

The Northwestern Lutheran

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

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No. 3.

"SO RUN THAT YE MAY OBTAIN"

1 Cor. 9:24

So run that ye obtain the prize,
Ye blood-bought saints of God!
Your laurels wait beyond the skies,
In Salem's bright abode.

Then lay each earthly weight aside;
Put off besetting sin,
And run, with Jesus as your Guide,
A fadeless crown to win.

Though long and weary be the race,
Trust in His strength alone;
He shall sustain you by His grace
Until the goal is won.

Let not earth's fetters hold you fast;
Untie each cord and chain;
All carnal strivings from you cast
A blest reward to gain.

Constrained by love of Christ, your Lord,
From sin's dominion free,
Cling to the Word, the Spirit's Sword,
To keep the mastery.

In faith-born courage watch and pray,
Lest fiendish traps and snares
By Satan laid across your way
Shall fell you unawares.

So certain is the promised crown, —
So sure the blest reward,
Lay every earth-born burden down,
Obedient to your Lord.

Ye saints of God, run bravely on
Until the race is o'er,
Till conflicts past, and battles won,
Ye reach the Glory-shore!

Septuagesima Sunday.

Anna Hoppe.

THE ONE HUNDRED AND THIRTY-NINTH PSALM

(Concluded)

23. Search me, O God, and know my heart: try me, and know my thoughts:

24. And see if there be any wicked way in me, and lead me in the way everlasting.

God's Searching Longed For

There is a stanza in one of our hymns which reads:

"Prove my fixed determination,

Root out all hypocrisy;

Look well if on sin's slippery paths I am hastening,

And lead me, O Lord, in the way everlasting!"

This stanza is based on the closing words of our Psalm quoted above. Its author not only knew the Psalm, but in weaving these words into his hymn expresses a desire which only he can have who would be sure that his heart is free from every sort of self-deception, and that he is truly walking the way to everlasting life. It is the desire of a sincere and pious soul.

Such a soul was the Psalmist. In the entire Psalm he had been meditating on the two majestic attributes of God, — His Omniscience and Omnipresence, and had shown that God is the Searcher of hearts whose scrutiny no one nowhere can escape; and here in the closing words of the Psalm we find the very climax of all the Psalmist's contemplation. Wonderful was his contemplation on the Omniscience and Omnipresence of God, but he is not content with that. He now desires, and therefore implores the exercise of these divine attributes in his own case, not because he was faultless, but because being faulty even beyond his own knowledge, he longs for God's scrutiny that no falsehood might remain in his heart, no lusts unmortified, no religious error uncorrected, and no sacred duty unknown or undone. Thus, while the holy writer began the Psalm with: "O Lord! Thou hast searched me, and known me," he ends the same with asking God to do what he declared that He does. It is the expression of a desire that, as God sees all the recesses of the human soul, He would search his heart, and would detect any evil He might see there, and deliver him from the evil, and lead him in the way to life everlasting.

Such searching of our hearts on the part of God is of vital importance, and, as in the case of the writer of the stanza quoted above, is longed for by every true Christian. It is a petition which is not only necessary, but which bears blessed fruits.

A Blessed Petition

"Search me, O God, and know my heart!" This petition is really a form of confession. There are two main ideas expressed here, which will bear this out. One is, that it is the expression of absolute willingness to submit to the searching process; the other, that it is the voice of confidence, which is sure of the love that contemplates the sinner.

"Search me, O God!" That, in the first place, is indeed a petition expressing willing submissiveness to God's searching of the heart. God is represented here

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as searching the secrets of a man's heart, not that God may know, for He knows them without our petition, but that man may know. By His Spirit He will come into the innermost corners of our nature, if this prayer is a real expression of our desire, and thus reveal to us what in reality our heart is with its natural inclinations and attitude toward God. He will convince us of the fact that by nature there is nothing good in our heart, no righteousness whereby we can stand in the sight of God, no purity whereby we are free from evil lusts and desires, no purity of conscience, no fear and love and trust in God, but that, on the contrary, our heart is totally corrupt, full of sin and evil, of unfaithfulness, of hypocrisy, of enmity toward God. Searching our hearts God brings home to us what Scriptures say: "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9.

Hence the prayer denotes great sincerity on the part of the petitioner. It is an expression of what all must feel who have any just views of themselves, — that the heart is bad, that we are liable to deceive ourselves; and that the most thorough search should be made that we be not deceived or lost. How easily may we be deceived; how easily cherish false hopes; how easily we rely upon our own understanding! Having turned away from God through Adam's fall, man's understanding has been darkened, his will has been perverted, and his affections have been corrupted. Is it, then, to be wondered at that due to the natural corruption of our heart we so easily deceive ourselves?

"Search me, O God!" is the expression of a penitence that not only knows itself to be full of evil, but that asks God to reveal all the deceitful cunning of the heart, knowing that there is need of such submissiveness to God's searching of the heart. Unless we willingly submit ourselves to such searching process, He cannot bring us to realize what we are. If we may say so, He cannot put His searching into force for our blessing. In other words, we have to confess our sins unto the Lord ere this kind of divine searching can be brought to bear on us. We are at once reminded of the words of St. John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:8-9.

Blessed is he, therefore, who can offer this prayer: "Search me, O God, and know my heart." For it is the voice of faith in God whose searching is done in love and mercy, that is expressed here at the same time. It is not to terrify or destroy man that God searches his heart, but He does so for a blessed end. In revealing to him that by nature his heart is full of evil, impure, unholy, bereft of all righteousness, unable to save itself, God would lead man to Him who alone can save him, — Jesus Christ, whose blood cleanseth us from all sins, and in whose righteousness we stand justified before

God. It is through faith in our Savior that our heart becomes pure, righteous, holy, and is renewed to spiritual life capable of serving God in true blessedness, innocence and sanctity.

"Search me, O God!" is the prayer of a believing soul who desires not only enlightenment on the deplorable condition of his heart, but who above all yearns for deliverance from sin and guilt, and who seeks such deliverance, and with it peace with God, in Him who has come into this world to save sinners. Faith makes this an effective and blessed prayer, faith in the merits of Christ; by faith it becomes the prayer of every true Christian. No one will neglect to offer it unto God, his kind and loving Father. There is a joy, and a blessedness deeper than joy, in unfolding ourselves, even our unworthy selves when we know that He who searches us looks upon us with a loving eye. Make a clean breast of what is in your heart, and you will find that such action has in it a blessedness unique. "Pour out your hearts before him, O ye people! God is a refuge for us." Ps. 62:9.

Longing for Being Tried

"Try me, and know my thoughts." The investigation asked here is somewhat different from that of the previous clause. It is a trial or testing of that in our heart which is of true and lasting value. As metals are tested by the fiery furnace, so our lives are to be proved; we are to be put in heaven's crucible and tried, to see how much is dross, how much is gold. Thus this petition calls for a trial by facts, by external agencies, such as the cross and tribulations, to ascertain the true nature and character of our faith, of our love to God, of our trust in His Word, of our life's hope, as well as of its purposes, desires, and designs. That is to say, this prayer submits absolutely to any discipline the Lord may deem necessary, be it ever so bitter to the flesh, by which the true character of our faith and all that pertains to it is made clear to us.

Is there needs for a longing to be tried? Let Scriptures answer. 2 Cor. 13:5 Paul says, "Examine yourselves, whether ye be in the faith: prove your own selves." This is applicable to all who call themselves Christians. Is it their great duty to examine themselves concerning their spiritual state. We should examine whether we be in the faith, because it is a matter in which we may be easily deceived, and wherein a deceit would be fatal. Our faith must therefore be tried, and a desire for it should not be wanting.

Furthermore, we read in Hebrews 12 "whom the Lord loveth he chasteneth" and He "chasteneth us for our profit that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore make straight paths for your feet, lest that which is lame be turned

out of the way; but let it rather be healed." To him who humbles himself under the mighty hand of God, trials and afflictions will be sure to prove blessings in disguise; for by them the divine Master teaches us to see the error of our ways and to appreciate more thoroughly His wondrous grace which seeks us ever while we run astray in the mazes of sin and error. Is it not, therefore, something to be longed for, to be tried as to the true nature and character of our Christian life?

"Try me, O Lord!" It is a prayer not to be offered lightly, but if it is done, let it be with inmost desire and sincerity. And when the answer comes, do not let us murmur, but let us say "I will glorify God in the fires." Then "the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, shall be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7.

Prayer for the Casting out of Evil and for Right Guidance

There is one more petition the Psalmist offers. "See if there be any wicked way in me, and lead me in the way everlasting." The "if" here is by no means the "if" of doubt or presumption, as if the Psalmist would say: "You may see whether there are any wicked ways in me, I know there are none." No, it is the "if" of consciousness that there are such, though what they are he may not clearly discern, the "if" of humility — knowing that he is not justified because he knows nothing against himself.

The wicked way is of course every departure from the divine Law, every service of sin and the lusts of the flesh by which the soul is held in bondage, and which leads to a bitter and bad end and the fruit of which is death. And knowing that there are such evil ways in his natural heart, the holy writer turns to God and asks Him not only to enlighten him as to what these fatal courses are, but to cast out every evil thing, so that there might be nothing in his heart which tended to alienate him from God.

Again a necessary prayer, for we all have such ways deeply lodged within us, and we do not always know that we have; but if we turn ourselves to God, asking Him to cleanse our heart from every evil way on the strength of the blood of His Son our Savior which cleanses from all sin, He will surely answer our prayer and help us to cast out every evil way.

And finally we ask God for right guidance. "And lead me in the way everlasting." It is the way of righteousness and godliness revealed in God's holy Word which we should walk through faith in Christ throughout our lives, and which will lead to eternal blessedness. And in asking God to lead us in this way we ask for the guidance of His Holy Spirit that He may sanctify and keep us in the one true faith unto life everlasting.

"Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting." This is the innermost prayer of the Christian; for it is only the Christian who can pray it, and who does pray it. God grant that we pray it often, pray it daily; we shall then be walking the way to eternal life.

J. J.

COMMENTS

"A Dramatist's Confession" Under the heading "A Dramatist's Confession," the Northwestern Christian Advocate quotes the following note of Don Marquis to his drama of the crucifixion, *The Dark Hour*, calling it "a contribution to the influence of the words of Jesus on a wholly dispassionate reader."

"I believe there is a contemporary school of thought which holds that when Jesus spoke of his Father he meant that God is the father of all of us — the Father of Jesus, and of you, and of me, and of everybody else, in much the same way. And I rather inclined, myself, to the opinion that such was the meaning of Jesus. But the careful and repeated examination of the Bible necessary for this play has convinced me that it was not his meaning. I cannot escape the conviction that he intended to convey that he was the Son of God in a sense special and unique; that he differed from other men who might call God their Father not merely in the degree of his spirituality, but also in the character of his relationship to his Father.

"You may or may not believe this, I may or may not believe it — but I cannot evade the belief that Jesus himself believed it. He seems to me to have been as explicit as possible in this claim; either the four gospels have not reported him correctly, or he meant just that: at least, I can make nothing else out of it, and I began an examination of the Bible with a contrary view. It was for this assertion, that he was the Son of God, that the Sanhedrin condemned him, for the Sanhedrin considered it blasphemy; if he had meant anything else or anything less he would have answered otherwise when the question was discharged at him point blank by Caiaphas, and his life or death hung upon the answer; he died for that belief because it was his belief. To think of him as dying for some belief that he did not really hold seems to me to be merely idiocy.

"I make this note merely because I think his claim to be the Son of God, in a special sense, is the central knot of the drama of his closing hours on earth."

The Advocate adds: "Note that Mr. Marquis does not confess to his own belief in Jesus as uniquely divine. He merely reports that his study of the gospels convinces him about what Jesus believed about himself.

"It is the fashion in some quarters to go rather far with the assumption that Jesus made no unusual claims for himself. This testimony of Mr. Marquis shows how difficult such an assumption is in the uncolored light of the Scripture record."

Yes, and the only explanation for the sad fact that even many who profess to honor Jesus deny that he is the Son of God, the Eternal Word who reveals the

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Father to the world. To a godless heart Jesus therefore must be an offence. The Scripture says: "Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

J. B.

What Is Government? What is government? The Chicago Tribune discussed this question in a recent issue. A subscriber had asked The Baptist, Chicago, whether in its opinion a union of church and state is consistent with Baptist principles and history. The answer had been a very decided, no, followed by a more lengthy explanation of the Baptist attitude toward government. To this article in The Baptist the World Service Agencies of the Methodist Episcopal Church had called attention through the secular press, claiming that it defined the position of the churches engaged in political activities and declaring it unanswerable from a point of public or private morals.

The Baptist had said:

What is government? It is essentially the organization of the community as a whole for the promotion of the common good, having the power of compulsion as far as may be necessary to that end. That kind of an institution a Baptist Church can never be, and that power it can never use. It cannot consistently look to the state for support or aid. It cannot elect or appoint civil rulers. It cannot enact laws for the civil community. It cannot participate in war. It cannot permit the state to interfere with its faith, fellowship, worship, organization, teaching, and discipline. These are some of the practical implications of the Baptist slogan, "the separation of church and state." If Baptists do any of these things they violate Baptist principle.

The Baptist had, however, added: "Between union of church and state on the one hand and moral indifference on the other there is a wide margin of discretion in which the church, resolutely devoted to right and to

human welfare and also resolutely separate from the state, must decide questions of duty in the light of circumstances and experience."

The Tribune accepts The Baptist's definition of government and declares that the political action churches cannot find warrant for their policy in this editorial of The Baptist:

The political action of churches and their organizations is to obtain the enactment and enforcement of civil laws. That is compulsion. They seek to give civil authority rules to enforce upon the population and to equip the civil authority with force to compel obedience to these rules. The nonconformist is to be coerced by the power of the state. The inspiration for these rules comes from the organized churches. The application of them is given to the armed power of the state and to its judiciary system.

This may be called anything you like, but it is a practical combination of church and state, the church providing the moral ideas and the state the means to enforce them. The churches mature and develop their ideas. They seek compliance with them in the national and state legislatures by moral pressure and by creating a fear of consequences in case of non-compliance. When the church ideas have been put into laws the church organizations then seek the armed force of government to make them effective.

Professor Clarence P. Manion of the University of Notre Dame in a letter to The Tribune takes exception to The Baptist's definition of government:

If the above is a proper description of the purposes of government, then objection to the political activity of the churches is entirely unjustified. Where the government has a carte blanche to establish the "common good," then who is better qualified than the churches to say what is "good?"

The mistake lies in the basic misapprehension of the purpose of government. That purpose was deliberately stated in the American declaration of independence, to wit: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights: that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men."

Thus government in America is certainly not instituted for the promotion of what is judged to be the "common good." The sole purpose of government in this country is, or should be, to preserve the God-given unalienable rights of the individual citizen, and to interfere with those rights only (as in the case of larceny, for instance) when the licentious citizen has proximately caused an injury to the equal right of his neighbor.

Strictly speaking, government in America has nothing to do with "good," either common or otherwise. It does not, or should not, know the terms "goodness," "badness," "morality," or "immorality." Its business is to keep the individual citizen free. The church is then to take hold of this free citizen and, without any assistance from the state, persuade him to be "good."

The strict application of this fundamentally American conception would make the union of church and state impossible, but any compromise of the principle makes such a union inevitable.

As far as the practical point at issue is concerned, The Baptist agrees with Professor Manion that churches should not attempt to force their moral ideals on the community by the power of the law, and that church and state must be kept separate.

But the professor feels that this stand is not entirely consistent with The Baptist's definition of the purpose and the functions of government. This, he thinks, places "the common good" first, while he holds that the rights of the individual should be considered paramount.

Now The Baptist does in its editorial qualify the term "common good," which Professor Manion immediately takes in its most comprehensive sense, explicitly demanding for the individual full freedom of conscience.

Still it is true that this definition, if it stood alone, would be susceptible of an interpretation that would lead to the wrong idea he opposes: That the state is a cultural unit; that the individual should be entirely merged in the community; that the state is, so to say, the sum of human life; that the individual exists for the state, and not the state for the good of the individual.

Under those ideas government will not be content merely to maintain external order and discipline, but it will assume the function of training the individual according to the ideals of the state and of fitting him in where he can render the best services to the state. That would soon mean entering the field of morals and, in the end, that of religion.

Such ideas are gaining ground among us, as the strong tendency toward moral legislation shows, and it is high time that they are vigorously opposed.

In this world of imperfection there will always be a twilight zone where it is exceedingly difficult to define the limits between the rights of the individual and the rights of the community, but it will be far safer for us to start from the principle for which Professor Manion stands: "That to secure (to the individual) these rights (life, liberty, and the pursuit of happiness), governments are instituted among them," than from the idea that the purpose of government is the "promotion of the common good." J. B.

"Give Us Christian Responsive Readings" "Give us Christian responsive readings" pleads a writer in The Western Christian Advocate. The complaint of a "cultured" woman that the responsive readings in the Methodist Hymnal are so un-Christian led this writer to the thought, "Is the spirit of the Psalter un-Christian?"

He examined these readings very carefully and found that "on thirty-one of the fifty-three Sundays of the year the Psalter gives us such selections as:

'Mine eye shall see my desire on mine enemies,

Mine ears shall hear my desire of the wicked that that rise up against me.'

So he arrives at this conclusion: "Clearly, the Psalter does not at all present the idea of God revealed by Jesus. The Jehovah of the Psalms was the tribal god of the Jews only, and to Him all non-Jews were "heathen" or "alien" peoples. It was because a better and a true revelation of

God was a necessity, that Jesus came and lived and taught and died.

"To be sure, there are some heart-warming, soul-lifting passages in the Psalter. These should be retained. But we are Christians. And what place should there be in our responsive reading for the ancient Jewish tribal teachings which Jesus Himself set aside."

The Jewish conception of God, this writer thinks, was all wrong; then Jesus came to bring as a true revelation of God.

Jesus came.—Whence did Jesus come? Who is Jesus? Did he appear in this world unannounced?

Jesus says: "This is the Father's will which hath sent me." He comes from the Father and is sent by the Father. Before the council Jesus declares under oath that he is the Son of the living God. On this, just a few more words of Jesus: "I and the Father are one." "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."

John 14: 8.9. we read: "Philip saith unto him, Lord show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long a time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

Accordingly, Jesus comes sent by the Father; he is eternally one with the Father, true God to be worshiped by all; he is the true revelation of the Father, so that he who knows Jesus knows the Father.

This is the Father of whom Jesus says: "Therefore doth my Father love me, because I lay down my life, that I might take it again." And: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

He is the God "who so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Had this God and Father of our Lord Jesus Christ remained unknown until the time of the coming of Jesus? No, indeed. Jesus speaks of him in Matthew nineteen: "Have ye not read, that he which made them at the beginning made them male and female? . . . What therefore God hath joined together, let no man put asunder." "Have ye not read," he asks the Sadducees, "that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"

The Father of Jesus clearly is the God of the Jews, and they had been able, and we are now able, to read about him. Where? Jesus does not leave us in doubt. Again and again he refers to the writings of Moses. "They have Moses and the prophets, let them hear them." In the sacred literature of the Jews, clearly, and nowhere else. And of these writings Jesus says: "The Scripture cannot be broken," and "The Scripture must be fulfilled."

But how about the psalms. Lest there be any doubt as to these, Jesus says, Luke 20:42: "David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." quoting the psalms as of divine authority.

When He says: "Search ye the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," the Lord certainly does not exclude the Psalter. Read psalms 2, 8, 16, 22, 24, 40, 41, 45, 47, 68, 69, 72, 89, 109, 110, 118. The dying Savior's very cry of agony, "My God, my God, why hast thou forsaken me?", words of the 22. psalm, are a testimony to the Psalter, a testimony which no believing heart can set aside.

No, the "Jehovah of the Psalms" is not a God differing from the God revealed by Jesus. The "Jehovah of the Psalms" is the God and Father of our Lord Jesus Christ, and the psalms are his inspired word. To cast the psalms aside as unchristian means to cast aside Jesus Himself. The fault does not lie in the psalms, it is the heart of the reader who is offended by them that is wrong.

J. B.

THE NAME OF JESUS

The personality and work of Jesus is revealed in his names; here for once the name fits the person; while among us men the most beautiful names may be found with repulsive people.

Isaiah 7:14, *Immanuel* that is, God with us! God is indeed present with all his creatures, but that is little consolation to the evil-doer, for on account of his trespassing God must appear to him as judge. In Immanuel the word "with" means more than just present; it means that Almighty God is on our side against our enemies, that his inexhaustible grace is working for us to draw us out of the mire of sin. Immanuel, God with us; he saves souls and does not destroy; in Jesus his love has become a reality and the gospel is the glad tidings of the new day.

Jeremiah 23, 6. *The Lord Our Righteousness*. Many men are working honestly for their righteousness, applying all their energies, only to find out that either they become smug hypocrites, easily satisfied with a superficial observation of the law, or they are driven to despair by trying that which is impossible to natural faculties. Here grace comes in; Jesus is the Lord our Righteousness.

Jesus has changed places with us. Under the law our sins were charged against us and the punishment fixed as death, eternal death and damnation; but Jesus takes our sins away, our guilt, our punishment and all that is evil, and Jesus dies for our salvation; he was delivered for our offenses and was raised again for our justification. Romans 4:25. To us he gives his righteousness, forgiveness, peace, the adoption of children. Having broken the power of Satan over us, he has again become our Lord to whom we dedicate our lives.

Matthew 1, 21. "Thou shalt call his name *Jesus*, for he shall save his people from their sins." Jesus is the same as Joshua. This composite word means that "Jehovah is our help," and the angel states from what we shall be saved. God sends the Savior to take away the one main trouble of mankind: sin in all its various forms and with all the evil consequences. With the forgiveness of sin they will either entirely disappear or God will change them into blessings, as, f. e., temporal death will be the beginning of eternal life to the believer. To be our Savior, is the only business of our Lord Jesus while living in the flesh on earth, and while we are living here. May all who are sorely tempted and afflicted, ever remember, that, as long as they hear his voice in the gospel, he is here to save and not to judge and to destroy. His gospel must prevail.

—F. Soll.

A CRUMBLING BULWARK

How long will the Lutheran Church be a bulwark against Modernism, Romanism, and other foes of Protestant Christianity? The question rises in our mind as we contemplate the growing laxity of doctrine and practice in one of the largest Lutheran bodies, the United Lutheran Church. That there are staunch supporters of Lutheran principles and Scriptural doctrine in the various synods constituting this body we have often and gladly recognized. There are men equipped with a clear understanding of Lutheran doctrine and endowed with courage to bear testimony against its gainsayers. If we recognize the the United Lutheran Church as a Lutheran body, it is chiefly on account of those men in its midst who accept the Merger's subscriptions to the Lutheran Confessions without reservations. Nevertheless, the offenses against Lutheran principles multiply within the United Lutheran Church. Lutheranism, Protestantism, Christianity, is wounded daily in a house which claims to stand upon the foundation of God's truth as confessed in the Lutheran Church.

The crowning offense of joint services not only with decadent Reformed denominations, but with Unitarians and Jews continues every Thanksgiving Day and every Lenten season.

The *Lutheran Monthly*, "Official Organ of the Pittsburgh Synod of the Evangelical Lutheran Church," February, 1927, reports a brotherhood meeting at which two Jews were given the privilege of stating their viewpoints regarding Jewish missions. There might be an excuse for this, but there is none whatever for the following comment of the *Lutheran Monthly* correspondent:—

"Our Jewish friends should be made to feel at home in our Christian churches. They worship the same God that we worship, read the same Bible, at least in part, that we read, and hold to the same ethical principles that we live by. They are our neighbors, our business associates, our fellow-citizens. Too long have we viewed them as strangers and even enemies. The founders of the Chris-

tian Church, including, of course, Christ Himself, were all Jews."

When the United Lutheran Church at Oak Park, Ill., was dedicated last April, there was among those participating in one of the dedication services the minister of a Congregational church. Such occurrences are not uncommon and exceptional in the United Lutheran Church, but have become common and are not far from being the rule at dedications and anniversaries.

At Dayton, Ohio, the First Lutheran Church (United Lutheran Church) has for the past ten years heard a sermon annually by Dr. Shailer Mathews, Dean of the Divinity School of the University of Chicago. He spoke again November 6th of this year. Dean Mathews is one of the outstanding radicals of the Baptist Church. Four years ago he wrote an article in the *North American Review* under the caption "Ten years of American Protestantism." In this article he included in his argument against orthodox Christianity such statements as, that all evangelicals are either old or possessed of a very imperfect education, that conservative ministers are in sympathy generally with those who would exploit and repress the workingman, and the like. Of course, the opposite is indicated of those men who have swung over to the liberal camp. They are all men of superb education, represent a young and modern spirit, and are as progressive and courageous in speech as their opponents are backward and cowardly! The article makes plain that the Modernism of Dr. Mathews is a purely natural religion. Faith has no supernatural revelation as a basis, but simply the "social consciousness" of those who profess it. A Presbyterian critic called this article "a base caricature of the Gospel of redeeming grace." Mathew is what we used to call an infidel. His divinity school is one of the chief assembling-plants for the various German and British anti-Biblical theories and has done more to spread unbelief in the Baptist ministry than any other single agency.

Dean Mathews regularly preaches in one of the United Lutheran Church pulpits at Dayton. Rev. Fosdick preached in the same church a year or two ago. Unionism with the Reformed denominations is bad enough. Religious fellowship with distinguished infidels is a more grievous offense. To accuse Missourians and others of "aloofness" for professing inability to fellowship with the United Lutheran Church will not hold water.

—G. in The Lutheran Witness.

CATHOLIC "TOLERANCE"

The United States of America is often cited as proof of the fact that the Roman Catholic Church is tolerant of those who do not see eye to eye with it in matters of faith. Has not the Roman Catholic Church permitted Protestant bodies to exist in America? An example of this so-called tolerance comes to us from Spain, which is nearly one hundred per cent Roman Catholic.

A Catholic woman of that country attended Protestant meetings. There she heard that Jesus had brothers and sisters, and she inquired of one of the Protestant women if this was true. In turn the Protestant woman showed her verses fifty-five and fifty-six of the thirteenth chapter of the Gospel according to St. Matthew, which confirms this statement. The priest in that town heard of it and interfered, bringing a suit in court against the Protestant woman who was guilty of the crime of permitting her Catholic neighbor to read a message from the Bible. The court, aghast at this criminal act, sentenced the Protestant woman to two years' imprisonment. The sentence was later confirmed by the court of appeals in Madrid.

The Protestant woman was jailed and is now languishing there, paying the penalty for her heinous offense. This twentieth century is sometimes referred to as "the century of tolerance."
—N. L. C. Bulletin.

A BURIAL SERVICE UNDER DIFFICULTIES

A missionary had attended an aged man in his last hours. The dying man had requested holy communion for the strengthening of his faith and the remission of sins. With the name of Jesus on his lips he fell asleep. The same day the immediate relatives of the departed one made the necessary arrangements for the burial service, which was to take place three days later at the mortician's chapel. The mourners, from a nearby city, had agreed to meet the pastor at the hour set for the burial service. At the appointed time the pastor arrives at the chapel. Great was his surprise, however, to find the mourners and the friends in a state of unusual excitement. On his inquiry as to the cause of the turmoil, he is requested to step to the casket and view the body. "Pastor," says one of the chief mourners, "this is not the body of our departed father. This is the body of a perfect stranger. Look at his right hand, which has but four fingers, and father was in possession of all fingers." The identification was complete. A hurried telephone call to the hospital revealed the fact that the funeral director had been given by mistake the body of a homeless stranger awaiting burial on potter's field, which, unbeknown to him, he had prepared for burial. It was a sad mission for him to inform the mourners that a grave mistake had been made. Immediately the casket of the stranger was stripped of its floral offerings, and rushed to the morgue of the hospital, where, fortunately, the body of the aged father was still intact. A hurried and unceremonious exchange of bodies took place, and the embalmed body of the stranger returned to its proper receptacle. Properly dressed, but lacking the professional attention of the mortician, the body of the father arrived at the chapel, where the missionary stood in the midst of an unnerved and weeping group of mourners. He then conducted the service, reminding his hearers that the important part in the case is not, how

and where we are buried, whether our bodies after death are embalmed or not, but the manner of our departure out of this life. If we die in a childlike faith in our Savior, though in direst poverty, a blessed eternity is assured us, and on the day of resurrection our bodies shall be fashioned like unto His glorious body. Since their father by the grace of God had died a Christian, the unpleasant incident before his burial, could be easily forgotten.

The father and the unwept stranger are now resting in their graves. There will be an awakening for both. May their awakening be a happy one!

E. A. Duemling.

GO DEEPER

Motoring recently with a close friend through Sim Park, in Wichita, Kansas, we passed a number of splendid great cottonwood trees, which were apparently dying prematurely. Upon inquiry we learned that the bed level of the Arkansas river nearby had been lowered recently and this had caused the death of these trees! Their roots did not have the tendency nor power to go down deeper into the soil and get nourishment. Rootlessness means fruitlessness, but arrested roots mean death.

* * * * *

How many human beings there are whose lives are fruitless because rootless, but how many more die intellectually and morally because they have not the power to *go deeper*. Arrested development, unseen, means death. Arrested outreach causes the unnourished to wither and die. Superficiality and death are related, in fact, they are father and son.

* * * * *

Cottonwoods are useful because they live easily on surface moisture, and because they grow rapidly and afford quick shade and protection. Oaks also are useful, but grow slowly, for the roots of the oak go down deep. The life of the cottonwood is short and its death sudden and sure. The oak strengthens itself by ever deepening its roots and entwining about and anchoring to its underground security. Its roots reach deeper and deeper to gain moisture and life. The oak defies the hurricane and it bends and knots its limbs into ever stronger sturdiness.

The age we live in demands a deeper foundation. To go up rapidly without going down steadily fosters destruction and death.

* * * * *

Education without moral purpose has only surface nourishment. "He who educates the mind without training the will injures society," writes one of our modern critics. *Go deeper*. "I am come that ye might have life, and have it more abundantly," wrote the Great Teacher. But this "abundant life" must *go deeper*. The hidden things of God are only reached by the power of a life to send its roots down into the depths where the soul finds nourishment.

—The Presbyterian Advance.

THE BEST SYSTEM OF SELF-DEFENSE

"Do you think it would be wrong for me to learn the art of self-defense?" a young Hebrew inquired an old rabbi.

"Certainly not," was the answer. "I learned it myself in my youth, and I have found it of great value during my life."

"Indeed, sir? What system did you learn?"

"I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I have ever heard." —Austrian Baptist.

THIS YEAR ALSO

(Luke xiii: 6-9)

The fig tree is the scriptural emblem of Israel. There can be no doubt that such is its meaning, when our Lord taught by it a solemn and searching lesson on His last visit to Jerusalem. "Seeing a fig tree afar off, having leaves, He came, if haply He might find anything thereon; and when He came to it He found nothing but leaves; for the time of fig was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And His disciples heard it . . . And in the morning, as they passed by, they saw the fig tree dried up from the roots" (Mark xi: 13-29).

Thus, too, He primarily referred to Israel, when He said: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig tree and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well, and if not, after that thou shalt cut it down."

Many have been the surmises about the significance of the three years, some supposing that they refer to the times of Israel before the law, under the law, and after the law; others to the times before the Babylonian captivity, after the return from exile, and during our Lord's personal ministry; others to the three years of His public service; and others to the periods of childhood, manhood and old age. But where Scripture is silent, it is useless to speculate. We only know that abundant testimony had been given, and ample opportunity afforded to bear the fruit God came seeking.

So there have been various opinions about the dresser of the vineyard, whether our Lord intended to represent by him every saint who makes intercession in behalf of the unfruitful, or the Holy Spirit, or Christ Himself. But the principal point that concerns us is

the fact that the fig tree remained barren, notwithstanding all that the dresser had done. It was most favorably situated, for it was in a vineyard, and therefore carefully tended, but it was unfruitful still. Nay, it cumbered the ground, the word being elsewhere rendered "to make of none effect," "to make without effect," "to bring to naught," "to fail," "to vanish away"; and it is suggestive to find that it is the same word used to express the doom of the antichrist, whom the Lord "shall destroy with the brightness of His coming" (2 Thess. ii: 8).

But what was true Israel is true of us in principle, and at the beginning of another year, well may we ask ourselves in the presence of God, whether the intercessor is or is not saying for the last time: "Lord, let it alone this year also." To thousands in the Church He has come, not only three years, but ten years, twenty years, thirty years, seeking fruit, and finding none. How long He will wait no man can tell, but this may be the last year for many unfruitful professors of religion, who are not possessors of Christ. It is to be feared that there are multitudes in all the churches of the land, self-deceived souls, that are hanging on the verge of perdition; and what if the voice of entreaty is going up to the throne of God for the last time, "This year also?"

"Every branch in me that beareth not fruit he taketh away (airei); and every branch that beareth fruit, he purgeth it (kathairei, cleanses, cleans by pruning), that it may bring forth more fruit" (Jno. xv: 2). Our Lord expects fruit, and unless it is exhibited, the merely nominal Christians will find himself at last a withered branch to be gathered and cast into the fire and burned. Every saved sinner is born of the Spirit, "but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v: 22-23).

Observe, it is not said the fruits of the Spirit are, but the fruit of the Spirit is, for all are one as linked together, and all constitute one under-ground fruit, springing from within. The first three set forth our relation to God; the second three our relation to our fellow men, and the third describe our own character and conduct. "And they that are Christ's have crucified the flesh with the affections and lusts." The aorist tense is used, for the act was accomplished more than eighteen centuries ago, once and forever. Every new man is two men, but the old man was nailed to the cross when Christ died.

Under the law God came seeking fruit and found none, but under the gospel He comes seeking worshippers (Jno. iv: 23), and grace, instead of seeking fruit in the natural man, sows in order to produce fruit. If therefore there is no fruit in the life, there is no grace in the heart, and as the Spirit has been given to abide with us forever, He has a right to look for the manifes-

tation of His indwelling presence and power in all believers, of whom it is said, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. i: 11). Well, then, may we take heed to the testimony of John the Baptist, which is as true "this year also," as when it fell from his lips: "Now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire" (Luke iii: 9).

The command was given to cut down the barren fig tree, not because it brought forth bad fruit, but because it bore no fruit. It cumbered the ground. It made the soil, which might have been occupied to good purposes, of no effect; and it exactly describes the condition of myriads of professing Christians, to whom the Lord might send the awful message delivered to the church of Sardis: "These things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead" (Rev. iii: 1). A man attended a service conducted by a faithful servant of Christ, and left the building in a heat of anger, exclaiming, "He made me out a sinner for doing nothing." Just so, and this is the most hopeless kind of sinner.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judg. v: 23). This curse was not pronounced by Deborah and Barak, but by the angel of the Lord, the Old Testament designation of our Lord Jesus Christ. The inhabitants of Meroz were cursed, not because they had done any harm, but because they had done no good. Alas, how many inhabitants of every town, and how many members of every church, belong to Meroz. They attended service in the morning, if it suits their convenience, and if they are not traveling on the Lord's day, but this is all that is known of them as Christians. Is it true of any of them that the prayer is going up for the last time, "Lord, let it alone this year also?" —The Truth.

ANTI-BIBLE SOCIETY

The American Anti-Bible Society is sending out a great deal of literature. We have one of their sheets before us and it starts with this statement, "The object of the American Anti-Bible Society is to discredit the Bible." Then the program follows, what they are going to do.

In pursuance of that object, it will publish and distribute anti-biblical literature; hold meetings and debates on the Bible; broadcast lectures telling the truth about the book; agitate for the repeal of laws enforcing its religious teachings; translate anti-biblical works into foreign languages and publish them for worldwide distribution; establish state and local branches:

and, by propaganda, bar the Bible from the public school; dislodge it from guest rooms in hotels; discourage its use at gubernatorial and presidential inaugurations; remove it from the witness stand; check and ultimately stop its unsolicited distribution among soldiers, seamen, patients, and prisoners; and counteract the work of societies circulating it as the word of God.

This surely is some program! It would be utterly ridiculous if it were not so sad. The men who stand behind this foolish attempt ought to know that what they are trying to do has been attempted over and over again, and each time it has resulted in shameful and often disastrous failures. Surely "He that sitteth in heaven shall laugh and hold them in derision" (Psalm ii:6). No Christian fears for the matchless, divine book which has outlived all kinds of attacks, the victorious book, the Word of God, which liveth and abideth for ever. All we can do is to pity the poor men and women who make another attempt to discredit the Word of God, which is increasingly accredited all over the world. And while these Atheists are sending out their poor little sheets, the Bible printing presses all over the world are kept busy day and night to print Bibles in hundreds of languages to satisfy the ever increasing demand for the bread of life. Out of every continent comes the cry for Bibles. Even out of darkest Russia come the great appeals for more Bibles and still more Bibles. And here are a few people trying to stop all this and discredit the Bible!

But here is another significant appeal of the circular before us.

"The American Anti-Bible Society is an independent organization. It has no religious test for membership, except disbelief in the Bible as divinely inspired. It offers a broad platform upon which Modernists, Higher Critics, Unitarians, Evolutionists, Rationalists, Freethinkers, Agnostics and Atheists may unite to discredit the Bible as an infallible book. Members of these groups are invited to join the Society. Their cooperation will be welcome. Liberals of every shade are eligible for membership."

Come on all ye Modernists, baptized infidels, Bible rejectors, Critics, Unitarians, Evolutionists, come on and join hands with your brothers of the Anti-Bible and Atheistic Societies!

Come on! you can make common cause with them because you are standing upon the same platform. Your brethren, the infidels give you a cordial invitation. You professors of Union Theological Seminary, Chicago University, Harvard, Yale and scores of other institutions, ye who are branding Genesis as folklore, who sneer at prophecy, who deny the Virgin birth and all other miracles, to the front with you. Come into the open and join hands with your brethren of the "American Anti-Bible Society!" Here is the fellow-

ship to which you belong! Stand by these your brethren, they will help you in your endeavors to discredit the Bible, the work you are now doing in your institutions, and your hope may yet be partly realized, to get the Bible out of the way.

But we fear most of these Bible and truth destroying professors are not manly enough to accept the invitation. Most of them are nothing but miserable cowards. The whole thing shows where this age is heading for. Evil days are coming just as the Word of God has predicted. This new year will bring still greater rejections of God's Word and the Christ of God. And as this goes on this land will face still greater disasters than ever before. — Our Hope.

A WORD TO THE ANXIOUS

A colored woman named Nancy earned a moderate living by washing. One day one of those anxious Christians said to her: "Ah, Nancy, it's well enough to be happy now, but I should think your thoughts of the future would make you sober. Suppose, for instance, you should be taken sick, or suppose your employers should move away, or suppose—" "Stop!" cried Nancy. "I neber supposes. De Lord is my Shepherd, and I knows I shall not want. And, honey, it is all dem 'sposes' as is makin' you so mis'able. You orter give them all up, an' jes' trust in de Lord."

— Sunday School Times.

IN MEMORIAM

Oscar Griebing

Oscar Griebing died on January 4th, at his home, 910 Humboldt Blvd., Milwaukee, Wis., while sitting in his chair, passing away so quietly that the members of his family scarcely noticed his passing. He had been ailing for a number of years and his death was no surprise.

The closing scene in his life was in perfect keeping with the character of this faithful servant of the Lord — ready for the Master's call whenever it might come.

Mr. Griebing was born at Milwaukee, Wis., on March 16, 1858, making him 69 years and 9 months at the time of his death.

Reared in a Christian family, attending the parochial school in his youth, graduating from a Lutheran college, as well as from the theological seminary of our Synod in his mature years, it was but natural that he served his beloved church in various ways. To wit: he was a lifelong member of Grace Evangelical Lutheran Congregation and served as church elder for over 25 years which office he had filled with rare devotion. As a mark of gratitude he donated to his alma mater — the Northwestern College at Watertown the celebrated Kaiser edition of Luther's entire works. For a time he was chairman of the Northwestern Col-

lege club whose activities resulted in the erection of the splendid gymnasium of that institution. He also served for a term of years as board member of the Lutheran Theological Seminary at Wauwatosa, Wis.

Oscar Griebing was known to be a man of sterling qualities, the type of a Christian gentleman, faithful and diligent in all his work, a most kind husband and loving father, and above all leading a quiet, spiritual life hid with Christ in God.

He was married to Miss Louise Dammann, daughter of Rev. Wm. Dammann and Emma nee Streissguth, in May, 1897. He is survived by his wife, Mrs. Louise Griebing, three sons, Robert Griebing, journalist at Philadelphia, Arthur Griebing, organist and music teacher at Milwaukee, and Winifried, student at the Riverside High School.

The funeral, his longtime friend and pastor, Rev. C. Gausewitz, having died about five months previously, was conducted by Rev. Plass of Oakwood and Prof. W. Huth of Watertown, while the Grace Male Choir rendered appropriate songs, at Grace Lutheran Church on January 7th. He was buried at Graceland Cemetery, the elders of Grace Church acting as pallbearers.

J. J.

FROM OUR CHURCH CIRCLES

West Wisconsin District Synod Meeting

Wednesday, February 15th, 10 A. M., the West Wisconsin District will assemble in St. Mark's Luth. Church, Watertown, Wis., for its adjourned meeting. Duration of sessions: "Until the pending matters have been disposed of." It is desirable that the congregations send those men to represent them who have attended the last meeting, held November 15th to 18th. Delegates will kindly secure lodging for themselves to avoid an overburdening of the resident pastor.

G. M. Thurow, President.
O. F. Kuhlow, 1st Vice-President.
Wm. Nommensen, 2nd Vice-President.
Paul Froehlke, Secretary.

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet on February 7th and 8th in the congregation of Rev. W. Haase at Two Rivers, Wis.

Sermon: Koch, Grunwald.

Confessional: Mielke, Kuether.

Essays: Gladosch: 1 Cor, 7:16-20; Haase: Eph. 1; Hensel: Verstockung; Uetzmann: Bedeutung der heiligen Taufe; Hoenecke: Der Christ als Missionar nach dem Vorbilde Christi. G. Hoenecke, Sec'y.

Southeastern Michigan Pastoral Conference

The Southeastern Michigan Pastoral Conference will meet on February 14th and 15th in the congregation of Rev. H. Hoenecke at Detroit, Mich.

Sermon: Pastor H. Krauss (Koch).

Confessional address: Pastor O. Peters (Luetke).
Papers:

- 1) Exegesis, 2 Tim. 3, by K. Krauss.
- 2) Memorandum on Mission possibilities in the leading cities of our state, by Pastor Bodamer.
- 3) Pastor O. Eckert, Sr.

R. Koch, Sec'y.

Pacific Northwest Pastoral Conference

The Pacific Northwest Pastoral Conference will meet on February 14 and 15 in Seattle, Wash. (Rev. A. Schaefer).

Sermon: Rev. Wm. Lueckel (A. Matzke).

Papers: Revs. Kirst, Rusert, Krug.

Ph. Rusert, Sec'y.

Meeting of Joint Mission Board

The Joint Mission Board is to convene at Watertown, Wis., February 15 and 16.

J. W. Bergholz, Sec'y.

Meetings of Mission Board of West Wisconsin District

The Mission Board of the West Wisconsin District convenes at Watertown, Wis., February 15 and 16.

J. W. Bergholz, Chairman.

Winter Conference of St. Paul, Minneapolis, and Vicinity

The Winter Conference of St. Paul, Minneapolis, and Vicinity will hold its annual session in the undercroft of Trinity Church, St. Paul (Rev. A. Haase), February 14 and 15, beginning at 1:00 A. M. All the pastors and professors of the Synodical Conference are invited to attend.

Essayists:

The Rev. R. Ave-Lallemant: Seven Sketches for Lenten Sermons.

Prof. Edwin Sauer: The Essence and Use of Adia-phorous Things.

The Rev. W. Walther: A Sermon for Criticism.

The Confessional address is to be held by Pastor J. Dysterheft. Henry Albrecht, Sec'y.

Northern Michigan Conference

The Northern Michigan Conference will meet February 14 and 15 in St. John's Congregation (G. Schmelzer, pastor), Sebawaing, Mich.

Papers:

"Koennen auch ungetaufte Kinder selig werden?" — C. Leyrer.

"The Forces That Are Sapping the Life of our Church." — P. Naumann.

"Fundamentalism and Modernism." — G. Schmelzer.

Predigt ueber Freitext als Einleitung zur Passionszeit. — B. Westendorf.

Fortlaufende Exegese ueber Joh. 1:32 ff. — A. Hueschen.

Homiletisch-Exegetische Arbeit ueber Luk. 19:1-10. — O. Hoenecke.

Sermon and Texts: F. Cares (O. Eckert, Jr.), Joh. 3:17 or 1 Cor. 3:9.

Confessional Address and Texts: John Zink (W. Westendorf), Rom. 8:1 or Rom. 8:16.

P. Nauman, Sec'y.

Church Dedication

The accompanying picture shows the new church building of Gethsemane Congregation of Layton Park, Milwaukee, which was solemnly dedicated to the worship



of the Triune God on Sunday, December 11th. The undersigned read the dedicatory prayer. Four services were held. The Reverend G. E. Bergemann, President of the Joint Synod preached the German sermon in the morning, while the Reverend Enno Duemling of Milwaukee, spoke in the English language. Professor A. Pieper preached in the German service at 2:30 p. m. The Reverend Ph. Koehler was the speaker in the English Vesper Service at four. Gethsemane's Mixed Chorus, the Ladies Choir, and the Sunday School rendered appropriate selections in each of these services. Mr. W. J. Wolff, Organist and Choir Master, officiated at the organ. The evening service was a long service, the Mixed Chorus singing the Cantata: The Message Eternal. The Reverend P. Burkholz, Jr., gave an appropriate address. The

ladies of the church served meals to the visitors at noon and in the evening. The church was filled to overflowing at each service. Many visitors were present, even such from the former parish of the undersigned in Illinois.

The week following was devoted to celebrating the event. On Wednesday evening at a fellowship gathering, the Reverend P. Bergmann addressed the members.

Gethsemane's new church, 116x43, in Tudor Gothic style, is built of brick and tile, concrete and steel with Bedford stone trimmings. The roof is of asbestos slate. Gutters, etc., are of copper. Seating capacity of nave and balcony is about 550. The interior has been decorated in beautiful soft colorings. The art windows are donations by the Sunday School, Confirmation Classes, and individuals. The furniture, pews, altar, pulpit, lectern, font and chairs of medium dark oak, were purchased from the Northwestern Publishing House. These are a gift of the Ladies Society, with the exception of the font and the altar carving, which are individual gifts. The carpeting, altar and pulpit hangings, crucifix and candlesticks, Bible, and lighting fixtures, are gifts by the Men's Club, the Young People's Societies, catechism class, and individual members. The new three-manual pipe organ with thirty-one speaking stops, and twenty-one couplers, is built into two organ chambers. It possesses all improvements of the organ builder's art. The rest room was outfitted by the kindness of a family. The sacristy in the rear of the church, a home-like spacious room, serves the pastor as study and reception room.

The basement contains the central vapor heating plant with oil burner, modern kitchen, a large auditorium and other rooms. That part of the old building which remains standing, containing the parish hall, has received a coat of stucco and is connected with the new building, forming a harmonious unit. The total cost of the complete building is \$72,000.00.

Having been forced for years to worship in quarters so crowded and so inadequate, we cannot but sing praise to our gracious Lord, who has so bounteously blessed the work of our hands upon us. May He continue to bless us with the precious gospel of salvation.

R. O. Buerger.

Installation

Authorized by President J. P. Scherf, the undersigned, on the third Sunday after Epiphany, installed the Rev. Mr. Ralph Gamm as pastor of Ipswich and Loyalton, South Dakota.

Address: Pastor Ralph Gamm, Faulkton, South Dakota.
E. Schaller.

Twenty-Fifth Anniversary Celebration

On the 11th of December last the church of the Apostles in Toledo, Ohio, planned a celebration for her pastor, E. Wenk, who had served this church for 25 years. It was a complete surprise. The service was

conducted in church alone. The sermons were preached by the Honorable President John Gauss, and the pastor of Zion in Toledo, Geo. N. Luetke. In accord with the Bible, both sermons magnified the ministry of reconciliation. The parish presented the pastor a goodly sum of money, as a token of love and thanksgiving. May God grant the beloved brother many more years of cheerful and faithful ministry.

G. N. L.

Acknowledgment and Thanks

Received from N. N., Waukesha, Wis., Thirty-Five Dollars (\$35.00) applying to the credit of General Missions. Thankfully acknowledged herewith.

Theo. H. Buuck, General Treasurer.

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The following donations came to the household of Dr. Martin Luther College: from the Congregation at Fairfax, Minn., 6 bushels potatoes, 18½ quarts of canned fruit; Mrs. Fahje, Chokio, Minn., 5 quarts jelly. To the kind donors we express our hearty thanks.

E. R. Bliefernicht.

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The Ev. Luth. Kinderfreund Society of Wisconsin received, through Pastor W. P. Hass, from the St. Matthew's Congregation, Oconomowoc, Wis., \$65.00.

Fred W. Werner, Treasurer.

The undersigned acknowledges with thanks the receipt of Christmas gifts for the Apache Indians at Cibecue, Arizona, from the following:

Rev. C. A. Otto, Brownsville, Wis., 3 bags clothing; Prof. E. R. Bliefernicht, Dr. Martin Luther College, New Ulm, Minn., \$40.10 for camp organ; Mrs. J. Hahn, Hartford, Wis., from Ladies' Aid, \$5.00; Mrs. N. Mueller, Appleton, Wis., Mt. Olive Ladies' Aid, 1 box clothing; Robert Wollmow, Litchfield, Minn., 1 package clothing and school supplies for Richard Enfield; Rev. R. Koch, Munnith, Mich., 1 package; Miss Marie Post, Trinity Girls Chorus, St. Paul, Minn., \$20.00; Rev. H. Schaller, Ladies' Aid, Medford, Wis., \$22.85; Rev. L. W. Meyer, Osceola, Wis., 3 boxes clothing; Rev. Christ A. F. Doehler, Ladies' Aid, Escanaba, Mich., \$5.00; N. N., St. Paul, Minn., 1 package; Rev. F. Brenner, Ladies' Aid, Hoskins, Nebr., \$5.00; Rev. A. Habermann, Bonduel, Wis., \$3.00; Rev. Martin Sauer, Aid Association for Lutherans, Brillion, Wis., \$10.00; Rev. L. C. Kirst, St. Stephen's Ladies' Aid, Beaver Dam, Wis., \$5.00; Mrs. H. Albrecht, Hutchinson, Minn., 3 packages; W. H. A. Manthey, Mixed Choir, Kenosha, Wis., \$25.00; Rev. G. Hinenthal, Ladies' Aid, New Ulm, Minn., \$10.00; Rev. W. E. Pankow, Ladies' Aid, Markesan, Wis., \$12.00; Agnes A. Keel, Our Savior's Ladies' Aid, Detroit, Mich., \$10.00; Rev. Ad. Spiering, New London, Wis., \$57.10; Mrs. Mary Kosanke, Weyauwega, Wis., \$10.00; Mrs. Henry Gerdes, Mission Workers and Ladies' Aid, Tucson, Arizona, 1 box clothing; Mrs. Wm. Benz, Winona, Minn., 1 box; Rev. K. J. Plocher, Wilson, Minn., 6 boxes clothing; Rev. Th. Brenner, Appleton, Wis., \$1.00 and 1 box toys; Arthur Aldridge, Winona, Minn., \$5.00; Rev. H. J. Diehl, Ladies' Aid, Lake Geneva, Wis., \$5.50 and 1 package; Chas. G. F. Brenner, Teachers and Children of St. Stephen's School, Beaver Dam, Wis., \$10.00; Rev. Henry F. Zapf, Sunday School, Monroe, Mich., \$10.00; Rev. J. J. Roekle, Allegon, Mich., \$8.00; Rev. Robt. Heidmann, Ladies' Aid, Ar-

lington, Minn., \$10.00; Rev. J. C. A. Gehm, Woodville, Wis., 1 package and \$1.00; Teacher H. W. Shield, New London, Wis., \$13.31; Wm. J. Rudow, School Children, Owosso, Mich., \$10.00; Rev. P. T. Brockmann, Ladies' Aid, \$10.00 and Confirmation Class \$5.00, and 1 package; Mrs. F. Potzler, Morgan, Minn., Rev. G. E. Boettcher, Hortonville, Wis., 3 packages; M. Gerber, St. Paul, Minn., 1 package toys; Mt. Olive Ladies' Aid, Appleton, Wis., 1 package toys; St. Paul's Young People's Society, 2 packages toys; Rev. F. Brenner, Hoskins, Nebr., 1 package clothing and toys; Rev. E. E. Rupp, Manistee, Mich., 1 package; Rev. Th. Brenner, Appleton, Wis., 1 package toys; Ladies' Aid, Trinity Lutheran Church, Waukesha, Wis., 1 package; Ella Heuer, Milwaukee, Wis., 1 package; Rev. John C. Masch, Black Creek, Wis., 3 big boxes clothing; Pottsdam Y. P. C., Elgin, Minn., 1 package; Rev. Emil Redlin, Ladies' Aid, Stephenville, Wis., 1 box clothing; Rev. W. H. Lehmann, Ladies' Aid, Libertyville, Ill., \$5.00; Rev. Henry Albrecht, Hutchinson, Minn., \$2.00; Albert Kirst, Tomah, Wis., \$1.00; Rev. O. K. Netzke, Spring Valley, Wis., 1 package; Teacher E. O. Schmidt, Milwaukee, Wis., 1 package; Ladies' Aid, Johnson Creek, Wis., \$20.00; Rev. H. Geiger, Ladies' Aid, Randolph, Wis., \$5.00.

May God bless the cheerful givers!

Arthur C. Krueger.

* * * * *

Christmas cheer in various forms was provided for the Apache children in the Boarding School and Orphanage at East Fork Mission by the following donors. Because of the length of the list it will probably be pardoned if enumeration of the gifts is omitted, especially since each donor has received a personal letter of thanks.

ARIZONA: L. A. S., Warren, Miss Pauline Meyer. CALIFORNIA: Tabea Sewing Circle, Los Angeles, L. A. S., Emmaus First Lutheran Church, Alhambra, Walther League Hospice Club, Los Angeles, Dorcas Guild, Napa, Rev. J. Schlichting, N. N., Van Nuys, Miss Amanda Braun. COLORADO: Miss E. Muench, A. R. Krueger, Mrs. Fred Doctor. ILLINOIS: St. Matthew's L. A. S., Desplaines, L. A. S., Libertyville, St. James Junior Walther League, Quincy, M. W. Maley, Miss C. E. Wille, C. A. Mueller, Mrs. Anna Harseim, Miss Louise Zeitz, Mrs. Mathilda D. Zeitz. INDIANA: Emmaus Priscilla Circle, Ft. Wayne, Junior Walther League, Vincennes, Misses Wilma, Hilda and Irma Franke, Miss Augusta Rahn, H. C. Hoffmann, Miss Louise Rullmann, Miss Clara Linnemeier, Mr. and Mrs. George Toepfer (in memory of their daughter Thelma), Miss Rosina Hausing, Mrs. H. D. Schoppmann, O. Lawrenz, Geo. Schmidt. IOWA: Walther League, Sioux City, Rev. R. J. Torgler, Mrs. H. M. Haley, Miss Esther Kaufmann, Mrs. Anna Balster, Miss Eva Reck, Erna Fiddelke, Wm. J. Miller, F. J. Sulzbach, Miss C. Zauche. KANSAS: Zion Walther League, Clay Center. MARYLAND: Miss Margaret Smith, Misses Florence and Marie Muhly. MASSACHUSETTS: Miss Louise Wild. MICHIGAN: Trinity Women's Society, Marquette, Trinity L. A. S., Bay City, Salem L. A. S., Sebewaing, Trinity Luth. Willing Workers, Mt. Clemens, Trinity Walther League, Mt. Clemens, Luther League of Salem Church, Escanaba, Junior Club, Detroit, St. Paul's L. A. S., South Haven, Mrs. P. Leffke, Rev. W. Bodamer, N. N., Ann Arbor, J. Link, Chas. Adrian, Mrs. Borgsdorf, N. N., Flint, A. H. Paul, Hugo C. Schwan, Miss Emelie Pluskat, Miss Elsie Warsaw, Mrs. Edw. Hein, Mrs. H. L. Pickelmann, N. N., Adrian, W. L. Friend, Ionia, Mrs. Wm. Boldt, Mrs. F. Waller. MINNESOTA: Trinity Y. P. S., Johnson, Jehovah Y. P. S., St. Paul, Girls' Mission Society, St. Paul, St. John's L. A. S.,

Lewiston, St. Matthew's Church, Winona, St. John's Y. P. S., Lewiston, St. John's L. A. S., Redwood Falls, Trinity Walther League, Rochester, St. Paul's Mission Circle, St. James, St. John's S. S., Lake Benton, Immanuel S. S., Verdi, L. A. S., Fairfax (Rev. F. G. Fritz), A Friend in Winona, John T. Fuhrmann, Miss D. M. Liefer, M. Gensmer and Son, Mrs. C. Schleicher, Mrs. H. H. Nietz, C. J. Hohenstein, Miss M. Brandt, Mrs. B. Emmel, Miss H. Keller, Mrs. Wm. Benz, Rev. and Mrs. K. Brickmann, Walter Speeter, C. J. Bender, Wm. E. H. Theurer, Rev. H. F. Lietzau, Miss Margareta Gatz, Mrs. John Kopping, Geo. Mathiason, H. A. Schlenner, M. Gerlach, Mrs. R. Pittelkow, H. W. Schultz, Rev. H. Albrecht, A. T. Jett, Miss L. Cadow. MISSOURI: Mrs. J. H. Griebel, Misses Norma and Leah Muench, H. C. H. Griebel, Mrs. H. Streckert, A Walther Leaguer in St. Louis, Miss Lena Ellermann, N. N., St. Joseph, Calvary Luth. S. S., Kansas City, A. G. Schimke. MONTANA: Miss O. J. Brookover. NEBRASKA: Zion L. A. S., Shickley, Kensington Club, Omaha, L. A. S., Hadar, St. Paul's L. A. S., Norfolk, Mrs. H. Gerland, Dora Witte, Geo. C. Richert, Mrs. G. S. Burger, Mrs. C. H. Doerr, Mr. and Mrs. A. F. Abresch, Rich. Schimke, Dick Riechers, Mrs. Chas. A. Zimmermann, Mrs. Carl Matzner, John T. Suhr, A. H. Schleef, Theo. F. Dierker, Mrs. C. Bugenhagen. NEW JERSEY: Miss Frieda Reyelt. NEW YORK: Trinity S. S., Brooklyn, Mrs. F. Borecki, Miss Louise Schade, W. Burgdorf, Ruth Guild, Brooklyn, Mrs. A. Herminger. NORTH DAKOTA: Andrew Ottenbacher, C. H. Pfeifer. OHIO: Zion Luth. Bible Class, Akron, Paul Henrichs, Mrs. C. J. Rauch, Miss Clara L. Hill, Mrs. Sophia Perschonke, Miss Clara Koenig, Mrs. L. M. Palm, Miss Ida Henry, Mrs. Wm. Rabe and Children, Mrs. C. L. Krueger. OKLAHOMA: Intermediate S. S. Class, Zion Luth. Church, Oklahoma City, Girls' Senior S. S. Class, Zion Luth. Church, Oklahoma City, Miss Hilda Theimer, Rev. and Mrs. Carl Matthies, Mrs. Otilie Rosel, Mrs. Jul. Radke. OREGON: Misses Ruth and Bernice Damerow. PENNSYLVANIA: Sister Anna Pingel. SOUTH DAKOTA: Zion Luth School, Colome, Mrs. A. L. Hallauer, Mrs. Ida Fuers-tenau, Rev. H. Lau, Rev. E. Schaller, Mrs. Don Livingston, Hubert Fuerstenau. TEXAS: Mr. and Mrs. Ed. A. Haselhoff, Miss Clara Mandalek, Mrs. C. O. Weiss. VIRGINIA: Mrs. A. Herrmann. WASHINGTON: L. A. S., Leavenworth, Community Congregational Church S. S., Peshastin, Aug. Warskow, Rev. L. C. Krug. WISCONSIN: Zion Y. P. S., Milwaukee, St. Stephen's Walther League, Milwaukee, Bethany Walther League, Milwaukee, St. Matthew's Congregation and School, Oconomowoc, Mt. Olive L. A. S., Appleton, St. Paul's Congregation, Algoma, St. Paul's L. A. S., Marshall, Poplar Creek L. A. S., Colfax, Trinity L. A. S., Watertown, St. Paul's L. A. S., North Fond du Lac, L. A. S., Mauston, L. A. S., Greer Lake, Beyer's Settlement L. A. S., Ausk, Iron Creek L. A. S., Rusk, St. Paul's Mission Society, Appleton, Zion Lutheran Church, Bristol, First Lutheran L. A. S., Green Bay, St. Stephen's School, Beaver Dam, St. Paul's L. A. S., Winneconne, Zion L. A. S., Town Omro, St. Mark's L. A. S., Watertown, St. Paul's L. A. S., Prairie Farm, Peace Lutheran Church, Hartford, Immanuel Lutheran School, La Crosse, St. John's L. A. S., Juneau, N. N., Milwaukee, N. N., Fond du Lac, Rev. C. H. Auerswald, Mrs. Joseph Annen, Mrs. Herm. Ruhrmann, Martin Luther Stern, Rev. R. Ave-Lallemant, Mrs. E. Behrens, Mrs. Gust Bartels, Mrs. H. C. Berndt, Mrs. Alf. Bitter, Mrs. L. Ohde, Mrs. Ed. Schneider, Miss Hilda Schneider, Mrs. Becker, Mrs. Helen Bolte, Mrs. F. Conrad, Ernst Drews, H. Frommholz, Mrs. J. F. Fitting, Mrs. Aug. Gnatzig, Miss Dora Gnatzig, Mrs. F. D. Gunderson, Mrs. Wm. Hellermann, Mrs. Emily Eppling Hensel, Mrs. Frank Haefner, Mr. and Mrs. A. E. Juneau, Rev. Paul Kionka, Miss L. Klement, Rev. Geo. Kobs, Rev. H. Koch (Reedsville), Rev. F. Koch (Caledonia), Rev. H. Knuth, Ernst Kuesel, Miss Ida D. Keuper, Rev. H.

Lange, Mrs. O. List, J. H. Mueller, Mrs. Alex Maerker, Mrs. A. F. Weber, Mrs. Wm. Rader, Mrs. O. Griebing, Mrs. R. Leidiger, Mrs. C. Gausewitz, Mrs. Cath. Roller, Mrs. Eliz Mayer, Mrs. A. Mayer, Mrs. J. Jenny, Mrs. John Schaller, Mrs. Charlotte Schmidt, Misses E. and K. Mayer, Rev. Wm. C. Mahnke, Herman Nitz, Rev. Wm. Nommensen, Mrs. A. Petermann, Helmuth Plass, Mrs. M. H. Pankow, Mrs. C. Plass, Mrs. Alb. Pawlisch, Mrs. Caesar Schenkat, Durlin, Ruth and Lois Pawlisch, Mrs. Aug. Rosenthal, Mrs. Herm. Radtke, Rev. Frank H. Senger, Miss Regina Schatz, Henry Siedenberg, Sr., L. Serrahn, Mrs. G. Timmel, Leonard F. Vogel, Dr. and Mrs. O. C. Uttech, Mr. and Mrs. J. W. Robisch, Mrs. Gust Zuehlsdorf, Rev. M. A. Zimmermann, Leonard Zeisler.

In the name of our Apache brethren we extend hearty thanks to all who so liberally contributed cheer and comfort to our charges. Selfevidently not all the gifts were distributed at Christmas time. Surplus clothing has been stored away to be made over and to be used when needed. Surplus coats are made up into quilts by the sewing classes. Needy camp Indians also draw on our supply of clothing when occasion arises. Cash donations were largely used to buy needed equipment for dormitory, orphanage, kitchen, shop, and school room. And thus many a little wish that did not venture utterance when the budget was compiled found unexpected fulfillment. The workers are also grateful for the numerous tokens of kind thoughtfulness that were included for them in some of the shipments.

H. C. Nitz.

Change of Address

Pastor E. Schaller, Mound City, So. Dak.

ITEMS OF INTEREST

The Religious Situation in Chicago

The Chicago Church Federation made public its survey of the religious situation in that city December 10. The survey covers the metropolitan area of Chicago, which has an estimated population of 3,500,000. According to the survey some 3,000,000 are church members or adherents. According to Walter R. Mee, secretary of the federation, the Roman Catholic Church is the largest single denomination in the city, having 380 churches. Approximately 200 Jewish churches are to be found with some 350,000 adherents. The Baptists lead among the Protestants with 239 churches; the Lutherans are second with 221. The total number of ministers, priests, and rabbis, including those engaged in educational and social service work as well as parish activity, is close to 5,000.

Shattered Hopes

Jewish American legionaries in Palestine have a story to tell. They are giving publicity to a memorandum recalling that "when we were marching in the streets of New York before we embarked for Palestine to fight, solemn promises were made to us by enthusiastic speakers, but nothing has been fulfilled." They say that thousands of their Jewish comrades who expected the restoration of Palestine to the Jews have since "left the country broken-hearted." The remnant still in Palestine say: "It is ten years since the first volunteers of the Jewish American legions commenced their work for the conquering and building up of our country, and over nine years since they have been fighting on the outpost of the front. They fought

against the military enemy in Jericho and Transjordan. They defended Tel Hai under Trumpeldor. They protected the people in the Pogroms in Jerusalem and Jaffa, and they have been working as pioneers in the most dangerous places of Palestine. Most of them have been reduced to vagabondage, wandering about from place to place, from employer to employer." —The Baptist.

Warning

Philadelphia police are on the lookout for a man who appeared on Sunday, January 8th, at St. Mark's Lutheran Church in that city and destroyed the pipe organ. The man appeared before the pastor, represented himself to be a repair man from the organ company who had been sent to do some work on the organ. Later the pastor found that a number of parts had been removed, and music at the night service was impossible. It developed that on the preceding Sunday, New Years Day, a man had similarly dismantled the organ at the Union Methodist Episcopal Church in the same manner. The police believe him to be a discharged employee of an organ manufacturing concern who is seeking revenge upon the company he once represented. Pastors have been cautioned against permitting any suspicious strangers to gain access to their church organs.

BOOK REVIEW

The Lutheran World Almanac and Encyclopedia 1927-1928.

Compiled by O. M. Norlie and G. L. Rieffer. Published by the National Lutheran Council, 39 East 35th Street, New York, 1927, 288 pages. Cloth. Price \$2.00. For Sale at the Northwestern Publishing House, Milwaukee, Wis.

This Almanac is the most complete of any Lutheran almanac, containing statistical material on the Lutheran Church in America and the world, and thus becoming a valuable adjunct to the contemporaneous history of the latter. It also contains very extensive historical essays and digests by authors holding prominent positions in various theological seminaries of the Lutheran Church in America, viz., A. Trends and Events Among the Lutherans in America in 1925 and 1926. B. Quadracentennials of the Reformation. 1. The Battle Hymn, by Rev. C. Doring. 2. The Lord's Supper. Luther's Great Confession and the Marburg Colloquy, by Prof. A. G. Voigt, D. D. 3. The Catechism of Luther, by Prof. M. Reu, D. D. 4. The Diet of Spires, 1529, by Prof. L. L. Lillehei. 5. Luther's Significance for Education, by Prof. A. R. Wentz, Ph. D., D. D. These afford a vast amount of historical and educational material and are well worth perusing. J. J.

GENERAL TREASURER'S STATEMENTS

December 31, 1927

	Receipts	Disbursements
General Administration	\$ 40,771.32	\$ 19,328.64
Educational Institutions	59,707.83	86,703.82
Home for the Aged	2,623.47	4,186.30
Indian Mission	17,405.30	18,001.85
Home Mission	42,364.22	57,680.07
Negro Mission	11,736.61	11,736.61
Madison Students Mission	272.85	1,492.14
Mission in Poland	1,751.63	4,254.03
General Support	7,623.86	8,816.85
Indigent Students	2,854.40	3,492.30
To Retire Bonds	3,570.21	
	<u>\$190,681.70</u>	<u>\$215,692.61</u>
		190,681.70
Deficit		\$ 25,010.91

Statement of Collections for Budget Allotments and Arrears

	Receipts July 1 to December 31	Budget Allotments 6 Months	Arrears
Pacific Northwest	\$ 678.16	\$ 886.02	\$ 207.86
Nebraska	6,587.76	5,116.62	
Michigan	18,485.59	19,492.02	1,006.43
Dakota-Montana	6,901.90	6,312.72	
Minnesota	33,485.92	37,167.72	3,681.80
North Wisconsin	34,146.19	50,125.44	15,979.25
West Wisconsin	37,627.54	51,520.86	13,893.32
Southeast Wisconsin	27,055.31	50,878.56	23,823.25
	<u>\$164,968.37</u>	<u>\$221,499.96</u>	<u>\$ 58,591.91</u>
From other sources	725.51		2,785.83
	<u>\$165,693.88</u>		<u>\$ 55,806.08</u>
Revenues	24,987.82	41,250.00	16,262.18
Total receipts	\$190,681.70	\$262,749.96	\$ 72,068.26
Disbursements	215,692.61	215,692.61	*47,057.35
Deficit	\$ 25,010.91		\$ 25,010.91
Unappropriated			*\$47,057.35

1. Nebraska District Surpassed its allotment.
 2. Dakota-Montana District Surpassed its allotment.
 3. Michigan District Paid 95% of its allotment.
 4. Minnesota District Paid 90% of its allotment.
 5. Pacific Northwest District Paid 77% of its allotment.
 6. West Wisconsin District Paid 73% of its allotment.
 7. North Wisconsin District Paid 66% of its allotment.
 8. Southeast Wisconsin District.. Paid 53% of its allotment.
- THEO. H. BUUCK, General Treasurer.

STATEMENT

Cash Account from July 1, to December 31, 1927

Accretions	
Cash Balance on July 1, 1927	\$ 73,965.68
Collections for Budget	165,693.88
Revenues for Budget	24,987.82
Church Extension Accounts Receivable Paid	5,153.69
Church Extension Revenue	199.67
Seminary Building Committee Debt Collection	4,079.32
Permanent Funds to be remitted	3,804.42
To be remitted to Negro Mission	11,736.61
Collection for New Ulm Building	9,554.87
Fire Insurance on Indian M Loss	100.00
Adjustment to Proprietary Interest ..	6,000.00
Total Accretions	\$315,275.96
Liabilities	
Notes Payable Issued	\$ 76,736.49
Notes Payable Paid	20,245.00
Balance	\$ 56,491.49
Non-Budgetary Collection..	\$ 7,672.99
Non-Budgetary Paid	5,192.87
Balance	\$ 2,480.12
Inmates Deposits	600.00
Net (New) Liabilities	\$ 59,571.61
Total net cash to account for	\$364,847.57

The Northwestern Lutheran

Disbursements Thereof		Statement of Debts	
Budget Disbursements	\$215,692.61	Debts on July 1, 1927	\$297,789.04
Paid VanDyke Contract in full	15,000.00	Debts made since July 1, 1927	87,981.27
Church Extension Loans	86,960.73		
Church Extension Expense	11.70	Debts paid since July 1	40,437.87
Bonds and Mortgages	10,428.79		
Institutional Cash advances	545.93		
Paid on New Ulm Building	25,392.60	Total Debt on December 31, 1927	\$345,332.44
Total Disbursements	\$354,032.36		
Balance Cash in Banks	\$ 10,815.21		

THEO. H. BUUCK,
General Treasurer.

THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES
COMPARATIVE BALANCE SHEET

December 31, 1927

Assets				
	December 31 1927	July 1 1927	Increase	Decrease
FIXED ASSETS —				
Land and Land Improvements	\$ 113,440.57	\$ 156,560.90		\$ 43,120.33
Structures and Attached Fixtures	897,210.72	870,361.00	26,849.72	
Machinery and Equipment	8,623.88	8,597.78	26.19	
Furniture and Permanent Furnishings	54,543.42	52,396.56	2,146.86	
Hand Tools and Sundry Equipment	1,248.80	1,095.50	153.30	
Vehicles and Livestock	5,648.31	5,648.31		
Libraries	18,942.00	18,817.00	125.00	
Laboratory Apparatus	3,185.84	3,185.84		
Total Fixed Assets	\$1,102,843.54	\$1,116,662.89		\$ 13,819.35
CURRENT ASSETS —				
Cash	\$ 10,815.21	\$ 73,965.68		\$ 63,150.47
Accounts Receivable	1,516.62	1,470.69	45.93	
Bonds and Mortgages	20,356.29	9,927.50	10,428.79	
Permanent Fund Administration	243,783.33	243,783.33		
Seminary Building Committee Fund	333,639.29	313,769.32	19,869.97	
Seminary Building Committee Sales	107,500.00		107,500.00	
Church Extension Accounts Receivable	293,593.44	211,786.40	81,807.04	
Inventory Material and Supplies	3,793.10	3,793.10		
Institutional Cash Advances	1,375.00	875.00	500.00	
Total Current Assets	\$1,016,372.28	\$ 859,371.02	\$ 157,001.26	
Total of all Assets	\$2,119,215.82	\$1,976,033.91	\$ 143,181.91	
FIXED LIABILITIES —				
		Liabilities		
Land Contract VanDyke		\$ 15,000.00		\$ 15,000.00
CURRENT LIABILITIES —				
Accounts Payable	2,971.79		2,971.79	
Notes Payable	331,846.17	275,354.68	56,491.49	
Inmates Deposits	6,439.00	5,839.00	600.00	
Non-Budgetary Collection	3,994.70	1,514.58	2,480.12	
School Campaign Fund	80.78	80.78		
Total Liabilities	\$ 345,332.44	\$ 297,789.04	\$ 47,543.40	
		Proprietary Interest		
Permanent Funds	\$ 254,539.96	\$ 250,735.54	\$ 3,804.42	
Church Extension Fund	187,244.66	187,244.66		
New Ulm Building Fund	62,734.41	53,179.54	9,554.87	
Net Proprietary Interest	1,269,364.35	1,187,085.13	82,279.22	
Net Worth	\$1,773,883.38	\$1,678,244.87	\$ 95,638.51	
Totals	\$2,119,215.82	\$1,976,033.91	\$ 143,181.91	

THEO. H. BUUCK, General Treasurer.