.	17.50
Rev. J. H. Nicolai, Adrian, Mich.	5.00
Rev. O. J. Peters, Wayne, Mich.	28.00
Rev. O. J. Peters, Livonia Center, Mich.	53.00
Rev. A. F. Herzfeld, Black Creek, Wis.	5.50
Rev. F. Brenner, Hoskins, Nebr.	185.00
Rev. S. Jedele, Wilmot, Wis.	69.18
Rev. G. Bradtke, Iron Ridge, Wis.	75.50
Rev. F. Wiechmann, "Frauen Verein," Elgin, Minn.	100.00
Rev. J. F. Zink, Bay City, Mich.	464.00

Rev. J. G. Ruege, West Allis, Wis.	59.80	Rev. Karl Brickmann, St. Matthew's, St. Charles..	121.00
Rev. A. Froehlke, Neenah, Wis.	5.00	Rev. E. Abelmann, Nelson	33.30
Rev. W. E. Zank, Brunsville, Iowa	50.00	Rev. Arthur Berg, Sparta	400.00
Rev. Chr. Sauer, Ixonia, Wis.	50.00	Re M. J. Hillemann, St. Paul, Marshall	116.84
Rev. H. H. Ebert, Sarons, Milwaukee, Wis.	26.00	Rev. L. C. Kirst, St. Stephen's, Beaver Dam, Wis.	683.85
Rev. D. M. Metzger, Hopkins, Mich.	3.00	Rev. Aug. Vollbrecht, St. Michael's, Fountain City	265.15
Rev. Adolf Zeissler, Minoqua, Wis.	10.00	Rev. Wm. H. Parisius, Globe	30.00
Rev. F. Loeper, Whitewater, Wis. (Richmond) ..	737.00	Rev. Wm. A. Baumann, St. John's, Iron Creek ...	188.64
Rev. E. Blakewell, Aurora, S. D.	50.00	Rev. Wm. A. Baumann, St. Kath., Rusk	28.14
Rev. R. J. Palmer, Willow Lake, S. D.	8.50	Rev. Wm. A. Baumann, St. John's, Iron Creek	12.00
Rev. B. Westendorf, Flint, Mich.	15.00	Rev. E. C. Fredrich, St. Peter's, Helenville	425.90
Rev. H. A. Kuether, Madison Lake, Minn.	28.00	Rev. C. E. Berg, St. John's, Ridgeville	202.26
Rev. M. C. Schroeder, Pardeeville, Wis.	19.00	Rev. A. F. Nicolaus, St. Paul's, Fort Atkinson ...	442.50
Rev. G. Fischer, Hutchinson, Minn.	30.00	Rev. E. Dux, St. John's, Shennington	40.46
Rev. H. Hartwig, Hartland, Wis.	44.00	Rev. Henry Geiger, St. Paul, Naugart	46.78
Rev. Carl J. Plocher, Winona, Minn.	3.00	Rev. John Henning, Immanuel, Waterloo	200.00
Rev. Ad. Spiering, New London, Wis.	47.55	Rev. John Henning, St. John's, Newville	151.00
Rev. Geo. Tiefel, Hadar, Nebr.	100.00	Rev. H. A. Pankow, St. Paul's, Hustler	33.45
Rev. G. Fischer, Hutchinson, Minn.	45.00	Rev. E. Schoenicke, Zion's, Leeds	12.00
Rev. P. Th. Oehlert, Kaukauna, Wis.	6.00	Rev. G. Gerth, Greenfield, Caledonia and Merrimac	183.85
Rev. G. Schmelzer, Sebewaing, Mich.	12.00	Rev. G. Gerth, Immanuel, Vil. Merrimac	3.00
Rev. G. E. Schroeder, Menominee, Mich.	700.00	Rev. G. Gerth, St. John's, T. Merrimac	8.00
Rev. W. Wadzinski, Manchester, Wis.	580.00	Rev. G. Gerth, Christ, Greenfield	15.00
Rev. W. G. Fuhlbrigge, Monico, Wis.	14.35	Rev. Aug. Bergmann, Gnaden, T. Manse. {	35.00
Rev. Aug. Pamperin, Oshkosh Tp., Minn.	32.00	Rev. Wm. Nommensen, Zion's, Columbus	5.00
Rev. Wm. Weber, T. Wayne, Wis.	301.19	Rev. J. W. Bergholz, St. Paul's, Oshkosh	1034.13
Rev. A. Schultz, No. Milwaukee, Wis.	75.00	Rev. E. H. Palechek, Chaseburg	148.11
Rev. P. J. Bergmann, Christus, Milwaukee, Wis. ..	1700.00	Rev. C. W. Siegler, St. Paul's, Bangor	25.00
Rev. E. Jaster, Bristol, Wis.	74.34	Rev. C. W. Siegler, St. Paul's, Bangor	446.17
Mrs. Lydia Le Fever, So. Miami, Fla.	5.00	Rev. Friedr. Loeper, St. John's, Whitewater	147.66
		Rev. Gustav Vater, Friedens, T. Little Falls	28.35
	\$ 9931.06	Rev. Gustav Vater, St. Paul's, Cataract	73.80
Previously acknowledged	387877.68	Rev. A. W. Paap, Immanuel's, T. Farmington ...	328.00
		Rev. J. G. Glaeser, St. Paul's, Tomah	55.53
	\$397808.74	Rev. E. E. Kolander, Rozellville	10.00
		Rev. R. P. Korn, Zion's, Cream	180.00
		Rev. R. P. Korn, St. John's, Arcadia	115.75
		Total	\$ 8590.93
			H. J. KOCH, Treasurer.
Expenses, October, 1926			
Refunded, wrongly credited	\$ 36.68		
Stamps	5.00		
Frieda Kempf, Secretary	12.00		
	\$ 53.68		

WEST WISCONSIN DISTRICT

September, 1926

Rev. Wm. Nommensen, Zion's, Columbus	\$ 87.75
Rev. F. Kammholz { St. John's, Rib Lake }	132.61
{ St. Petri, T. Greenwood }	
Rev. Martin Glaeser, Zion's, Stetsonville	130.00
Rev. F. F. Ehlert, Eitzen (Zion's)	8.65
Rev. M. Taras, St. John's, Doylestown	89.23
Rev. H. Brandt, St. John's, Neillsville	64.70
Rev. H. Brandt, St. John's, Neillsville	278.78
Rev. M. C. Schroeder, St. John's, Pardeeville	132.75
Rev. Herman Sterz, St. Lukas, Watertown	235.00
Rev. Julius Haase, St. John's, Cold Spring	190.00
Rev. M. A. Zimmermann, St. Paul's, Melrose	3.00
Rev. M. A. Zimmermann, Christus, Burr Oak	50.00
Rev. J. Freund, St. Paul's, North Freedom	119.36
Rev. J. Klingmann, St. Markus, Watertown	82.15
Rev. E. Hoenecke, St. Matthew's, Marathon City..	53.23
Rev. J. Mittelstaedt., St. Paul's, Wonewoc	309.00
Rev. M. F. Stern { Immanuel's, Plum City }	150.00
{ Trinity, Waverly }	
Rev. M. F. Stern, Zion's, Eau Galle	100.00
Rev. Gerh. Gieschen, St. John's, T. Stettin	43.40
Rev. Gerh. Gieschen, St. John's, Rib Falls	36.25
Re Gerh. Gieschen, Immanuel's, Tp. Rib Falls..	19.45

LUTHERAN SERMONS BY RADIO

Station K F U O, Concordia Seminary, St. Louis, Mo.

PROGRAM FOR NOVEMBER

Sundays, 3:30 P. M. Foreign-Language Half-Hour Music

General Topic: The Bible

November 14. "Its Purpose" (German). Rev. A. Hueschen.
November 21. "It's Influence" (German). Rev. C. Hoeh.
November 28. "It's Use": Rev. M. Mangelsdorf, German; Rev. G. Majoros, Slovak.

Sundays, 4 P. M. Shut-In Hour.

General Topic: Shut-Ins in Bible Lands

November 14. "The Demon-vexed." Matt. 15, 21-28. Rev. O. Lindemeyer. Studio church service by choir of Mount Calvary Lutheran Church.
November 21. "The Deaf-mute." Mark 7, 31-37. Rev. J. Oppliger. Musical program by male octet of Trinity Lutheran Church.
November 28. "The Blind." Luke 18, 35-43. Rev. R. Kretzschmar. Musical program by children of Holy Cross Lutheran School.

Sundays, 9:15 P. M.

General Topic: Man

- November 14. "Man's Fall." Rev. F. Niedner. Musical program by choir of St. Trinity Lutheran Church.
- November 21. "Man's Redemption." Rev. A. Doerffler. Musical program by mixed quartet of Trinity Lutheran Church. Brief address by Mr. Theo. W. Eckhart, Financial-Secretary of the Lutheran Church, on the Topic: "A Challenge."

Series of Four Advent Messages by
Rev. Theo. Laetsch

General Topic: "Behold, He Shall Come!" Mal. 3, 1-5

- November 28. "The Lord of Hosts." (Continued in December; see page 6.) Musical program by choir of Holy Cross Lutheran Church.

Mondays, 8 P. M. Young People's Hour

Series of Four Addresses on Joseph

Gen. 37-45

- November 15. "The Temptation." Rev. Aug. Merz. Musical program by members of the Walther League.
- November 22. "The Advancement." Rev. E. L. Roschke. Musical program by members of Bethany Lutheran Church.
- November 29. "The Reunion." Rev. E. Wilson. Musical program by students of Concordia Seminary.

Tuesdays, 6:30 P. M. Children's Program

Bible Stories by Mr. Theo. Struckmeyer. Bedtime Stories by Miss E. Going. Music

- November 16. Bible Story: "The Syrophenician Woman." Matt. 15, 21-28. Bedtime Story: "Luther Studies at the High School."
- November 23. Bible Story: "Jesus Enters Jerusalem." Matt. 21, 1-9. Bedtime Story: "Luther a Student at the University."
- November 30. Bible Story: "Zacharias in the Temple." Luke 1, 5-25. Bedtime Story: "Luther Reforms the Church." Contest.

Wednesdays, 9:30 P. M.

K F U O Question Box

- November 17. "Is the Doctrine of Salvation by the Blood of Christ Unethical? In Which Texts Do the Scriptures Teach a Resurrection-life? Of What Importance Is the Dogma of the Virgin Birth?" Rev. A. Kuehnert. Musical program by Lyric Quartet of Concordia Seminary.
- November 24. (Thanksgiving Eve.) "O Give Thanks unto the Lord!" Prof. M. Sommer. Musical program by Arion Quartet of Concordia Seminary.

Friday Evenings, 7:15 P. M.

K F U O Bible Class; Prof. P. E. Kretzmann, D. D., Ph. D., Leader. Music. Philippians, the Epistle of Joy

- November 19. "Again I Say, Rejoice." Phil. 4, 1-9.
- November 26. "Through Christ, which Strengtheneth Me." Phil. 4, 10-23.

Saturday Evenings, 7:15 P. M.

Constructive Review of Current Events;
Prof. Walter A. Maier. Music

- November 13. November 20. November 27

BUDGET DEFICIT

October 1, 1926

Collections and Revenues for Operation and Maintenance	\$402,905.21
Disbursements for Operation and Maintenance	448,871.03
Operating Deficit	\$ 45,965.82
Building and Equipment Costs	\$ 54,738.39
Collections for Buildings and Equipment	8,863.39
Building Deficit	\$ 45,875.00
Total Deficit	\$ 91,840.82

THEO. H. BUUCK, Treasurer.

BOOK REVIEW

One Hundred and Fifty Years Ago or How Lutherans Helped Win Victory, by John Wm. Richards. Price, 50 cents. Lutheran Book Concern, Columbus, Ohio.

A delightful story of Colonial Pennsylvania showing how Lutherans one hundred and fifty years ago had their share in shaping our American liberty. We read the book with much pleasure.

J. J.

Dan Workman's Big Game, by J. A. Dell, and **The Community Church**, by O. Hagedorn in one volume. Price, 30 cents. Lutheran Book Concern, Columbus, Ohio.

Two good stories for young people as well as for adults of every age with a wholesome moral in them.

In the Hollow of His Hand, by George W. Lose. Price, 30 cents. Lutheran Book Concern, Columbus, Ohio.

Lose's juvenile stories are always interesting and may safely be recommended. The same holds true with the present volume which contains a story of nine chapters of events in Southern Pennsylvania in the early sixties.

Tutty's Prayer. A Mission Band Story for Boys by Walter E. Schuette. Price, 25 cents. Lutheran Book Concern, Columbus, Ohio.

Voice Preservation by Emma Selle. Concordia Publishing House 1926.

This little volume, written by a specialist in the training and preservation of the voice, contains valuable suggestions on voice culture. Without doubt the speaker or singer following the suggestions and practicing the exercises given here on relaxation, breath-control, tongue exercise, enunciation of vowels and consonants, voice level, resonance, and tone-color, will be much benefited. The exercises are few and simple. Concerning consonants and articulation the authoress says quite properly: "The great importance of consonants cannot be overestimated. In former years voice culture was based chiefly on vowels. In recent years, however, consonants are being taught right with the vowels in the very beginning of voice culture. This is far more natural, as most vowels are ushered in by consonants, since most words begin with a consonant. Lightness and clearness must be acquired. Only the very tip of the tongue may be used in the enunciation of consonants. — All articulation must be developed around the teeth by the tips of the tongue and the lips. Diction further back in the mouth is wrong."

J. J.