

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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HIS BIRTHDAY

To think that Thou didst have a natal day,
Thou blest, eternal, holy Son of God,
Enshrouding Thy pure Self in mortal clay,
And making earth awhile Thy poor abode;
On Virgin's bosom finding calm repose,
While mother-love crooned sweetest lullaby!
Thus did in sleep Thy tender eyelids close,
As angels' voices echoed through the sky.

What holy peace blest that first Christmas Day,
When shepherds, by the heav'nly herald led,
And monarchs, guided by the Star's bright ray,
Knelt in devotion at Thy manger bed!
Treasures of incense, myrrh, and precious gold,
Adoring praise Thy people loved to bring.
The scroll of prophecy, by time unrolled,
Revealed to Zion her Messiah-King!

Thy earth-life o'er, the world's redemption won,
Thy precious blood for our salvation shed,
Thou art again upon Thy Father's throne,
The world's Redeemer, risen from the dead!
Blest Star of David, Thou dost lead the way
From cross to crown, from earth to realms on high.
O strengthen Thou our faith and love, we pray,
Until we see Thee yonder, bye and bye!

From year to year, till Thou wilt come again
The tidings that proclaimed Thy lowly birth, —
The Gospel message: "Peace, Good-Will to Men"
Shall circle round, and echo o'er the earth,
While saints about Thy glory-circled throne
Join in the songs that rise from earth below.
On this Thy birthday, all Thy ransomed Own
Heart-born devotion, fervent love would show.

'Tis Christmas Day! What memories hast Thou
Of burdens borne, privation, pain, and tears!
In unbelief men crowned with thorns Thy brow;
Five wounds reveal the tale of earth-bound years!
What can we give Thee on this hallowed Day
Thy boundless love, Thy mercy to reward?
Naught can we do, but give ourselves away,
We are Thine Own, accept our hearts, dear Lord!

Some day in Gloryland, O Savior King,
When Paradise shall be again restored,
What royal tributes Thy redeemed shall bring,
While harp-strings blend in strains of sweet accord!
Till then, accept, we pray, our humble praise,
The faith-born prayers that rise like incense sweet.
On this blest Christmas Day we upward gaze,
And place our gifts of love at Thy dear feet.

Anna Hoppe.

CHRISTMAS-EVE

Luke 2: 15

The first Christmas-eve service in the fields of Bethlehem has opened. The house of worship, the heaven-roofed edifice of nature where the worshiping shepherds are assembled, is lit with glorious light — the glory of the Lord shines round about them. An angel preacher proclaims unto the wondering listeners the Christmas good tidings of great joy about a Savior that is born unto them, which is Christ the Lord. Wonderful singing is heard — the great dome of nature mightily rings with the sweet strains sung by the glad voices of all the heavenly hosts: Glory to God in the highest, and on earth peace, good will toward men.

Soon the service is over. Preacher, singers, and worshippers all leave. The house of worship again lies dark.

What did the Christmas worshippers now do? O see there, they all go hurrying across the fields. Where are they going? They are headed for Bethlehem. What do they want there? Hear them say one to another, Let us now go unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us. They want to see this thing, see that child, the Christ-child. See it they want. They have heard about it; they have believed, believing they have been made, oh, so glad, and now they want to see it. They want to see it not for proof of what they have been told, but for the joy of seeing, of embracing, of carressing the child, the mere news of whose birth had so marvelously thrilled them. Behold them *hurrying* over the fields; burning desire and longing is hastening them. Glad though they be, their joy is not complete; fully satisfied they will not be until they have gotten to see the child.

Mark, the first result of their having heard and believed the Christmas message, the first fruit of their having been made glad in that Christmas service, was their burning desire and hurrying forth to see the Christchild.

We are having the service on Christmas-eve. It too is fine and glad, though not attended with the same splendor as that in the fields of Bethlehem. Enough that the main great thing of that service is granted us too — the message of the Christmas tidings of great joy, here preached and sung. You are being told — o listen and wonder — you are being told: Fear not, for, behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord. God tells you that you shall fear nothing, that you have nothing to

fear. God tells you: Fear not your many sins—there is the Savior who takes them away, makes good for them, atones for them with his blood; your sins are forgiven you, all of them, fully, once for all. Fear not your God whom you have so oft offended with your sins; he loves you; oh how he loves you, he has given his best, his only begotten Son, for you. Fear not difficulties, troubles, trials in your daily life—there is the Savior born unto you, he is the good Shepherd, he maketh thee to lie down in green pastures, he leadeth thee beside the still waters, he restoreth thy soul, he leadeth thee in the path of righteousness for his name's sake. Fear not death—the Savior goes to meet death for you and brings from the fray life for you, life to be enjoyed by you even in the midst of death; you may well say, Yea, though I walk through the valley of the shadow of death, I fear no evil, for thou art with me, thy rod and thy staff they comfort me. Fear not, fear nothing. Great joy shall be yours. The Savior, all joy he brings. Unto you he is born, yours he is; rejoice in the Lord, and again I say, Rejoice. Is it not great good tidings of joy that we are being told? Great and gladsome is our Christmas-eve service!

Soon the service is over; you leave and go home. The shepherds when their Christmas service had ended hurried to Bethlehem to see the Christchild. Where are you going from the Christmas service? It is today as it was of yore—they who have attended not in vain, but have believed and been made glad in the Christmas service, go and hurry to get to see the Christchild, to see, see Jesus. Not to Bethlehem they go to see him. There he is no more. He has exchanged the manger for the throne of heaven. There he is to be seen, in heaven. And thither, thither they that like the shepherds have been made glad by the Christmas message hurry. Christmas fills them with the burning desire and longing to get to heaven and see Jesus. Christmas draws heavenward. Christmas carries one away to heaven.

It cannot be otherwise. Christmas joy is heavenly joy. It was prepared in heaven, brought from heaven, brings heaven, and is perfected in heaven. Christmas gives you a taste of something better, purer, more delightful than the best the world offers, a taste of heaven's glories. The Christmas boon and joy in full measure is to be had in heaven. Naturally those long for heaven who on Christmas got a foretaste of heaven's delight. They, as it were, get homesick for heaven. Just to see Jesus. From the Christchild streams all the joy they drink on Christmas; the closer they get to know and behold him in hearing about him and believing in him, the greater the joy, the stronger the uplifting, purifying, sanctifying influence they experience. In heaven they are to get to see him face to face, see him as he is, see him in all his glory; how can they but long to get to heaven to see Jesus? Not because of being sick of this world, not because of hankering for rest and pleasure, but to see Jesus and experience in full measure the in-

fluence flowing from him, they have a longing for heaven, as Paul had, saying, I have a desire to depart and to be with Christ, which is far better.

Oh what Christmas in bringing joy does to people! It brings people on the right road. There are many on the wrong road, many, no doubt, also among those counted as church people. They serve sin, live for this life, care nothing about their soul's eternal fate, know nothing of a new birth experienced, have no new life, and walk on the broad road that leads to destruction. Oh that they would turn before it is too late. You can't force, can't scare, can't entice them from their evil way. But one thing can make them turn. Let them just once look the Christ-child in the eye, let them once believe in him as their Savior, let them once be gladdened by him who frees them from all sin and guilt, and at once they will strike out in a new direction, in a new walk, godly, headed for heaven. What no force can compel them to do, they now cannot but do: press toward heaven.

My dear friend, there is the Savior, for you, unto you he was born, yours he is, accept him! Do this: Just as I am without one plea but that thy blood was shed for me and that thou bidst me come to thee, O Lamb of God, I come, I come. Let the Christchild gladden your heart! If we all, hearing about him and believing in him, are gladdened by him, we shall go away from the Christmas service all headed for and hurrying to heaven there to see Jesus.

Not that we crave to die just that moment. Gladly we sojourn on in this world if the Lord so wills. The earth is full of the goodness of the Lord. We like to stay with our beloved. There is so much chance to do good in this world, and even in this world our faith *beholds* Jesus in the manger of the Gospel. While we sojourn here, we will not let him out of the eye and hand of our faith, will come and hear about him, meet him in his temple, permit him to gladden our hearts and let the taste of the joy in him draw us heavenward. As we thus live by faith in Christ, we will have that uplifting, invigorating longing for heaven. And when death comes, be it sooner or later, it will mean not horror, but gratification of our most fervent desire; our course across the fields of this earth is run, we come to the Bethlehem above, we enter in by the portals of pearls, there he is, Jesus in his glory, he welcomes us, we see him, and never tire of gazing upon him, drinking in ever new joys by seeing him.

Oh that from our Christmas eve service we all might be starting out to meet in heaven seeing Jesus!

Herm. G.

He who pleads well knows the secret of prevailing with God, especially if he pleads the Blood of Jesus, for that unlocks the treasury of heaven. Many keys fit many locks, but the master-key is the Blood and the name of Him that died but rose again. —Spurgeon.

COMMENTS

An Original Cranach-Luther In Milwaukee

During the month of December there is on exhibition in the Milwaukee Art Institute a portrait of Martin Luther executed by Lucas Cranach the Elder. It bears the date 1546 and, therefore, may be assumed to be the very latest portrait made of the great Reformer. If it was not made during Luther's lifetime, it was made immediately after his death; in either case it would be the best possible likeness of Luther in his last days, for Cranach was a close friend of Luther and had an abundance of sketches of his subject made during more than three decades when they lived together in the little Saxon university town of Wittenberg.

This particular portrait of Luther by Cranach is well-attested as genuine by the leading authorities on such matters in Europe who have examined it and have inquired into its history. Cranach the Elder was a prolific artist and did not confine himself to one form of art, though he remains to us best remembered as the man who gave us our conception of the physical appearance of Martin Luther, whom he painted lovingly and often, at various ages. Critics place Cranach second only to Duerer and Holbein in the ranking of the German artists of that day. Even if he were to be ranked lower than that he would be of significance to us Lutherans.

The history of this "1546 Cranach-Luther" is strange enough. The Art Institute notes have this to say about it: "The portrait is a powerful presentation of the great Reformer in the last year of his life in unexcelled beauty and color. The painting is far superior to the well-known one in the Lutherroom of the Wartburg. It was originally in the possession of an order of the Free Masons in Saxony, where it had been inserted in a wall panel for several hundred years, only to be taken away from its revered place in the middle of the last century, when this order of the Masons disorganized." The "notes" betray a little confusion in the matter of the "Free Masons." The place where the portrait was originally hung to remain for "several hundred" years could not well have been an order of the Free Masons familiar to us, for the Masonic fraternity is not that old; it was, no doubt, a guild of honest masons with no ambition to interpret their rugged craft in mystic symbols that honored Luther by putting his portrait in their guildhall. This confusing of the honest old craft with the modern fraternity that usurped the terms of the real builders and substituted its mystical and irreligious nonsense for them, must account for the silly fiction that one hears now and then, that Martin Luther was a Free Mason. In the same way one might prove that Napoleon was a plasterer because some plasterers' union in Paris had his picture on the wall.

Whatever the fortune of the innocent canvas, it now rests securely in the possession of Mr. Carl Mechel, of Milwaukee, who succeeded after much earnest effort in acquiring it at no inconsiderable expense. It is through his generosity that the Milwaukee Art Institute is able to exhibit it during the month of December. We hope that many Milwaukeeans and many visitors to Milwaukee will be able to view it and that there will be opportunities in the future for the many Lutherans of our country to get a glimpse of it and a slight feeling of the original Luther atmosphere of Reformation days.

Lucas Cranach, the artist, is the great painter of the German Reformation for two reasons, first, because he accepted the faith of the new Gospel preaching fervently and devoutly, and secondly, because he was court painter of the ducal family of Saxony, living in Wittenberg from 1504 until 1550, during which time he came into personal contact with all the great men of the Lutheran Reformation and nearly all of them sat for portraits to him. At Wittenberg Cranach had organized an extensive studio in which he attempted, with the aid of his students, to perform all the many tasks that might come to him that were in any way related to pictorial art. Besides portraits he made copper etchings, woodcuts, and painted murals. His subjects were not confined to contemporary inspiration for he produced classical subjects after the manner of other Renaissance artists and also many sacred subjects. When his prince, the Elector John Frederic the Generous, was a prisoner in Innsbruck, the loyal Cranach followed him there and two years later accompanied him to Weimar, where he executed his last great work, the celebrated altarpainting of the City Church which depicts Christ crucified and at the same time as the victor over death and Hell on one side of the picture, while on the other side stand Luther and Cranach himself, the latter bathed by a stream of blood flowing from the side of Christ. Cranach died the following year at the house of Dr. Christian Brueck, his son-in-law, the Elector's chancellor.

H. K. M.

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Masonic Educational Program The supreme council of Scottish Rite Masons is committed officially to the following educational program: 1. A federal department of education with a secretary in the president's cabinet, and federal aid for public school purposes, under the absolute control of the states; 2. a national university at Washington, supported by the government; 3. the compulsory use of English as the language of instruction in the grammar grades; 4. adequate provision for the education of the alien populations, not only in cultural and vocational subjects, but especially in the principles of American institutions and popular sovereignty; 5. the entire separation of church and state and opposition to every attempt to appropriate public moneys, directly or indirectly, for the support of sectarian institutions; 6. the American public school, non-partisan, non-sectarian, efficient, democratic, for all the chil-

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dren of all the people, and equal educational opportunities for all; 7. the inculcation of patriotism, love of the flag, respect for law and order and undying loyalty to constitutional government. This program is broad, American, well-conceived as a whole, but, like most American educational programs, superficial — a fault most apparent in item seven. Every particular virtue there enumerated deals with either the emotions or the mechanics of citizenship. What of the obligation, principles, and practice of social justice? Unless these are realized in fair degree, a flag, a law or a constitution may be a symbol of a government that is wrong and must be amended, or abolished. Educate thoroughly and faithfully in social justice, and the rest may be trusted to take care of itself.

—The Baptist.

We reprint this program for the information of our readers without discussing it thoroughly. But we believe a few remarks will not be amiss.

To the criticism of The Baptist we subscribe, adding, however, that there is no education in social justice without the Gospel of Jesus Christ, who says: "Without me ye can do nothing."

In the face of the fact that this program appears to demand the education of all children in the public school, we are not ready to call it broad and American. It surprises us, too, that an organization that adorns its officials with high-sounding titles, that keeps its principles hidden from the general public and whose higher degrees are closed even to masons of the lower degrees, should insist on it that our schools be democratic.

Naturally, non-sectarian means only not teaching positive Christian doctrines, with the field wide open for the theories and principles of unbelief.

But what we really wanted to say is that this education program deals entirely with the general public. Masonry wants to educate other men, not themselves. Or, rather, they want to have their ideals carried out by, and at the expense, of the state.

We do things differently. We, too, have an educational program, briefly stated:

"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

This program is as broad as life itself. Its foundation rests in God. The means employed are God's very own, the means by which His divine grace regenerates and sanctifies the heart naturally totally corrupted.

And we do not demand that others carry on educational work according to our ideals, no, we do it ourselves. The Church is constantly educating its own members, young and old, and has no time to force its face and practice on others.

We greatly prefer our educational program and our educational work.

J. B.

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"... Science, Falsely So Called" In concluding his

First Letter to Timothy Paul writes: "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." Paul's attitude to science may be inferred from this brief references. He does not disavow science as such, on the contrary, he seems to acknowledge that human activity which has science as its goal. At the same time he is not so unscientific as to swallow everything that science offers him and demands that Timothy exercise Christian judgment in discarding everything that is "false science." Genuine science cannot be ruled out of human affairs, spurious science has no standing whatever. We know enough of Paul to be well informed as to his attitude on human science in relation to spiritual things. In that respect, science, like all other human things, yields to things which are of God. So he writes to the Philippians: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." The science (knowledge) of Christ is to Paul, as it must be to us, the supreme science and anything that does not harmonize with this absolute Truth cannot be science but only "science falsely so called."

Such men to whom Christ and scriptural truth mean little or nothing turn the thing around. To them science is purely that which the human mind has found for itself; religion of any sort, Christianity as well as any other, must conform to human science before they will grant it any standing. Religion is to them an outgrowth and an incidental by-product of science.

The two views cannot be reconciled. (We must view such "science" as sheer godlessness. They must and to regard us as utterly unscientific. We shall not quarrel about definitions. If we are to be regarded as unscientific we can stand the indictment. But since they take the trouble to indict us they might answer for themselves before they set up as judges of our

conduct. How scientific is science? Even measured by its own standards, how genuine is the science which is regarded by many men as the last word in truth? It seems that in our own day we shall witness in some few enlightened quarters an acknowledgment that nothing under the sun can possibly be more unscientific than that very science which was riding the high horse of positive assertion for so long.

This year alone a number of books have appeared that should give the many little pseudo-scientists pause in their blatant self-sufficiency; all the more so since these books emanate from respected leaders in their own ranks. There was C. E. Ayres, in his book "Science, the False Messiah," who challenges anyone who differs with him to give him satisfactory answer when he questions them about quite a number of the "settled" facts accepted in our day. Then there was Charles Horton Cooley, of the University of Michigan, who wrote a book, "Life and the Student," which follows the same lines of thought. A quotation is at hand from this book that is much too good to be suppressed: Dr. Cooley says: "It is perhaps not sufficiently understood that nineteen-twentieths of what men of science write, and what the public takes for science, is not such but an overflow of speculative discussion." It would seem that Dr. Cooley and St. Paul, as to net results of their observation, cannot be so far apart.

A third book in the same vein comes to our notice, Vilhjalmar Stefansson's "The Standardization of Error." Stefansson is best known as an explorer of the Arctic but by training and inclination he is quite competent to have something to say in the field of abstract thinking, as he does in this volume. Briefly, Stefansson holds that "in our haste to spread education quickly and universally, we have seized upon current misconceptions and standardized them as knowledge, as science."

It is not necessary to share the viewpoint of these critics of science to relish their lusty blows delivered upon the hollow heads of those chattering hordes that are constantly talking about science without ever having given thought to the question of what it is and what it ought to be. If they all go far enough away from their old methods they may sometime realize that those who accept the Word of God as the means of bringing true Science to man are neither stupid nor ignorant and if they ever come under the influence of the Word themselves, in addition to becoming Christians, they may even yet become scientists.

H. K. M.

"WHAT WENT YE OUT INTO THE WILDERNESS TO SEE?"

"What went ye out into the wilderness to see?"—thus Jesus introduces his reproof to the multitude that surrounds him.

John had not gone to them, but had simply begun to preach in the wilderness. The few who heard him first had told others, and so the number of his hearers had constantly increased. "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan."

They went out to him, because his person and his message attracted them. No, he was not a reed shaken with the wind. He was a strong, resolute man. He delivered his message unswayed by the applause of the multitude and without fear of those in authority.

No, he was not a man in soft raiment. "John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey," Matthew tells us. He led a severe life, a life of rigorous self-denial.

It was clear to his hearers that he was not seeking himself and that he had no thought whatever of material gain, of ease and preferment. Here was a man who would be able and willing to suffer and die for the truth.

And his preaching was in full harmony with his raiment and his personality. Most severely and fearlessly did he rebuke the sins of the people, not even sparing the Pharisees and Sadducees: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

"A prophet?" Surely, they believed in God. They did not consider John merely a philosopher. They took his message as coming from God.

So they flocked out to him and heard him. Jesus says of them: "He (John) was a burning and shining light; and ye were willing for a season to rejoice in his light."

Yes, but the real greatness of John was not in his spirit of self-denial and self-effacement nor in the fearlessness with which he rebuked the people for their sins. Jesus says: "Yea, and more than a prophet. For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee."

The prophets comforted the people of God with the acceptable year of the Lord to come, John was able to declare. "The kingdom of God is at hand." Malachi says: "The Lord whom ye seek shall suddenly come to his temple;" John says: "There is standing one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." John witnesses: "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon

whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Ghost. And I saw, and bare record that this is the *Son of God.*" John points to Jesus: "Behold the Lamb of God, which taketh away the sin of the world."

They had been impressed by the personality of John; they had been willing to hear a message from God; they had submitted to the severe rebuke he administered to them; they inquired of him, how they were to mend their life: but they would not follow him when he pointed them to Jesus, the Son of God, the Lamb of God that taketh away the sins of the world. They refused to receive their King.

John has been with us again in these weeks of the Advent season, to prepare the way of the Lord for him.

Almost everybody celebrates Christmas. And among those celebrating, there are very many who, as the Jews, rejoice in the light of John for a season. They are not satisfied with the things material. They want something higher, something spiritual in their life, something of God. They are willing to hear a prophet. Yes, they submit when rebuked for their sins and applaud when present-day society is arraigned for its wickedness; they strive for the betterment of conditions. But many of these stop short where the Jews of that day stopped, they will not follow John when he declares of Jesus, "This is the Son of God;" when he points to him born in Bethlehem: "Behold the Lamb of God that taketh away the sins of the world."

Sinful reason rebels against this testimony of Christ; the pride of man revolts against the thought of salvation by the vicarious death of Jesus, the Lamb of God.

He who yields to his natural reason will have the external Christmas celebration, indeed; he may be stirred to sentimental thoughts about God; he may speak of love towards man and try to bring happiness to the afflicted: but he does not see the true light of this blessed festival; he does not taste of its God-given joys; nor does he experience in his life the sanctifying power of the love of God that gave the Son as the Redeemer of the lost.

Jesus says: "Blessed is he, whosoever shall not be offended in me." The joy of Christmas is to faith, and to faith alone.

Let the Evangelist John tell you about it:

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood nor the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us (and we behold his glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." J. B.

WE THANK THEE AS THE YEAR DEPARTS

"That Thou hast brought us through another year;
That Thou hast lifted now and then the haze
Which hangs between our eyes and future days;
That Thou hast made our pathway sometimes clear,
And we have walked awhile in pleasant ways;
We thank Thee.

"That Thou hast kept our eyelids sometimes sealed
'Gainst sights we begged with streaming tears to see;
That Thou hast left Thy secrets safe with Thee,
And shown us, when our hearts at last were healed;
That Thou wast wiser in Thy plans than we;
We Thank Thee." —Lutheran Standard.

GOD'S CHRISTMAS PRESENT

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." John 3:16.

This is God's Christmas present to the world. He gave us Jesus, "the Son of His love." And He sent this gift because He loves us.

We are sinners. We were born that way. We have inherited a sinful nature. And we have sinned in many ways,—in thot and desire, in word and deed. We are not fit for heaven. If God should treat us as we deserve, we would be lost forever.

But He did not leave us to our fate. He does not want us to die in our sins. He wants to save us from all the consequences of sin. So He took pity on us and provided for our salvation. He sent His Son, Jesus Christ, to be our Savior.

And this is just what we need. There is nothing that we need more. We are not able to save ourselves. We are not able to cleanse our hearts from sin. To forgive ourselves will not help us any. And "trying to do right" will not make us right with God. There is no power in us to be good enough to deserve "eternal life." If God should leave us to help ourselves, there would be nothing for us to do but to despair and "perish."

But "in this was manifested the love of God toward us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (satisfaction) for our sins" (1 John 4:9, 10). This is "Gospel". This is "the good news". The Christmas angel announced to the shepherds: "I bring you good tidings of great joy which shall be to all the people, for there is born to you this day, in the city of David, a Savior, who is Christ the Lord" (Luke 2:10, 11). "God sent not the Son into the world to judge the world, but that the world should be saved through him" (John 3:17).

How did Jesus become our Savior? First, by being born into the world. "The Word became flesh, and dwelt among us . . . full of grace and truth" (John 1:14). This is why we celebrate Christmas. This is

what makes Christmas. He entered into our life here on earth by putting on our human nature. He was "conceived by the Holy Ghost, born of the virgin Mary".

Then He obeyed the will of His heavenly Father. We were miserable failures in keeping the law of God, but He kept it perfectly. He "hath been in all points tempted like we are, yet without sin" (Heb. 4:15). "Being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:8). By overcoming every temptation as the sinless Son of God He worked out for us a perfect righteousness acceptable to God, delivered us out of the power of Satan, and opened up to us a new way to heaven and God.

Finally He died on the cross. He took our place and suffered this cruel and shameful death in our stead. By paying this awful price He took away our guilt, atoned (made good) for our sins, saved us from eternal death, and "brought life and immortality to light". He "loved me and gave himself up for me" (Gal. 2:20).

The seal of this is His glorious and triumphant resurrection from the dead. "I was dead, and, behold, I am alive for evermore" (Rev. 1:18). This proves that all He says is true. He who "died for our sins and rose again for our justification" cannot lie to us. We can accept His word and depend on it. We can say joyfully, by the grace of God: "I know that my Redeemer liveth" (Job 19:25).

Trust in Him, and He will save you. "Wherefore also he is able to save unto the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "Whosoever believeth in Him shall not perish, but have eternal life." He has done all this for you, and offers it to you "for the asking". Just hand yourself over to Him, like a helpless little child, and "He will carry you through". He forgives all the sins of every one who trusts in Him alone for salvation. He kindles life, eternal life, in their hearts. "God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved)" (Eph. 2:4, 5).

This is the new birth of Jesus. This brings Christmas into our hearts and lives. This brings peace to our troubled souls. This gives us the joy that endures for ever.

"O Holy Child of Bethlehem!

Descend to us, we pray;

Cast out our sin, and enter in,

Be born in us today.

We hear the Christmas angels

The great glad tidings tell;

O come to us, abide with us,

Our Lord Immanuel!"

—CJS. in The Bible Banner.

OBITUARY

On November 19th an able, conscientious, and untiring worker in the vineyard of the Lord, Pastor Alfred Baur, was called to his eternal reward. After but eleven years of service at St. John's Church, Town of Cedar Mills, near Hutchinson, Minnesota, this young and courageous captain of God's host was translated from the Church Militant into the Church Triumphant. Not only did he fight the battles common to all soldiers of the Cross, but was in God's unsearchable wisdom called upon for years to wage war against another grim foe, a slow, yet an acutely painful and mortal disease which brought him into his early grave. God however granted him such unflinching fortitude that he could, without a word of complaint, continue with redoubled zeal to work and to preach until he completely collapsed in the month of August. Until then scarcely his nearest friends realized under what untold difficulties he had been laboring. Now months of excruciatingly painful days and agonizing and sleepless nights followed. O Lord, how long! But thanks be unto God, Who hath given him the victory, Who hath wiped away all tears from his eyes, and hath crowned him with everlasting joy and glory through our Lord Jesus Christ.

The Rev. Alfred Baur was born in 1893 at Gibbon and was confirmed at Town of Eden, near Morgan, Minnesota. He studied at Dr. Martin Luther College and at Concordia College, St. Paul. He was graduated from Concordia Theological Seminary, St. Louis, Missouri. The rest of his life he was permitted to serve God as pastor of St. John's at Cedar Mills, where he was buried the day before Thanksgiving. In the funeral service, held in the morning for the congregation, Pastor Heidmann preached on the comforting words which the deceased had spoken to his wife shortly before his departure: I die, but God shall be with you. Gen. 48:21. In the afternoon many pastors, sorrowing friends and relatives gathered and were shown by Professor A. Schaller why they could, in spite of their bereavement, celebrate a joyful Thanksgiving Festival: Because the veil of darkness and sorrow has been removed from the face of the deceased; because he has won a great victory; and because God has visited him, so that he can exclaim: Lo, this is my God; I have waited for Him, and He will save me: this is the Lord; I will be glad and rejoice in His salvation. Isaiah 25:6-8. In both services Rev. Im. Albrecht spoke inspired words of comfort.

The nearest relatives of our sainted brother are his wife, his son, Ralph, five years of age, his father and mother, Rev. Jacob and Mrs. Baur, his parents-in-law, Rev. and Mrs. Paul Hinderer, six sisters, and one brother. The God of all comfort be with them. And may He graciously console the afflicted congregation. O Lord, satisfy us early with Thy mercy, that we may rejoice and be glad all our days.

H. A.



God willing, work on this group of buildings for our Theological Seminary.
 Further information
 Let us remember that this is only a part of our building program.

HOW MANY MEMBERS IN ONE CHURCH?

Professional educators claim that a teacher in the public schools and high schools of our land cannot efficiently handle a class composed of more than thirty pupils. In those countless instances where classes are larger than thirty, it is said that the teacher is unable to give adequate attention to the needs of individual pupils. These needs cannot be lumped together and treated as a mass. One wonders whether any scientific survey has ever been made of the number of parishioners whom a pastor can "handle" with the greatest efficiency.

Recently voiced complaint of the Roman Catholic Bishop of Meissen, Germany, stated that he needed 100 new churches and 100 additional priests, in order to care for the Catholics in his diocese. He quoted figures. The diocese of Meissen enrolls 2,366 members to one priest; the north German Catholic dioceses enroll 1,612 to the

priest, while the south German dioceses average but 989 per priest.

The figures quoted aroused some conjecture as to the averages for other churches. Reference to Schneider's German Church Yearbook for 1927 shows that among the Protestants in Eastern Prussia one pastor serves 3,428 members; in Brandenburg-Berlin, 3,331 members; in Pomerania, 2,250; in Grenzmark, 2,390; in Silesia, 2,474; in Saxonia, 1,785; in Westphalia, 3,193; and in the Rhine Provinces, 2,187 members to one pastor. These figures, which are based upon baptized membership, correspond to the "parish members" quoted by the Catholic Bishop, and would indicate that in comparison with the Protestant churches in Germany, the number of his priests is about normal.

Again the question arose, how do these German figures compare with similar data for the Lutheran Church on this side the water? It is well known that some Lutheran churches in the United States and Canada are very



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 ARCHITECTS

...y will be started at the opening of the building season in 1928.
 ...our next issue.
 ...ogram for which we still need the sum of \$265,000.00.

large and are proud of their thousands of members. Again many churches, in communities in which Lutherans are not numerous, struggle along with a small membership, insufficient, it is said, to support the pastor. Reference to advance sheets of the forthcoming Lutheran World Almanac for 1927-28, provided the basis for the following computation:

In the United States and Canada, one pastor of the United Lutheran Church serves 432 baptized members; one pastor of the Joint Synod of Ohio serves 350 baptized members; in the Iowa Synod the proportion is one to 365; in the Buffalo Synod one to 270. The small Jehovah Conference, and large Augustana Synod alike average 375 per pastor; the Norwegian Lutheran Church, 358; the Lutheran Free Church, 321; the Eilsen Synod, 200; and the Church of the Lutheran Brethren, 593. The United Danish Church averages 254 baptized members per pastor; the Danish Church, 278; the Icelandic Synod, 397; Suomi Synod, 588; and the Finnish National

Church, 425. The figure of 10,000 baptized members per pastor in the Finnish Apostolic Church is startling until it is observed that this body is served largely by consecrated layman rather than ordained pastors. The Missouri Synod averages 330; the Joint Wisconsin Synod, 417; the Slovak Synod, 410; the Norwegian Synod, 159; and the Negro Mission of the Synodical Conference, 135. An average taken for all Lutherans in the United States and Canada shows 10,963 pastors serving 4,112,680 baptized members, which averages 375 members in care of each pastor. (On the basis of the European method of counting as church members all "parishioners", these American figures might be multiplied by four.)

What is the desirable number of parishioners or baptized members who can be served by one pastor, effectively and with efficiency? What is the ideal size of a congregation able to support its pastor with a living wage, and not too large for him to give his personal attention to every individual who needs it? —News Bulletin.

GOLDEN JUBILEE CONFERENCE OF OUR COLORED MISSIONS

The workers in our Colored Missions have held many well attended and pleasant conferences during the past fifty years, but no one was so inspiring as our Golden Jubilee Conference, which was held from the 24th to the 28th of August in the chapel of the new Alabama Luther College at Selma, Ala. It was a conference for all the workers and congregations of our Colored Missions. From the north and from the south, from the east and from the west pastors, teachers, and members of congregations came to Selma, Ala. to commemorate the fiftieth anniversary of our Colored Missions. The Synodical Conference officially began mission work among the Negroes of America fifty years ago. Then one lone missionary preached the pure Gospel, as taught by our Synodical Conference, to the freedmen. Now, after fifty years,—what progress under God's wonderful guidance! The Golden Jubilee Conference evidenced what success has been attained during the first half century of Lutheranism among the Negroes of America.

The Conference was opened with a service held on Wednesday evening, August 24. The sermon was preached from Heb. 10:24 by the Rev. W. F. Carlson. On Thursday morning the then incumbent staff of officers was reelected: Prof. F. Berg as president, the Rev. G. A. Schmidt as first vice-president, the Rev. M. N. Carter as secretary, and the Rev. E. Wildgrube as treasurer. The following officers were added: Pastor O. W. Luecke as second vice president and Mr. W. E. Fisch as assistant secretary. It was unanimously resolved that we, the workers in the Colored Mission, and all colored Lutheran congregations extend our heartfelt gratitude to the Synodical Conference for its untiring efforts during the past fifty years in bringing thousands of colored people to the knowledge of our Lord and Savior Jesus Christ. The Lutheran Negroes do not only say that they are grateful to the Synodical Conference, but they show it by their fruits. The Rev. W. J. Tervalon preached the sermon at the service on Thursday evening.

On Friday morning the venerable Prof. F. Berg began to read his conference paper: "Duties and Obligations of the Workers in Our Colored Missions at This Time, When We Are Celebrating This Golden Jubilee." The well prepared paper was appreciated to such an extent by all that a resolution was passed to have it multigraphed for distribution. On Friday afternoon it was resolved that Pastors Schulze, Carter and Gose and Mr. W. E. Fisch constitute a committee to confer with the Hon. Board for Colored Missions and with the Synodical Conference regarding the formation of a missionary synod. This difficult phase of our church work was placed in the hands of a committee, which will report at the next session. At the service on Friday evening, the third day of conference, Pastor A. Schulze preached the sermon from John 8:31-32.

Much business was transacted on Saturday morning. The resolution was passed that we keep the African Mission projects alive and that all colored congregations lift a collection annually in October for the furtherance of this cause. The Rev. W. G. Schwehn delivered an address on the subject, "Why Our Colored Lutheran Church Should Ever Remain Missionary in Character."

Our Jubilee Conference reached its height on Sunday, August 28, when three services were held. The Rev. J. McDavid delivered the sermon in the morning on Acts 2:36. The Rev. A. H. Poppe preached in the afternoon from Ps. 116:12-14. During the evening we witnessed something unusual. The oldest Negro Mission worker, the venerable Prof. F. Berg, ordained the youngest worker, Candidate Gauthreau, for the holy ministry. The former preached the sermon for the occasion, basing his remarks on 2 Cor. 3:5-6. His theme was: "The Qualification and Fitness for the Christian Ministry." The Rev. Prof. Berg has almost rounded out fifty years in the ministry. Beginning his work in Little Rock, Ark., as the first resident missionary in our colored field, he is still going strong as instructor in theology at Immanuel Lutheran College and Seminary, an institution for Negroes. Prof. Berg has the enviable trait of being youthful in spirit despite his ripe old age.

This Jubilee Conference was what the words designate a real jubilee conference. Edified and strengthened, we left Selma, Ala., for our respective fields of labor to enter upon another half century in the service of flourishing Colored Mission.

Paul E. Gose.

FROM OUR CHURCH CIRCLES

Important Notice for our Pastors

For the first time in its history our Synod has resolved to publish a separate statistical hand book containing the parish reports for the past three years and other valuable information. If this book is to be a success it is necessary that it is complete and that it is published early in the year 1928. In order to accomplish this the officers who have been appointed to publish this book need the full cooperation of every pastor in the Synod. Our pastors are therefore most urgently requested to send in the official parish report completely filled out to their respective District Secretary on or before January 7, 1928. This will give the District Secretaries two weeks' time to tabulate the report of their district so that the general statistician will have all reports in his hands by January 25. If all pastors will comply with this request the Statistical Hand Book should be ready for distribution by the end of February. Let us all help to make this important publication a success.

Your Secretary,

A. C. Haase.

Theological Seminary

On December 16th our seminary closed for the Christmas holidays to open again on January 3, 1928.

Congregations of the vicinity have made the following donations to the seminary:

The Congregation of Pastor F. Koch, Caledonia, 12 sacks of potatoes, 9 sacks cabbage, 1 sack rutabagas, 1 sack turnips, 10 sacks chicken feed, 3 sacks carrots, 1 sack onions; the Congregation of Pastor E. Tacke, Tess Corners, 10 sacks potatoes, 2 sacks carrots, 3 sacks cabbage, 1 sack turnips, and in addition onions, celery, beets; the Congregation of Pastor Gundlach, Granville, 8 sacks potatoes, 2 bushels cabbage, 1 bushel carrots, $\frac{3}{4}$ bushel onions, 1 bag oats; the Congregation of Pastor Th. Mahnke, Root Creek, 1 bushel carrots; Mrs. Horlamus, West Bend, 1 sack apples; Scheibe Bros., Wauwatosa, 12 baskets cabbage; J. F. Laubenstein, Fredonia, 50 pounds honey.

We extend our hearty thanks to all kind donors.

J. Ph. Koehler, Wauwatosa, Wis.

Meeting of the Dakota-Montana District

General Synod at its last session decided to locate an academy in our District. The choice of a desirable location was left to our District. And since the Board of Control of this institution deems it advisable to choose such a location at this time, the undersigned announce a special session of our District for Wednesday morning, January 11th. The services will be held on Wednesday evening, January 11th. Holy Communion will also be celebrated at that time. This meeting will be held in Watertown, South Dakota, in the congregation of President W. F. Sauer. It will continue, until all business, which may properly come before this session, shall have been finished.

All those congregations which intend to join Synod at this session will please file a copy of their constitution with the President for proper examination. All delegates of the respective congregations will please file their credentials, properly signed by the President and Secretary of the congregation, with the secretary immediately after the opening of the session. The local pastor urges that you announce yourself at the earliest date.

W. F. Sauer, President.
J. P. Scherf, Vice-President.
E. Birkholz, Vice-President.
K. G. Sievert, Secretary.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet January 23rd to 25th in the congregation of Pastor J. Schulz at Van Dyne, Wis.

First session Monday evening at 7:30 o'clock.

Services on Tuesday evening.

Sermon: W. K. Pifer (E. Pankow).

Confessional address: W. Pankow (A. E. Schneider).

Papers:

- 1) Exeget. on 1 Tim. 5: 21ff by W. Pankow.
- 2) Exeget. homil. on Matt. 8: 23-27 by E. Pankow.
- 3) Heathenish influence on Jewish character at the time of Christ by H. Kleinhans.
- 4) Catechization on the 6th Commandment by O. Theobald.

Early announcement requested.

F. C. Weyland, Sec'y.

St. Croix Valley Pastoral Conference

The St. Croix Valley Pastoral Conference will meet on Tuesday and Wednesday, January 17 to 18, 1928, in Emanuel Ev. Luth. Congregation (G. A. Ernst, pastor), St. Paul, Minn. The time of the first session is Tuesday 10 A. M. and the place is Emanuel School Hall.

It has been suggested by Rev. Ernst, local pastor and Chairman of the Conference, that an evening session be held on Tuesday and that the Conference close with a Communion service Wednesday forenoon.

Papers: Conclusion of Exegesis 1 John 3, A. C. Haase; Synopsis of the Book of Job, C. P. Kock; "Relation and Conduct of a Pastor Toward Members of a Sister Congregation," J. Gehm.

Confessional sermon, M. Kunde (A. Koehler).

Kindly, inform Rev. Ernst whether or not you intend to come.

Arthur W. Koehler, Sec'y.

New Ulm Delegate Conference

God willing the Pastoral Conference of New Ulm Delegate Conference convenes at Sleepy Eye, Minn., January 3, 1928 (Rev. Wm. C. Albrecht). Session opens at 9 a. m.

H. Bruns, Sec'y.

Rededication of Church

On the 23rd Sunday after Trinity the members of St. John's Congregation at Sevastopol, Wis., rejoiced and gave thanks unto their Lord, for on that day they were privileged to rededicate their enlarged and beautiful church to the service and worship of the Triune God. Three festival services were conducted, in which the Rev. F. Schumann, the Rev. K. Toepel, and the Rev. F. Brandt delivered the sermons. The congregation's quintet rendered several appropriate vocal selections.

The St. John's Congregation was organized in the year 1886 and immediately purchased a piece of land where it built a 22x36 log church, but a few miles distant from the present church location. In this log church services were held from 1886 to 1904. In the year 1904 the congregation decided to build its second church, centralizing its location. But due to the growth of the congregation and the lack of seating

capacity, it was decided in the spring of this year to enlarge and remodel our house of worship. This has been done and its completion commemorated Sunday, November 20th.

The church has been enlarged 30 feet in length; 15 of these 30 feet add seating capacity and the other 15 feet make up a new niche 15x15 feet, with a vestry on one and a committee room on the other side. The new basement below the entire church provides the congregation with a large assembly room, kitchen, and furnace room. The new altar and pulpit, made up in white and gold, with an onyx effect, the rug, and the art glass windows give the edifice an additional beauty.

The Lord hath done great things unto us!
Blessed be the name of the Lord!

Otto C. Henning.

Teacher's Anniversary

The 25th anniversary of Henry J. Zautner, teacher for the last 25 years at St. John's Lutheran School of West Bend, Wis., was publicly celebrated in a jubilee service November 27 at 7:30 P. M. The church was filled beyond its capacity with friends and colleagues from far and near, enjoyed a very acceptable program, doing honor unto a servant who to date has instructed some six hundred children in the teachings of the Master. The sermon was based on 2 Tim. 3:14-15. The congregation presented the teacher with a purse and a gold fountain pen was given him by the school children. Brief words of appreciation were spoken by the teacher unto the congregation at large. After the service, the teacher's colleagues were invited to his house, where refreshments were served and happy hours spent.

H. J. Anger.

Golden Wedding Anniversary

On the 14th Sunday after Trinity Mr. and Mrs. Leopold Kind, Sr., members of St. John's Congregation, Town of Gibson, Manitowoc Co., Wis., celebrated their 50th wedding anniversary. O. A. G.

Installations

Pastor A. M. Uplegger, called back into the Indian Mission, was installed at San Carlos, Arizona, November 27th.

Address: Rev. A. M. Uplegger, Ev. Luth. Mission, San Carlos, Arizona.

By authorization of President I. F. Albrecht, the undersigned, assisted by Revs. W. Haar, J. E. Schaefer, and W. Voigt, installed the Rev. J. Weiss, as pastor of Immanuel's Lutheran Church at Pelican Lake, Minn., on the 23rd Sunday after Trinity, November 20th. The Lord's blessings abound on his labors.

Address: Rev. J. Weiss, R. R. 2, Buffalo, Minn.
H. Meibohm.

On December 11, the 3rd Sunday in Advent, Pastor Edward R. Blakewell was installed by me as pastor of the English Ev. Luth. Church of the Epiphany of Racine, Wis. Assisting pastors: J. F. Boerger and Martin L. Buenger.

Address: Rev. Edward R. Blakewell, 2917 Olive St., Racine, Wis. Carl H. Buenger.

Notices

In compliance with the resolution of the West Wisconsin District I have appointed the following Committee, to wit:

Rev. H. Brandt, Neillsville.
Rev. J. G. Glaeser, Tomah.
Rev. C. Siegler, Bangor.
Mr. J. Gawrisch, La Crosse.
Mr. O. E. Schwarz, No. La Crosse.

All communication pertaining to the case in question should, without delay, be addressed to Rev. H. Brandt. G. E. Bergemann.

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The St. John's Congregation, Sevastopol, Wis., has an altar and pulpit which it wishes to donate to any congregation in need of such. Communication to be made with Rev. Otto C. Henning, R. R. 3, Sturgeon Bay, Wis.

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Pastor E. F. Sterz, Racine, Wis., has resigned his office and is not eligible to a call for the present.

Carl H. Buenger.
Pres. South East Wis. Dist.

Acknowledgment and Thanks

The undersigned received from the Ladies' Aid of St. John's Congregation of Hamburg, Wis., \$20.00, and from the Ladies' Aid of St. Paul's Congregation of Hamburg, Wis., \$15.00, for the support of one Indian child of the Cibecue Day School of the Lutheran Apache Mission.

God bless the cheerful givers.

Arthur C. Krueger.

* * * * *

The following gifts have been received in Dr. Martin Luther College for our household:

Sheridan and Seaforth, Minn., Rev. G. Schuetze, 60 sacks potatoes, vegetables and canned goods; Echo, Minn., Rev. C. Schrader, 8 sacks potatoes, 6 sacks vegetables, 1 sack corn, 15 quarts canned goods; Arlington, Minn., Rev. R. Heidmann, potatoes, vegetables, canned goods; Balaton, Minn., Rev. J. Bade, \$19.02; Darfur, Minn., Rev. E. Birkholz, 1 truck load potatoes and vegetables; St. James, Minn., Rev. E. Birkholz, 1 truck load potatoes, vegetables, canned goods; Gibbon, Minn., Rev. H. Boettcher, 4 truck load potatoes, vegetables, canned goods; Marshall, Minn., Rev. E. Birkholz, 8 sacks potatoes; Redwood Falls, Minn., Rev. W. Nickels, 1 truck load potatoes, vegetables, grain; Danube, Minn., Mr. Max Siegel, 7 sacks potatoes, 2 sacks beets, 12 quarts canned goods, 4 sacks vege-

tables; Renville, Minn., Rev. R. Schierenbeck, 1 truck load potatoes, vegetables, canned goods; Sleepy Eye, Minn., Rev. W. Albrecht, 9 quarts canned goods; New Ulm, Minn., Rev. G. Hinneenthal, 73 quarts canned goods, 7 sacks apples, 2 sacks oats; Emmet, Minn., Rev. F. Zarling, 7 sacks potatoes, 2 sacks beets, 2 sacks apples, 1 sack beans, 1 sack cabbage, 2 sacks grain; Flora, Minn., 3 sacks potatoes, 2 sacks vegetables, 26 quarts canned goods, 1 bushel apples; the Congregation at New Ulm gave the boys and girls a Thanksgiving dinner; Mrs. F. O. Reuter, 2 sheets and 2 pillow slips for the sick room.

To all kind donors we express our cordial thanks. May the Lord bless them for their charity shown us.

E. R. Bliefernicht.

MISSION FESTIVALS

Bay City, Mich., St. John's Church, P. G. Naumann, pastor. Speakers: A. Kehrberg, W. Schaller. Offering: \$214.51.

Milwaukee, Wis., St. Peter's Church, Paul Pieper, pastor. Speakers: O. Kuhlow, Wm. Grother. Offering: \$915.56.

Thirteenth Sunday after Trinity

New London, Wis., Emanuel Church, Ad. Spiering, pastor. Speakers: F. Brandt, L. Mielke, J. Masch. Offering: \$184.99.

Fourteenth Sunday after Trinity

Milwaukee, Wis., Zebaoth Church, Arthur B. Tacke, pastor. Speakers: Arthur Halboth, Walter Hoenecke. Offering: \$267.23; Sunday School, \$32.77.

Sixteenth Sunday after Trinity

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: L. Kaspar, R. E. Ziesemer. Offering: \$635.00.

Sun Prairie, Wis., Friedens Church, Theodore Thurow, pastor. Speakers: E. Wendland, M. J. Hillemann. Offering: \$132.74.

Town of Two Creeks, Manitowoc Co., Wis., St. John's Church, Otto Gruendemann, pastor. Speakers: Gerhard Marquardt, Ed. Zell. Offering: \$59.84.

Seventeenth Sunday after Trinity

Town of Gibson, Manitowoc Co., Wis., St. John's Church, Otto Gruendemann, pastor. Speakers: F. C. Uetzmann, P. J. Kionka, Ed. Kionka. Offering: \$151.56.

Eighteenth Sunday after Trinity

St. Paul, Minn., Mt. Olive Church, C. P. Kock, pastor. Speakers: Ed. Sauer, K. Schweppe. Offering: \$119.60.

Morton Grove, Ill., Jerusalem Church, O. Heidtke, pastor. Speakers: Ed. Jaster, Walter Hoenecke. Offering: \$268.87.

Twenty-first Sunday after Trinity

Morristown, So. Dak., Christ Church, H. J. Schaar, pastor. Speakers: A. W. Fuerstenau, D. F. Rossin. Offering: \$111.85.

Twenty-second Sunday after Trinity

Shadehill, So. Dak., Mission, D. F. Rossin, pastor. Speaker: A. H. Baer. Offering: \$20.00.

Twenty-third Sunday after Trinity

Hutchinson, Minn., Friedens Church, W. J. Schulze, pastor. Speakers: A. Jul. Dysterheft, Robert Heidmann, Henry Albrecht. Offering: \$376.00; Ladies' Aid, \$50.00; Young Ladies' Society, \$50.00; Sunday School, \$25.00; Dorcas Club, \$25.00; total: \$526.00.

First Sunday in Advent

Glendale, Ariz., Grace Church, O. Hohenstein, pastor. Speaker: E. A. Sitz. Offering: \$33.00.

Geneva, Nebr., Grace Church, H. Kuckhahn, pastor. First Mission Festival. Speakers: W. Krenke (German and English), A. B. Korn (English). Offering: \$191.25.

Second Sunday in Advent

Elkton, So. Dak., Trinity Church, Wm. Lindloff, pastor. Speaker: J. Bade. Offering: \$80.56.

Sevastopol, Wis., St. John's Church, Otto C. Henning, pastor. Speakers: G. Marquardt, E. Hinneenthal, H. Grunwald. Offering: \$151.86.

BOOK REVIEW

Three Sermons, the last ones delivered in St. John's Church, Wauwatosa, Wis., by Pastor Herm. Gieschen. Northwestern Publishing House, Milwaukee, Wis.

These sermons, two of them being farewell sermons, one in German and the other in English, and the third one an introductory sermon delivered at the installation of Rev. C. A. Otto, Rev. Gieschen's successor, are sermons of note, setting forth the old Gospel truths in an admirable and most edifying manner. We wish a wide circulation for these sermons.

J. J.

Touring With God. Devotions for Christian Pilgrims. Selected and arranged by Theo. Graebner. Concordia Publishing House, St. Louis, Mo. Price: \$1.75.

A neat Christian vademecum for travelers, containing a selection of prayers, psalms, hymns and meditations, together with 31 memoranda pages, in handsome and substantial leather binding. We heartily recommend it.

J. J.

The Pride of Graystone. By G. L. Wind. Concordia Publishing House, St. Louis, Mo. Price: \$1.50.

A new fascinating story from the pen of G. L. Wind. Its hero is a brilliant young minister of a fashionable city congregation, who is an exponent of the social gospel and modernism, but who as chaplain on the European battlefields finds his "gospel" totally inadequate to give peace of mind and heart to the wounded and the dying, and through the agency of a young Christian soldier confessing Christ on his deathbed, finds the true Gospel of the Savior, which he preaches ever since, despite the scorn of his former friends. A remarkable story with a message written for young and old.

J. J.

Hymn Interludes. Designed for use in connection with the true edition of the Evangelical Lutheran Hymn-Book. By Herman Grote. Concordia Publishing House, St. Louis, Mo. Price: \$3.00.

Lutheran Annual for 1928. Concordia Publishing House, St. Louis, Mo. Price: 15 cents.

Amerikanische Kalender fuer deutsche Lutheraner 1928. Concordia Publishing House, St. Louis, Mo. Price: 15 cents.

Concordia Calendar. A Christian Annual for 1928 for Old and Young. Published by the Concordia Mutual Benefit League, 105-107 N. Dearborn St., Chicago, Ill. Price: 50 cents.

A Calendar replete with interesting and wholesome reading matter in German and English.

J. J.

Sounding Joy. A Collection of Christmas Carols and Chorals for Mixed Voices. By Walter Wismar. Concordia Publishing House, St. Louis, Mo. Price: 35 cents.

Funeral Hymns. Concordia Publishing House, St. Louis, Mo. Price: 30 cents.

KFUO Tract No. 8. Destructive Tendencies of Modernism, by Walter A. Maier, Professor, Concordia Theological Seminary, St. Louis, Mo. Price: 5 cents.

KFUO Tract No. 7. The False Promises of Modernism, by the same author.

KFUO Tract No. 6. Modernism not Modern, same author.

KFUO Tract No. 5. Modernism vs. The Bible, same author. Concordia Publishing House, St. Louis, Mo.

Origin of Protestant Denominations. Tract by John Theo. Mueller. Concordia Publishing House, St. Louis, Mo. Price: 5 cents.

Lodge vs. Bible. Tract by Arnold Gaebert, Spencer, So. Dak. Price: 5 cents.

Manual for Concordia Edition Bobbs Merrill Second and Third Readers, by Baker and Baker. Price: 25 cents net each. Concordia Publishing House, St. Louis, Mo.

Convention Year-Book of the Thirty-Fifth International Convention of the Walther League at St. Louis, Mo., July 17 to 21, 1927, containing Proceedings, Opening Sermon, Reports, Addresses, etc. Paul G. Prokopy, Editor, Erwin Umbach, Coeditor. Price: \$1.00. Walther League, 6438 Eggleston Ave., Chicago, Ill.

We call special attention to the following addresses: The Glory of the Past — a Challenge to the Future, by Dr. H. B. Hemmeter. The Opportunities and Glory of Christian Woman- by Prof. O. C. A. Boeckler. The Church and Politics, by Eugene Wengert, and the Opening Sermon by Dr. P. E. Kretzmann.

The Augustana Synod of North America. Minutes of the Sixty-eighth Annual Convention, Omaha, Nebraska.

Old and New Bohemian Tales. By Anna Lehmann.

Story Hour With Aunt Anna. By Anna Lehmann.

These are just fairy tales, they are simple and, it would seem to us, ably written. We recommend them to all who are looking for this kind of literature. The writer of these books has done much to alleviate the sufferings of Austrian children, caused by the late war. With the proceeds from the sale of her books she proposes to continue this work. The price of each book is \$1.25.

Philus, the Stable Boy of Bethlehem. By Rev. Edmund J. Cleveland, D. D. Harper and Brothers. Price: \$1.50. G.

ITEMS OF INTEREST

Russia's New Monthly

"Our Church, a monthly paper for the Evangelical Lutheran congregations in Russia," made its bow to the Lutheran public in that land in September. The first issue of this new twenty-page monthly, published in Moscow by Bishop Theophilus Meyer on order of the Supreme Church Council, contains an announcement to its readers which explains the purpose and intent of the periodical. "It will help to build our Church and to let all our fellow-believers, scattered over this great country, know about its progress and that of its congregations."

The detailed program of the monthly is as follows:

First, an article will appear in each issue, taking a Scriptural text as its subject, which is intended to strengthen the reader in faith in Jesus Christ and in the confessions of the Church. "Each Lutheran must know why he is a Lutheran, and shall cling to this Church of his conviction." Second, questions disturbing the religious life of the day will be discussed frankly in such a way as to overcome the dangers of unbelief and heresy. From the standpoint of the Bible the

publication proposes to discuss also all moral questions concerning which there is confusion, especially to safeguard the youth of the Church. Third, a news service is projected which will include regular reports of "noteworthy events in the field of the Church and the lives of the congregations, in order that the sentiment of belonging together may be strengthened." It is explained that it "must more than ever become clear to us that we are members of one body, that all members must suffer if one member suffers, and that all shall be joyful if one member is prosperous." Fourth, a "good instructive story" will be carried monthly in order "to satisfy the requirements for noble Christian reading." Fifth, from time to time legal advice on matters of general interest to the congregations will be offered by an expert. Sixth, minutes, resolutions and programs of synodical meetings, conferences and church gatherings will be published "with the permission of the state authorities," and the Supreme Church Council will make public reports of its regular sessions and the progress of church supported institutions.

It is further promised that the new publication, being a devotional paper, will not public malicious attacks against other faiths and will concern itself chiefly with following the admonition of Paul, to keep peace with all people. A request is made that Lutheran colonies in Russia and Siberia order their papers delivered in bulk for the entire village, so that mailing costs can be cut to the minimum. A subscription price of 1 ruble for the first three months, or \$1.00 for foreign mailing, is announced, as also is mentioned the fact that the first issue was published in 10,000 copies. On the last page of text appears the signature of Bishop Meyer as the editor responsible for its contents, followed by the official stamp of approval of the government censor in Moscow.

Illiteracy

In the entire continent of Africa about 12,000 separate languages and dialects are spoken, about 500 of which are used in large areas. There is a nucleus of Christian literature on a very modest scale in 243 of these languages. It is said that less than 100 languages can boast of as many as 5 books, and only 17 of them are able to claim 25 books. Africa is still in many ways "the dark continent."

Louvain's Claim to Glory

The Theological Monthly reports the Roman Catholic weekly, America, as stating that of the many universities approved by the popes in the middle ages, there is but one which has remained in allegiance to Rome — the Catholic University of Louvain. America says "One of Louvain's most glorious pages is the steadfast opposition the university offered to Luther and the Reformers, it being the first of the great schools of the day to condemn the writings of the Reformer-friar." The Theological Monthly comments, "We may add that the professors of Louvain were responsible for the burning at Brussels of the first Lutheran martyrs, Heinrich Voes and Johann Esch."

Free Churches In Norway

During its general synodical meeting in Oslo recently, the Lutheran Free Church in Norway celebrated the fiftieth anniversary of its founding. The general body, which is divided into three presbyteries, is composed of fifty-five congregations served by thirty-six pastors. It numbers 5,950 communicant members, and including baptized children and non-communicant adults, a total of 14,695 adherents.

MINNESOTA DISTRICT

November, 1927

Pastors: G. THEO. ALBRECHT, St. Peter, Theological Seminary \$45.16, Negro Mission \$36.71; total \$81.87. HENRY ALBRECHT, Town Lynn, from a member for Dr. M. Luther College \$25.00, Home Mission \$25.00, Poland Mission \$25.00, Student Support \$25.00; total \$100.00, from school children for Negro Mission \$7.00, Home for Aged \$21.50, General Support \$32.00; total \$160.50. T. H. ALBRECHT, Lake City, Theological Seminary \$32.00, Northwestern College \$32.00; total \$64.00. WM. C. ALBRECHT, Sleepy Eye, Educational Institutions \$51.03, Student Support \$47.89, General Support \$11.20; total \$110.12. J. E. BADE, Balaton, Synodic Administration \$5.10, Negro Mission \$25.00, Bethesda, Watertown \$23.50, Church Extension \$31.00, Luth. Children's Friend Society, Minneapolis, \$15.00; total \$99.60. A. BAUR, Cedar Mills, Indian Mission \$100.00, Home Mission \$135.00, Negro Mission \$100.00, Indigent Students \$20.00, Church Extension \$30.00, General Institutions \$103.69, China Mission \$10.00; total \$498.69. A. BAUR, Cedar Mills, Negro Mission from Minnie, Louis, Edwin and Clarence Witte \$8.00, General Institutions \$40.35; total \$48.35. J. BAUR, Town Ridgely, Dr. M. Luther College \$14.00, Home Mission \$14.25, General Support \$13.75, Negro Mission, Greensboro College \$18.00, Indigent Students \$16.00, Seminary and Debts \$10.00; total \$86.00. A. W. BLAUERT, Olivia, General Missions \$26.31. A. W. BLAUERT, Danube, General Institutions \$35.40. HY. BOETTCHER, Gibbon, Mindekrantz from Ladies Aid \$5.00, from Mr. and Mrs. Her. Luehring \$2.00, total \$7.00 for Bethesda Luth. Home in memory of Willy Hoefer. HY. BOETTCHER, Gibbon, Student Support \$20.00, General Support \$20.40; total \$40.40. HY. BOETTCHER, Gibbon, from Ladies Sewing Circle for Children's Home, St. Paul, \$25.00, Feebleminded Home \$25.00; total \$50.00. L. F. BRANDES, Jordan, Northwestern College \$50.00, Home for Aged \$22.07; total \$72.07. L. F. BRANDES, Jordan, General Missions \$76.60. E. H. BRUNS, Delano, Reich Gottes Kasse \$50.49. E. H. BRUNS, Delano, Dr. M. Luther College \$15.00. E. H. BRUNS, Montrose, Dr. M. Luther College \$5.00. HENRY BRUNS, Sanborn, General Institutions \$75.13. PAUL C. DOWIDAT, Minneapolis, Theological Seminary \$200.00, Northwestern College \$200.00, Dr. M. Luther College \$200.00, Michigan Seminary \$112.12, Indian Mission \$100.00, Home Mission \$200.00, General Support 200.00; total 1,212.12. A. JUL. DYSTERHEFT, Town Helen, General Institutions \$30.00, Home Mission \$35.00; total \$65.00. A. JUL. DYSTERHEFT, Town Helen, General Support \$60.00, Student Support \$25.00; total \$85.00. A. EICKMANN, Nodine, General Institutions \$50.00, Indian Mission \$25.00, Student Support \$20.00; total 95.00. G. FISCHER, Town Acoma, General Support \$23.50. IM. P. FREY, Graceville, General Institutions \$7.00. IM. P. Frey, Graceville, General Support \$15.50. E. G. FRITZ, Town Wellington, General Administration \$17.00, Synodical Reports \$8.00, General Institutions \$41.00, Indian Mission \$25.00, New Ulm Recitation Hall \$13.00; total \$104.00. P. GEDICKE, Essig, Dr. M. Luther College, New Building, \$13.50. J. F. GUSE, Litchfield, General Support \$27.91, Negro Mission \$34.00, Church Extension \$25.00, General Institutions \$30.20; total \$117.11. W. HAAR, Greenwood, Home for Aged, Belle Plaine, \$10.00, Student Support \$10.00, General Support \$28.00, Luth. Children's Friend Society of Minnesota from Ladies Aid \$10.00, Bethesda, Watertown \$10.00; total \$68.00. W. P. HAAR, North Mankato, Theological Seminary \$10.00, Dr. M. Luther College \$10.00; total \$20.00. W. P. HAAR, North Mankato, Northwestern College \$10.00, Dr. M. Luther College \$10.00, Michigan Luth. Seminary \$5.00, Indian Mission \$10.00, Home Mission \$10.00, Poland Mission \$5.00; total \$50.00. W. P. HAAR, North Mankato, Home for Aged \$7.60, Negro Mission \$1.00; total \$8.60. A. C. HAASE, St. Paul, Boarding School for Indians from Mrs. J. Fuhrmann \$5.00, Reich Gottes Kasse from N. N. \$5.00, Bethesda, Watertown, from J. Fuhrmann \$5.00; total \$15.00. R. HEIDMANN, Arlington, Home Mission \$50.00. R. HEIDMANN, Arlington, General Support \$55.00, General Support (personal) \$5.00; total \$60.00. E. G. HERTLER, Brownsville, General Fund \$10.00. E. G. HERTLER, Hokah, General Fund \$2.00. E. G. HERTLER, LaCrescent, General Support \$13.50, Debts and New Ulm Building \$13.50; total \$27.00. P. HINDERER, Cedar Mills, Student Support \$36.22, General Support \$27.10,

Negro Mission from Minnie, Ludwig, Edwin and Clarence Witte \$2.00; total \$65.32. H. E. KELM, Lanesburg Town, Home Mission \$30.57. H. E. KELM, Lanesburg Town, Student Support \$40.00, Synodical Reports \$5.00; total \$45.00. CHR. F. KOCK, Belle Plaine, Theological Seminary \$10.00, Dak.-Montana Academy \$10.00, Home Mission \$10.00, General Support \$5.39; total \$35.39. C. F. KOCK, Belle Plaine, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Indian Mission \$10.00, Home Mission \$15.00, Negro Mission \$10.00, Poland Mission \$10.00, Student Support \$2.57, Twin Cities Mission, Rev. A. E. Frey \$10.50; total \$78.07. CHR. F. KOCK, Blakeley, Home Mission \$2.92. C. P. KOCK, St. Paul, Home for Aged, Belle Plaine \$5.00, Indian Mission \$10.00, Home Mission \$64.60, General Support \$5.00, School for Deaf, St. Paul, \$5.00, Negro Mission \$10.00, General Fund \$20.00; total \$119.60. F. KOEHLER, Nicollet, General Support \$87.00, Bethesda Luth. Home, coll. at Kastens-Bode Wedding \$29.00; total \$116.00. C. W. A. KUEHNER, Winthrop, Negro Mission \$28.90. H. A. KUETHER, Madison Lake, Finance \$4.13. H. A. KUETHER, Smith's Mill, General Administration \$5.29, General Institutions \$4.55; total \$9.84. M. C. KUNDE, Bunyan, Wis., General Administration \$2.00, General Institutions \$2.26; total \$4.26. M. C. KUNDE, Centuria, Wis., General Administration \$6.42, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. M. Luther College \$5.00; total \$21.42. M. C. KUNDE, Rock Creek, Wis., General Administration \$3.25, General Institutions \$4.00; total \$7.25. Carl C. KUSKE, Taunton, General Administration \$2.84. JUL. F. LENZ, Bremen Town, General Fund \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. M. Luther College \$4.00; total \$19.00. JUL. F. LENZ, Hammond, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$5.00, Reich Gottes Kasse \$6.14, Student Support \$6.00; total \$42.14. H. MEIBOHM, Rockford, General Support \$26.50, Church Extension \$26.50; total \$53.00. W. C. NICKELS, Redwood Falls, General Administration \$45.62, Twin City Mission, Rev. A. E. Frey \$10.00; total \$55.62. HERM. NITSCHKE, Brighton, General Fund \$11.65. WM. PETZKE, Bay City, Wis., General Fund \$5.00. WM. PETZKE, Frontenac, Indian Mission, Cibecue, Ariz. \$35.00, Negro Mission \$5.00, Children's Friend Society \$10.00; total \$50.00. MRS. R. PITTELKOW, Treasurer Lutheran Mission Auxiliary of St. Paul, from St. John's \$17.00, from Trinity \$1.00, from Emanuel \$3.00 for Twin City Lutheran Mission Society, Rev. A. E. Frey total \$21.00. J. PLOCHER, St. Paul, Dr. M. Luther College, New Building, \$40.00. J. PLOCHER, St. Paul, Synodic Administration, Supervision and P. and P. \$17.00, General Institutions \$91.43; total \$108.43. AUG. SAUER, Vesta, Theological Seminary \$20.00, Dr. M. Luther College \$30.00, Home for Aged \$15.00, Student Support \$18.90; total \$83.90. EDWIN H. SAUER, Gnaden, Town Goodhue, Home for Aged, Belle Plaine \$5.00, Home Mission \$10.00, General Support \$10.00; total \$25.00. EDWIN H. SAUER, St. John's, Town Goodhue, Home for Aged, Belle Plaine \$10.00, Home Mission \$14.46, General Support \$10.00; total \$34.46. W. P. SAUER, Bear Valley, Poland Mission \$18.75. W. P. SAUER, Mazeppa, Poland Mission \$20.10. J. E. SCHAEFER, Buffalo, Home Mission \$12.50. J. E. SCHAEFER, Buffalo, General Mission \$4.00. GEO. W. SCHEITEL, Potsdam, Negro Mission \$24.34, Student Support \$17.40; total \$41.74. GEO. W. SCHEITEL, Potsdam, Home Mission from Arthur Benike and family \$50.00, General Support \$29.90; total \$79.90. C. G. SCHMIDT, Wood Lake, Mich. Luth. Seminary \$10.00, Dak.-Montana Academy \$5.00, Home for Aged \$5.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$5.00, Poland Mission \$5.00, Student Support \$10.00; total \$60.00. C. J. SCHRADER, Echo, General Mission \$22.56. C. J. SCHRADER, Echo, General Missions \$16.90, Indian Mission \$25.00, Home Mission \$45.00, Negro Mission \$15.00, Madison Student Mission \$5.00, Twin City Luth. Mission Society, Rev. A. E. Frey \$5.00; total \$126.90. C. J. SCHRADER, Echo, General Support \$26.38. R. F. SCHROEDER, Town Dexter, General Fund \$33.00. G. R. SCHUETZE, Sheridan, Home Mission \$23.35. W. J. SCHULZE, Hutchinson, Dr. M. Luther College \$122.00. W. J. SCHULZE, Hutchinson, Home for Aged \$82.00, General Missions \$100.00, Indian Mission \$130.00, Home Mission \$200.00, Negro Mission \$100.00, General Support, Mindekrantz in Memory of Pastor A. Baur \$38.00; total \$650.00. PAUL W. SPAUDE, Lake Benton, Northwestern College \$26.25.

PAUL W. SPAUDE, Verdi, Northwestern College \$9.45.
 PAUL W. SPAUDE, Verdi, Negro Mission \$5.33. W. F. SPRENGELER, Hancock, Student Support \$20.00. W. F. SPRENGELER, Hancock, Home Mission \$14.20. F. E. TRAUB, Eden Town, General Administration \$6.00, Theological Seminary \$5.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota - Montana Academy \$10.00, Home for Aged \$2.00, Home Mission \$80.00, Student Support \$3.00, General Support \$5.00, Dr. M. Luther College (Building) \$10.00, Indian Mission \$5.00, To Retire Bonds \$10.00; total \$166.00. WALTER G. VOIGHT, Monticello, General Institutions \$13.55. WALTER G. VOIGHT, Monticello, Theological Seminary \$11.80. M. J. WEHAUSEN, Johnson, Home Mission \$1.45, Negro Mission \$20.45, Student Support \$48.30, General Support \$2.55; total \$72.75. M. J. WEHAUSEN, Johnson, Synodic Reports \$9.90, Negro Mission \$5.00, Student Support \$16.15; total \$31.05. JOSEPH WEISS, Pelican Lake, Student Support \$22.35.

SUMMARY:

General Fund	\$ 262.93
Debts	10.00
Synodic Reports	22.90
General Institutions	579.59
Theological Seminary	353.96
Northwestern College	347.70
Dr. M. Luther College	338.00
Michigan Luth. Seminary	132.12
Dak. Mont. Academy	25.00
Home for Aged, Belle Plaine	185.17
Indian Mission	455.00
Boarding School for Indians	5.00
Indian Mission, Cibecue, Ariz.	35.00
Negro Mission	452.73
Negro Mission, Greensboro	18.00
Home Mission	1,073.30
General Support	778.58
Church Extension	112.50
Seminary and Debts	10.00
Dr. M. Luther College (Building) ..	212.00
School for Deaf	5.00
Home for Feeble Minded	99.50
Children's Welfare Society Minnesota	60.00
Twin City Luth. Mission Society, Rev. A. E. Frey	46.50
Poland Mission	98.85
China Mission	10.00
General Mission	246.37
Madison Student Mission	5.00
Student Support	424.78

Total\$6,405.48

H. R. KURTH, District Treasurer.

DAKOTA-MONTANA DISTRICT

August, 1927

Pastoren:

Herbert Lau, Gary, S. D.	60.55
Herbert Lau, Altamont, S. D.	49.00
Herbert Lau, Goodwin, S. D.	152.60
K. G. Sievert, Hazel, S. D.	10.00
F. Wittfaut, Crow Rock, Mont.	14.73
A. H. Birner, Hindricks, Minn.	188.61
A. H. Lenz, South Shore, S. D.	108.00
D. F. Rossin, Lemmon, S. D.	77.00
D. F. Rossin, Shade Hill, S. D.	3.20
E. Schaller, Ipswich, S. D.	5.00
E. Schaller, Loyalton, S. D.	2.75
H. J. Schaar, Wautauga, S. D.	5.85
O. E. Klett, Renville Twp., S. D.	20.00
A. H. Birner, Arco, Minn.	53.80
O. E. Klett, Renville Twp., S. D.	17.70
W. C. Sprenger, White, S. D.	175.75
W. A. Krenke, Walker, S. D.	8.07
W. A. Krenke, McIntosh, S. D.	14.07
W. A. Krenke, Paradise, N. D.	32.12

\$ 998.80

September, 1927

Pastoren:

F. Wittfaut, Cohogan, Mont.	4.09
E. Schaller, Loyalton, S. D.	2.05
E. Schaller, Ipswich, S. D.	7.75
W. A. Krenke, Walker, S. D.	2.26
S. Baer, Zeeland, N. D.	285.11
A. W. Blauert, Mound City, S. D.	165.01
Walter Hermann, Elgin, N. D.	50.00
R. J. Palmer, Willow Lake, S. D.	122.00
W. F. Meier, Raymond, S. D.	149.25
J. P. Scherf, Roscoe, S. D.	132.57

\$ 920.09

October, 1927

Pastoren:

E. Blakewell, Aurora, S. D.	\$ 91.00
E. Hinderer, Windsor, N. D.	30.00
W. F. Meier, Clark, S. D.	84.65
W. F. Lindloff, Elkton, S. D.	57.30
Wm. Lindloff, Ward, S. D.	65.45
E. Schaller, Ipswich, S. D.	18.65
F. Wittfaut, Crow Rock, Mont.	35.86
D. F. Rossin, Shade Hill, S. D.	6.00
D. F. Rossin, Lemmon, S. D.	9.00
D. F. Rossin, White Butte, S. D.	40.00
A. W. Fuerstenau, Eales, S. D.	2.50
A. W. Fuerstenau, Akaska, S. D.	198.60
Walter Hermann, Elgin, N. D.	2.00
Walter Hermann, Burt, N. D.	38.42
A. H. Lenz, South Shore, S. D.	81.75
C. C. Kuske, Bison, S. D.	2.50
E. R. Gamm, Mobridge, S. D.	21.50
R. F. Gamm, Faulkton, S. D.	27.36
E. Schaller, Ipswich, S. D.	12.30
E. Schaller, Loyalton, S. D.	12.50
S. Bear, Hague, N. D.	125.44
Herbert Lau, Goodwin, S. D.	6.50
O. E. Klett, Renville, S. D.	10.00
H. C. Sprenger, Argo, S. D.	237.30
H. C. Sprenger, White, S. D.	16.20
A. H. Baer, Hettinger, N. D.	17.55
A. H. Baer, Haynes, N. D.	4.50
W. A. Krenke, Paradise, N. D.	4.87
W. A. Krenke, McIntosh, S. D.	2.76
W. A. Krenke, Walker, S. D.	1.07
J. P. Scherf, Cloyd Valley, S. D.	88.40

\$1,351.93

November, 1927

Pastoren:

E. R. Gamm, Glenham, S. D.	\$ 240.00
G. J. Schlegel, Hazelton, N. D.	37.80
G. J. Schlegel, Hartford, N. D.	25.00
E. Hinderer, Streeter, N. D.	4.50
Wm. Lindloff, Elkton, S. D.	12.20
Wm. Lindloff, Ward, S. D.	27.35
E. W. Penk, Dupree, S. D.	48.17
E. W. Penk, Faith, S. D.	50.12
K. G. Sievert, Grover, S. D.	93.00
P. G. Albrecht, Cottonwood Twp., S. D.	92.30
P. G. Albrecht, Theodore Twp., S. D.	100.93
Herbert Lau, Gary, S. D.	15.00
W. R. Krueger, Athboy, S. D.	5.00
W. A. Krueger, Coal Springs, S. D.	3.00
W. R. Krueger, Drew, S. D.	6.25
W. G. Schmidt, Flasher, N. D.	9.05
W. G. Schmidt, Carson, N. D.	5.07
E. A. Birkholz, Marshall, Minn.	128.05
P. G. Albrecht, Theodore, S. D.	6.00
P. G. Albrecht, Bowdle, S. D.	300.00
E. R. Gamm, Mobridge, S. D.	154.00
W. A. Krenke, Walker, S. D.	1.81
W. A. Krenke, McIntosh, S. D.	2.45
W. A. Krenke, Paradise, S. D.	7.35
F. Wittfaut, Olanda, Mont.	5.92
J. P. Scherf, Roscoe, S. D.	11.07

\$1,391.39

ADAM J. HEZEL, Treasurer, Zeeland, N. Dak.