

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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I CAN TRUST THE MAN WHO DIED FOR ME!

When in storms of life the sky is clouded,
When the hidden sun I fail to see,
When in mystery my path is shrouded,
I can trust the Man Who died for me!

When the pilgrim-way is sad and dreary,
When from earth-born cares I would be free, —
When my soul is all perplexed and weary,
I can trust the Man Who died for me!

Sins of word and deed, sins of omission,
Sins of thought oft through the memory;
When the teardrops fall in deep contrition,
I can trust the Man Who died for me!

World and flesh still strive against the spirit,
And the Foe oft claims the victory,
But in faith I plead my Savior's merit;
I can trust the Man Who died for me!

Once He left His glorious throne in Heaven;
Once He shed His Blood on Calv'ry's tree.
Saved by grace, redeemed, restored, forgiven,
I can trust the Man Who died for me!

He can turn my every grief to gladness;
He can grant my heart tranquillity.
His sweet "Peace, be still" dispels my sadness.
I can trust the Man Who died for me!

Friends may faithless prove, and foes deride me,
He abides in all sincerity,
Ever faithful, — always close beside me;
I can trust the Man Who died for me!

He doth know my heart's inmost recesses, —
Knows the burdens borne all silently,
Sweet the cross when my Lord Jesus blesses!
I can trust the Man Who died for me!

He will pilot me o'er Death's cold river
To the mansions by the crystal sea.
Glory to His Holy Name forever!
I can trust the Man Who died for me!

Love Divine, in love's complete surrender
All I am and have I yield to Thee!
All my heart's love unto Thee I tender;
I can trust Thee! Thou hast died for me!

Anna Hoppe.

God does not make straight even paths all alike, as in the great cities now. There is infinite variety in the paths He makes, and He can make them anywhere. Think you not that He who made the spider able to drop anywhere, and to spin its own path as it goes, is able to spin a path for you through every blank, or perplexity, or depression? —Selected.

THE SIXTY-EIGHTH PSALM

Verse 17 — 20

The Ascension of Christ

When the risen Lord joined Himself to the two disciples on their way to Emmaus, He explained to them the passages in the Psalms and in the prophets which related to Him, to His work and offices, to His suffering and death, to His entry into glory, in short, to the redemption of man by Him. Doubtless, Christ would establish the faith of His disciples in His resurrection by Scriptures only. Without Scriptures they could not have believed in the risen Lord, nor could they have understood the significance of His resurrection, of which even the physical aspect of the risen One could impart no knowledge to them. It is this that St. John wishes to emphasize in the second chapter of his Gospel. Referring to the words Christ had spoken to the Jews concerning His resurrection: "Destroy this temple, and in three days I will raise it up," he continues to say, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and **they believed the scripture and the word which Jesus had said.**"

It is of vast importance that we take notice of this. Without Scriptures no man can believe in the resurrection of Christ. Why does the world not believe in it, though there are so many circumstantial evidences for it? Because it does not believe in Scriptures, in the written Word of God. The following quoted from "The Fundamentals," Volume V, may serve as an illustration. A prominent lawyer in New York City once spoke to a minister of that city asking him if he really believed that Christ rose from the dead. The minister replied that he did, and offering the material in proof of his belief, the lawyer took it and studied it. After thorough investigation of the material presented he returned to the minister, and said, "I am convinced that Jesus really did rise from the dead. But," he then added, "I am no nearer being a Christian than I was before. I thought the difficulty was with my head. I find that it is really with my heart."

The same is the case with the ascension of Christ. Men will not believe that the Lord has ascended into heaven both bodily and visibly. As they do not believe in the bodily resurrection of Christ, but only in His perpetual influence and spiritual existence beyond the grave, so they do not believe in His physical

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ascension, but only in His continual spiritual activity. Why this? Because they do not believe the Scriptures. These irrefutably teach the bodily ascension of Christ.

Conspicuous among them are the words of the sixty-eighth Psalm as indicated above. That we have here a prediction of our Lord's ascension is confirmed by the New Testament, where St. Paul in Ephesians 4:8 quotes this passage in proof thereof. Originally the words referred to in our Psalm had, indeed, been written on a different occasion, yet a very interesting one. It was the restoration of the ark of God, which for some time had been in obscurity in the house of Obed-edom. This David, in his pious zeal, resolved to remove and place it upon Mount Zion, where, afterward, the temple of Solomon was built to receive it. It was removed in solemn procession, and on this occasion, as is generally conceded, the words of our Psalm were composed and sung. The ark, however, with the glory connected with it, constituted not only the symbol, the visible representation of the Divine presence, but was also a type of the sacred body of Jesus Christ, the residence of Divinity itself. The ark had been, before its triumphant removal, in circumstances of humiliation and privacy; and thus was represented that humiliation to which Christ submitted, before He ascended to possess the glory which He had with the Father before the world was. The removal of the ark to Mount Zion was a great type of the ascension of our Lord to the throne of heaven; and the blessings received by the children of Israel in consequence, represent those spiritual gifts of victory which the Church of Christ receives in consequence of the exaltation of her Head. All this is beautifully brought forth in the words of our Psalm.

Statement of the Fact Concerning Christ's Ascension With Its Attending Circumstances

"Thou hast ascended on high." The One spoken of here is He of whom Christ Himself speaks to Nicodemus (John 3:13): "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," and of whom St. Paul says (Eph. 4:9-10): "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Thus the prophecy made here was literally fulfilled in the Person of our Lord. After having lived on earth a while; after having offered His body as a sacrifice for sin; after having been raised from the dead; after having shown himself to His disciples by many infallible proofs; then He led them out as far as Bethany, and, in the presence of the whole church, then collected together, He was taken up into heaven.

This fact is proved by evidence the same as that by which the other principal facts of the New Testament

are proved. It is the fulfillment of prophecy. And important indeed is this fact. Had it not occurred, the same words would be applicable which Paul uses with reference to the resurrection of Christ, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Had He not ascended into heaven, not only would we have no assurance for the completion of the work of our redemption, but He would also not have appeared in the presence of God for us, nor received of the Father the promise of the Holy Ghost. There would be no preaching of the Gospel, and certainly no Christian Church existing. All would be comfortless, destitute of the spiritual presence of the Lord, and this world a most desolate place to live in. Yet the fact rests on evidences irrefutable. It being the accomplishment of prophecy the very Scriptures in which it is recorded are established as the external truth of God, and on this stands the fact as upon an impregnable rock. Moreover, it rests on the evidence of credible witnesses. It is one in which they could not be mistaken. That is allowed on all hands. Not only were they eye-witnesses of the ascension of the Lord, but they received from Him on that very occasion His final commission to preach the Gospel to every creature. And that they were honest in their statements respecting both the resurrection and ascension, is proved by the whole of their character, and the way in which they sealed their testimony by their sufferings, and most of them by a martyr's death.

Nor did the proof that Christ ascended into heaven rest merely on the testimony of the apostles. It was exhibited before all the dwellers at Jerusalem who had come together on the day of Pentecost, and were witnesses of this great miracle, the gift of tongues. The Lord had promised, while in the world, that when He went to the Father He would send the Comforter, who would guide them into all truth. That promise was carried into effect at the public outpouring of the Holy Ghost, when they all spake the great deeds of God with tongues, as the Spirit gave them utterance. And ever since that memorable day the promise that the Holy Spirit should abide with the Church forever, has been verified by the miraculous power exhibited throughout the Christian world, thus giving evidence, that the Lord is risen from the dead, and that He has ascended on high.

But there were also remarkable circumstances attending the ascension of Christ. "He ascended on high." Whither, then, did He ascend? We are told in the Gospel narratives He was received into heaven, and what is meant by heaven, in the proper sense adequate to this matter, may appear from other places equivalent, by which this action, or the result thereof, are expressed. It is called ascending to His Father, and passing out of this world to His Father. It is termed taken up into glory, and entering into His glory, that is, into a most glorious state peculiar to

Him. He is said to have passed through the heavens, to have ascended over above all the heavens; to have become higher than the heavens, or advanced above them, that is, into the inmost recesses of glory, inaccessible to any other. By these expressions it appears, that the term of our Savior's ascent, called heaven here, was that place of all places in the universe — if indeed we can speak of place here — of things most eminent, in quality most holy, in dignity most excellent, in glory most illustrious; the inmost sanctuary of God's temple above, not made with hands. What tongue or pen can describe the celestial glory into which our Redeemer entered? Small wonder the Psalmist cries out with regard to His reception in heaven, verse 17, "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." An innumerable company of angels welcomed our Savior as He ascended into heaven, intoning their grand chorus: "Thou art the King of glory from everlasting to everlasting." (To be continued) J. J.

COMMENTS

Is This True? In recommending a certain book on Christianity to its readers, an exchange says: "Christianity is now related to the entire field of scientific, philosophical and theological knowledge. No man can assume the responsibility of defending it without being widely informed."

It would, indeed, be sad if this were true. Not that we do not appreciate the apologetical writings of faithful witnesses. Their frank confession of the faith serves to strengthen their brethren. Such books are read with interest by those who believe, and it is not impossible that they sometimes at least set unbelievers thinking.

But it would be sad, if one could not be a "defender of the faith" without being well informed on philosophy and science.

To be exact, the Lord has never called us to be defenders of the faith; his commission to us is that we preach the faith. Spurgeon rightly said: "I am not here to defend the Bible, but to preach it."

God wants every Christian, young or old, to witness, and so, in a sense, to defend the faith. How many of us would be able to meet the men of science and philosophy on their own grounds to refute their errors? And what would be gained if we defeated them in a scientific or philosophical discussion?

Paul says: "Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

From the lips of Jesus we hear the same truth: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

If a wide information in the fields of philosophy and science were necessary for effective witnesship in the defense of the truth, where would they stand who lack a general education? On what would faith really be resting?

No, the Gospel is its own defense; and they are mighty defenders of Christianity who in all simplicity witness the truth.

There is a certain danger in leading people to believe that the Church must meet the arguments of the scientist in order to hold its own in the world. J. B.

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Let Us Build When the subject of off-hand discussion is the needs of our synodical institutions of learning, you sometimes hear it deplored that our endowment funds are not greater and that the millionaire gifts somehow do not seem to come our way. If we, however, give the matter a little serious thought, we will soon find an activity suggested to us which is far more blessed and absorbing than deploring this lack. Days of prosperity and ease are a time of trial for whole church bodies as well as for the individual Christian and when "Peace" is cried loudest, caution advises looking to your armor. We have an instance in mind which illustrates.

A large wing of a church body prominent in our land had found it necessary to build a new theological seminary. This was done, not because they had no seminary which they had so-far called their own, but because they felt they must disown what had been estranged from them and establish anew what would be theirs not merely in name, but also in spirit. The work was finished and given over to its high purpose. At this time, one looked up to as a leader made the following statement:

It is a pathetic thing for those of us who have led our people for years into large contributions to the old and established institutions to find that finally we are compelled to break with them and build others because modernism has eaten the heart out of their spiritual life, their respect for the Bible, and their confidence in Christ. But all this is only history repeating itself. It has ever been so. When Catholicism became great and world dominating, Martin Luther, a conscientious and accomplished man had to revolt and lead out the faithful. When

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the English church became dominating and worldly, Wesley had to quit it and build a new institution of another spirit, and now that these denominations that began in a humble way, have grown purse-proud and arrogant, they have also become increasingly infidel, and nothing is possible save a new start.

We are building a new seminary, at least we plan to. Some are a trifle restless at the delay in taking up the actual work of building. Funds have come in too slowly to permit of earlier building operations. The funds have come in slowly not because the Lord is asking where he has not bestowed but, we feel assured, because many individuals in our congregations have not fully realized that such a task as we have undertaken is the work of each and every communicant in our synod — no matter how poor or insignificant he be. The good Lord is coming to each one with the question once directed to Simon Peter, lovest thou me? Upon our humble assurance that we do, the same channel for showing it is opened to us, Feed my lambs. No one will deny that a theological seminary is to-day a necessity for carrying out the Savior's direction.

It will be apparent to most of us that the campaign for funds (pardon the term, but it best conveys what we mean to say) has been the most thorough, not merely in the measure of its clamor but in its educational value for the individual, that ever was carried on in our synod. This is bound to bring blessings in its wake, for it has been by means of the Gospel — which never returns void.

If the task is taking longer than we thought it would, even the delay in raising the necessary fund (caused as it no doubt is by human frailty) may be, in God's hand turned into a source of blessings. A newly awakened or quickened sense of responsibility, of contact, with and for the brethren in the church, might occupy a prominent place among them.

G.

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Church Members Spies We do not know how true it is, but the press reports the founding, in Washington, if we are not mistaken, of a "Church Service" organization that is to aid the authorities in enforcing the prohibition law, church members to

serve as spies upon their neighbors. The plan is, we are told, to have a member in every block of the city to check up on any neighbor who violates the law. He will, when he learns of the existence of any speak-easy or still or of bootlegging activities, procure all available information and report to headquarters. The organization will then investigate, and, if the evidence justifies, report the case to the police.

We hope we will not fall under the suspicion of encouraging law-breaking by voicing our deep disgust with a thing of this kind that pleases to style itself "Church Service."

Even from a purely civic standpoint there is a difference between a citizen who does his duty faithfully, assuming all responsibility for his charges, when he meets with an evident violation of the law of the country, and one who makes it his business to detect violations of the law.

It is one thing to take a decisive stand for the enforcement of all laws, and another thing to practically concentrate all attention on the enforcement of some particular law.

This latter usually occurs and, under circumstances, is justifiable, when the interests of an individual or, as the case may be, of a group suffer through the violation of a certain law. In that case, however, the motive is not concern for the general welfare but the desire to protect one's private interests.

We hardly believe that this organization intends that its members assume the supervision over the enforcement in their territory of all laws and ordinances by which we are governed. It would, accordingly, appear that it takes particular interest in the enforcement of the prohibition law. The inference would be that this is a law that above all other laws touches on the welfare of the churches, for this group calls itself the "Church Service" association. How that should be the case, we cannot see.

No matter how grossly the prohibition law is being violated, no church is by such violations restricted from the free exercise of its religion. It can still teach and train its members as it sees fit and can make every endeavor to gain converts. So the churches as such do not need protection against the violators of that particular law.

The only explanation for the fact that these church people put themselves behind this particular law in such a manner is this: The prohibition law expresses a religious conviction some churches hold. These churches feel that they have by advocating and achieving the enactment of this law raised the people of our country to a higher moral plane. And now they are determined to keep them there and not to permit them again to slip down to their former level.

Church service should be religious service, and true religion works by spiritual education and never by law enforcement. "Church Service" and detective service synonymous! Where do we find anything of this kind

in Holy Scriptures? No wonder that the real church work suffers, if such things are done in the name of the "Church".
J. B.

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Mixed Marriages We reprint the following from The Lutheran:

How often have I heard this mournful remark, "If I had only known it," out of the mouth of an Evangelical husband or wife living in mixed marriage with a mate of a different creed? Alas, how often! But it is even more frequent that silent tears of regret and bitter remorse are shed in secret seen only by God.

There are mixed marriages in which both parties live in harmony and contentment, but they are very rare. There are mixed marriages which appear, outwardly at least, unruffled, because both parties have resigned their claim to the highest boon of wedded life, community of faith. There is indifference on both sides, which however inevitably leads to a gradual dying away of spiritual life. Most mixed marriages do not bring genuine happiness. The inner discord which is lurking under the surface must destroy the true connubial companionship.

Young people are apt, in the transport of love, to make light of serious scruples and considerations. They are drinking of the cup of joy and walking on clouds and think that this ecstasy of bliss will last forever. But the day of disenchantment is bound to come. And then the lamentation breaks forth: If I had only known this, never, never would I have done it.

Your church warns you, and in order to spare you disillusionment and bitter disappointment tells you beforehand what the practical experience of life would teach you too late. Give heed to this word of caution. It is important for your whole life. Let me ask you:

Do you know what you are doing when you enter into a mixed marriage?

The Roman Catholic Church demands at the outset in lieu of an oath, a solemn declaration concerning the following promises:

1. That the marriage be solemnized by a Catholic priest.
2. That the children be brought up in the Catholic faith.
3. That, in case the Catholic husband or wife should die, the Evangelical party continue to bring up the children in the Catholic faith.
4. The duty is impressed upon the Catholic party, by word and actions to imbue his Evangelical wife or her Evangelical husband with respect for the Catholic faith. In another place this is explained by the words: The Catholic party must promise to endeavor by all permissible means to bring about the conversion of the Protestant party to the Catholic faith.

Since May 5, 1918, the Roman Catholic practice regarding mixed marriages has been rendered even more strict by the regulation of the pope, that all marriages not solemnized by a Catholic clergyman are to be regarded as un-Christian and void and to be placed upon the same level with concubinages and wild marriages and that the children from such cohabitation are to be considered illegitimate.

—Translated from the Lutherischer Herold.

This reminder is timely, and our young people, and their parents as well, should give it serious consideration and be guided by it.

After speaking more generally, this article states the demands the Roman Catholic Church makes in the case of mixed marriages. It can at least be said of Rome that it frankly defines the situation that arises from such marriages.

And let no one imagine that things are so greatly different in a marriage with a member of any other church not our own.

There will always be a want of "the highest boon of wedded life, the community of faith." Such a home can never become fully what it should be, a church, with the head of the family as priest of the household.

There will be sore temptation to forsake the church of one's convictions in order to keep harmony in the family. Even the social environments into which one is carried by marriage to some one not of his faith will make it more difficult for him to lead a life of witnesship.

And, when there are children, one of the two will have to sear his conscience by permitting the spouse to rear them in a faith he does not share and, if he takes his responsibility for the Christian training seriously, he cannot but feel the burden of the thought that he will have to answer for his neglect before God. More frequently both parents grow entirely careless and neglect the spiritual training of the young.

Again and again we have seen young people enter into a mixed marriage with the best intentions and promises to remain faithful to their church and then, in a few years, gradually slip out of the fold into some errorist church or into the world of unbelief. A terrible price to pay for earthly happiness.

There are, on the other hand, many instances where the Lord turns a husband or a wife to the truth by the faithful witnessing of his spouse, but these instances cannot be considered to warrant that we expose ourselves to the dangers of a mixed marriage.
J. B.

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Vindication of Ministers' Sons We find the following news item in The Presbyterian Advance:

Figures have been available for a long while demonstrating the fallacy of the long-time popular belief that the sons of ministers were the worst in the community. Just as we were offering a good many explanations of how this might be so, it was discovered that it was not so, and that in fact ministers' sons led all others in the percentage of worth while men. There are a great many people, however, who hold on to the time-honored lie, and so there are a number of ministers' sons who have incorporated themselves into a society, which now has 212 members. It is incorporated as the Society of Methodist Preachers' Sons. Fletcher H. Montgomery of New York is president; Melville E. Stone, founder of the Associated Press; Paul H. Helms, president of the General Baking Corporation, and Emory R. Buckner, Federal District Attorney of New York, are vice-presidents. Roy S. Hubbell of New York is secretary; John N. Cole, treasurer, and the directors include Ivy Lee, publicist, and Prof. James Melvin Lee, head of New York University School of Journalism. This society is prepared to defend the honor of Methodist preachers' sons, and there is plenty of material for the organization of a like society of the sons of other ministers.

Evidently the reputation of Methodist ministers' sons will be fully protected. There is no doubt that there is plenty of material for a similar organization in every

Protestant denomination. Almost anything will in our day serve as an excuse for the founding of another society, with officers, publicity, etc. We prefer to pass up this splendid opportunity and leave it to the sons of Lutheran ministers to vindicate themselves by leading a Christian life and devoting the gifts with which their God has endowed them to the service of their fellow-men.

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Lent — Easter The Lenten season and the festival of Easter again has passed. Our church has always observed them, and their celebration has year after year refreshed our spiritual life.

For a number of years, our churches in the larger cities have held Lenten noon-day services in some down town auditorium. The purpose is to bring the message of the Cross also to such who will not easily attend the services in our churches but who might be attracted by these services close to their place of work or business. It is an opportunity for Lutheran Christians to bring acquaintances under the influence of the Word.

Just how many of the mass of the unchurched are reached in this manner and how many of those who come are led to the Savior or turned back to him, is impossible to tell.

However, as long as we remain faithful to the purpose of these services and are determined not to know anything save Jesus Christ, and him crucified, we have the promise: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Simplicity ought to mark these services, and in the invitation to the public no other appeal than that of the cross itself should be employed. In at least one instance that has come to our attention the publicity work did not appeal to us for the reason that a certain attraction was prominently featured.

There is a difference between preaching the Gospel and hawking it.

Lent and Easter are apparently being observed more generally to-day than they were observed formerly. That should be a cause for rejoicing. Yet we cannot but express the fear that something is creeping into this observance that will eventually despiritualize their celebration as that of Christmas has been despiritualized.

"Please observe Good Friday from twelve to three," a placard read that was displayed in many show windows in Milwaukee. To whom was this appeal directed? The true followers of the Cross certainly did not need such an appeal. Should the Church ask the enemies of the Gospel to help it commemorate the death of the Lord whom they reject? We know the part Pilate, Herod, Judas, the priests and scribes, and the merciless multitude that chose Barabbas and cried,

Crucify Jesus, played in the passion of our Lord, and the world has not changed.

The newspapers encouraged the attendance at divine services on Easter Day. But again in a manner that was, in spite of the good intentions of the writers, offensive to him who in faith confesses, The Lord is risen, He is risen indeed.

The message of Good Friday and Easter easily lends itself to oratory and to sentimental appeal; and so it is frequently abused.

No, these two holy days are not community days, but days that sharply divide the citizens in every community on earth into two classes, the penitent believers in the crucified and risen Lord and the impenitent despisers of the saving grace of God.

Jesus warned the sympathetic women: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.

For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

For if they do these things in a green tree, what shall be done in the dry?"

Peter preached: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. . . .

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . .

Save yourselves from this untoward generation."

J. B.

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Religion In Public Schools We are glad to quote the following remarks on the subject of religion in our public schools from an article in the Lutheran Church Herald:

Our Church believes that the public school system of America as it is established to-day, ruling out religious instruction, is the only possible public school system safeguarding religious liberty. If the time should ever come when the state should begin to introduce religion into the public schools, the time would be at hand when it might become necessary for us Lutherans to take our children out of the public schools. The religion to be taught in the public schools would have to be determined by the state. What kind of religion this would be would depend upon the legislatures of the various states. The question of the true religion would become a political issue in the election of members of the legislatures. By majority vote they would decide what should be the state religion. Even in the strong Lutheran states it would not be the Lutheran religion, because the Lutherans have not a majority in any state in the union. There are always some people who speak about a religion which is non-sectarian, which is of such a general character that it can be subscribed to by everybody. It is of course possible to mention a few doctrines regarding which there is general agreement among all who profess the Christian religion, as, for instance: That

there is a God; that there is a future; that all should live a moral life to be happy. These were the general principles advocated by the English Deists, who after many years of religious wars in England were looking for a common ground of belief on which all men could agree. This is the religion adopted by the Masonic organization which was organized in 1717, according to Rebold's history of Freemasonry. But if we should begin to emphasize some specific Christian doctrines, immediately the Jew, the Mohammedan, the Unitarian, the Universalist, and others would commence to raise objections. The essence of Christianity that Jesus Christ is the only-begotten Son of God, one with the Father, that by suffering and death He atoned for the sins of the world, and that salvation is through faith in Him and His redemption, would immediately bring on controversy, and be branded as "sectarianism" to be eliminated.

The result of the establishment of a state religion for the public schools would give us this least common denominator of religion, a Deistic religion of such a general, non-descript character that it would in its practical effects antagonize the very essence of Christianity, and lead our children into Unitarianism, which to our people is the very worst form of sectarianism, in fact it is a denial of Christianity. There is no common ground for religious faith of such a nature that the Christian can be satisfied with it. The Christian religion makes no compromise. It lays exclusive claims to be the only true religion and condemns all other religions as false. Paul says: "Though we, or an angel from heaven, preach any other Gospel to you than that which we have preached unto you, let him be accursed." And in Acts we read: "There is none other name under heaven given among men, whereby we must be saved." The Christian religion, claiming to be a direct revelation from God, established by Jesus Christ, cannot possibly take any other attitude to other religions. It is either — or. The compromise religion which would be established by the various states would be utterly objectionable to us, because we have absolutely nothing to compromise. It would possibly be some form of Modernism, which is always talking about "adjusting," "translating into modern categories" the essence of faith, but which we know very well are nothing but deceptive and elusive expressions used when efforts are made to swindle Christian people to reject the supernatural revelation of God and substitute for it devices of human sagacity. In our opinion the only possible form in which we can agree to maintain a public system is the present, where religion is left out.

We cannot, however, believe with the writer that religion now is left out of the public school, even if there should be no evolutionistic teaching. Consequently we cannot take the stand which he now defines:

At the same time that we take this position we do not admit that his is the perfect educational system. It is not. We believe that the most important element in the education of the child is the religious. The best school is the Christian school where religion is taught systematically together with all other branches. We are therefore in favor of every possible movement which in a legitimate way seeks to supplement what is lacking in the public schools. It is realized by all sober-minded and serious people that the great need of our nation is more religious instruction.

It is this: The public school is satisfactory as far as it goes. But religion is the most important element in the education of the child. Therefore we

must in every way possible seek to supplement what is lacking in the public school.

Jesus says, "One thing is needful." Faith and the building up of a Christian character come first, and they are to be supplemented by instruction and training in the things of this earthly life. True education is Christocentric. Consequently only the Christian school can properly educate a child.

If, as the writer admits, the work of the public school must be "supplemented with the most important element in the education of a child," this school cannot satisfy parents who believe that they hold their child in trust for God to train it according to his will. Such a school must of necessity be of this world and for this world. Its genius is wrong, and all its instruction and training will, naturally, tend to impart this genius to the child or the youth.

It has no light save that of human reason, and so the pupil will learn to regard man's life with all its relations and problems as the natural man regards it.

There is no influence over the will of the child excepting that of another individual or of society.

And there is only the natural appeal to the affections that, after all, finally decide what course a life is to take.

Paul says: "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."

No, now is the time when parents should provide for their children a school that offers them a real education.

J. B.

HOW AND WHEN THE FIRST LUTHERAN CHURCH IN RUSSIA WAS ORGANIZED

By Paul Althausen, Executive Secretary of the Oberkirchenrat of the Evangelical Lutheran Church in Russia.

Translated for the National Lutheran Council by Chas. Gloeckler, from the original in the 1927 Lutheran Calendar of Russia.

Soon after Dr. Martin Luther had severed a great part of the congregations of Germany from the Roman Catholic Church through his energetic action and heroic energy, inspired by a joyful faith, there came German Protestants in great numbers to Russia, particularly to Moscow, which at that time, as today, was the capital of the country.

Czar Ivan Vasilievitch, who was known in that day and in history as The Terrible, was like all his predecessors the most zealous leader and protector of the Greek-Orthodox Church, claiming the monopoly of all means of Grace. From this point of view he was absolutely opposed to granting other Christian denominations the possibility of free and open public worship.

But Ivan Vasilievitch was also a great politician, and it is even stated that he had been the greatest diplomat of his time. He therefore realized that by meeting the

foreigners' wishes to a certain extent he and his country would profit. His plans, however, reached still farther. He also wanted to get nearer to Western Europe territorially, and he was determined to extend the boundaries of his empire to those of Prussia and to subjugate the buffer-states, the land-grants of the German Order and the present Latvia and Esthonia.

A favorable opportunity presented itself to him, as the Order was facing its dissolution, and the neighboring states, Poland, the German Empire, and Sweden were in a state of weakness. In the year 1558 Ivan started his war of conquest, which was carried on with varying success for the Czar and with great misery for the Livonian countries for more than 20 years. It was this war apparently which caused the approval of a Lutheran Church in, or rather, near, the city of Moscow.

First of all must be taken into consideration the fact that not only Ivan Vasilievitch, but also his father Vasili IV and his grandfather Ivan III preserved the firm attitude that churches could be built only where resident congregations lived, and not exclusively for transients. For this reason, Vasili IV ordered the Catholic Church in the grounds of the Hansa at Novgorod to be torn down, because the German merchants visited this place only during the summer. At the same time the Danish Government was informed that non-resident merchants should not have their own churches in both Denmark and Russia.

In consequence of the Livonian war, there came at that time many Lutherans into the country, the greater part of whom were, of course, hostages and prisoners. Before that time there lived in Russia only a few hired soldiers, craftsmen, and other specialists, who were imported from Germany at great effort. The majority of the Livonians carried away into Russia were given an unoccupied piece of land near Moscow. Many of them engaged themselves in commerce and trade, becoming permanently settled. Conditions, however, were evidently not yet satisfactory to allow the granting of a church by the Czar, because during the first 12 to 15 years after the beginning of the German settlement there was apparently no church.

A new political condition presented itself, thanks again to the greed of conquest of the Czar. Ivan felt that he alone would not be able to conquer and govern Livonia. So he was looking for a pliant confederate, whom he found in the apparently very suitable person of Magnus, the Herzog of Schleswig, who, like Ivan, really had his eye on the Baltic Provinces, while Ivan intended also to make him his vassal.

The Czar and his diplomats knew how to use the youthful, fanatical Magnus for themselves. He was invited to Moscow, overwhelmed with gifts and honors, proclaimed King of Livonia, and was brought into family relationship with the Czar by his marriage to the latter's niece. It is said that the Czar, in order to show his great love of the Germans, confidentially told Magnus, that he,

Ivan, was really a German, and, in order to prove his sympathy for the Germans by an external sign, gave permission for the building of a German Lutheran Church in the settlement near Moscow.

This must have happened sometimes between 1573 and 1575 when Magnus was still in favor with the Czar, because soon after Magnus became disloyal and joined forces with the Poles, and Ivan had to give up his claims to Livonia which he had scarcely conquered and which was completely devastated by the invasion.

This treachery was evidently the cause of the plundering of the German community in 1580, of which the first Lutheran Church in Moscow also became a victim. The church, however, was later rebuilt. That the first Lutheran church organization in Moscow was linked with the Herzog Magnus is proved by the fact that the first permanent pastor of the congregation was Joachim Schultz, who came as Magnus' court chaplain to Moscow, changing his office and title to that of pastor of the congregation.

The Lutherans in Moscow were also taken care of spiritually before a church was built. The first clergyman, who preached the word of God in accordance with Luther's doctrine, was evidently Pastor Elias, who in the inscription upon his gravestone, to be found in the St. Michael Church in Moscow is called "German Preacher in Muscovy". He worked among the paid German soldiers of the Czar's army and died in the year 1570.

The many Livonians carried away into Russia also had their itinerant preachers, among whom were Timan Brakel and Johann Wettermann, both theologians from Dorpat, who, however, at the first opportunity returned to their country, Livonia. As long as there was no permanent church there could, of course, be no regular organization of a congregation. It can not be doubted that there was among all the strangers an indescribable longing for a church, for a regular place of common worship, for a place in which an essential part of the old country, now so far away, would refresh and comfort the weary pilgrim.

We find the joy over the gratification of this longing expressed in the oldest document regarding this event, namely, in a letter of a certain Magnus Pauly, written in Moscow on May 1st, 1576, to his relatives in Danzig:

"One thing, however, I must reveal to you with joy, and that is that the Czar has given the Germans here, in Moscow, permission to have their own church and to teach, practice and keep the pure word of the Gospel according to the Augsburg Confession."

This oldest congregation has preserved its identity without interruption for more than 350 years, and it was permitted in October, 1926, to commemorate its constancy and steadfastness with prayer and thanksgiving to God. Of course, the original church edifice of 1576 as well as that erected after the plundering and destruction have alike disappeared. Those first edifices as well as a number of churches built later were wooden structures, and

most of them were destroyed by fire. Not before 1685 was the congregation able, in the face of energetic opposition of the native Russian clergy, to erect a brick building, which was finished in the year 1686. This building has been reconstructed and improved since then more than once, and it is still to-day the place of worship of the Evangelical Lutheran Old Church of St. Michael in Moscow.

The second oldest congregation in our country is that in Nishny-Novgorod, which, according to records, was established in 1609, and the third is another congregation in Moscow, walled, since the time of Peter the Great, the Church of Sts. Peter and Paul. It has been in existence since 1626.

— News Bulletin.

AUSTRALIAN NEWS-LETTER TO THE LUTHERAN WITNESS

There is a current phrase that describes work as being done "with feverish activity." I cannot report that we of the Australian Lutheran Synod have been attacked by the germ of such feverishness, but there has been in our circles a sane, steady, and healthy progress since I last wrote.

The College Board, immediately after our convention in April last year, began to carry out Synod's resolution that a new building should be erected at our combined College and Seminary. The plan eventually adopted calls for a two-story building of concrete and brick. The lower floor is to contain a library, office, laboratory, and classrooms. The upper floor is to provide an assembly hall. The corner-stone was laid October 28, and it is hoped that by the time the new school-year begins, in the middle of February (1927), the work may be completed. The enrolment at the end of 1926 was sixty.

A private society has been formed within our Synod to provide a Lutheran Girls' College. A suitable building has been leased in the same street on which the College is. A beginning is to be made in February. Synod gave its consent to having coeducation introduced, so that it will not be necessary to engage a teaching staff. The Girls' College will offer a course similar to that of the state high schools and the private colleges. Synod is in no way committed to the undertaking. If it should not prove successful, the school will simply be closed. But the indications are that it will prove a decided success. Parents are beginning to realize that secondary education in the case of girls must be founded upon the same sound, Christian principles as that given our boys. We have really not made adequate provision for the primary education of our children in Lutheran day-schools. Only two such schools have been reopened in South Australia. Some think that the opening of the Girls' College should be postponed until more day-schools have been established. But as there are no teachers available for such schools and as it seems impossible to secure a supply of

male teachers through our Seminary, we must try to train girls for the teaching profession. And this is one purpose of the Girls' College.

In Sydney, the largest city of Australia, the brethren of the New South Wales District have begun a mission-venture which is unique in the history of our Church in this country. A chapel has been built in a densely populated suburb which was practically without a church of any kind. There was not even the nucleus of a Lutheran congregation in the district; in fact, as far as was known, there were no Lutherans in the neighborhood at all. It was, I repeat it, purely a mission-venture, resting on the faith and zeal of the missionary, Rev. O. Noske. The chapel was dedicated on December 12, and by Christmas 38 children were enrolled in the Sunday-school. Only two of these children were Lutherans — the pastor's own children. It is confidently expected that through the children the pastor will win at least some of the parents, and thus in time a congregation will be established.

In Queensland, eighteen years ago, our Synod had 1 pastor, 7 congregations, and 313 souls. Now our synodical District in that state has 9 pastors, 26 congregations, and 3,126 souls. In Brisbane, the capital of the state, we have a small congregation of 51 souls, but the work in this city is to be carried on more energetically in the future, as the Mission Board has finally succeeded in securing a missionary. The itinerant pastor, working at four other places, could not give much time to the capital.

The money required for the new building at Concordia Seminary, Adelaide, was readily subscribed. In this matter, too, progress in the grace of Christian giving is noticeable. A few years ago it would have seemed impossible to raise the amounts that are now required, and even now some of the older members, also in the ministry, still shake their heads when they hear of the large sums that have been appropriated. They forget that money values are not what they were before the late war and that, on the whole, our members are more prosperous than ever before. Besides, the lay delegates really vote the money; and when they do so, they are also prepared to do their share at home to convince others that the expenditure was necessary. There is no reason for flattering ourselves in this matter, but with praise to God it may be stated that there has been some progress.

The fearful drought which for more than a year had the greater part of the State of Queensland in its grip and caused the death of thousands upon thousands of sheep and cattle has been broken. Floods are now the order of the day in many parts of that state. In Southern Australia rains are not so frequent during these months. Last summer Victoria experienced devastating forest fires; this summer it was New South Wales that was thus visited. Floods in the north, fires in the south. Australia may look like an island on the map, but we like to think of it as a continent, and when its area and

its varieties of climate and production are taken into consideration, it must be admitted that it is more than an island. Its population of six million is distributed over an area almost equal to that of the United States. Our Synod is represented in every state of the mainland and in New Zealand. Tasmania is without a Lutheran congregation. The task that lies before the Lutheran Church on this island continent, with its scattered population, is huge and difficult. May God grant us His grace to do what we can in our little day in order that our share of this task may be accomplished!

Minyip, Vic., Australia, February 4, 1927.

— J. Darsow.

NEW LUTHERAN HIGH SCHOOL

The Chicago Lutheran Bible School having received a donation of \$4,000 from Mr. Wm. Meyer, one of its directors, established in February a new institution, "Luther Technical High School". The high school will offer a four-year course which will be equal to the best offered in any public institution of that grade, a commercial course using the latest student training methods in bookkeeping, stenography, typewriting, calculating, etc., and an engineering department, which in a two-year course in practical electricity and machine shop will provide the students with splendid equipment in engineering. In addition, the students in the high school will be required to attend at least two 45-minute periods of Bible Study each week.

The new organization will not in any way interfere with regular Bible School work although one of the Bible School buildings has been equipped to take care of its initial needs. The board has called Prof. Robert C. Ranson of Oak Park, Ill., as principal of the new school. Prof. Ranson, a university man, has been active in educational work for sixteen years, having been dean of the Science and Engineering Department of Luther Institute of Chicago.

PRACTICAL VALUE OF TITHE

Having asked the question some time ago why "Seventh Day Adventists have so much money for home mission work, while Lutherans have so little," the Joint Synod Vestryman received from all its readers only one answer. The answer came from a woman in California, who called attention to the fact that Adventists are tithers, while Lutherans are not. The Vestryman sums up the question of home mission funds as follows:

The suggestion that we be tithers has often been made. In the Old Testament times the Israelites gave one-tenth of certain crops, and this was by direct order of God. In the New Testament we have no positive rule given to us. The Bible tells us to give as God has prospered us. It tells us to give regularly and systematically, laying by something every week for

God's kingdom and its work. It tells us to give liberally. But it does not prescribe the amount which we are to give.

"Just the same, the question is rightly asked, 'If the Israelites could give the tenth, why cannot we, who are much more richly blessed, give at least as much?' Moreover, even if no law is laid down to determine the amount which each of us should give, why can we not of our own free will make a law for ourselves?"

"THY SPEECH BETRAYETH THEE"

By R. B. Peery

Peter had enough interest and curiosity to follow Jesus into Pilate's "hall of judgment"; but not enough courage and loyalty to show his true colors. He denied any acquaintance with his Lord; but to no purpose, for his provincial speech gave him away.

A man doesn't have to tell what he is — many things will reveal his character. The company he keeps, the books he reads, the amusements he chooses, all proclaim what manner of man he is. A red nose and tainted breath have revealed what many a man has tried to conceal.

Language is one of the best indicators of character. "Thy speech betrayeth thee" is true of every one who talks. The choice of words, their marshaling into clauses and sentences, and the manner of their utterance, all reveal the disposition, temperament, and personality of the speaker. We instinctively estimate a man's worth by his talk.

Out of the abundance of the heart the mouth speaketh. Evil speech is the outward sign of a corrupt heart. Obscene language is the advertisement of a filthy mind. Profanity is the house-top proclamation of an empty brain.

But good words fitly spoken are like apples of gold in vessels of silver. They indicate a pure fountain, an orderly mind and a chastened spirit. Hence one should set a guard on his lips, that he sin not with his tongue; and have a care that his speech be always with grace, seasoned with salt.

A man's religion ought to show in his conversation. Not that it need always be about religious themes; but it should have that sweet and attractive quality which indicates a devout Christian spirit.

"Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

— The Lutheran.

A POSSIBLE IMPOSTOR

Several pastors and others in the United States and Canada have forwarded appeals from Johann Uylenberg, Vienna, Europe, for investigation by the National Lutheran Council. The appeals alike represent him to be a Protestant teacher expelled by the Bolsheviks because of his refusal to forsake his faith. He claims that

his wife died of typhoid fever en route to Austria and that he has in his care five children for whose daily bread he is responsible. He appeals pathetically for immediate aid.

With each of Uylenberg's letters is enclosed a visiting card of "Pastor Martin Hold, Odessa", on the back of which is written an endorsement of the appeal. But the alleged endorsement of Pastor Hold is in the same handwriting as Uylenberg's letters. In reply to an inquiry, Bishop Meyer, of Moscow, says that, while he has known all of the Lutheran and Reformed pastors in Russia for the past thirty years, he has never heard of one named Martin Hold. An investigation of the case has also been made by the authorities of the Evangelical Lutheran Church of Austria, who learn that Uylenberg is not registered as a citizen of Vienna or as a visitor with the police department. Uylenberg gives as his address the High School for International Trade in Vienna. He is neither a teacher, student, nor servant in the high school, but on inquiry the *portier* of the building revealed the fact that a young man named Uylenberg had called to see him, saying that he would enroll as a student of the school and asking that letters be kept for him. He has received several registered letters from America, indicating that his appeals have had some success. The young man has not as yet been located.

In view of the facts outlined above, caution in honoring Uylenberg's appeals is advised.

— N. L. C. Bulletin.

THE LOST BOOK

Some will remember Mr. Benjamin Glasgow, well known as an evangelist, and dearly loved as a man of God. About 1894, when I was in business, he called one afternoon to obtain a copy of Alleine's "Alarm to Unconverted Sinners," as he wished to send it to a friend who had been much upon his mind. It so happened that I had two copies in stock — one in an ordinary plain binding, the other beautifully bound, as if more acceptable as a gift. He chose the latter, and on his way home he read a few pages, and left the volume on the seat of the omnibus. A few days after, he called again, and bought the other copy, which he sent to his friend, and nothing was ever heard of it.

About three years later, Mr. Glasgow was asked to lead the noon-day prayer-meeting in Aldersgate Street, City. After he had opened the meeting, a friend rose for prayer, and said: "I wish to record how the Lord met with me in grace. Three years ago, I found on a seat in a Bayswater omnibus a book entitled 'An Alarm to Unconverted Sinners,' by Joseph Alleine. I was struck by the title, took the book home, read it, and prayed over it; and by its means the Holy Spirit was pleased to show me my lost condition as a sinner. I had no rest or peace until I found peace and rest in the atonement of Jesus."

When this speaker sat down, Mr. Glasgow rose and said: "My brother, now I know why I lost that book. It vexed me much at the time; but now I see that God intended to make use of it — not as I thought, but according to His own purpose and grace."

— William Wileman.

"I LAY DOWN MY LIFE FOR THE SHEEP"

Jesus Christ suffered, once for all, for sins. The place of emphasis in the career of our Lord is not Bethlehem, nor Nazareth, nor Capernaum; but Calvary and its cross and its grave. The element of supreme significance in the Incarnation is not that Jesus lived, and taught, but that He died for our sins according to the Scriptures.

There is no explanation of the sufferings of Christ so satisfying and so trustworthy, as that which He Himself gives in His word. "He suffered . . . that He might bring us to God." Sin had taken us far from God, and the race was without hope and without God in the world. Jesus came to us that He might bring us back to the heart of the Eternal, which in loving kindness yearned for our recovery.

The matchless parable of the Prodigal Son includes an elder brother jealous of the favor shown the returning wanderer. What if instead that brother had himself gone into the far country, sharing the poverty and shame of his recreant brother, living with him on carob-pods, while he told him again and again of the father's love and longing, that he might bring him home again! Jesus did just that; He descended that we might rise.

— Ex.

THE WRONG PRIEST

Though I am not at liberty to mention the name of the gentleman to whom reference will here be made, I am able to record a very interesting incident and to vouch for its strict truth in every detail.

The incident occurred in a City restaurant, and on the occasion referred to, the men at one of the tables were conversing upon the subject of religion, and the argument grew so lively that it became impossible for those at the nearest tables not to hear it. As it proceeded, the interest of the listeners became intense. The argument was chiefly as to whether salvation was by works or of grace, and whether a person could be assured of his salvation in this life. One of the disputants firmly insisted that salvation is by grace, through faith; not of ourselves, but the gift of God. Another, a Roman Catholic, contended that no man can know he is saved until he dies, and, as a final argument, he exclaimed, "Well, all I can say is this. I have placed myself in the hands of my priest, and he is responsible for my salvation."

At this point, a gentleman rose from his table, and lifting his hat, said, "Gentlemen, I believe I am

well known in the Law Courts and in this room. I could not help hearing the argument at your table, and I feel bound to say that our Roman Catholic friend is perfectly logical in what he said. I also have placed myself in the hands of my Priest, and He is responsible for my salvation. The mistake our friend has made is that he has chosen **the wrong priest**. My Priest is the **Lord Jesus Christ**. By faith I have committed myself into His hands, and 'I am persuaded He is able to keep that which I have committed to Him.'"

The effect of this, from a well-known King's Counsel, was marvelous. Perfect silence reigned as he spoke, and I believe that some men there heard the Gospel for the first time, thus preached in a restaurant by an exponent of the law.

Reader, who is your priest? Be not deluded to think that any fellow-mortal who may call himself a "Priest" has any right to come between God and your soul.

Beware also of placing any trust in anything you have done, your character or your prayers. Salvation is entirely by grace, and faith is the hand that receives it as a free gift from God. All the fitness He desires is that you feel your need of Him.

I wish I could make it plain to you that Jesus Christ is the One Only Priest. But if my poor words fail, listen to the words of God: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

—Watching and Waiting.

If a man have Christ in his heart, heaven before his eyes, and only as much of temporal blessing as is just needful to carry him safely through life, then pain and sorrow have little to shoot at.—William Burns.

FROM OUR CHURCH CIRCLES

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will meet, D. v., from the 3th to 5th of May in Zion's Congregation, Colome, So. Dak. (The Rev. W. J. Schaefer.)

Papers: Exegesis, Romans 4 (English); Brenner. — Heb. 5 (English); Zank. — 1 John 2; Lehninger. — Matth. 12:40 (English); Holzhausen. — Closed Communion; Baumann. — Radio Service; Wietzke.

Sermon: Lehninger (Martin).

Confessional: Brenner (Schumann).

Please announce! Walter E. Zank, Secretary.

Red Wing Delegate Conference

Will convene, D. v., at Goodhue, Minn. (Rev. E. H. Sauer), June 7th to 8th. First session on Tuesday at 9 A. M. Communion Tuesday evening.

German Confessional: Wm. Pedtke (R. Schroeder).
English Sermon: Theo. H. Albrecht (W. P. Sauer).

Papers will be read by the Revs. Hy. Boettcher, E. H. Sauer, C. A. Hinz, Jul. Lenz.

The conference host desires timely announcement.

W. P. Sauer, Secretary.

Mississippi Southwestern Conference

The Mississippi Southwestern Conference meets, God willing, from May 3rd at noon to May 5th at noon at Stoddard, Wis., Rev. Im. Brackebusch.

Papers are to be read by the following brethren: August Vollbrecht: Augustana; A. Berg: Isagogics on Galatians; H. W. Herwig: A Treatise; H. Pan-kow: Exegesis on James 2.

Confession: J. Gerth (J. Glaeser).

Sermon: A. Hanke (J. Freund).

Announcement, please. The brethren are also asked kindly to state who of them wishes to have dinner served for him on Tuesday.

Stoddard may be reached by auto on Scenic Highway 35 — from La Crosse south. The C. B. & Q. Ry. has a train leaving La Crosse at 10 A. M. — The Southeastern has a train leaving La Crosse at 2:30 P. M.

Franz F. Ehlert, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, in Rev. O. L. Messerschmidt's congregation near Westfield, R. R. 3, Wis., May 9th to 11th. First session Monday afternoon at 2 P. M.

Papers that may be presented and discussed are:

1. An exegetical treatise on Genesis 8. (Nau-mann.)
2. An exegetical treatise on Romans 7. (W. Hart-wig.)
3. Baptism with the Holy Ghost. (Weyland.)
4. The pastor as a shepherd of his family. (Schnei-der.)
5. Betrothal. (M. Hensel.)
6. Materialism. (Pifer.)

Confessional: Beitz. (Scherf.)

Sermon: Schmidt. (Weyland.)

Please use reply card in applying for quarters and state whether you intend to arrive for dinner Monday noon.

O. Hoyer, Sec'y.

Mixed Pastoral Conference of Milwaukee and Surrounding Territory

The Mixed Pastoral Conference of Milwaukee and Surrounding Territory will convene, D. v., May 3rd and 4th in Zion's Congregation, Milwaukee, Wis. (Rev. Wm. Matthes).

Themes: Adiaphora (Rev. P. Brockmann). Die Staatsidee im Lichte der Schrift (Rev. Herm. Gieschen). Wie erziehen wir das christliche Haus

wieder zu gehoeriger Erziehung seiner Kinder? (Rev. C. Dietz, Jr.). Welches Recht und welche Bedeutung hat die Pflege des gesellschaftlichen Lebens innerhalb der Kirche? (Prof. Aug. Pieper). Exegese ueber den Schoepfungsbericht, Gen. 1 and 2 (Rev. J. Boerger). Timely Missionary Methods (Rev. R. Buerger).

Communion service on Tuesday evening.

Sermon: Rev. J. Toepel (Rev. F. Weerts).

Everyone must provide for his own quarters.

Paul J. Gieschen, Sec'y.

Anniversary Dedication

On February 15th the Central Conference held a special service for the 55th anniversary of the Rev. J. Haase's ordination into the ministry. As many from Fort Atkinson could not attend this celebration St. Paul's Congregation decided to have a special celebration in their midst for the same event for Pastor Haase had served this congregation faithfully for many years.

The celebration took place on February 27th. The large church was crowded to capacity. The celebrant was led to a seat of honor before the congregation. After a hymn by the congregation, the pastor of St. Paul's preached from Ps. 92, 4. And thereupon the celebrant himself mounted the pulpit and preached a sermon on Genesis 32, 10. After the service the collection of the day was handed over to the celebrant for which he most heartily thanked the congregation. May the Lord of the Church keep the aged celebrant and protect him!

Wedding Anniversary

Mr. and Mrs. Nis Hansen, members of Zion's Ev. Luth. Congregation, East Farmington, Polk County, observed their 50th wedding anniversary in the midst of their children and grandchildren on March 31.

Louis W. Meyer.

Renovation Festival

Zion's Congregation, East Farmington, Polk County, Wis., observed the renovation festival of their church in connection with the Easter festival. Four years ago they lost their church through lightning without any insurance to cover the loss. They were obliged to worship in their new church without any decoration to speak of. During the last weeks the last art windows were installed and church as a whole was decorated. Prof. Siebert, Concordia College, St. Paul, preached the festival sermon in the morning in the English language. In the afternoon Pastor A. C. Haase, St. Paul, uplifted us with a German sermon. The mixed choir of the congregation rendered Easter hymns. The ladies of the congregation served dinner.

May the Lord continue to bless us!

Louis W. Meyer.

Installation

Authorized by the President of the Minnesota District the undersigned on Judica Sunday (April 3rd) installed the Rev. F. E. Traub as pastor of Immanuel Lutheran Church at Town Eden, Brown County, Minn. The assisting pastors were J. C. Bast, W. C. Nickels and T. C. Voges.

Wm. C. Albrecht.

Notice

The Joint Committee will convene May 31, 2 p. m., in St. John's School, Milwaukee. After adjournment the Committee on assignment of calls will meet.

G. E. Bergemann.

To Donate — An Altar

Zion Lutheran Church wishes to donate to any needy congregation one complete altar in white and gold, size 6x11, with two statuettes in very good condition. For further information address the pastor of the church, the Rev. Henry F. Zapf, 18 W. Second Street, Monroe, Michigan.

ITEMS OF INTEREST

Twenty-five Tons of Bibles

Freighters which stop in many ports of the world always pick up a load to carry back so that they do not return empty to their own ports. Thus a vessel carrying American manufactured products to South America will return with a cargo of coffee, earning money both ways. It is interesting to know that recently a Chinese vessel having brought cargo to America returned to her own port carrying 25 tons of Bibles as part of her freight.

Mexico Sets Standard

Mexico has set a standard of education providing among other features that private schools must be "reincorporated" annually with the federal department of education; otherwise their certificates of credit have no official value. Private primary schools may be established only when subject to official supervision. Text-books used in them must be approved by the federal authorities, who are required to exercise "strictest supervision in order to prevent the impairment of the health of the pupils or their morals, or anything opposed" to the laws, the government or the nation.

— Selected.

The Struggle for Religious Liberty in South Dakota

Some years ago the compulsory school laws in South Dakota were framed in such a way that no time was left for religious instruction or confirmation instruction during the eight years in which the children attend the public school.

In the last weeks the Lutherans of that state attempted to obtain relief in this matter in order to be enabled to instruct the children according to the usage of our church. At present the only time available for religious instruction is vacation time during the summer months; but this is altogether insufficient, especially because many of the children are needed on the farms. The urgent need of time for confirmation instruction was presented before the Senate Committee on Education by Rev. Steffen and Rev. Sieverts, representing the Missouri and Wisconsin synods, and Rev. J. Lambertus, president of the South Dakota District of the Iowa Synod.

The Senate passed the bill supported by the Lutherans by a good majority, but the bill was killed in the house of representatives where 48 voted in favor but 51 against the same.

It may seem strange to say that not the enemies of religion but the political machine of the sectarian churches was the strongest opponent of this measure. Under the pretense that such privileges would favor the Lutherans and be of no use to the churches that have no confirmation instruction they worked strongly against it. Is it not a sad fact that one group of churches hinders the other in carrying out the command of the Lord to teach His gospel? Is their motive that all such instructions must be made impossible in order to prepare the ground for the introduction of religion into the public school? A religion taught in the public school could at best be merely a shallow religion based upon modern theology. Or are these opponents prompted merely by jealousy wishing to hinder the Lutherans in doing their church work in a thorough way because they themselves do it in a superficial manner? They clamor for more religious instruction of the youth, and then when the opportunity is presented, they do not wish to make use of it — are they too indolent to teach their children?

The Lutherans who are strong in that state will surely try next time again to get that liberty which is guaranteed to all by the constitution of the United States. Let us hope that the men who remind us of the word of the Scriptures, Matthew 23:13 (For ye neither go in yourselves, neither suffer ye them that are entering to go in), shall not always prevail.

— J. L. in Lutheran Herald.

What Next?

Uldine Maybelle Utley, the fifteen year old girl evangelist who was inspired to evangelism by Aimee Semple McPherson, is drawing large crowds at Chicago and has "converted" 600 persons during the first week of her engagement there. Things like this serve to discredit the church in the eyes of many. There is nothing extraordinary about her message if press dispatches may be believed, and it is mere curiosity that leads most persons to the Coliseum or to the Baptist Church where she is appearing. But Dr. S. Parkes Cadman of Brooklyn, N. Y., the President of the Federal Council of Churches — as such he usually "represents some 25 million church members" — has endorsed her methods. It seems that the old time revival has outlived its usefulness; hence some new thrilling way of "getting religion" must be found.

— The Lutheran Herald.

The Gentle Art of Buttering

Perhaps you have not heard of "the gentle art of buttering." This phrase has come into existence but recently, as far as we are able to learn. It is just another name for "back scratching." You scratch my back; I'll scratch yours. The famous author, Sinclair Lewis, dedicated his new novel, "Elmer Gantry," to that recreant liberal, H. L. Mencken. He came back in his magazine with the most extravagant commendation of the author, so extravagant that all those who read it realize that it was nothing more than gush and a literary slopping over. It was so sleek, suave, and altogether a form of "homoboobienis" that in order to give the respectable passage unto respectability it was referred to as "the gentle art of buttering." Applesauce goes better with a little butter.

— Western Christian Advocate.

Can a Jewish Woman be an Eastern Star?

It is sometimes said that a Jewish woman cannot be an Eastern Star. This claim is sometimes erroneously made by such who would uphold the order as being Christian. The following

paragraphs taken from the "Washington (D. C.) Post" under date of March 1, 1927, should be sufficient to refute this claim. Mrs. Kafka was a Jewess, not in descent merely but also in her religious convictions, if it means anything at all to have a rabbi officiate at one's funeral.

"Funeral services for Mrs. Jeannie Kafka, 60 years old, who died Sunday night at the home, 3736 Huntington street northwest, will be held at the home this afternoon at 2 o'clock. Following the services, at which Rabbi Abram Simon will officiate, the body will be taken to Baltimore for burial.

"Mrs. Kafka's death followed an illness of short duration. She came to Washington 25 years ago from Cincinnati, her native city. Following the death of her husband she established Kafka's Shop, Tenth and F streets Northwest. She was a member of the Soroptimists' Club, the Order of the Eastern Star and the Woman's City Club."

— Christian Cynsure.

To Open New Mission Field

An undeveloped field for missionary effort in Abyssinia will be entered immediately by the Hermannsburg Missionary Society according to action of the Board of Directors of that organization at a meeting on March 10th. Through the Rhenish Missionary Society the directors received a letter from Mr. Max Gruehl of Berlin, who had just returned after exploration and survey along the headwaters of the Nile. Pastor Bahlburg, a missionary of the Hermannsburg Society, had already suggested that mission work in this territory be instituted at once, offering his services to start the work in case two other young men could be sent out with him.

This new field is situated in Kaffa and western Galla, about one hundred miles from the nearest Christian mission. After careful conference and consideration of Abyssinian conditions, the directors, convinced that they had been called of God to the field, made an immediate decision to take up mission work among the Galla people.

Mr. Gruehl, who was able to suggest two very suitable locations for the immediate establishment of mission stations, "both places like Gardens of God, healthy and fertile, spiritually and physically," offered to accompany the first missionaries to the field in August of this year, when he expects to make a second journey through the country.

The Hermannsburg Society, announcing their decision to open a new work, said: "We are quite aware of the great responsibility and the far-reaching importance of this our decision, and our hearts are trembling under the responsibility which we are assuming by this decision. But the Way of the Lord is so distinct that we should not refuse to go into this field. The Lord will support us, and will make us, through His power, strong in our weakness."

The Gallas, who form an important element in the population of Abyssinia, speak a Hamitic language, have little that deserves the name of literature and profess Mohammedanism, although the national religion is "a perverted Christianity, introduced into the country in the fourth century." Polygamy is extensively practised, and education is in the hands of the Mohammedan clergy.

In all of Abyssinia only five missionary societies are at work, maintaining Christian mission stations at five points.

In Addis Ababa the British Foreign Bible Society maintains one mission and the Evangelical National Missionary Society of Sweden maintains a staff of seven men and women. In Addis Alam the Seventh Day Adventists Mission supports three men and their wives. In Harai to the east, the True Friends of the Bible of Sweden have a staff of two. In Sayo to the far west, the United Presbyterian Church of North

America has a staff of seven, and in Gore nearby, a total staff of six. These Christian mission stations located in a straight line across the central part of Abyssinia do not reach the Ethiopians to the north or the Gallas to the south. Western Galla and Kaffa lie about seven degrees north to the equator at an elevation varying from fifteen hundred in the fertile valleys to six thousand feet in the highlands. It is estimated that close to one million of the population of Abyssinia inhabits these two districts.

It will be recalled that the Hermansburg Evangelical Lutheran Missionary Society of Germany transferred their mission in India to the Foreign Mission Board of the American Joint Synod of Ohio in the period of stress immediately following the World War. It is gratifying to learn that the Hermansburg Society has so promptly discovered a new field in Abyssinia in addition to its already well developed mission in South Africa. — News Bulletin.

Lutheran for Four Centuries

Next June Sweden will celebrate the 400th anniversary of the introduction of the Lutheran Reformation into that country, recognizing its importance from a political as well as the religious standpoint.

It was on June 21, 1527 that Lutheranism became the state religion of Sweden when, after a vehement conflict, the bishops of the Roman Catholic Church yielded to King Gustavus I, and the Swedish Parliament accepted the commands of the King. All castles and strongholds held by the bishops, all monasteries, and all private incomes derived from the cathedrals were declared to be state property, and the private property which had been taken away from the nobility by the church was returned to its original owners. The Word of God was to be preached throughout the Kingdom and Swedish priests were removed from any authority of the pope. The result was that the Lutheran Church as it exists to-day in Sweden was placed on a firm initial footing.

The 440th celebration at Waesteras of "Reformation Diet Day" will be observed June 21, 1927, in the presence of the King, the royal family, the Cabinet, and the Parliament. Historic pictures will be exhibited, and official representatives from Finland will attend because of the significance to that land of the successful completion of the Reformation in Sweden.

In Honor of Faithful Sexton

The entire colony of Lutherans in Jerusalem participated in the burial service recently of Mr. Pergrin Michael, a sexton of the beautiful Church of the Savior in that city, who had celebrated his 88th birthday last January. Mr. Michael, who was termed "the ideal servant of the church" was known to many thousands of Holy Land travelers who visited the church. Provost Hertzberg in the funeral sermon reminded the large gathering present of the true service which the sexton had rendered the church during the last few decades of his life.

BOOK REVIEW

The Secret Empire: The Final Anti-Christian Power. By J. P. Aurelius, D. D., Pastor of Evangelical Lutheran Church. Price, Twenty-Five Cents, postpaid. Third Revised and Enlarged Edition. National Christian Association, Chicago, Ill.

In his preface to his book the writer briefly states why this new edition issued when it did: "The year 1926 is the centennial of the martyrdom of Captain Wm. Morgan, mur-

dered by the Freemasons September 10, 1826, for exposing their secrets. In commemoration of that event this new edition is dedicated." A cut of Captain Morgan's monument is presented on the second page of the cover; a description of it and its inscriptions are given at the close of the pamphlet.

The author presents his standpoint in the words, "The author has friendly and sympathetic feelings to the individual lodge members. His only struggle is for a principle; the opposition to the anti-Christian secret lodge system." He does not say in so many words that the lodge is the final anti-Christian power, though the reader is not left in doubt as to what his opinion is. That is well. Revelations present a fascinating subject to speculation and a good deal of time and paper has been devoted to the presentation of surmises and solutions which treat illuminatingly on the figures and symbols which St. John saw in his vision. In this regard we think Dr. Aurelius' position is the correct one: "No prophecy can be perfectly understood in all its details before it is fulfilled. It was so written, evidently to incite us to an earnest study of the prophecies and the signs of the times; and not to satisfy idle curiosity concerning future events. The endless guesses which expositors have made on this point can be of very little practical value to us."

The booklet solemnly warns against one of the greatest forces for evil with which the Church of the last times has to contend, the Lodge. The treatise is valuable for its many quotations from lodge writings.

What the writer says about the efficacy of the "Salina Plan" (p. 30) and of the Zionist Movement (p. 41) we take as his personal opinion on matters not strictly within the scope of his treatise and so pass them by without comment. We think the book will be a real help to all who are honestly striving to gain a true valuation of the lodge, and so recommend it. G.

Minnesota District.

March 1927.

Pastors: G. THEO. ALBRECHT, St. Peter, General Fund \$46.21. HENRY ALBRECHT, Town Lynn, Indian Mission \$3.00, Home Mission \$18.00; total \$21.00. IM. F. ALBRECHT, Fairfax, Dr. Martin Luther College \$67.00. WM. C. ALBRECHT, Sleepy Eye, Reich Gottes \$27.05. WM. C. ALBRECHT (Vakanzprediger), Town Eden, Synodic Reports \$10.00, General Institutions \$75.00, Indian Mission \$30.00, Home Mission \$25.00; total \$140.00. J. E. BADE, Balaton, Dr. Martin Luther College \$28.50. J. CARL BAST, Morton, Home for Aged, Belle Plaine \$15.00, Church Extension \$15.00; total \$30.00. J. R. BAUMANN, Red Wing, General Fund \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Bethesda, Watertown from Miss H. Keller \$1.00; total \$41.00. J. R. BAUMANN, Red Wing, Michigan Lutheran Seminary \$5.00, Home for Aged, Belle Plaine \$5.00, Indian Mission \$5.00, Home Mission \$10.00, General Support \$5.00, Negro Mission \$10.00, Extra Collection for Debts \$100.00; total \$140.00. HY. BOETTCHER, Gibbon, Debts \$72.32. HY. BOETTCHER, Gibbon, Mindekranz for Mrs. W. Mueffelmann for Indigent Students \$1.50. L. F. BRANDES, Jordan, General Fund \$5.97, Dr. Martin Luther College \$85.00, Negro Mission from Ladies' Aid \$15.00, Children's Welfare Society from Ladies' Aid \$18.00; total \$123.97. HENRY BRUNS, Sanborn, Dr. Martin Luther College \$49.37. Mr. EDGAR L. CHRISTGAU, Town Dexter, Negro Mission \$27.50. A. EICKMANN, Nodine, Home for Aged, Belle Plaine \$15.00, Children's Collection for Greensboro Dormitory \$30.00, Indigent Students \$40.00, Polish Mission \$15.00; total \$100.00. G. FISCHER, Acoma, Home Mission \$16.00. E. G. FRITZ, Wellington, General Institutions \$2.75, General Support \$14.00; total \$16.75. E. G. FRITZ, Wellington, Home Mission \$53.25. P. GEDICKE, Brighton, General Fund \$3.11. P. GEDICKE, Essig, General Fund \$3.45. ROY B. GOSE, North Mankato, Indian Mission \$10.90. J. F. GUSE, Litchfield, General Fund \$21.00, Church Extension \$18.66; total \$39.66. W. HAAR, Greenwood, Indian Mission \$42.69. R. HEIDMANN, Arlington, Indian Mission \$20.00, Home Mission \$26.00; total \$46.00. R. HEIDMANN, Arlington, Dr. Martin Luther College \$38.00, Negro Mission \$24.00, Greensboro Dormi-

tory \$30.00, Deaf Mission in Minnesota \$15.00; total \$107.00. E. G. HERTLER, Hokah, General Fund \$2.00. E. G. HERTLER, La Crescent, General Support \$3.00, Indigent Students \$8.00, Children's Welfare Society \$9.00, of which \$1.00 from D. Moldenhauer, \$2.00 from E. Moldenhauer, \$3.00 from Wm. Goede, \$3.00 from Wm. Weist; total \$20.00. G. HINNENTHAL, New Ulm, Reich Gottes \$836.56, General Fund \$5.00, General Support \$10.00, Negro Mission \$5.00, Greensboro Dormitory from Esther Winter \$10.00; total \$866.56. G. HINNENTHAL, New Ulm, General Institutions \$227.50, Home Mission \$117.25, Girl's Dormitory in Greensboro \$29.89; total \$374.64. R. JESKE, Caledonia, General Institutions \$50.00, Home Mission \$50.00, Reich Gottes \$15.75, Kostgeld fuer Indianerschueler from Alf. and Grover Gensmer \$30.00; total \$145.75. R. JESKE, Union, Home Mission \$9.80, General Institutions \$10.00, total \$19.80. R. JESKE, Union, Home Mission \$8.00, General Institutions \$10.00, total \$18.00. H. E. KELM, Lanesburg, Greensboro Dormitory \$22.26. F. KOEHLER, Nicollet, Children's Welfare Society \$37.37, Bethesda, Watertown \$25.00, Twin City Luth. Mission Society, Rev. A. E. Frey \$50.13, Wheat Ridge, Colorado \$25.00; total \$137.50. W. H. LEHMANN, Darfur, General Support \$10.00, Indigent Students \$5.00, Polish Mission \$6.00; total \$21.00. W. H. LEHMANN, Darfur, at Slide Lecture for Girl's Dormitory, Greensboro \$7.50. JUL. F. LENZ, Bremen, General Fund \$10.00, Theological Seminary \$5.00, Dr. Martin Luther College \$5.00, Home Mission \$12.80; total \$32.80. JUL. F. LENZ, Hammond, Northwestern College \$5.00, Home Mission \$9.43; total \$14.43. JUL. F. LENZ, Potsdam, General Fund \$8.43, Dr. Martin Luther College \$5.00, Home Mission \$5.00; total \$18.43. H. MEIBOHM, Rockford, Synodic Reports \$6.25. Mrs. R. PITTELKOW, St. Paul, Twin City Luth. Mission Society, Rev. A. E. Frey, \$92.00 of which \$16.00 from Trinity, \$41.00 from St. John's, \$35.00 from Emanuel's. J. PLOCHER, St. Paul, Indigent Students \$50.00. AUG. SAUER, Vesta, Dr. Martin Luther College \$31.40. EDWIN H. SAUER, Gnaden, Town Goodhue, Negro Mission \$16.50. EDWIN H. SAUER, Gnaden, Town Goodhue, Children's Welfare Society from the School \$9.55. EDWIN H. SAUER, St. John's, Town Goodhue, General Support \$15.73, Negro Mission \$20.00; total \$35.73. W. P. SAUER, Bear Valley, Theological Seminary \$13.55, Northwestern College \$12.30; total \$25.85. W. P. SAUER, Mazeppa, Theological Seminary \$8.65, Northwestern College \$8.30; total \$16.95. GEO. W. SCHEITEL, Echo, Indigent Students \$15.41. R. SCHIERENBECK, Renville, Indigent Students, New Ulm, \$10.00. CARL G. SCHMIDT, Wood Lake, Michigan Lutheran Seminary \$10.00, Indian Mission \$10.00, Home Mission \$7.00; total \$27.00. C. J. SCHRADER, Pelican Lake, Theological Seminary \$26.85. C. J. SCHRADER, Pelican Lake, Northwestern College \$26.15, New Seminary \$40.00; total \$66.15. M. SCHUETZE, Ellsworth, Dr. Martin Luther College \$23.00. W. J. SCHULZE, Hutchinson, Indian Mission for Indian Child from Young Ladies' Society \$35.00, Indigent Students \$56.00; total \$91.00. W. J. SCHULZE, Hutchinson, General Fund \$47.00. J. C. SIEGLER, Danube, Home Mission \$20.00. PAUL W. SPAUDE, Lake Benton, Theological Seminary \$11.35. PAUL W. SPAUDE, Verdi, General Fund \$13.70, Greensboro College \$5.32; total \$19.02. WALTER G. VOIGHT, Monticello, General Support \$16.70, Seminary and Debts \$6.00; total \$22.70. M. J. WEHAUSEN, Johnson, Theological Seminary \$2.32, Northwestern College \$64.65; total \$66.97. F. ZARLING, Emmet, Theological Seminary \$17.35. F. ZARLING, Town Flora, Theological Seminary \$4.50.

SUMMARY.

Reich Gottes	\$ 884.36
General Fund	175.87
Debts	172.32
Synodic Reports	16.25
General Institutions	375.25
Theological Seminary	99.57
Northwestern College	126.40
Dr. Martin Luther College	342.27
Michigan Lutheran Seminary	15.00
Home for Aged, Belle Plaine	35.00
Indian Mission	121.59
Indian Child, Indian Mission	35.00
Kostgeld fuer Indianerschueler	30.00
Negro Mission	118.00
Greensboro Dormitory	134.97
Home Mission	387.53
Polish Mission	21.00
General Support	74.43
Church Extension	33.66
Seminary and Debts	46.00
Deaf Mission in Minnesota	15.00

Bethesda, Watertown	26.00
Children's Welfare Society, Minnesota	73.92
Wheatridge, Colorado	25.00
Twin City Lutheran Mission Society, Rev. A. E. Frey ..	142.13
Indigent Students	170.91
Indigent Students, New Ulm	10.90
Total	\$3,707.43

H. R. KURTH, District Treasurer.

GENERAL TREASURER'S STATEMENTS

March 31, 1927

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$184,905.65	\$ 59,338.76
Educational Institutions	198,075.50	325,229.92
Home for the Aged	11,438.05	11,977.59
Indian Mission	44,457.64	64,604.12
Home Mission	106,844.23	177,800.60
Negro Mission	26,442.51	26,442.51
Mission in Poland	1,353.78	10,843.73
General Support	23,253.92	25,593.01
	\$597,061.28	\$701,830.24
		597,061.28
Deficit		\$104,768.96

Analysis of Budget Deficit

Disbursements for Operation and Maintenance	\$641,640.38
Collections and Revenues for Operation and Maintenance	584,203.57
Operating Deficit	\$ 57,436.81
Building and Equipment Costs	\$ 58,093.90
Collections for same	10,761.75
Building Deficit	\$ 47,332.15
Total Deficit	\$104,768.96

Statement of Collections for Budget and Arrears

	March 1, 1927 Arrears and Budget to June 30, 1927	Budget Receipts Month March	Amount to be Collected by June 30, 1927
Pacific Northwest	\$ 1,331.77		\$ 1,331.77
Nebraska	4,388.22	292.11	4,096.11
Michigan	22,844.91	327.54	22,517.37
Dakota-Montana	5,185.38	176.25	5,009.13
Minnesota	42,877.22	3,106.60	39,770.62
North Wisconsin	74,260.36	1,417.99	72,842.37
West Wisconsin	62,935.08	1,616.87	61,318.21
Southeast Wisconsin	79,151.07	2,275.29	76,874.78
	\$292,974.01	\$ 9,213.65	\$283,760.36
From other sources	78.70	25.60	104.30
	\$292,895.31	\$ 9,239.25	
Total amount to be collected by June 30, 1927			\$283,656.06
For the following viz:			
1923-1925 Debts	\$ 76,860.25		
1925-1927 Deficit to date	104,768.96		
Deficit in Students Fund	5,926.37		
Budget to June 30, 1927	96,000.48		
			\$283,656.06

THEO. H. BUUCK,
General Treasurer.