

# The Northwestern Lutheran

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

Vol. 14.

Milwaukee, Wis., February 20th, 1927.

No. 4.

## EVENING

(Wisconsin Synod German Hymnal 619: Gott Lob, der Tag ist nun dahin)

My God, I thank Thee that this day  
So pleasantly has passed away,  
That I my path could safely trace  
And reach the evening by Thy grace.

Be patient with me, gracious Lord;  
Thy pardon for my sins afford.  
May Thy dear angels guard my bed,  
And ward off danger, fear and dread.

Grant Thou me grace in health to rise,  
Let me behold the morning skies,  
And may I laud and worship Thee  
On earth and in eternity.

Translated from the German.

Anna Hoppe.

## THE ONE HUNDRED AND NINETEENTH PSALM

Verses 113-120

### The Word of God a Sure Safeguard Against the Deceit of False Teachers

Very often we meet with Christians, young and old, who are utterly unable to cope with men of adverse ideas and doctrines. They feel themselves entirely at a loss in answering their adversaries in a way which must bring them to silence. At times such Christians take to argumentation of their own, but they soon find their ground unsafe over against the subtle reasoning of their assailants, and many a one has finally fallen a prey to grave and pernicious errors rampant in our days.

What is this to be accounted to? Evidently ignorance of the Bible leads many earnest Christians to the doubtful use of their own argumentation in dealing with adversaries and their doctrinal errors. It is a hopeless task to pull down the strongholds of the latter with anything less than the Word of God. No matter how keen and scrutinizing our reasoning may be, without the power of the Divine Truth we are never safe against the cunning deceit of false teachers.

The Bible alone furnishes us with the necessary weapons to combat every error and onslaught of unbelief. It is the Christian's armory. It contains ideas, truths, which no philosophy of human theory can furnish, and therefore puts us in possession of weapons which the enemy can not withstand when hard pushed by them, reinforced as they are by the mighty power

of the Holy Spirit. The sword we are to wield is the Word of God, the sword of the Spirit, which makes him who wields it invincible. The Bible itself must be brought out, not only as the best defense against the assaults of unbelief and false doctrine from the lofty towers of human reasonings, but also as the mighty weapon to overcome and bring every stronghold of our enemies into subjection to Christ. We are told of the saints in heaven, while they sojourned on earth assailed by a host of nefarious enemies: "They overcame by the blood of the Lamb and the word of their testimony" (Rev. 12:11). And St. Paul exhorts all Christians: "Wherefore take unto you the whole armor of God; having your loins girt about with truth; and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; and above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is the Word of God" (Eph. 6:13-17). Of this mighty power of the Word and Spirit of God we have a splendid example in the case of the Psalmist who knows how to wield his weapon against his adversaries, and who finds in the word of God

### A Sure Safeguard Against the Deceit of the Double-Minded

"I hate vain thoughts: but thy law do I love." The word rendered "vain thoughts" in the original, means "divided," one who is of a divided mind or double-minded. Luther renders it "die Flattergeister"—men who are in a state of mind where there is no firmness, no stability, no settled view in regard to Divine things, but are driven hither and thither—a state of mind wavering between truth and falsehood, ever seeking something new, some new revelations, never satisfied with old established truths.

Who are they? In the language of the New Testament they are described as men having no sure faith in matters of Christian doctrine, but are ever exhibiting their own vain notions against the certain truths of Holy Writ—false teachers sowing heresies, propagating errors and poisoning the fountain of God's Word by their insidious corruptions. Of such men St. James says in his letter (1:6-8): "He that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord. A double-minded man is un-

stable in all his ways." And St. Paul warns the Christian against the teachings of such men, saying (Eph. 4:13-14): "That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive." Furthermore (Col. 2:8), he says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into the things which he hath not seen, vainly puffed up by his fleshly mind" (v. 18).

It is with this very class of men with which the Psalmist is concerned in this octonary of our Psalm. He calls them, as the original has it, men of a double mind, furthermore, "evil-doers," "the wicked of the earth," describing them as erring from the Lord's statutes and declaring their whole system of teaching as utterly false and deceitful (vv. 115, 118, 119).

Need we look far for the class of men described here in our day? Is not the world full of double-minded, unstable and wavering men, whose minds are ever divided between the truth and falsehood, whose skeptical notions are ever opposed to the certainty of God's Word; whose thoughts are altogether vain, and whose erroneous opinions they stand for, are often far more dangerous, especially to the weak in faith, than outspoken and bold unbelief? Look about you. Here is one class of false teachers—the so-called modernists—who deny the inspiration and infallibility of the Bible, sneering at the very idea of a supernatural revelation. They set up the cry: "Away with all the old, worn-out clothes of Christianity, away with your dogmas and creeds; what we need is not a belief in doctrines, but life, active service for the social and moral betterment of mankind. They would even filter down the atonement, the all-sufficient sacrifice of Jesus Christ, to a mere moralizing principle, leaving Him to be but a pattern and example for men to follow and to put into practice in their lives. And there are the subtle anti-Christian cults, posing as the true interpretation of everything that is spiritual or that pertains to the worship of God: Christian Science, Russellism, Freemasonry, Lodge religion, etc.

No observant eye of a Christian can but detect that there is in our times a general tendency toward free thought which would induce men to give free scope and play to a modernized interpretation and conception of the eternal truth as you find it in the whole realm of modern teaching. It shows itself not only in spreading notions which are subversive to the very fundamentals of Christian doctrine, but in believing novelties of the wildest and most monstrous character, and stigmatizes as uncharitable and narrow-minded for any one to say of any one doctrine, "This

is true," and of another, "This is false." And there are features about false teaching which makes it peculiarly dangerous. False teachers do not meet men face to face and endeavor openly to turn us away from the truth as it is in Christ. They approach us under disguise, under the disguise of the Gospel and Christian principles. How earnest they apparently are, and with what zeal and love do they meet us. Some even, like the Freemasons, would not interfere with one's church affiliations, but allow every possible range in that direction. Ah, the deceit of false teachers! That is double-mindedness indeed, and that of the most dangerous sort. It undermines the very foundations of the Christian's faith. Once let a Christian be lured by false doctrines in any form, and he will fall a victim to its deceit.

#### What Is Our Safeguard Against This Most Dangerous Deceit?

No Christian who knows what the Word of Truth, the Gospel of Jesus Christ, means to him—the only foundation of his hope and salvation—and who has met with men who would turn him away from this only saving truth by their false doctrines, will be offended at the strong language the Psalmist uses against those who are of a double-mind. "I hate them that are of a double mind," he says. Turning from them with a strong aversion, he turns to God and confesses his love for, his trust, and his hope in Him and His Word: "Thy Law do I love. Thou art my hiding-place and my shield. I hope in Thy Word." In holy indignation he adds a solemn rebuke to those "who have been lying in wait to deceive him" and beguile him with their vain thoughts. "Depart from me, ye evil-doers," and declares to them his firm resolution and determination: "For I will keep the commandments of my God." Never would the sacred writer permit himself to be drawn away from the wholesome truths of the Word, for they are God's! Never would he enter a union with those whose minds are divided between truth and falsehood, for that would mean a denial of the Divine truth.

That is the way by which we are safeguarded against the crafty inventions and perversions of false teachers in turning away from them in holy indignation. There is a hatred which is the purest love—the hatred of erroneous doctrines; and there is an intolerance which is sacred—the intolerance of false teachings. If men come among us, whether by the pen or by the tongue, by the press or by the pulpit, who do not preach all the counsel of God, who do not preach of Christ as the only Savior, nor of sin, and of holiness, and of the total corruption of man, and of his redemption through the blood of Christ, and of his regeneration by the Holy Ghost, and, at that, in a Scriptural way, but who, in whatever form or manner, would teach a salvation without Christ, based

on the morality of man—we ought not to be loath to say with David: "I hate them that are of a double mind." I hate all false doctrine, and every alliance with it, hate the anti-Christian trend of the age, in whatever form it may appear. If abhorrence and hatred of evil will strengthen and purify our love of that which is good, hatred of erroneous doctrines will not only lead us to appreciate pure doctrine, but also safeguard us against the deceit of heresy.

It is, however, not within our power to stand against false prophets and be safe from their pernicious teachings. The Psalmist knows full well that he is not able to stand against the double-minded deceivers in his own strength, and therefore he prays that God would sustain him by His Word: "Uphold me according unto Thy Word, that I may live; and let me not be ashamed of my hope. Hold Thou me up, and I shall be safe: and I will have respect unto Thy statutes continually." Would you be safeguarded against "divers and strange doctrines," would you stand firmly against every assault upon your Christian faith, lay hold on your Bible and familiarize yourself with its great leading texts; let them become as a "sword of the Spirit" in your hand, which you can effectively use against every and all error. A Christian must not only know his Bible well, but use it diligently, if he is to prove the doctrine he believes by it.

It is by the Word of God alone we are safeguarded against the deceit of false doctrine. Trusting in that Word we shall not suffer to become ashamed of our hope. Nor shall we lose anything by abiding in its truth and boldly opposing our adversaries. On the contrary. Not we are the losers, but our adversaries. Behold the terrible doom that shall overtake the wilful perverters and haughty scornors of the Word of God: "Thou hast trodden down all them that err from Thy statutes: for their deceit is falsehood. Thou puttest away all the wicked of the earth like dross: therefore I love Thy testimonies." It is indeed a fearful thing wilfully to adulterate the Word of Truth and lead men away from it. The Lord will not hold him guiltless that taketh His name in vain. While here they scorned the true followers of Christ for confessing the truth and rebuking them, saying: "Depart from me, ye evil-doers," what will be their state of mind when the Lord of Lords Himself shall say to them in that day: "I never knew you; depart from me ye that work iniquity"? Meditating on the wrath and indignation of God visited upon the deceivers and detractors of God's Word, our flesh trembles and shudders for fear of God and of His judgments upon them. "My flesh trembleth for fear of Thee; and I am afraid of Thy judgments." Such fear of God's holy Word will lead us to love it the more fervently and to adhere to it more firmly. Come what will, cost what it

may, hold on to God and His Word, for that is our one and only hope, our only safeguard against the deceit of all false doctrine. —J. J.

### COMMENTS

**National Lutheran Publicity Week** The Press Committee of the Missouri Synod is planning the observance of the week from February 20th-27th as National Lutheran Publicity Week. The co-operating agencies are: Concordia Publishing House, American Lutheran Publicity Bureau, International Lutheran Walther League, American Luther League, Lutheran Laymen's League, Lutheran Film Division, Incorporated; Concordia Mutual Benefit League, Lutheran Press. The plan includes: House to house visitation, personal evangelism, public lectures, Lutheran books and periodicals in libraries and reading rooms, distribution of Lutheran tracts, Lutheran news in the public press, special radio program, posters in store windows and on billboards, a Lenten display in store windows, etc.

In referring to this undertaking the Lutheran Church Herald quotes from The American Lutheran:

We know from experience that there will be here and there a desire to dismiss the plan with the hackneyed old chestnut among excuses: "Local conditions will not permit." The defeatist policy of weakly accepting "local conditions" as irremediable is all too prevalent. Unpropitious local conditions are often the result of a long drawn out period of unchecked stagnation. Where there is life there is hope. We can think of no better way to revive the flagging interest of church members than by planning and putting into operation a worthwhile campaign to reach the unchurched. There will be an immediate improvement in the congregational morale. The pastor will "be on his toes" in his sermon work, and will, perhaps unconsciously, put his best foot forward. The church officers will be anxious to have the church make a good impression upon the visitors. The organization whose help has been enlisted will exhibit a fresh vigor. The whole church will be imbued with the impulse which comes from a worthwhile purpose. Let us finally overcome the defeatist complex, which so often kills a good plan before giving it a trial.

The Herald adds: "Some are afraid of everything new." This objection is met by the same editor in the following manner:

The proposals of the bureau, which we find embodied in the plan for a national Lutheran publicity week, involve no new principle nor even a changed objective, but are merely proposals for an intensification and, in some cases, a variation and extension of method to carry out the missionary command of Christ. We encounter now and then a disposition to decry aggressive publicity methods as a demonstration of blatant boasting and arrogant self-glorification. Occasionally letters come to our desk which seriously take the bureau to task for fostering unscriptural methods of church work and being guilty of undignified "Marktschreierei." The Bible text which the bureau has chosen as the keynote for its proposed campaign accurately describes the aims of the bureau. When the divine Founder of the Church admonished His followers: "What ye hear in the ear, that

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

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

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

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

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

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

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

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

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

preach ye upon the housetops," He did not advocate a policy of complacent passivity but one of consecrated activity.

The Herald then continues:

We are not meeting our missionary obligations when we keep our churches open merely as a spiritual feeding-place for the settled clientele of our members without a sustained and intelligent effort to bring the mass of indifferent drifters under the regenerating sound of the Word of God. The sins for which God Almighty has reason to call pastors and church members to serious account are for the most part sins of omission in regard to their missionary opportunities. Many a church, planted in the very midst of teeming thousands of spiritual derelicts, is drifting along with supreme congregational composure and self-satisfaction and is guilty of almost criminal negligence toward the souls it might reach but permits to wander unhindered to perdition. Oh, yes, "the church doors are always open." But who ever heard of our Master hiring headquarters and ministering only to those who were interested enough to drift in by themselves? We have a man-sized job to do in this world. We are privileged to be the tools of God in working out His great world plan. Our time is short and souls are infinitely precious. We have the saving Gospel in our possession. We have no patience with the man who will stop in his work and waste precious hours bickering and splitting hairs about whether or not methods are established by the sanction of custom. He is apt to be in his study searching for precedents when he ought to be on the streets looking for souls. He may be accusing his neighbor of "Marktschreierei" while he is guilty of wasting his time in "Allotria." When once the passion for souls grips our Church and we begin to be animated with just a semblance of the spirit which animated our Savior and His apostles, and incidentally the fathers of the Church here in this country, then we shall have little time or inclination to catalog methods. We shall do anything and use anything which is within the bounds of right, only that souls may be saved for eternity and that we may utilize to the very utmost the talents with which God has provided us for the carrying out of that one supreme purpose of our Christian calling. "Open doors" indeed, when the Savior commands us to go out of those open doors amongst the busy and preoccupied masses and compel them to come in. The "open door policy" of many of our churches is plainly reflected in their stagnant spiritual life, their dead, stereotyped services, their shrinking membership. When a church stops missionating it stops pulsating.

Never mind whether the tools be of ancient standard or not, "let us work while it is day, for the night cometh when no man can work."

But for these remarks in The Herald, we would have treated the announcement of this Publicity Week as a news item, printing it without comment. But as it is, we feel that a few things could profitably be said.

We observe in these remarks a note of impatience with, and disparagement of, the preachers and congregations who are slow to adopt new methods and who, therefore, refuse to take part in an organized movement of this kind. There is a faint insinuation that such pastors and congregations lack the true missionary spirit and that their spiritual life is in a state of stagnation.

We consider this poor judgment. Shallow waters are easily stirred into a semblance of vigorous life, while quiet denotes depth and effective, though hidden, power at least as often as it indicates stagnancy. The ripples on the shallow pond soon subside, but the mighty stream goes on quietly and almost unnoticeably applying its hidden power to the service of humanity.

There is, we readily admit, an element of truth in the remarks of the writers quoted above. We are to preach the Gospel to every creature. It is, indeed, not sufficient that we supply those within our churches with the Word of Life. Nor can we content ourselves with saying, Our doors are open; let them come in. We are to go out after the unchurched.

True, also, we all must plead guilty of a deplorable lack of missionary zeal.

But can we truthfully say that this zeal is patently lacking to a special degree where a pastor and his people do not employ the so-called modern methods, bulletin boards with "striking sentence sermons," sermonettes in the public press, store window Lenten displays, billboard posters, and the like, while it is evidently present where these means and methods are used to the fullest extent?

That there should be a revival of the missionary spirit among us and a more intensive activity in soul-saving—on this we are agreed. Nor is there any dispute as to the means by which we are made living witnesses and by which we are to save the lost; we all acknowledge the Gospel the only means of salvation and of spiritual upbuilding. As to the methods of preaching the Gospel, however, two honest, serious-minded Christians may disagree.

There are those who are willing to go to the extremes in applying all the modern methods available. And they are very forceful and active, yes, aggressive, almost to the point of impatience with those who do not follow.

And then there are the conservatives among us who deny the necessity of employing such methods,

who doubt their efficacy and, perhaps, also their expediency for the church. They ask: Will an organized high-pressure campaign of this kind really create in our people a zeal for missions, or even stimulate in a wholesome manner the zeal that already exists in their hearts? Will such a campaign actually accomplish what is expected of it in bringing the stranger to our doors as an inquirer who is ready to learn the truth from our lips? Is there not always a danger that in such a strained effort the element of agitation will creep in to weaken the spirit of true witnesship?

No, let the advocates of these new methods not grow impatient with those who are slow to follow or may even refuse to follow at all. Their minds and their hearts are not necessarily stagnant. They may be thinking, and thinking deeply and prayerfully.

J. B.

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**New Testament Apocrypha** A reader of The Northwestern Lutheran asks for a brief discussion of a certain book recently published, purporting to offer "The Lost Books of the Bible." We can well understand that the blatant announcement of the advertising department should strike a trustful reader as important. The book in question is offered as a premium to subscribers of a certain magazine. It is meant to appeal to those who are genuinely interested in biblical lore because they believe in the Bible, and also to those who are extremely liberal in their view of biblical authority and for that reason might welcome anything that would break down the Bible's unique pre-eminence. The reason why such a book was decided upon as premium is not difficult to fathom. As we have said, it appeals to the interest of those on both sides of the question of biblical authority; it pretends to offer to those who are quite uninterested in anything biblical, documents that are of historical value to "liberal, scientific research"; it is a cheap book to publish, because, of course, there are no royalties or copyrights; it has the appeal of the mysterious—which appeal is emphasized in the entirely misleading title, "The Lost Books of the Bible."

The folder announcing publication of this "contribution" contains pronouncements by Dr. S. Parkes Cadman, the Archbishop of Canterbury and by Dr. Frank Crane, which are as misleading as the rest of the advertising flubdub contained in the folder. Crane acts as sponsor for the whole thing by writing an introduction for the book. This man, so highly overrated by a thoughtless reading public, is writing, here as elsewhere, for pay what his readers might like to read. That is no crime in everyday life, but it removes Crane from the number of those who can offer a serious Christian anything excepting a horrible example.

As for the book itself: It contains twenty-six titles—an arbitrary selection—of such worthless and trashy writings as have been known in the Christian Church in endless number since the days of Irenaeus and Origen, who at their early day had no difficulty in disposing of them as legends and frauds. Though this publication takes the title "Lost Books of the Bible," it concerns itself only with writings that fall into the New Testament era—that in itself is not quite candid. These writings were never lost. Some of them for a time were circulated secretly because they were written in the interest of heretical opinions, but when they became known they were quickly discarded as manifestly unscriptural and written with the intent to deceive. Often the names of apostles and early church fathers were fraudulently attached to such writings but the earliest church fathers had no trouble in piercing the thin sham. Since then almost every generation has re-examined these writings and has failed to find merit or worth in them. In this sense they have always been suppressed, though never lost. Their value was properly estimated, that is all. Their standing is just about the same as would be the almanac for 1891, published by Blinks' Blood and Bile Remedy in the history of medical science.

The early Church had to contend with innumerable sects, each of which, if possible, claimed some scriptural authority for its heresy; when such authority could not be found it was made, though it did not deceive any but the unwary. Necessarily it pretended to have been written in the early days and tried to imitate the style and manner of early writings. That pretense makes most of these writings worthless even for such incidental sources of information as ordinary genuine writings offer for any period to which they originate.

The New Testament nowhere caters to idle curiosity. There are, for example, no incidents recorded of the period of Christ's infancy and youth besides the flight into Egypt and His appearance before the doctors. The life of Mary and of Joseph is only touched where it matters to God's plan of salvation, nowhere else. These gaps always offer to certain minds a challenge for speculation. To fill them legends began to circulate, many of them finding their way into some of these "records."

It is possible that some pious souls with some perverted notion of serving the "cause" might manufacture documents that appeared to them to strengthen the biblical record; but even so, their practice can only be condemned. Pious frauds are frauds nevertheless. Such are the "letters" of Herod and Pilate and those of Christ to Abgarus, included in this "scientific" book.

The Christian churches, Greek, Latin, Roman-Catholic and Protestant, are as one in rejecting all of these writings, though they have always been well

known. They have no value whatever. At best they are curiosities like Mother Shipton's rimes. If one or the other of the writings included in this collection, such as the Epistles of Clement and of Barnabas, have any authenticity, which is far from proven, they would find their place not in a supplement to the canon of the New Testament, but as a part of the innumerable collection that makes up the body of patristic literature, that is, writings by early teachers of the Church whose work is examined in the light of canonical Scripture.

In conclusion it might be said that there is no body of books that can even be called "Apocrypha of the New Testament" because the legendary and spurious writings which at one time or another sought recognition never got close enough to be considered; further, their number has always been indefinite. If any of them have any value as human documents pertaining to the affairs of the Church, the historians have long ago got out of them what there was to get.

Incidentally, it is about time that the public awake to the fact that as the patent medicine fraudulent advertising is being curbed by law, its place in the world's rogue's gallery is taken by book publishers and magazines. The old time medicine show with its noisy bait for "catching suckers" is really more dignified and likable than the modern contests and competitions for prizes. And as for truth in advertising! If one believe the publishers there are at least one thousand "best novels ever written" published every year, to say nothing about the constant repetition of the miracle when science and learning, that requires intense application of a lifetime to master, is offered to the public so that "everyone can understand" in 117 pages.

The ancients in their intolerance were wiser than our enlightened age. They kicked into oblivion the shoddy that they recognized as worthless and the world is probably better for every book that was lost in the process; we venerate everything that appears in print, especially if it appears between book covers, as a result the book shelves of the countless libraries that dot our land are groaning under loads of trash that is read, and under still more loads that are unread. The surfeit of reading matter that dulls the minds and intellectual palates of the modern age is making a race of unlettered, indiscriminating, superficial book-gluttons. We commend the caution of our inquirer who declined to be hooked by the advertiser's bait without exercising his own judgment.

H. K. M.

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**Bible and Citizenship** "A poor Bible reader might make a good citizen," sums up The Wisconsin News in relating the following:

An Italian boy, age seventeen, whose father is an American citizen, was turned away from the United States because he couldn't read fluently this verse from the Old Testament:

"Behold, he travelth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit, and digged it, and hath fallen into the ditch which he made."

Lincoln's mother could not have read that verse, either, but she was useful.

What we need in this country is intelligent, willing workers, not expert Bible readers. That can come later.

We would not have any of our readers think that we are laboring under the impression that entrants to our country are subjected to a religious test as to their fitness. Our immigration laws can contain nothing of such a requirement as it would be contrary to the spirit of our constitution. No, we are well aware that the stress in the above is not to rest on the "Bible verse" but on "read fluently." And we believe that the News probably meant to say that good citizenship does not necessarily follow on or out of fluency in letters, be they written or spoken. In fact, we have a large number of native-born in our land whose mere fluency has made them a menace to others, so that their sphere of activity has of necessity become limited.

What we resent about the above related incident is the fact that the Bible was dragged in at all. If a book is needed to apply an intelligence test, why not use a copy of the Constitution? To use the Bible creates a wrong impression with those who wish to enter our land as to what we profess, and it certainly is not a reflection of what we practice.

"Expert Bible readers?" What are they? Their expertness is certainly more than fluency with the letters. Theirs is an expertness which results when the Holy Ghost teaches us to read not only with the mind but also with the heart. Such "expert Bible readers" our country does need, and needs them badly.

G.

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**Prayer Book Revision** We noted the progress of the long-heralded prayer book revision in our last number and now that the Archbishops of Canterbury and York have handed down their recommendations nothing then said need be revoked. It may be added, though, that the revisers are going still further in their adoption of Romish practices. They are permitting the "reservation of the sacrament for the sick and for emergency" and also authorizing prayers for the dead. Of course, they took the "obey" out of the woman's part in the marriage ritual. The whole thing shows the weakness of state church life. While this recommendation is really so revolutionary as to change the whole character of the Anglican church, the bishops are not allowed to force their clergy to adopt the new book and its forms, nor are the clergy permitted to force it upon their congregations. Again, while the "reservation" is allowed in the new book, the reserved sacrament "shall not be brought into connection with any service or cere-

mony;" but everybody knows if a parish delights in the Romish practice of adoration and its rector lets them know where he keeps the reserved sacrament nothing further is needed to institute the practice of "adoration." It is a weak compromise and all the bitter controversy which is anticipated will not alter the fact that the Anglican church will henceforth be branded with its ritualism and its ceremonial to link it more than before with the Romanist tradition in the public mind.

The goings-on in England will have their effect on the American Episcopal church and will, no doubt, strengthen the ritualists here, though, as in England, they are in the minority.

H. K. M.

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**An Expert Advises Parents** Miss Hutzel is head of the largest police women department in the whole country. She rules her squads and battalions in Detroit. Her duties bring her into contact with 4,000 cases of delinquency in girls every year. By virtue of such experience she qualifies in her own estimation as an expert able to advise parents and what should be done with their children. She says that youth has abandoned the home parlor as a meeting place and has made the dance hall, the cabaret, the roadhouse its means of getting social contacts and thrills. That is largely true, no doubt. Then she proceeds to exhort the parents to "speak in the language of 1927" in order to influence their offspring. The parents should "exhibit a greater understanding and tolerance toward the child." That seems to mean, if it means anything, that parents should countenance the new tastes and as far as possible enter into the spirit of the new age with their children. It seems to us that Miss Hutzel's advice is anticipated by many parents. The reason their children have no better standards of amusement and society is because their parents also get their thrills at dance halls, cabarets, roadhouses, or if not there then at dancing house parties, bridge parties, drinking parties and all the other frantic attempts to make fools of themselves in the name of goodfellowship. If Miss Hutzel means that when both parents and children are arrived at the same depraved tastes then there will be no outcry against the occasional lapses that call for her services, then she may again be right. It is hardly considered a cure, however, to advise a whole community to contract the same disease, though it may satisfy popular opinion. There is a community in the Swiss Alps where the standard of human beauty requires that every adult boast of a well-developed external goitre; since everybody was so afflicted it was resented if any "foreigner" walked through the village without this badge of conformity. "Goose neck, Goose neck," the children of the street cry at the sight of a normal man. Miss Hutzel seems

to want all parents to cultivate a moral goitre so they may conform to the standards of their children—all non-conformists, of course, are promptly labeled "goose necks."

The principle of achieving conformity by degradation was well known before Miss Hutzel's day. We recall a quotation the revered Dr. Ernst used not infrequently. It was taken from one of the German classics and ran something like this in free translation:

Never once you understood me,  
Neither could I fathom you.  
Only when in filth we wallowed,  
Came understanding for us two.

H. K. M.

\* \* \* \* \*

**Religious Census** The Department of Commerce, Washington, D. C., about the middle of January sent out 15,120 questionnaires to the churches of our land for the purpose of gathering the Religious Census for the year 1926. A large amount of time and money has been spent by the Census Department to acquire the information which these questions are to elicit. The success of the plan, however, depends upon reaching the persons desired and finding in them a spirit of readiness to respond. Let us Lutherans not be lacking in this spirit. We may doubt the value of such statistics. However, having been courteously approached by our government for information which we are in a position to supply, let us respond in the same spirit. So, brother pastor, let's get our report ready and send it in without delay.

G.

**SEQUEL TO "CHRISTMAS AT WHITERIVER"**

In the article, "Christmas at Whiteriver," that appeared in the last number of The Northwestern Lutheran, the talk given by David Miles, based on Pres. Bergemann's circular appeal for a Christmas collection, was alluded to. We thought that this talk might well bear reading and studying. For this reason it is herewith submitted to our readers in practically the same form in which it was delivered:

"Today is the birthday of our Saviour Jesus Christ. Therefore you are gathered here to hear His Word and to celebrate His birthday.

"You came to hear His Word more than what clothing you will get. You know, many people like good clothes. They want to wear good clothes; they want to look clean on the outside, but they never like to look at their hearts.

"All of us should have our hearts cleaned first. Why? Because the life we got in it is the life God gave us. Because He has given life to each one of us, we should have it cleaned and thank Him for it.

"Our life is more important than everything we have. We own ponies, cattle, horses and other things.

These are just earthly belongings to get along with while we are here on earth.

"I am hoping today you came from far off wanting to hear the Word of God. I hope you want to take into your hearts His Word, for your heart. Today I am going to tell you that an opportunity is before you to thank your mission by helping out your mission. Some poor souls in this country, and in foreign countries, are in need of help in a line of Gospel. We know every missionary who works among such people has to have money to live. Mission schools and orphanages in different places take up money also. Our church spends many thousands for this kind of work in all parts of the country every year.

"The President of our church wrote a letter to every child of God in all parts of the country. He asks to give money to help carry on the work. So today, on this Christmas day, we will ask you to help your church. As the President of our church asks this of you, I am sure all of us are willing to help out as much as we can. Some living right here in Whiteriver have already contributed and this is now under this tree for our Lord. He will be pleased with anything you give. If you wish to put in some for God, do it **with your heart**. A gift may be very little, but when you give it with your heart it is more than a gift which is more, but not given from the heart.

"Remember, this money is given to God. Will you help so that God can use it to carry on the Gospel? Some of you may say you are too poor to give some money. It is the poor people among the whites who give more and I have found it's the same way among us, too. Let us all, even though we are poor, give to God's Work as much as we can give.

"You know our missionaries here, and they will be very glad to see your help coming on the work. I cannot tell you how much they will be pleased, but I know they will be thankful, and what's more they will have your names written in their book which will never be erased. So you can trust them.

"Just a little while ago we were told that there are two places for us to choose from. We have to take one. Let us start to choose the right one which Jesus has prepared for us with His own suffering and death, by accepting His Word and giving from our hearts.

"I wish you all to take into your hearts God's Word today. May we all be safe from all trouble on this Christmas day. May we all be placed on the trail Jesus has made for us. I wish, as you go along to your camps, every joy and happiness to fill your hearts."

E. E. G.

Let us be very careful that our love keeps pace with our knowledge. Love ought to be the sun of our system, the germinating influence through which we bring forth the flowers and fruits of heaven.—E. W. Moore.

## WHY DO PEOPLE NOT GO TO CHURCH?

The Christian Herald recently gave a number of interesting answers in its "Question Bag" to the query, "why people do not go to church." The reasons given can be summarized as follows: The flesh, which is against the spirit and which has not been overcome; automobiles, and the Christians themselves; men have grown cold in their love to God; the monotony of the service which is a repetition of what has always been received; the lack of real spiritual food.

There is, no doubt, some truth in all these answers. Primarily the reason for non-attendance at the divine services of the churches must be sought in the people themselves. They have become worldly minded and have lost interest in spiritual things. The conveniences of this life and its luxuries have usurped the place and the interest which rightly belongs to God. He has simply been so crowded out of the daily life of people that their relation to Him hangs by a very slender thread.

As far as the services being a repetition only, and therefore monotonous, is concerned, that is clearly a misunderstanding of "worship" and "service." We come to church to worship God, to receive spiritual food at the same table, in a figurative sense, with the whole church family; the church service is an office of devotion. The objection raised against divine services that they are a constant repetition of what has always been given can be raised with equal validity against daily life itself. We come to our table three times a day to partake of virtually the same food for our bodies. The variation is but slight, as the things that are wholesome and best for us are quite limited. They can be said to consist largely of fruit, cereals, vegetables and meats. Our daily tasks are a continual repetition of the same duties, and the services we are to render one another from day to day are always the same. Even the automobile, in business and pleasure, becomes a monotonous thing, which goes up and down the same lanes and highways and streets. It takes us to where we wish to go and then back again to the starting point. As a vehicle in business and pleasure it does the same service day after day, but no one would discard it for that reason. If the divine services in church serve our spiritual needs in somewhat the same manner as the things mentioned serve our physical needs they certainly should not be neglected or despised because they are monotonous. But then it is not true that they are monotonous. If men would enter into their religious exercises with the same spirit and keenness that they do everything else they would not tire of them any more than they tire of the constant rising and setting of the sun and the yearly return of the seasons.

One writer places the reason why many do not attend divine services squarely on the church itself. He says: "The motive for church going should be



worship; but on account of the backslidden condition of many of the officials of the church, they have substituted entertainment for worship. They hire singers who sing for money only, but the character of the entertainment is mediocre and unattractive and does not at all compete in quality with the theater. And so the people, especially the young people, will not be fooled and stay away because they can get better elsewhere."

Undoubtedly there is some truth in this. Whenever divine services are so conducted that they aim to entertain, they necessarily must fail of any real good. The primary purpose of the church, its services and other functions is to serve God and man spiritually. The idea of worship should never be disassociated from divine services. We wish to say this, however, that the choir, paid or voluntary, does render a distinct service to the congregation in assisting in its services Sunday after Sunday. Singing is always a distinct element in worship, and in all properly conducted services opportunity to praise God in song is given to the whole congregation and, wherever possible, to choir, quartet, or soloist. The character of the music rendered can easily be controlled by pastor and chorister, so that everything that is a part of the service will heighten the worship and redound to the glory of God.

In our opinion, if the mass of people who now never, or rarely ever, attend divine services, were asked individually why they don't "go to church," they would be unable to give any other valid reason than that they "don't care to go." They have stayed away so long that it has become a fixed habit with them. They feel no need of going to church. Their souls do not crave the spiritual food offered at divine worship. The reading of the Word of God and prayer have no place in their daily life either on arising or retiring or at their daily meals. The soul is simply starved, while the body is fed with abundance. If this continues indefinitely the result is spiritual death.

Years ago we read an illustration of this to this effect:

A spider started to weave a web under a tree. He began the process by starting from a bough above. Then he spun until he had reached a point which was to be the center of his net. From this he radiated in every direction and spun from radius to radius, always starting from the center and continuing until his web had the consistency necessary. When he had finished his work and his web hung there a completed masterpiece he saw that single thread from above. Unable to see any real use for that thread he ran up his web and severed it from its connection with the bough to which it had been once fastened, with the result that the web gave way, enveloping the spider in its meshes, and fell to the ground.

We are all weavers, and the web we weave will endure and serve its divine purpose if that one thread which binds us to our God above is not severed. Let us not, therefore, do anything that might sever our relation to God our heavenly Father from whom comes life and all that it holds best for life and eternity.

—The Lutheran Companion.

## COLUMNETTES

### "Hand-Outs" and Tramps

What makes a tramp? Margot Asquith, who wields a very trenchant pen, relates an interview with a tramp, in which she made inquiry of him as to how he decided which way he would tramp, and received this telling reply, "I always turn my back to the wind." That is what made him a tramp. He followed the line of least resistance. He lacked the moral stamina to breast the wind, to face the forces that would hold him back, to battle against the reverses that an unkind fate was placing in his path, and so he became a tramp. He hated to assume the responsibilities of a home and family, he chose no vocation because it entailed labor, he would not fulfil the demand that respectable and organized society would place upon his shoulders, and so he became a tramp. Week after week, and year after year, he wanders from door to door, begging the food that he needs to live. He is stranger to a respectable table, he stands on back porches and keeps body and soul together on what, in the vernacular of the streets, is called a "hand-out." You despise him as a human derelict, driftwood on the sea of life, and you point him out to your children as the embodiment of all you hope that they will never be. A tramp, living on "hand-out,"—oh, what a pity!

Sad to say, we find his counterpart in the church. The church also has its quota of tramps. And who are these? In any given community, you do not need to stretch out your hands very far in any direction, to be able to lay them upon the shoulders of a number of tramps. They are people who, in a passive sort of way, recognize the value of the Christian church and have some interest in her work. They even would share her blessings, but they are unwilling to assume any of the obligations that would entitle them in any way to receive what the church has to offer. They never affiliate with any congregation, for that would subject them to the demands of that church, that they assume their proportionate share of work and support, and so they wander like tramps from one church door to another, picking up a widely varying assortment of spiritual food to keep their badly starved spiritual life from complete extinction. Today you see their faces in your church, and the next Sunday they will occupy a pew in the church across the way, and the Sunday following that, they help swell the crowd of some nondescript evangelist who has pitched his tent on yonder

vacant lot. And so it goes on year after year — “church-tramps,” trying to eke out a precarious spiritual existence on “hand-outs” from many churches of many kinds. Some time ago I looked with pitying eye at a photograph of Armenian children, badly emaciated by long periods of undernourishment, but if we could take a photograph of the souls of these “church-tramps,” they would reveal a condition of spiritual starvation that would make the bodies of these poor Armenians appear plump and well-fed.

The church spreads God’s table. How much better to be a regular guest here, entitled to all the privileges of fellowship and food, than to wander like a tramp from one church to another, trying to live from crumbs that may fall from the table. The church is God’s house, where His children may come and take all that they need—would you exchange that for the scanty fare of the spiritual vagrant, who cannot but be under-fed?

Friend, I do not know who or what you are, but don’t, don’t be a “church-tramp.” God invites you into the household of His church. Don’t try to sustain your Christian life on “hand-outs.” Become a child of God, fully privileged to sit at the table of some church, there to be regularly and fully fed.—Edward Kuhlman in *Lutheran Standard*.

### BRING YOUR CHILDREN TO CHURCH

Whose fault is it when our children do not attend the church service? What will become of the church when the present generation of church goers has died and there is no young generation to take its place? And what can we do to improve the situation?

These questions are not fanciful apprehensions. In many instances one may observe the depressing spectacle of swarms of young people and children running home from Sunday school instead of entering the church and worshipping with their parents. It is, of course, often the language in which the service is conducted that keeps our children from attending, but this is by no means the only, or even the chief cause. The complaint is not confined to bilingual congregations, nor to the Lutheran church; it is universal throughout our country. Only a few weeks ago four hundred and fifty pastors of New York issued a call urging all parents to bring their children to worship at the regular services. The tendency exists to regard the Sunday school as a substitute for church worship. And it is this perfectly erroneous notion that we must earnestly combat.

The Sunday school can never be a substitute for the church. The Sunday school should, among other things, prepare our children for church worship.

Let no one say that it is cruel to expect our children to attend both Sunday school and church. The Sunday school period lasts seldom longer than an hour

and fifteen minutes, and the service is about equally long. Certainly it is not an excessive demand upon the endurance of the children to ask them to remain for the church service. Besides, our Lutheran church service affords so much activity in which the children may join that they are by no means condemned to a period of wearisome drudgery. The singing of our wonderful hymns, the sight of the worshipping congregation, the dignity and beauty of altar and baptismal font and pulpit, the prayers that ascend to the heavenly throne—they all will permanently affect the soul of the child; and if the pastor, realizing that many little faces look up to him, shapes his thoughts and words in such a manner that the little ones may understand at least portions of his discourse, the hour will be a memorable one and it will bring new life into the congregation.

Therefore, parents, bring your children to the service! Jesus’ heart was filled with joy when he heard the little ones shout their Hosannas!

—Lutheran Herald.

### A LETTER FROM THE VIRGIN: ROMANISM IN THE TWENTIETH CENTURY

The following letter published on the front page of one of the Bolivian clerical organs will show to what extremes of brazen effrontery the priests of pagan Rome are capable of going.

“The following letter, as if it had fallen from heaven, has come to us for publication:

“Devout soul: In this city the San Franciscan fathers have taken upon themselves the task of building a sanctuary in my honour, in which you and many others can worship my divine Son and ask Him favours which I shall take upon myself to procure for you.

“For the building of this temple I ask your voluntary, generous and filial help. Remember, it is I myself who ask you this through the Franciscan fathers, who are in charge of the work. They do not need this temple; I need it and you need it. I need it so that I may there pour out the favours that my Son shall desire to give you; you need it for the mass and the sacraments, and so that you may more easily obtain the favours which I shall be pleased to there shed forth abundantly. I repeat it is not the Fathers who need this sanctuary, it is you and I who need it, and it is I who ask your help, which I shall recompense generously in life, in death and in eternity.

“And that the alms you give for this temple may have a double merit I suggest that you dedicate it also to the aid of the souls of your departed relatives, so that they may more quickly get to heaven.

“I await your answer by means of the Franciscan Fathers.  
The Virgin of Help.”

Backing up this reminder of the need of the souls in purgatory comes a paragraph designed to rend the hearts of those who have lost friends or relatives: An exact translation of this appeal is as follows:

"The departed souls of thy dead cry unto thee:

"From the horrible pains of purgatory there are souls that cry unto thee, and they have a right that you should listen to their cry. It may be the soul of thy father, or thy mother, or thy husband, or thy son, or thy brother. Wilt thou turn a deaf ear to those heart breaking cries of pain? thou, who owest them so much, who so much loved them?

"As it is permitted to include all the names of the departed in one inscription, even those who can not afford one for each person may thus satisfy their piety."

"And again:

"Those who would like to order an inscription (apparently a black bordered space in the paper, carrying name and date of decease) for the living may also do so. Indeed this act of foresight shows much good sense, for in this way the person who provides for himself the inscription makes sure of the daily mass as well as the others which shall serve for immediately after his death. Heirs and relatives do not always remember those who have gone, but in doing this one can quietly take leave of this life in the assurance that these masses will avail much more than the most beautiful monument that might be erected.

"So much for Rome's brazen trafficking with the souls of men."

—The Latin American Evangelist.

### "TOLERANCE" WHERE ROMAN CATHOLICS HAVE POWER

The *Missionary Review of the World* (December) tells an experience in Colombia, South America, which is indicative of the kind of difficulties Protestantism meets in Latin America. The writer of the story is A. M. Allan, a Presbyterian:

#### A Protestant Convention in Colombia

The preachers and elders of our evangelical churches of Colombia were anxious to get together, so over twenty of them with three missionaries met in the city of Medellin on the 20th of July. Some of the delegates were two weeks on the journey. Medellin is an old-fashioned, red-tile-roof Spanish city, founded long ago by Spaniards and Jews expelled from Spain; her people are active, industrious and mercantile. What was our surprise, on arrival, to find a crowded meeting at the corner of a park, where priests and orators were decrying our small and innocent evangelical convention, as if it were a mighty insult to a Catholic community. They demanded its suppression. I got off the trolley car, and later joined the throng before the

governor's house, where, with five holy banners, the priests thanked the governor for the prohibition, which was now posted on all the principal street corners.

A number of men from the surrounding villages paraded the streets shouting, "Down with the Protestants." Placards calling on Catholics to defend the holy faith were posted on many walls. The Catholic daily printed a special edition to combat our convention. How different from Chicago during the Eucharistic Congress, where free rides and banquets, cleared streets and radio sermons from bishops who advocated Bible reading were the order of the day. The Catholic daily in Medellin published a long article to combat the error of supposing that because Catholic delegates had been well treated in Chicago, therefore Medellin should do likewise. Its argument was as follows: Catholicism is unchangeable truth, therefore deserves the best treatment and merits all the attention of America. Protestantism is crass error, and on that account should be extirpated and treated in a hostile way.

The governor of the Province of Antioquia, perhaps the most fanatical in Colombia, absolutely prohibited our convention, and instructed the mayor and chief of police to see that his instructions were carried out. Next day some suggested that we appeal to the central government at Bogota, but we turned to a higher court of appeal. The lady missionaries held a prayer meeting in the school, the elders held another in the church. Believing that we had been called together to further the work of the Lord, and knowing that in spite of misrepresentations, and Jesuitical twisting of the law, the constitution of the country provided for freedom of worship, we resolved to go ahead with our convention and leave the result with God. We wrote no articles, made no defense, sent no wires, but cast ourselves on the Almighty. We requested the authorities to inform us as to the nature of the prison cells, whether overcoats were needed, and if the food should be supplemented by extras from outside, and advised them that there would be no resistance on our part when they sent to arrest us.

Such an attitude surprised and nonplussed the officials. They had expected that as good Presbyterians and law-abiding foreigners and Colombians we would appeal to Bogota for permission to hold our meeting. To that end, wires had been pulled and misrepresentation made in high official quarters so that no such permission would be given, at least not for a few weeks, till we had all gone home again. Here we were, two Americans, one Scotchman and twenty Colombians all offering to go to jail and quietly going ahead with the meeting on schedule time. To jail us would be easy, but what would people say? What would Chicago think? If we held our convention in jail, would not the halo of martyrdom gather around the heads of the "accursed heretics?"

So the high-sounding prohibitions were left hanging in the air, and we walked over the Red Sea dry-shod, singing our song of praise to Him who had triumphed gloriously. Our meetings, both public and private, were unmolested, and many private citizens expressed their sympathy with us.

—The Lutheran.

### THE BIBLE'S INFLUENCE

Did you ever hear a man say: "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance to the world, until I began to study mathematics, and learned the multiplication table, but since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace?" Did you ever hear a man ascribe his salvation from intemperance and sin and vice to the multiplication table or the science of mathematics or geology? But thousands will tell you, "I was wretched; I was lost; I broke my poor mother's heart; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of the Bible!" And they will tell you the very words which fastened on their souls. And since that word entered in their hearts hope has dawned upon their vision; joy has inspired their hearts, their mouths have been filled with grateful songs. Now, this book is working just such miracles, and is doing it every day. To the skeptic we say, "If you have any other book that will do such work as this bring it along. The work needs to be done; if you have a book that will do it, for heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book will do the work, we propose to use it until we can get something better."

—Church Advocate.

### CHRIST SPEAKS

The following lines, which appear on a tablet in an ancient cathedral in Lubeck, built in 1173, are still arresting the attention of passersby:

#### "Thus Speaketh Christ, Our Lord, to Us

Ye call me Master, and obey me not;  
 Ye call me Light, and see me not;  
 Ye call me Way, and walk me not;  
 Ye call me Life, and desire me not;  
 Ye call me Wise, and follow me not;  
 Ye call me Fair, and love me not;  
 Ye call me Rich, and ask me not;  
 Ye call me Eternal, and seek me not;  
 Ye call me Merciful, and trust me not;  
 Ye call me Noble, and serve me not;  
 Ye call me Omnipotent, and honor me not;  
 Ye call me Just, and fear me not;  
 If I condemn you, blame me not."

### "IS MAN A MECHANISM?"

That is the question to be debated by Clarence Darrow and Will Durant in New York. Mr. Darrow, an avowed infidel and notorious for his brutal attacks on Christianity in his debate with the late William J. Bryan, will defend the affirmative side. It is well that the cause of unbelief should have as its apostle a person of Mr. Darrow's type, for a fair-minded audience cannot but be repulsed by a frothy fanaticism and sacrilegious scurrillity that offends every sense of decency and finer sensibility. Incidentally, however, it is an involuntary tribute Mr. Darrow pays to Christianity by giving his time and labor in an attempt, however futile, to combat it. But why discuss the question? If man is a mechanism and nothing more, is it not entirely irrational to attempt to prove it, since the attempt itself would be the result of a mechanism without reason, will or purpose? If man is a mechanism and life a meaningless illusion, then all reasoning about it is also an illusion, Darrow's included. The Bible says, "the fool hath said in his heart, there is no God."

—The Lutheran Companion.

### FACING DEATH

Once Luther was called to the death bed of a student. He asked the sick man, "What do you want to bring your God when you are departing from this world?"

"Only good things," answered the student.

"Are you not a sinful man?" asked Luther. "What are the good things you have?"

"That I am a sinful man I do not deny," answered the sick man, "but I have a broken heart sprinkled with the blood of Christ. That I want to bring to my God!"

"Peace be with you, my son," said Luther. "With this gift you will be welcomed by your God!"

### FROM OUR CHURCH CIRCLES

#### Installations

On the fourth Sunday after Epiphany, Rev. E. F. Sterz was duly installed as missionary in the newly established Epiphany Mission, Racine, Wis. May the Lord richly bless his labors to the salvation of many souls and to the glory of His name.

Paul L. Brockmann.

Address: Rev. E. F. Sterz, 3624 Kinzie Ave., Racine, Wis.

At the request of the Rev. G. Thurow, president of the West Wisconsin District, the undersigned installed the Rev. H. Geiger in his new charge in Randolph, Wisconsin, on the fifth Sunday after Epiphany. May God bless Pastor and Frieden's Congregation.

O. H. Koch.

Address: Rev. H. Geiger, Randolph, Wisconsin.

Acknowledgment and Thanks

Cibecue Station of the Lutheran Apache Mission received Christmas gifts from the following congregations, societies or individuals: Markesan, Wis., Pastor W. E. Pankow; Gibbon, Minn., Pastor Karl Sievert; Dale, Wis., Pastor F. A. Reier; Hopkins, Mich., Mrs. Dan W. Knobloch; Kaukauna, Wis., Trinity Lutheran Church; Appleton, Wis., Pastor E. Redlin; Wilson, Minn., Pastor K. J. Plocher; Stanton, Nebr., Teacher A. F. Rauschke; Pigeon, Minn., Teacher L. Luedtke; Hopkins, Mich., Mrs. Leon Knobloch; Hopkins, Mich., Pastor D. Metzger; Reedsville, Wis., Pastor H. Koch; Lake City, Minn., Ladies' Missionary Society, St. John's Lutheran Church; Weyauwega, Wis., Miss Frieda Klein; Appleton, Wis., Mrs. G. D. Ziegler, Mt. Olive Lutheran Church; St. Paul, Minn., Teacher Gilbert Glaeser; Hopkins, Mich., G. Vanderkamp; Fairmont, Okla., Mrs. Julius Radke; Leavenworth, Wash., Pastor W. Lueckel; Litchfield, Minn., Mr. Robert Wallmow; Osceola, Wis., Pastor F. E. Koch; Columbus, Wis., Pastor Wm. Nommensen; New Ulm, Minn., Dr. Martin, Luther College; Bison, S. D., Pastor C. C. Kuske; New Ulm, Minn., Mr. F. H. Retzlaff; Plymouth, Nebr., Pastor M. Lehninger; Hortonville, Wis., Pastor G. E. Boettcher; Frontenac, Minn., Pastor Wm. Petzke; Newport, Minn., Pastor H. E. Lietzau; Mindoro, Wis., Pastor M. A. Zimmermann; Milwaukee, Wis., Teacher Miss Gertrude Sampe; Hamburg, Wis., Pastor Ad. Zuberbier; Beaver Dam, Wis., Teacher Chas. G. F. Brenner; Watertown, Wis., Ladies' Aid, R. F. D. No. 5; Wausau, Wis., Pastor J. J. Meyer; Weyauwega, Wis., Mrs. Mary Kosanke; Manitowoc, Wis., Teacher L. Serrahn; Milwaukee, Wis., Pastor A. F. Krueger; New Ulm, Minn., Students of Dr. Martin Luther College; Belle Plaine, Minn., Pastor Chr. F. Kock; Arlington, Minn., Pastor F. W. Meyer; Saginaw, Mich., Mrs. B. Riehler; Gibbon, Minn., Choir, Mrs. William Spaude; New London, Wis., Pastor Ad. Spiering; Malone, Wis., Pastor Herm. Klingbiel; Jackson, Wis., Pastor M. Rische; Reedsville, Wis., Pastor H. Koch.

God's blessings to all kind givers.

Arthur C. Krueger, Missionary.

\* \* \* \* \*

The Peridot Mission received Christmas gifts from the following: Alfred Schleifer, \$1.00; W. R. Pfaff, \$1.00; Rudolph Johnson, \$1.00; Anna Rhyme, 50c; Fred Schleifer, 50c; Rev. M. A. Zimmermann, Mindoro, Wis.; Mrs. Ida Wuerger, \$5.00; Children of Greenleaf Congregation, \$4.13; Congregation, Greenleaf, Wis., \$10.00; C. C. Frohmader, \$1.25; John Frohmader, Jefferson, Wis., \$2.50; Ladies' Aid, Naugart, Wis., \$5.00; Rudolph Jahnke, Appleton, Wis., \$10.00; Ladies' Missionary Society, Rice Lake, Wis., \$3.00; Congregation, Green Lake, Wis., \$10.00; Fred Kersten, 50c; Wm. Kersten, 50c; Mrs. M. Rosin, \$1.00; Mrs. Schroeder, \$1.00; Congregation, Wrightstown, Wis., \$21.65. Clothing, M. A. Zimmermann, Mindoro, Wis.; Rev. G. C. Marquardt, Greenleaf, Wis.; Miss Mathilda Weiss, Milwaukee, Wis.; K. G. Sievert, Grover, So. Dak.; Mrs. G. Timmel, Oconomowoc, Wis.; Miss Ruth Shaller, Milwaukee, Wis.; Mrs. J. Fitting, Waukesha, Wis.; Mr. A. F. Gorder, Minneapolis, Minn.; Rev. W. F. Beitz, Rice Lake, Wis.; Rev. R. Lederer, Green Bay, Wis.; Rev. Aug. F. Zich, Green Bay, Wis.; Mrs. J. B. Meunier, Marinette, Wis.; Louise Milz, Kaukauna, Wis.; F. J. Draves, Racine, Wis.; Mrs. H. Jahnke, Milwaukee, Wis.; Mrs. Julius Sitz, Hutchinson, Minn.; the members of the family of the late Dr. James Douglas, New York; Rev. Wm. Lueckel, Leavenworth, Wash.; Rev. John Witt, Norfolk, Nebr.

In the name of the Indians the givers are herewith sincerely thanked. H. E. Rosin.

Christmas gifts for Indians were received at station Rice from the following: Arizona: McNeal, H. C. Stolp (pkg. and \$5.00); Phoenix, Rev. Deffner Cong. Michigan: Coloma, Mrs. Binhammer; Detroit, Mrs. Th. Bach. Minnesota: Red Wing, Misses H. and R. Keller. Nebraska: Norfolk, Rev. J. Witt. Ohio: Elyria, Mrs. E. P. Meschke, Mrs. P. Hull, Miss Fl. Stark. Wisconsin: Appleton, St. Paul's Missionary Society; R. 1., Ch. Staecker, T. Clayton, Rev. L. Kaspar, Ladies' Aid; Greenville, Young People's Soc. (\$10); Fountain City, Miss S. Kammeyer; Green Bay, Mr. and Mrs. A. H. Icks (\$5), Rev. A. F. Zich Cong.; Hartford, Peace Cong. Sewing Soc., Mrs. H. C. Berndt; Lomira, Mrs. F. Schmidt; Marinette, Misses Hattie and Esther Borman; Menomonie, Rev. Wm. Keturakat Cong.; Milwaukee, St. Mark's Ladies' Aid, Sen. Bible Class, Mrs. C. Reimann, Mrs. Alex. Maercker, Mrs. A. F. Weber, Mrs. J. Jenny, Mrs. J. Lindemann, Mrs. W. Rader, Mrs. O. Griebing, Mrs. Charlotte Schmidt, Mrs. E. Andrae, Misses E. and L. Meyer, Mrs. L. Eisenwag, Miss Marie Niemann, Mrs. H. Ahrens, Miss A. Wille; Mindoro, Rev. M. A. Zimmermann, Hy. Tanner, Mrs. Herm. Stern, Mrs. A. Ginther, Mrs. Ch. Biesen (\$1.00), Miss Lucy Pfaff (\$1.00), Geo. Pfaff (\$1.00), Herb. Storandt (\$1.00); Morrisonville, Mrs. Dan. Bliefnicht (\$2.00); Naugart, Rev. H. Geiger, Ladies' Aid (\$5.00); New Coeln, Rev. Th. Monhardt Cong. (\$10.00); New Lisbon, O. E. Vaudell; Reedsville, Rev. H. Koch (\$3.00); Sun Prairie, Rev. Th. Thurow, Ladies' Aid (pkg. and \$5.00); Stoddard, R. 1, F. Schlicht; Woodville, Rev. J. C. A. Gehm.

Hearty thanks to all contributors to the Indians' Christmas cheer! F. Uplegger.

\* \* \* \* \*

Christmas gifts for Indians at San Carlos were received from the following:

Arizona: Phoenix, Rev. R. Deffner Cong. Illinois: Morton Grove, Mrs. F. Huscher. Minnesota: Hutchinson, Rev. Hy. Albrecht. Nebraska: Ulysses, Chas. Metzner. Wisconsin: Campbellsport, Rev. C. Aeppler; Greenleaf, Mrs. Ida Wuerger (\$5.00); Hamburg, Rev. A. Zuberbier (\$2.00); Milwaukee, Miss Johann Griebing and Sewing Soc.; Mindoro, Rev. M. A. Zimmermann; Reedsville, Rev. H. Koch. Washington: Ellensburg, Rev. R. A. Fenske.

Hearty thanks to all who contributed toward the Christmas cheer of Indians at San Carlos! Should an acknowledgment of gifts for the San Carlos district be wanting, owing, perhaps, to the present vacancy of the missionary's post there and its being served from the adjoining district, information regarding it will be appreciated by

F. Uplegger.

WEST WISCONSIN DISTRIKT

January, 1927

Pastoren:

E. Abelmann, St. John, Alma.....	\$ 22.92
E. Abelmann, St. John, Nelson.....	10.08
C. H. Auerswald, St. Paul, Prairie Farm.....	16.47
C. H. Auerswald, St. Paul, Dallas.....	7.65
Wm. A. Baumann, St. John, Poplar Creek.....	24.21
Wm. A. Baumann, St. John, Iron Creek.....	37.97
Wm. A. Baumann, St. Katherine, Rusk.....	46.05
C. E. Berg, St. John, Ridgeville.....	74.32
J. W. Bergholz, St. Paul, Onalaska.....	2.75
J. W. Bergholz, Imm., La Crosse.....	206.50
Aug. Bergmann, Gnaden, Town Maine.....	96.35
C. F. Bolle, St. Paul, Hurley.....	26.05
I. M. Brackebusch, St. Matt., Stoddard.....	238.37
I. M. Brackebusch, St. John, Bad Axe Valley.....	58.24

H. Brandt, St. John, Neillsville.....	18.85	Karl J. Plocher, Trinity, Wilson.....	15.96
Karl Brickmann, St. Matt., St. Charles.....	56.08	F. P. Popp, St. John, Ableman.....	68.31
E. Dux, St. Matt., Shennington .....	5.00	F. F. Popp, St. Paul, Westfield .....	27.26
E. Dux, St. John, Town Lincoln.....	6.00	J. M. Raasch, St. Paul, Lake Mills.....	263.70
W. A. Eggert, St. Peter, Schofield.....	64.30	H. W. Reimer, St. John, Tuckertown.....	55.70
W. A. Eggert, Salem, Wausau.....	59.38	H. W. Reimer, Dreieinigkt, Lime Ridge.....	33.20
W. A. Eggert, Grace, Ringle.....	49.44	A. W. Sauer, St. Martin, Winona.....	15.25
Julius Engel, St. Marcus, T. Libanon.....	57.00	C. W. Ziegler, Portland.....	10.26
Gerh. Fischer, Prentice .....	5.00	C. W. Ziegler, St. Paul, Bangor.....	122.33
Gerh. Fischer, Tripoli .....	2.00	R. Siegler, Watertown (Persoenlich).....	20.00
Gerh. Fischer, Zion, Spirit.....	2.00	F. Schoenicke, Zion, Leeds.....	8.75
Gustav Fischer, St. Peter, Savanna.....	52.91	M. C. Schroeder, St. John, Pardeeville.....	54.30
Gustav Fischer, St. Matt., T. Washington, Ill.....	29.43	Phil, Schroeder, Trinity, Richfield.....	23.35
Gustav Fischer, Sabula, Iowa.....	38.00	J. H. Schwartz, Christus, West Salem.....	150.86
E. C. Fredrich, St. Peters, Helenville.....	223.95	M. F. Stern, Trinity, Waverly.....	6.00
J. Freund, St. Paul, North Freedom.....	1.15	M. F. Stern, Zion, Eau Galle.....	40.00
Paul Froehlke, St. Matt., Winona .....	267.97	M. Taras, St. Stephen, Fountain Prairie.....	23.57
J. Gamm, La Crosse .....	500.00	M. Taras, Trinity, Fall River.....	29.45
J. Gamm, La Crosse .....	13.25	M. Taras, St. John, Doylestown.....	41.68
J. Gamm, La Crosse .....	200.00	G. M. Thurow, St. John, Waterloo.....	365.27
J. Gamm, La Crosse .....	786.05	Theo. Thurow, Friedens, Sun Prairie.....	80.57
Heinrich Geiger, St. Paul, Naugart.....	53.54	Aug. Vollbrecht, St. Michael, Fountain City .....	105.00
Heinrich Geiger, St. Paul, Naugart .....	25.61	E. Walther, St. Paul, Wisconsin Rapids.....	487.04
Heinrich Geiger, St. Paul, Naugart .....	25.00	E. Walther, Babcock .....	2.00
G. Gerth, Emmanuel, Merrimac .....	5.45	A. Werr, Zion, Cambria .....	41.40
G. Gerth, St. Paul, Caledonia.....	7.75	R. F. Wolff, St. James, Cambridge.....	1.92
G. Gerth, St. John, T. Merrimac.....	8.65	Walter E. Zank, St. John, Newville.....	62.61
G. Gerth, Christ, Greenfield.....	18.75	Walter E. Zank, Imm., T. Deerfield.....	50.93
Martin Glaeser, Zion, Stetsonville.....	14.00	A. Zeisler, 1st Luth., Woodruff.....	15.50
A. Hanke, St. Paul, Whiehall.....	28.25	H. R. Zimmermann, Christus, Cochrane.....	39.90
W. P. Hass, St. Matt, Oconomowoc .....	105.00	H. R. Zimmermann, M. Luther, Buffalo City.....	15.05
O. Hensel, Imm., Marshfield.....	222.32	M. A. Zimmermann, Christus, Burr Oak.....	126.02
H. W. Herwig, St. John, Lewiston.....	223.12		
F. Kammholz, St. John, Rib Lake.....	21.20	Total Summe.....	\$11,328.58
O. Kehrberg, St. John, Mosinee.....	65.56		H. J. KOCH, Treas.
O. Kehrberg, St. John, Mosinee .....	15.54		
Wm. Keturakat, St. Paul, Menominee .....	217.02		
L. C. Kirst, St. Stephen, Beaver Dam.....	457.70		
Theo. Kliefoth, St. Peters, Oak Grove.....	12.98		
E. E. Kolander, Gnaden, Green Valley.....	15.00		
E. E. Kolander, St. Paul, Rozellville.....	63.60		
O. Kuhlrow, St. John, Jefferson.....	1,878.96		
C. F. Kurzweg, Dreieinigkt, T. Norton.....	56.30		
Phil. Lehmann, Imm., Hubbleton.....	72.71		
Phil. Lehmann, St. Mark, Watertown.....	138.51		
W. C. Limpert, Jehova, Altura.....	43.00		
Fried. Loeper, Christus, Richmond.....	54.58		
Fried. Loeper, St. John, Whitewater.....	170.95		
Paul Lorenz, St. John, T. Trenton.....	28.00		
	23.00		
Paul Lutzke, St. Lukas, Twp. Glendale.....	22.81		
Paul Lutzke, Zion, Elroy.....	38.41		
J. Mittelstaedt, St. Paul, Wonewoc.....	44.10		
J. Mittelstaedt, St. Paul, Hillsboro.....	10.50		
P. Monhardt, St. Matt., South Ridge .....	110.11		
Wm. Nommensen, Zion, Columbus .....	28.75		
A. W. Paap, Imm., March.....	35.86		
Aug. Paetz, Imm., March.....	12.89		
Aug. Paetz, St. Peters, McMillan.....	25.46		
E. H. Palechek, St. Peters, Chaseburg and Twp. Hamburg .....	100.00		
E. H. Palechek, St. Peters, Chaseburg and Twp. Hamburg .....	75.00		
H. A. Pankow, St. Paul, Hustler.....	10.80		
H. A. Pankow, St. Petri, Indian Creek.....	48.28		
Wm. H. Parisius, Globe.....	48.00		
Gerhard Pieper, St. John, Baraboo.....	913.73		
Karl J. Plocher, 1st Luth., Ridgeway, Minn.....	23.00		

### BOOK REVIEW

"Proceedings of the 25th Annual Conference of the Associated Lutheran Charities," St. Louis, Mo., Oct. 12-14, 1926. This little volume of 106 pages contains the usual reports and statistics incident to its business and also a number of interesting papers that were read at the meetings, including the paper by Pastor E. A. Duemling, city missionary, Milwaukee, on "Pastoral Care of the Insane," which was recently re-printed in the Theologische Quartalschrift. Other subjects treated are: The Centennial of City Missions; The Soul of Charity Is Charity for the Soul; How Can Our Young People Serve in the Inner Mission; The Spiritual Work of Our Women Workers; Greater Uniformity of Practice in Our Work; and others. There is also a "Historical Sketch of the Associated Lutheran Charities." The book costs 25 cents and may be had by applying to The Reverend J. H. Witte, 1439 Milville Place, Chicago, Ill., or to Bethesda Lutheran Home, Watertown, Wis.

H. K. M.

### ITEMS OF INTEREST

#### A Cause of Strife

Hostilities have arisen between the Christian and Jewish students in the medical departments at the Universities of Vilna and Warsaw. Only Christian corpses have been used for dissecting and study purposes in the laboratories. At a conference called by the rabbis to discuss the question it was decided that the supplying of anatomical departments of the universities with Jewish corpses was not permissible because, according to the Jewish faith, the body must be buried after death.

### Some Interesting Facts

Africa contains about 42,000,000 Mohammedans.

On the 3,600,000 people of Madagascar, 3,000,000 are still heathen.

China still has more than 300,000,000 adherents of heathen religions.

Of the people of India, 216,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are animists, and less than 5,000,000 are Christians.

Siam, "Kingdom of the Free," has 87,000 Buddhist priests and 13,000 Buddhist temples.

More than 118,000 Shintoist temples and shrines are found in Japan. Buddhist temples total more than 70,000. These two religions number at least 72,000,000 of the 77,000,000 people.

Multitudes among the 340,000 Indians of the United States still believe in the old pagan superstitions of their ancestors.

Today the total number of missionaries of Protestant churches is no fewer than 40,000, with a communicants' roll of 4,500,000. In addition, there are adherents numbering many millions more.—Ex.

### The First Missionary Ship

January 21, 1854, the "Candace," the ship out from Hermannsburg by Pastor Louis Harms, touched the shore of Africa. This was the first missionary ship. Other ships had carried missionaries: "The Hope," had carried Hans Egede to Greenland; "The Sophia Hedwig" took Bartholomew Ziegenbalg and Henry Pluetschau to India as the first Protestant missionaries to that country; "The George" had carried David Livingstone to Africa; but the "Candace" was the first ship ever built and owned by a missionary society.

Among the students in Pastor Harms' training school were a number of sailors who had been converted and when there were no German ships sailing to Africa on which the missionaries could go, these sailors said: "Why not build a mission ship of our own?"

People thought this a ridiculous idea, but Harms said: "I have knocked long enough at man's door, now I will turn to God, for the work is His." As is always the case, his faith was not put to shame, but God so turned the hearts of people that the ship was built, paid for, and the store-room filled with clothing and food from the farms for the voyage. The ship bore many messengers of light to the dark continent of Africa, and "moving to and fro as a shuttle, wove a close bond of union between the home and the foreign field."—Lutheran Companion.

### A Valuable Bible

One of the largest and most valuable books preserved in the palace of the Vatican in Rome is a handwritten Bible in Hebrew. Including its huge cover, the weight of the Book totals 350 pounds. The Jews in the City of Rome tried to get possession of the Book in 1512. They offered Pope Julius II. gold equivalent to its weight, but after consideration the offer was refused.

### Conversion of Austrian Jews

"During the years 1911 to 1923 about 12,000 Jews in the city of Vienna, Austria, renounced Judaism to accept other religions," says the Jewish Daily Courier. The figures furnished by Dr. Goldhammer, the Vienna statistician, showed 9,550, not including children under seven. Of those who left Judaism 25% joined the Lutheran Church, 75% of these being adults who belonged to the educated class.

### Church Music an Art

Northwestern University, Chicago, Ill., with a gift of \$100,000, is establishing a course in church music. Dean Peter Lutkin, under whose personal supervision the course will be conducted, says: "There is real need for such a department. While a few institutions give a certain amount of attention to this subject, none of them offer comprehensive courses covering all the angles concerned, with the development of trained leaders on either sacred or secular choral music. In fact, the greatest majority of choral conductors and church musicians pick up their profession in a most haphazard manner, and the waste of time and effort is deplorable. The result is that the number of efficient musicians of this type is lamentably small.

### A Gift for the Deaf

Young people of St. Paul's Congregation, Columbia, S. C., provided a Christmas gift for the deaf members of the church in the installation of special acousticon equipment.

The equipment, which has been installed by the Intermediate Luther League, picks up all parts of the service, words and music alike, and conveys it by wire to different parts of the auditorium so that persons who have for years been unable to listen with satisfaction may now enjoy the whole service.

A transmitter of special construction is placed on the altar in such a manner that it catches every utterance of the pastor, whether he stands behind or at the side of the pulpit, and every note of the organ and tone of the choir singers. Connecting wires lead to the pews of those who are hard of hearing. Attached to each pair of wires is an ear piece which the deaf person applies.

### Duties of the Young

A great deal is being said in the present age concerning the duty of the church to youth. Every question has two sides. Esther Isaacson, writing in *Our Lutheran Youth* (Blair, Neb.), tells the Luther Leaguers of the United Danish Church of eleven items of indebtedness which they owe their church, as follows:

1. Realize privileges given us by God through the Church.
2. Stay by our Church.
3. Attend services regularly.
4. Take to heart the word of God when preached to us.
5. Partake of the Lord's Supper, in the right spirit and whenever given a chance.
6. Pray without ceasing for yourself, the Church, the work within the Church, the pastor and the straying ones.
7. Read the Bible faithfully.
8. Be ready to fill any vacancy in Sunday School, or whatever it may be, when called upon.
9. Seek those who have gone astray.
10. Visit the sick and the sorrowful.
11. Give freely.

### The Blind "Receive Sight"

Thirty responses from residents of thirteen states were received by a blind man in Kansas when he offered to give away his copy of the New Testament in American Braille. A family of three blind sisters received the book.

Fortunately, the American Bible Society, to whom the letters of the twenty-nine disappointed applicants were referred, was able, from special funds, to supply each person with two or three of the five volumes which comprise the New Testament in this system for the blind. This involved an expense of over five hundred dollars.

**THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES**  
**COMPARATIVE BALANCE SHEET**  
 December 31, 1926

		<b>Assets</b>			
FIXED ASSETS —	December 31 1926	July 1 1925	Increase	Decrease	
Land and Land Improvements .....	\$ 117,638.12	\$ 116,093.23	\$ 1,544.89		
Structures and Attached Fixtures .....	586,827.39	539,360.68	47,466.71		
Machinery and Equipment .....	7,917.58	4,260.63	3,647.95		
Furniture and Furnishings .....	52,218.64	50,167.14	2,051.50		
Hand Tools and Sundry Equipment .....	1,089.70	1,086.45	3.25		
Vehicles and Livestock .....	5,648.31	4,538.31	1,110.00		
Libraries .....	18,767.00	18,467.00	300.00		
Laboratory Apparatus .....	3,185.84	2,852.98	332.86		
Total Fixed Assets .....	\$ 793,292.58	\$ 736,835.42	\$ 56,457.16		
CURRENT ASSETS —					
Cash in Banks .....	\$ 35,223.44	\$ 12,526.04	\$ 22,697.40		
Church Extension Accounts Receivable .....	209,256.42	187,096.08	22,160.34		
Permanent Funds .....	218,051.83	208,640.61	9,411.22		
Cash Advances .....	875.00	525.00	350.00		
Notes, Bonds, Accounts Receivable .....	1,750.69	1,415.00	335.69		
Materials and Supplies Inventories .....	3,793.10	3,673.05	120.05		
Total Current Assets .....	\$ 468,950.48	\$ 413,875.78	\$ 55,074.70		
Total Assets .....	\$1,262,243.06	\$1,150,711.20	\$ 111,531.86		
FIXED LIABILITIES —					
Land Contract (Van Dyke) .....	\$ 15,000.00	\$ 25,000.00		\$ 10,000.00	
CURRENT LIABILITIES —					
Notes Payable to Banks .....		22,500.00		22,500.00	
Notes Payable to Others .....	235,560.28	189,827.11	45,733.17		
Non-Budgetary Collection .....	6,435.68	6,449.09		13.41	
Inmates Deposits .....	5,839.00	5,789.00	50.00		
Total Liabilities .....	\$ 262,834.96	\$ 249,565.20	\$ 13,269.76		
PROPRIETARY INTEREST —					
Church Extension Fund .....	\$ 177,077.45	\$ 164,525.85	\$ 12,551.60		
Permanent Funds .....	219,354.85	208,975.42	10,381.43		
Net Proprietary Interest .....	602,975.80	527,646.73	75,329.07		
Net Worth .....	\$ 999,408.10	\$ 901,146.00	\$ 98,262.10		
Totals .....	\$1,262,243.06	\$1,150,711.20	\$ 111,531.86		

**Accretions to and Diminution of Proprietary Interest**

Net Proprietary Interest on July 1, 1925 .....				\$ 527,646.75	
ACCRETIONS —					
Collections for Operation and Maintenance .....		\$ 443,869.16			
Revenues for Operation and Maintenance .....		111,348.76			
Collections for Building Operations .....		9,498.34			
Jubilee Collection .....		53,223.78			
Adjustments in Church Extension Division .....		8,459.67			
Total Accretions .....		\$ 626,399.71			
DIMINUTIONS —					
1923-1925 Funds remitted to Rev. Brenner .....	2,523.20				
Operation and Maintenance .....	548,547.44				
Increase of Proprietary Interest .....		551,070.64		75,429.07	
Net Proprietary Interest on December 31, 1926 .....				\$ 602,975.80	

THEO. H. BUUCK, General Treasurer.

I have audited the accounts of the Evangelical Lutheran Joint Synod of Wisconsin and Other States periodically, up to December 31, 1926, and I hereby certify that, in my opinion, the above Balance Sheet, compiled by the General Treasurer, is correct and in agreement with the books of the Synod.

February 7, 1927.

ARTHUR C. HARTMAN, Public Accountant.