

# 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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## "LET THE WORD OF CHRIST DWELL IN YOU RICHLY"

Lord Jesus, blest Immanuel,  
Grant that Thy Word may richly dwell  
In each believing, contrite heart,  
Eternal blessings to impart.

Permit the rays of Truth divine  
Upon Thy faithful own to shine.  
Light of the World, then shall we be  
Unfailing lights reflecting Thee!

Thy Word forever shall remain  
To comfort, strengthen, bless, sustain,  
A light upon our pilgrim way  
That leads us to the realms of day.

When Satan, world, and flesh assail,  
Thy Word, our armor, shall prevail!  
Upon this shield we can rely,  
And all the hosts of hell defy.

Saved by Thy grace, and justified,  
Let us by faith in Thee abide,  
Then shall Thy praise fill hearts and tongues  
With psalms and hymns, and sacred songs.

Grant us, Thou Fount of boundless Love,  
The wisdom coming from above,—  
The holy boldness to confess  
Thy glorious Gospel's blessedness.

Kept by Thy Holy Spirit's might,  
Let us, dear Savior, walk in light,  
Till in the Father's house on high  
Thy precious Name we glorify.

Anna Hoppe.

## THE SIXTY-NINTH PSALM

Verses 1—6

### Lent

It is Lent again, — the season of the Church Year which has been set aside for the special consideration of our Savior's Passion. To the Lutheran Church it has come to be a season of rich spiritual blessing and when properly observed will never be without beneficent results for our Christian people. The chief purpose of the Lenten season is to direct our hearts and minds to Christ the suffering Savior who died on Calvary for the atonement of our sins. It is the great High Priest with His substitutionary sacrifice for the sins of the world we behold in our Lenten meditations, — a truth which constitutes the sum and substance of the entire Gospel of salvation; and it is therefore

with holy joy we welcome the Lenten season with which we associate our sweetest moments and our richest spiritual blessings opening it with the time-honored Passion hymn:

"Jesus, I will ponder now  
On Thy holy passion;  
With Thy Spirit me endow  
For such meditation.  
Grant that I in love and faith  
May the image cherish  
Of Thy suffering, pain and death,  
That I may not perish."

Of the Great Passion of Christ we hear, however, not only in the Gospel history of the same, but also in the prophecies of old; and conspicuous among them is the Sixty-ninth Psalm. It is a Messianic Psalm of a high order. With the exception of Psalm 22, probably no portion of the Old Testament Scriptures is more frequently quoted in the New than this one. When Jesus drives the buyers and sellers from the Temple, John 2:17, His disciples are reminded of the words of our Psalm: "For the zeal of thine house hath eaten me up." When it is said, John 15:25, that the enemies of Jesus hated Him without a cause, and this is looked upon as a fulfilment of Scriptures, the reference is without doubt to the words of our text, "They that hate me without a cause." St. Paul, furthermore, speaking of the reproaches which Christ endured for the sake of God, Romans 15:3, quotes the words of our Psalm, "the reproaches of them that reproached thee are fallen upon me." Again, in the words, verse 13, "They that sit in the gate speak against me; and I was the song of the drunkards," we have a foreshadowing of the mockery of our Lord by the soldiers in the praetorium, Matt. 27:27-30; and the words, verse 21, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink," found their counterpart in the scenes of the Crucifixion, Matt. 27:34. Finally for the rejection of Israel so graphically described in Romans 11, Paul quotes the words of our Psalm, verses 22, 23: "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes become darkened, that they see not; and make their loins continually to shake."

It is obvious that this is a Messianic Psalm of the highest order. Particularly is it a prediction of the Great Passion of Christ. The whole is a most solemn

Jan 29  
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and impassionate prayer of the suffering Savior portraying not only His intense suffering and unspeakable misery, but asking God for deliverance, and anticipating at the same time that His prayer will be heard, and that this will have a blessed bearing on others, particularly on the prosperity of Zion, His beloved Church.

#### The Suffering Savior's Complaint

"Save me, O God!" Is not this a most trembling complaint, a cry for help in greatest distress, the call of one who is suffering in agony of soul, who knows no other refuge save God? That one is the Man of sorrows, our dear Lord Jesus Christ, the man mighty in words and deeds, He who once has helped so many a poor and helpless soul, and to whom never a soul had asked in vain for help, He who even now proves Himself a true friend and mighty helper of all those who are in need of any description. And here we find Him Himself in deepest misery crying for help.

Behold our Savior's agony in the garden of Gethsemane. It is there you hear him cry, "Save me, O God!" "O my Father, if it be possible, let this cup pass from me." How intense was His suffering there! "Save me, O God; for the waters are come in unto my soul," He cries. As some one puts it the suffering Savior means to say, the waters of affliction, those bitter waters, are come unto my soul; not only do they threaten my life, but disquiet my mind; they fill my heart with perplexing cares, and my heart with oppressive grief; so that I cannot enjoy God and myself as I used to do. Furthermore, He complains, "I sink in deep mire, when there is no standing: I am come into deep waters, where the floods overflow me." This is language expressing the wild confusion arising from great distress. The sea, when troubled, often casts up mire and dirt, even as Isaiah (58, 20) uses the figure — "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." When one finds himself in such thick waters, and can reach no bottom, get no footing, nothing to stand upon, it is all over with him, unless he can get help from another. Even so it was with our Savior in His agony of soul in yonder garden. Like deep waters the sufferings of His soul encompassed Him from every side, like mighty waves they beat over His head; there is no escape; He must sink in deep mire. His afflictions threaten His life, fill His soul with the black terrors of death. Behold Him, the dear Savior, in His agony and sorrow. See, how He falls upon His face crying "Now is my soul troubled; and my soul is exceeding sorrowful."

Nor was this all. He complains of the long continuance of His afflictions. "I am weary of my crying; my throat is dried." Though He could not keep His head over water, yet He kept on crying to His God; but receiving no answer, no, nor so much of that

support and comfort in praying, which God's people usually have, our Savior almost became weary of crying, His voice growing hoarse, and His throat getting so parched, that He could cry no more. Think of how deep His suffering must have been that He who not only is perfection in speech, but who continually communicates and converses with God could no longer speak even unto His heavenly Father.

And His complaint becomes even more painful. "Mine eyes fail while I wait for my God," He says. His eyes have become dim from exhaustion. He has looked so long in that one direction, namely unto God, that the power of vision begins to fail, and He sees nothing clearly. Yea, His looking to God alone, the very exercising of His dependance on Him, the seeking of His aid, has dimmed His spiritual vision to such an extent that He sees God no more. Who does not hear in this complaint that unspeakable cry of agony on the Cross: "My God, my God, why hast thou forsaken me?" We are here looking into an abyss. It is beyond all human comprehension. We poor mortals being in dire distress cry unto our God, and He answers our prayer. "He will fulfil the desire of them that fear him: he will also hear their cry, and will save them." But what shall we say, if our Savior is in dire distress, and God is far from helping Him? He calls upon Him, and God does not answer Him. He knocks at the door of His Father's heart, and it remains closed. He is forsaken of God. God's judgment is upon Him. All the vials of divine wrath are poured out over Him. Like flames the terrors of death and hell beat down upon Him.

In addition to all this there are the sufferings inflicted on our Lord by the hands of men. Hear Him complaining of the malice and multitude of His enemies, their injustice and cruelty, and the hardships they put upon Him. "They that hate me without a cause are more than the hairs of mine head: They that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away." Indeed, our Savior suffers at the hands of men. Multitudes, in fact, men innumerable, are hostile to Him, and they are mighty enemies. True, they have no reason for being His enemies. He has been kind to them, helping them wherever opportunity called for it. But all the kindness He has shown them was rewarded by monstrous ingratitude on their part; they hated Him. How they did persecute Him and torment His soul in their hatred! They would not cease from inflicting all manner of tortures and indignities upon Him, until they see Him nailed to the Cross.

Oh what unspeakable sufferings of our Lord and Savior! How well-founded is His complaint in our Psalm! But "whence come these sorrows, whence this mortal anguish?"

## The Cause of Such Suffering

Why does Christ suffer? He answers in our Psalm in the first plea: "I restored that which I took not away." The meaning is, "I have been treated as if I were a thief, or a robber, when I am wholly innocent. I have wronged no man." No, Christ has wronged no one. He was perfectly innocent. Pilate, the Gentile judge, before whose court He was arraigned, must declare, "I find no fault in him." And one who is by far a greater Judge than he, the Supreme Judge in heaven, declares the same. No, Thou hast committed no wrong, Thou art the Holy One among sinners, "I find in Thee no fault at all."

And yet, what does our Savior say in our Psalm? "O God, thou knowest my foolishness; and my sins are not hid from thee." Is this not an acknowledgment of guilt on His part? Does He not confess His foolishness, that is, the errors and follies of His life, and that His very sins lay bare before the sight of God? How then can Jesus be guiltless, and still make such acknowledgement? Man, of course, can find no solution by his own reason. To him this will ever be a mystery.

But let Scriptures speak, and these will tell you: "Surely, he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all." Isa. 53:4-5. It is in compliance with these words of Holy Scripture Christ says, "O God, thou knowest my foolishness; and my sins are not hid from thee." Our trespasses are imputed unto Him, our guilt charged to Him. He suffers in our stead; He stands in all this as our Substitute before God, as St. Paul says, 2 Cor. 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

It is for this reason the suffering Savior prays so fervently unto God, verse 6: "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel." What a longing for the sinners' salvation on the part of our suffering Jesus is expressed in these words! If Jesus Christ had not been owned and accepted of His Father in His sufferings, all that seek God, and wait for him, would have been ashamed and confounded forever. But now, all those seeking God and waiting for Him through faith in the suffering Savior shall have confidence towards God, and in His name come boldly to His throne of grace.

J. J.

## COMMENTS

**Ground Broken** Ground has been broken for our new seminary. No, there were no formalities. The well-driller simply set up his apparatus and began his work. Still it is a beginning at least.

The Committee has about finished its work on the plans for the main buildings and is now busy on the plans for the residences of our professors.

In about a month the Committee will be ready to ask for bids. As far as can be seen now, there will be no delay.

Moneys for the Dr. Martin Luther College Building Fund have been coming in steadily, but not exactly in the volume we desire. Our congregations should not procrastinate. The few months of quiet will soon have gone by, and then the requisitions will begin to pour in.

They will not bother us as far as the seminary is concerned, as the funds are on hand, and we should see to it that they do not bother us as far as New Ulm is concerned. Let us build without debts in New Ulm as we are building without debts at Thiensville. Will you not make every effort to this end? J. B.

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**A \$75,000.00 Gift** A \$75,000.00 gift has fallen to Augustana College. The name of the donor is unknown. A news item of this kind is most refreshing. We are glad of every instance of love for the Lord that is willing to consecrate to his service the material blessings he himself has bestowed. Evidently the donor is a man of means. The Lord has blessed him. With wealth, many will immediately say. Yes, but chiefly with that which is an inestimably more valuable gift, with grace through the Holy Ghost to overcome the temptations of riches and to keep his faith and the spirit of Christian stewardship.

Here in Milwaukee we have a man who is not counted among the very wealthy, but who has for years been lending his financial resources to the needs of our Lutheran Church. Now he has offered to pay the costs of an addition to our Lutheran High School, about \$30,000.00.

We thank God for such men and thank him in behalf of them. They are blessed of the Lord and a blessing to his Church.

However, the Lord does not reserve his grace for a selected few. The same Spirit that moved these men is at work in the heart of every wealthy Christian. May more of them yield to his gracious power and receive blessing upon blessing.

But this is not a matter for the wealthy only. The Holy Ghost is at work in the heart of every Christian. Those whom he comforts with the Gospel he would fill with love for the Lord and with the spirit of serv-

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ice and sacrifice. The widow's mite, Jesus declares, is even greater in the eyes of the Lord than the large donations of the wealthy.

We all can be givers and can thus enjoy the blessing there is in giving to the Lord. In fact, the Lord relies on every one of us for the support of his cause. While we thank God for such occasional large donations, we know that our church would starve if it depended on them, starve financially and spiritually.

Let us emulate the spirit of these willing givers by bringing in the offerings within our means. J. B.

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**"The Sermon Is So Dry"** "The sermon is so dry and uninteresting"—this is a complaint frequently voiced by such as are trying to explain why they do not attend services regularly. And this has been said so often and so convincingly that preachers have been impressed and driven to hectic attempts to make their sermons more interesting by introducing subjects that have no place in the pulpit, by inventing startling themes and employing language that shocks or amuses, and by offering freak stunts of all kinds.

Now, something is indeed wrong when sermons clearly do not interest the hearers, and the matter should be investigated. A fair investigation should, however, not be one-sided. There may be something wrong with the sermon, we admit, but it is just as easily possible that there is something wrong with the hearer. Let the sermon be examined very carefully and its faults remedied, but the same thing be done with the hearer. There is a very great probability that the fault will be found in him. To assist the hearer in his self-scrutiny, we reprint from the Presbyterian Advance a paragraph from an article written by Wallace Dunbar Vincent:

"And I know a youngish minister," he went on, with a twinkle meant for me, "who puts his own case this way: 'Many of my congregation who wouldn't think of staying away from church on Sunday, come with minds so packed with Saturday memories and Monday plans, that I have to choose a very small text indeed, in order to insert it between the

two loads. For six days they haven't given the church or its interests a single thought; but the date on the calendar is red, not black, and so there'll be no school, no business, — why, it must be Sunday! In further proof of this, four or five pounds of newspaper lie just outside the door. So, by postponing dressing and hurrying through breakfast, they find time to read about the prevailing murder trial, the latest sex scandal, the fervent political squabbles, the odorous books and plays, and to view at least four pages of so-called comic-strips, wherein grotesque little figures in garish colors gleefully blow up the baby and drop grandpa down the well. . . . Then they hurry to church, a bit late, and, somehow, the sermon isn't very interesting — really, they couldn't seem to keep their minds on it.'"

In connection read Luke 8: 5-15.

J. B.

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**The Book of Common Prayer and the Anglican Turmoil** The pot of religious controversy is still

boiling furiously as a result of the rejection by the English House of Commons of the revised Book of Common Prayer. In brief outline the events leading up to this climax (or anticlimax) were these: For twenty-one years the Anglican Church, which is the state church of England, there called the "established church," has by a series of endless conferences, in which compromise followed upon compromise, prepared a revision of the Book of Common Prayer which has been in use since 1662. The Prayer Book contains all the prescribed forms in use in the Anglican church and is the official statement of doctrine and practice. The reason for revision is furnished by the attitude of the high-church men toward a return to the ritualized forms and practices of the Roman Catholic church. The high-church men favor such a return, some of them going to extreme lengths in seeking agreement with Rome. Opposed to this attitude is a variety of dissension, shading from extreme modern liberalism to those protestant Christians who are best described as evangelicals.

By the pressure of the well-organized minority of Anglo-Catholics the Book hurdled all barriers successfully, including the last but one, the House of Lords. There remained only the approval of the House of Commons and the king could by his signature make the revision legal. The vote was 238 to 205 against the revision. The old Archbishop of Canterbury was crushed. Weeping he was led from the gallery where he had witnessed a strange revival of passion and intensity against everything that smacked of popery and Romanism.

In the first reaction the stunned churchmen spoke of a dozen different ways in which to offset the devastating action of the Commons. The champions of an established church were heretofore the high-church men, now they were the ones who threatened to disestablish the church; contrariwise, the low-church men, heretofore closest to the nonconformists who had sepa-

rated from the state church, were shouting for a continuance of the establishment.

Bitterly the defeated party pointed out that its defeat was brought about, not by members of the church for whom the Prayer Book was intended, but by votes which came from "nonconformists, Jews, atheists, and heretics"; they proved their case by citing names of such members of the House who had voted against the revision.

A meeting of the bishops was called and a rather weak revision of the revision was attempted, one which satisfied neither party. At the same time it was to be left to the discretion of the parish priests whether the old Book was to be used or the new. But even with such fatal compromise, which just about destroys the little that is left of character in the Anglican church, little success is anticipated. The Archbishop of Canterbury, now eighty years old and holding his office longer than any other primate of England since the days of the Reformation, is destined to see his last years of office marked by virtual dissolution of his church.

On top of this a series of disclosures has disturbed the peace of England. First, prominent Anglo-Catholics revealed that in conferences held with the late Cardinal Mercier of Belgium, at Malines, a sort of accord was reached with some representative Roman Catholics which conditionally acknowledged the primacy of the pope and which also accepted Romanist interpretations of various other points at issue between the Church of England and that of Rome. This news had hardly been assimilated when it was semi-officially reported out of Rome that these Malines conferences were without any authority from the pope and would have no standing whatever. That showed that the poor Anglo-Catholics would have to come to Rome, if they came at all, entirely on the terms of Rome. And that is what many voices (not friendly) in England urged them to do so that the Church of England might have a chance to preserve its identity.

If there was any doubt of the attitude of the Vatican this was dispelled when Pope Pius XI issued his recent encyclical in which he says in plain words that all those who wish to have communion with Rome must come back to Rome as penitent renegades. That hurt in many quarters, but nowhere more than in England.

As a last gesture of defiance the ritualists pretended to advocate the return to the first Book of Common Prayer, that of 1549, in which there are indeed various forms that approach more nearly the practice that prevailed before the Reformation. But since it is generally understood that even the revision that has caused all this turmoil was intended as an entering wedge to be followed by still more ritualism when the

practices it allowed were once acclimated, this way out of the trouble, as well as any other plan suggested, is doomed to fail.

A closer observer familiar with the controversy has summarized the points in which the Church of England is hopelessly at odds under seven heads. The contending parties may be grouped under three divisions: first, the out-and-out, genuine Roman Catholics, whose small number is made up for by their zeal and persistence. If the Anglican church comes around to their view, then the state church of England would be the Roman; secondly, the high-church element, made up of many shades of intensity but all of them leaning toward the ritualism of Rome; thirdly, the low-church party grading down from evangelical protestants to those modern liberals who wish to free themselves of all doctrinal restraints. It must be granted that all of them have a right to contend for their views in a state church and to oppose the imposition of any others.

The seven points of controversy are: 1) What is to govern faith and doctrine? Views differ; some would follow the pope down to those who would allow an individual interpretation of Scriptures. 2) Papal supremacy as such. 3) The Eucharist (Lord's Supper), is it a transubstantiation? Is it to be reserved for adoration? Is it merely a memorial ceremony? 4) The Virgin Mary, is she a unique, sinless person? Is she to be adored? 5) Are other saints to be adored and invoked? 6) Is celibacy and monastic rule to be maintained? 7) Is the after-life made up of Heaven, Hell, and Purgatory?

There are many other points at issue, but these are the ones that take up the attention of the various partisans. They are more than enough to show that harmony can never come out of this chaos.

For us it is plain that our sympathies cannot rest with any particular group for all of them are manifestly far from those principles on which the Christian faith must rest and which are and were the principles of the Lutheran church: first, the rule of the divine Word in all matters of faith; the Word, and the Word alone. And the other principle, salvation by faith in Jesus Christ the Redeemer; justification by faith.

The Episcopal church of America, which is historically the same as the Anglican, has about the same problems though it is not dependent upon the decision of any foreign body for approval of such changes as it might wish to make in its forms and policies. The American church was, however, rudely disturbed from its fantastic dreams of a general church union by way of Rome when Pope Pius reverted to blunt speech in his encyclical of recent date. Some of us are spared such disappointments by abstaining from indulgence in fantasies and dreams.

H. K. M.

**God's Law** "I am guilty under man's law but not under God's," the papers quote the leader of a cult who is accused of gross immoralities with some of his followers. "God's law" — certainly not the law of God as it is revealed in Holy Scriptures, for that law says: "Thou shalt not commit adultery." No, this cult leader, it is reported, lays claim to special revelations, and these revelations, he is said to contend, justify his actions.

Here we have a striking example of what happens when we depart from the written Word.

There are among the Christian churches sects that make much, for instance, of the gift of tongues. Men and women moved, as they claim, by the Holy Ghost, speak unintelligible sounds, and others possessing the gift of interpretation translate such utterances into the language the people present understand.

Members of these sects value such gifts very highly and consider them a token of the presence of the Holy Ghost. Sometimes they even succeed in impressing Christians who should know better with such evidences of their nearness to God.

But, some one will say, there is a vast difference between such utterances and their interpretation and this purported revelation that justifies immoral practices. But how are we to distinguish between them? Members of such cults are just as firmly convinced that their leader is a prophet of God as the members of the sects in question are convinced that the Lord is speaking to them through those who are supposed to have the gift of tongues and through their interpreters. The emotions run high in both instances, and there is the same burning zeal for the espoused cause.

The Holy Ghost or Satan — how are we to know which of the two? There is only one way of trying the spirits whether or not they are of God, comparison with the **written Word**. But if that is the case, you will say, we do not need such revelations at all. Right! That is just what we wanted to show. We have no divine promise of new revelations. In the Bible we are again and again directed to the written Word. He who abides by the written Word has the assurance that he is being taught, admonished, comforted, guided and sustained by the Holy Ghost. He who departs from the written Word easily falls victim to the basest deceiver.

J. B.

### OUR CONFIRMATION PROBLEM

Each year thousands of our young people appear before the altar and solemnly pledge themselves to remain faithful to the church until death. At the same time the great "drop" begins. All earnest church workers are troubled by the serious question, What can we do to hold the young people to the church? And what can we do to win back those who have strayed away? A multitude of church activities for young people has sprung from

the desire to make the church attractive. The means employed or the spirit in which they are employed, often are an admission that the church has lost faith in the power of the Gospel, to hold its young members; but can social activities, play, sport, physical training, recreation work be a substitute for God's Word? Can these things be made into agencies which will create or promote spiritual life? Never! These outside activities are often only a camouflage to disguise the lack of spiritual values, and thereby a grave danger. They give the impression of life because things do move! The pastor especially is expected to be an expert in the science of making the church life attractive to the young. He is called to be a true saint, serious yet lovable, and again, he shall be a skillful organizer, a witty entertainer and at times a clown.

Why should the years after confirmation be such a dangerous period for the young Christians and for the church? A girl — non-Lutheran — was sent to Sunday School while her parents were never going to church. One day she asked her mother why she did not go to church and mother, pointing to her old Sunday School certificate, replied that she was graduated from church. It seems that many of our young people have this same idea and have received it from their parents. As graduation from the eighth grade ends compulsory school attendance, so they seem to regard confirmation as an end to compulsory church attendance; they drop out forthwith only to reappear as specially invited guests; the church is not their home. What is wrong? Where did these young people receive the wrong start? Two agencies are concerned, the home and the church, and the fault must lie with both.

The main body of our older members had been educated in the church-school; they had six or seven years of Christian day-school, and in addition some Sunday School or "Christenlehre." They came to confirmation class with a working knowledge of Luther's Small Catechism and Bible History, of a number of Scripture proof texts and perhaps some church hymns. The pastor could take it for granted that the catechumens possessed this knowledge; and now we could deepen it and build up and summarize. Who shall step in when the congregation does not have a day school? The catechism answers our question when it states that the principal parts should be taught by the "head of the family;" Eph. 6:4: "Ye fathers, bring your children up in the nurture and admonition of the Lord." We have to-day countries where the homes takes the place of the day-school, anyway outside of the cities, Finland and Ireland, and where the Lutheran mother is the teacher with the results that those countries have no illiterates. Why cannot the same result be accomplished among us wherever the children cannot have the blessing of a Christian day-school? Why should children come to instruction without even knowing the text of the ten commandments? Truly the Public School

demands so much from our children that even one hour of instruction in catechism seems a terrible burden to many; and many foolish parents are quite satisfied to send their children to as few lessons as they desire, until that great day of confirmation comes when exterior decorations and abundant sentimentality shall hide the fact that the children are woefully deficient in the sound knowledge which is profitable for salvation.

The poor minister is hard pressed. He surely wishes to help all he can, to stamp on the hearts of the young the name and image of Jesus Christ. He will adjust himself to any day and any hour wanted. He will instruct many or a few or only one. If the children cannot come, he will go out to their homes to instruct them. Yes, some children have the habit of becoming lost between their homes and confirmation school; and then they are experts in plain lying, making up foul excuses for absence. Yet the minister is hoping for the best, trying to find and to nourish Christianity in them, only to see after confirmation that all the while the old Adam was running wild in them. Can the church profit anything by sending children through a confirmation ceremony which may be to them mere ceremony and may mean nothing to their inner life? Should not the children have acquired a certain maturity before their parents ask for their confirmation? Should not every church member back up the minister when he demands that the children must show unmistakable evidence of confessing Christ, also by taking part in the work of the church? We must compete with the strong influence of the Public School and we have so little of thorough Christian education; but if we fall for the temptation of being satisfied with the form of Christianity only, without the true heavenly life, then we are dead or headed for death: the salt has lost its savour! Instead of bemoaning the loss of young members later on, let us begin now to give them what we have as thorough an instruction as we can afford! The labor surely is not in vain, for Jesus is calling the children to come unto Him.

—F. Soll.

### SCHOOLS ROUT DEVIL WORSHIP

When a mission school was established in a certain community in Madagascar, and Lutheran missionaries selected, in a clearing which had been dedicated to devil worship, the scene was one which brought joy to the hearts of the workers. They literally went in and possessed the land. An interesting account of the taking over of the clearing is contained in a letter to the Foreign Mission Board of the Norwegian Lutheran Church of America, from Miss Nellie Dahl, one of its educational workers in that island. Miss Dahl writes:

"Schoolboys, many of them, small and big, soon took possession of the clearing. Running here and there, few things escaped their bright eyes. They found a tree dedicated to 'helo' (devil worship) with the usual offerings of live chickens, bottles of honey, and coins in

the branches. The generations that had passed, and their children, had respectfully left these sacrifices alone, as they knew that harm would come to the one who interfered. But a new day was coming in over the green hills. Fear of 'helo' was not in the hearts of these children; they had been taught that the Son of God had come to destroy the works of the devil. They played around the 'helo' tree and brought the 'silver offering' to their teachers. For some time the villagers still brought their offerings to the spirit who dwelt in the large tree, both the one near the mission houses and the one across the stream. But 'helo' worship did not thrive in the new atmosphere, and the trees were deserted. No more does 'helo' speak from their whispering branches. Under the 'helo' tree, and other trees alike do the schoolboys now study their lessons when the later afternoon slants over the valley. Schoolboys, schoolboys, everywhere! When classes are over for the day, the older boys walk Athenian fashion in shaded paths with an open book, while the smaller boys, with seemingly more energy, and decidedly more noise, scream out some lesson by heart. But shortly a teacher in charge blows his whistle, and studies are left for the evening hour. One large group of boys is detached to the woods for fuel for next day's cooking. One class has to pound the rice for to-morrow's dinner. A whole large flock is put to work in the manioc pile, spreading it out for partial drying, and flaking off the outer peeling. Or they may be sent out to the field to dig sweet potatoes, whence they come, very audibly, with their potatoes in a heavy lumbering oxcart, as a chariot of victory.

"There is a new activity and new voices between these quiet hills. And when morning comes, there floats out from the open windows of the new white chapel a hymn of praise, two hundred voices strong. Such harmony was never heard in the day when 'helo' mumbled his dark word in the shadow of his tree." News Bulletin.

### WEEK END — WEAK END?

Luke 2:49: "Know ye not that I must be about my Father's business?"

When, after six days of labor, people make Sunday the hardest day of all, by filling it with sport, pleasure and even dissipation, they make Sunday a *weak end* instead of a strong beginning, as it is meant; and great harm is done. Our bodily welfare depends on the state of our mind. Recreation cannot be had by indulging in sin; nor can hard work disturb a heart at peace with God. The God of creation is also the God of salvation; what a privilege, what a pleasure, to hear his voice in the gospel, to ponder on the wonders of his grace, and to be with Jesus about the Father's business! Can we use a holiday more profitable than to perpetuate God's blessings. Some time some neighbor will be benefitted, too.

—F. Soll.

### A MISSION PRAYER

Send forth Thy heralds, Lord, to call  
The thotless young, the hardened old,  
A scattered, homeless flock, till all  
Be gathered to Thy peaceful fold!

—William Cullen Bryant.

### COME AND GO

First, "Come!" "Come unto me," says Jesus. It is His loving invitation to turn away from things that destroy and to deposit our hopes with Him.

This comes first. Only surrendered Christians can serve Christ with any joy or hope of success. "Extension Work"—which means *missionary* work—requires hearts yielded to Him.

But to these He adds a second command, "Go!" "Go ye into all the world." Be my witnesses to men everywhere, but especially to those who are drifting out of reach in our own immediate environment at home.

Dear reader, do you see them? And do you hear that voice!  
—CJS. in L. B. I. Bulletin.

### A CHRISTIAN BURIAL

There are two phases the writer has in mind. The first is, who should officiate? In our day where we see so many societies scabbing on the job of the minister of the Gospel with pelagian platitudes the question may well be asked. At a Christian burial none other than Christian ministers in charge of a congregation ought to function. They are called mouthpieces of the Church and being called that alone can speak with authority. In spite of the fact that authority lacks flavor in some quarters to-day we will have to emphasize it if the Church is to function as an organized body in the future. We often hear people telling the pastor to mind his own business but in case of Christian burials the minister is often called upon to tell the people to keep out of his particular business to which he has been divinely appointed.

The second question is, to whom alone ought a Christian burial be granted? Our answer is short and concise—a Christian burial ought to be granted only to Christians and to no one else, even if he were the mightiest ruler on earth. When I see a funeral procession composed of heathen Japanese, headed by a Buddhist priest, I conclude that the deceased was a heathen. When I see Jews, headed by a rabbi, in a funeral procession, I rightly conclude that the deceased was a Jew. When a company of men wearing paraphernalia of one sort or another follow a coffin, I conclude that the deceased was a lodge member. Therefore when I see the Christian congregation with their pastor at the grave and hear them sing or pray or use the Word of God, I ought to be able to conclude that the deceased was a Christian and died a Christian death.

Am I right? Ought we not to be able to conclude that? Yes, we ought to, and years ago we could, but nowadays we cannot. We do know, and that most assuredly, what kind of people are not Christians. Our Lord says, "By their fruits ye shall know them." They are not Christians that despise the word of God and the Sacraments and refuse to make use of the means of grace. We know that from the Word of God that cannot lie. Jesus says in unmistakable words, "He that is of God heareth God's word." We know what God says, "Blessed are the dead that die in the Lord." Shall we change this or let it stand? Let us remember that God said, "Be not deceived, God is not mocked."

—Arthur Sydow.

### MISSION THEORY

Why should you and I be interested in Missions?

There are three definite reasons. God is still waiting with judgment. Man is still perishing in sin. You and I are still needed to witness.

Dear friend, the only reason God lets His sun shine upon you and me this very day is because of His mercy unto the saving of either your own soul or the soul of someone else through you. The fact that God has not let His judgement fall as yet is indeed a most significant urge for mission zeal.

Then again, untold thousands are still perishing. Do you know what it means to perish? Have you found the way of escape? Can you then continue to let your fellowman's cry for the same saving power of the gospel go unheeded?

Without you, how will the perishing know? Read the four impressive "Hows" of Romans 10:14, 15. Why has God saved you? Read 1 Peter 2:9. Are you willing to be that you?  
—C. O. G. in L. B. I. Bulletin.

### THE JUST SHALL LIVE BY FAITH

Gal. 3:11

Chr. Sauer

In the way of reviewing the paper recently written under the above title, by the Rev. Beitz, I would make the following suggestions: The writer says about the mistakes of the Galatians, pag. 1, "They were mixing law with the gospel. They were substituting law for the gospel." I would say, he is guilty of a similar mixing and is replacing the gospel for the law.—He furthermore says: "They looked upon justification as something separate from sanctification . . . They were trying to separate justification from sanctification, a process that will only work havoc in every case."—

This working of havoc is just what is happening in the case of Rev. Beitz, by laying into the words of the apostle "The just shall live by faith"—a meaning that was never intended. The Rev. B. upsets the entire biblical and Lutheran doctrine of justification by faith, and



substitutes therefor the long ago condemned idea of receiving life, eternal life, by our own sanctification, after having been justified by faith.—

Does not the writer know that the text speaks of justification by faith, and by faith alone, in opposition to the claim of the false prophets that justification came by both the faith and the law?—Does he not know of the great conflict in the heart of Martin Luther when he found no rest in the works of the law, and finally came to the peace of his soul by the very same words of the prophet Habakkuk which the apostle here cites. After having brought his argument to the real point by saying “that no man is justified by the law in the sight of God, is evident, for the just shall live by faith,” i. e. the act of justification in the sight of God is being wrought by God Himself over those whom the Holy Spirit brought to the faith in Jesus Christ. It is God who justifies, and not man himself by his own faithful life.—

“Living by faith”—as the writer would have it, is to live a new and holy life. He thus puts his own idea into the text contrary to the words of the apostle, and contrary to the context, and also to the Lutheran doctrine.—

Prof. J. Ph. Koehler (pag. 73): “Leben ist ein Ausdruck *fuër selig sein* oder das Heil erlangen und haben.”—“Wie lebt, d. h. wie erlangt und hat und behaelt der Gerechte das Heil? Durch den Glauben. So steht’s in der Schrift.”—

Meyer Comm.: “Paulus will die Ursache der Gerechtigkeit nachweisen, nicht die des Lebens der Gerechten.”—

Philippi: “Es ist richtig bemerkt worden, dass v. 11. 12. einen vollstaendigen Syllogismus enthalten, . . . so dass ‘der Gerechte lebt seines Glaubens’ die propositio major; v. 12, ‘das Gesetz aber ist *nicht* des Glaubens’, die propositio minor; und ‘dass aber durchs Gesetz niemand gerecht wird vor Gott, ist offenbar’, die conclusio bildet.”

An other instance of mixing up the law and the gospel, we find in connection with the writer’s remarks about *repentance*.—Page 8: “Ah, you say, how shall I get such consciousness of sin? *The just shall live by faith*; and living by faith in this Jesus, alongside with Him, seeing the goodness of the Lord, it will lead you to repentance.”—And again: “You will find repentance at the foot of the cross.”—

Page 9: “Show me where you find the law preached to bring about repentance as we are taught at our schools and seminaries.”—

In response I will say: There are two axioms which no genuine Lutheran will gainsay. The one is: “By the law is the knowledge of sin”—and by the law *only*.—The other is: By the gospel comes faith in our Lord and Savior, Jesus Christ,—and by the gospel *only*.—Both means are employed by the Holy Spirit to convert a sinner, whether it be the first conversion or the daily renewal.—

Furthermore: There are two meanings connected by holy writ with the word “*repentance*.”—(See Form. Conc., Sol. Decl. v. 7-10.)—

If the writer uses the word in the sense of conversion of a sinner, both contrition and faith in Christ, he should have said so.—

If, however, the word “*repentance*” conveys to him the idea of a sinner being brought to knowledge of his sinfulness, and being frightened and terrified—(See Israel at Sinai!), then the word “*repentance*” refers to *that* act of the Holy Spirit, and to that alone. And this repentance is brought about by the means of the law in whatsoever form it may be employed,—whether you say: Thou shalt not kill, thou shalt have no other gods,—or whether you say: He that has two coats, let him impart to him that hath none,—love thy neighbor as thyself; or even: you have crucified the Prince of Life, the Just One,—you have rejected Christ. It is all law-preaching. (See F. C. v. 12-13.)—

The law alone in any and every form cannot produce spiritual life in the natural man; he is and remains a spiritually dead man, yea, the more the law is preached to him, and the law only, the more will he become enraged, the more will sin rage within him; and even though he acknowledges his sin and says with repenting Judas, “I have sinned in that I have betrayed the innocent blood,”—still such a man is not converted, has no new life, is not born anew,—he has not that godly sorrow which worketh repentance to salvation not to be repented of, but has only the sorrow of the world that worketh death (2 Cor. 7:10).

On the other hand, the only life-giving power is the gospel of the forgiveness of sins for the sake of the innocent suffering and death of our Lord and Savior, Jesus Christ.—(Rom. 1:10; 10:17.)—

This is Bible truth, and this is the truth that is being taught in our catechism, in our schools, churches, colleges, and seminaries.—Therefore, for the conversion of a sinner, as well as for the daily renewal of a converted sinner, it is ever necessary to preach both, the law and the gospel, and by such twofold preaching only can the unjust be made just, *live by faith*, have new life, bring forth the fruits of faith, continue to grow in faith, to grow in the knowledge of the gospel, and also of the law and of his own sinfulness, and finally be enabled to conquer the last enemy (1 Cor. 15:57).—

I hear someone say: “Oh, we got all our ideas at college, and at the seminary.”—That reminds me of the story about a certain great philosopher who remarked, “Of all my pupils none have understood me, excepting one, and that one misunderstood me.”—

Finally, if Rev. B. had handled his subject in the light of the above Bible truths, he might have refrained from raking everybody over the coals, and from looking at even

the shortcomings of our own dear church and synod through the dark spectacles of pessimism, as though everything were going on the rocks.

#### 108 WITH NOTHING TO SAY

The United States Bureau of the Census announces under date of January 5th that complete reports have been received from congregations of the Augustana Synod, the Missouri Synod, and the Joint Wisconsin Synod. In addition, reports practically complete have been tabulated and released for the Church of the Lutheran Brethren, the Synod of Buffalo, the Danish Lutheran Church, the United Danish Church, the Eilsen Synod, the Jehovah Conference, the Lutheran Free Church, and the Suomi Synod.

The Census Bureau states, however, that out of 2,583 congregations in the Norwegian Lutheran Church, 2,504 have filed their schedules, leaving 79 churches which have failed to report. Out of 3,659 congregations of the United Lutheran Church, 3,630 have filed schedules and 29 failed to report. It is stated that before tabulations can be made of these two bodies, or of all Lutherans, the 79 missing schedules for the Norwegian Lutheran Church and the 29 missing schedules for the United Lutheran Church must be filed in Washington. No information has yet been released for the Lutheran Church bodies not specifically mentioned. —News Bulletin.

#### MAKING A HARD JOB HARDER

Missionaries in New Guinea of the Iowa Lutheran Synod are experiencing great difficulty in their work because of the recent discoveries of gold on that island. One new lode is said to be six feet in width and pans about 40 ounces to the ton. Airplanes have been pressed into service, making regular flights to and from the gold fields, carrying passengers and freight, and the Royal Australian Air Force plans an aerial survey to aid British geologists in investigating the possibilities of finding oil in the territory.

The Lutheran missionaries are giving voice to their indignation at the employment by the gold diggers of unscrupulous methods in obtaining the service of natives. There seems to be no possibility of redress, and the influence of Christian missions is seriously affected by the impressions which natives are now getting of the character of those new visitors from the so-called Christian lands. Additional volunteer lay staff workers have been sent out to the field by the United Lutheran Church in Australia, which cooperates with the Iowa Synod in New Guinea, and two students at Wartburg Seminary, Waverly, Ia., will be ordained next spring to take up work in that field. With them will sail an experienced business man and a competent nurse, representing the Iowa Synod.

It is stated that more white missionaries, especially

pastors, are greatly in demand, because the native Papuan helpers, of whom there are several hundred, are mostly young and inexperienced in Christian work.

—News Bulletin.

#### † MRS. KARL MACHMILLER †

Overcome by a sudden and severe attack of liver complaint, Mrs. Martha Machmiller, wife of Rev. Karl Machmiller, of Manitowoc, Wis., died on the 18th of January of this year.

Mrs. Machmiller was the oldest daughter of teacher Fuerstenau of St. John's Lutheran Church of Watertown, Wis. Under the guidance of her parents and her pastor, the Rev. C. Strasen, Sr., she had received a thorough Christian education. Of a cheerful disposition by nature, she evinced, even in her youth, a marked Christian seriousness which commanded the respect of all who knew her. In 1878, at the age of 20 years, she was married to Rev. C. Machmiller, who was at that time serving a charge in Iowa. After six years they moved to Lowell, Wis., near Watertown, where the pastor ministered to two congregations for seven years. During this time Mrs. Machmiller was attacked by a spinal disease which threatened complete paralysis. She was composed and cheerful, willing to follow whither her Savior chose to lead her. Against all expectations she recovered fully. The greater part of her married life she spent in Manitowoc, whither her husband had been called in 1891. It was during these 37 years of continued hard work of the pastor, and of great personal and family afflictions, that her faith developed that Christian composure and warmth of heart for which she was so generally esteemed by her husband's parishioners, and by which she had become a wise counselor, and efficient comforter, and a ready helper to many needy and afflicted souls in and outside of the congregation. All this time she was the beloved and honored president of the Ladies Society of the church.

When death called at her door, she, although racked by severe bodily pain, remained calm in spirit, comforted her grief-stricken husband, ordered her funeral sermon, and departed this life in great peace, leaving her bereaved husband, two married daughters, two grand-children, two brothers, and two sisters to mourn her departure. She had hoped to be spared for the celebration of the fiftieth anniversary of her husband's induction into the ministry and of their wedding day, which was to take place the coming summer; but she willingly submitted to God's will.

At the public funeral service, the spacious Manitowoc church was much too small to accommodate the throng who had gathered to pay the last honors to the deceased and express their sympathy to their esteemed pastor.

Her earthly remains, borne by the vestry of the congregation, were laid to rest in the beautiful Evergreen Cemetery of the city, on Saturday, the 21st of January.

August Pieper.

† MRS. REV. T. J. SAUER †

Many friends from far and near gathered together in St. Paul's church at Appleton on January 28th to pay a last tribute to Mrs. Rev. P. J. Sauer, deceased. She departed this life January 25th after a lingering illness, having reached the age of 63 years, 2 months, and 24 days. The service in the house was conducted by Rev. Ad. Spiering of New London, the liturgical service was read by Rev. F. M. Brandt of Appleton; Rev. Aug. F. Zich of Green Bay preached the sermon on the words of Jesus, John 10:27, 28. The service at the grave were conducted by Rev. F. C. Uetzmann of Wrightstown.

Mrs. Rev. P. J. Sauer, Elizabeth nee Birk, was born in Milwaukee, November 1, 1864. Being reared by Christian parents she found happiness in the Word of God. September 28, 1886 she entered wedlock with Rev. P. J. Sauer, who was then stationed at Elkhorn. After serving 7 year there they moved to Bay City, Mich., and in 1895 they came to Appleton, where her husband has served St. Paul's church since.

Seven children were born to them, four of which have preceded their mother into eternity. Beside her husband there are left to mourn her decease her daughters, Mrs. Rev. Walter Haase of Two Rivers and Agnes at home, her son Timothy at home, one sister and one brother of Milwaukee.

She was a quiet, unassuming, cheerful, faithful and God-fearing woman, a true, trusted helpmeet and mother. The Word of the Lord was her strength and hope, and in steadfast faith in her Savior she fell asleep.

May the Lord comfort the survivors with His comforting Word.

FROM OUR CHURCH CIRCLES

Dr. Martin Luther College

Monday, January 30, marked the opening of the second semester in Dr. Martin Luther College, New Ulm, Minn. As customary, the reports for the first semester's work were given to the scholars. But this year the beginning of the second semester was of still more significance. Prof. Edwin Sauer, the new member of our faculty, was installed during the morning devotion. He immediately entered upon his work the same day. For the remainder of the school year Prof. Sauer will instruct two divisions in 11th grade German, two divisions in 12th grade German and 9th grade Geography. May the Lord bless his work.

On Tuesday and Wednesday of the same week the Building Committee met in order to study the complete plans and specifications for our building program. This includes the superstructure for the new class room building. We all remember that the basement and first floor slab were completed last fall. It includes furthermore the remodeling of the old recitation building, the music

hall and the erection of a new power plant. There was much to be thought of and the committee sat all day Tuesday until late in the evening, and all Wednesday forenoon. After making various changes, the plans and specifications were adopted and they have gone out to contractors for their bids. There are plans and specifications for the general contract, for the mechanical equipment, and for the wiring of all four buildings. From all indications there will be a large number of bids presented to the building committee. The bids will be opened February 28th at 2:30 P. M. and we hope to continue the construction as soon as possible after that date. Since the foundation for the new class room building is ready, we need not wait for the frost to come out of the ground, but may continue construction as soon as the necessary material can be placed on the premises.

In order to insure ourselves that the work will be ready by September 1928, we shall close our school a little earlier than stated in our catalog. The date has been set for May 31, and it is very likely that that day will be commencement day. This permits the contractor to begin remodeling soon after June first, thus giving him approximately ninety days for this work.

The work of the school has been progressing without any serious hindrance since Christmas. One case of scarlet fever turned up in the Boys' Dormitory in January, but immediate isolation helped to prevent any further spread.

B.

Wedding Anniversaries

Mr. and Mrs. August Hackbarth, members of St. Paul's Evangelical Lutheran Church at Ft. Atkinson, Wis., for more than 50 years, celebrated their 50th wedding anniversary on December 21st, with their nearest relatives. The undersigned held a short service.

P. Janke.

\* \* \* \* \*

Mr. and Mrs. Michael Boese, members of St. Paul's Evangelical Lutheran Church at Ft. Atkinson, Wis., for more than 40 years, celebrated their 50th wedding anniversary on Tuesday, January 10, in the presence of the nearest relatives. A short service was held by the undersigned.

P. Janke.

\* \* \* \* \*

On the 23rd of November, Mr. and Mrs. August Fischer were privileged to celebrate their golden wedding anniversary. Being the first occasion of its kind in St. Paul's Congregation of Cudahy, Wis., it was but natural that all the members joined in singing the praises of God. The undersigned delivered the sermon based on 2 Sam. 7:18. The Ladies' Society served all guests in the school-hall.

The tender Bridegroom of our souls lead this bridal couple to the marriage-festival on high!

Paul J. Gieschen.

**Twenty-fifth Anniversary at Cambridge, Wis.**

St. James congregation at Cambridge, Wisconsin, on February 5th, in appropriate manner observed the 25th anniversary of service of their pastor R. F. F. Wolff. When the special afternoon-services were to begin, the house of worship was filled to its utmost capacity, for not only the members of the congregation and the pastors of the Central Conference, but also many members of the celebrating Pastor's former congregation at Slades Corners, Wisconsin, were present. Before the altar seats of honor were placed for Rev. Wolff and his family. The trustees of the church led the pastor to his seat. The congregation and its choir sang appropriate hymns. The German Jubilee-sermon was delivered by Rev. Aug. Paap and Rev. W. E. Zank preached the English sermon. The undersigned after a brief address at the altar in the name of the Central Conference presented the celebrating pastor with a liberal purse. The trustees of the church in the name of the congregation bestowed worthy tokens of esteem on their pastor. Following this Rev. Wolff expressed his deep appreciation in sincere words of thanks.

After the close of the services in the church a meal was served in the school-house by the ladies of the congregation.

May the Lord continue to bless the pastor and his congregation!  
O. H. Koch.

**Installations**

On the fourth Sunday after Epiphany Mr. Carl A. Finup was installed as teacher of Trinity Parish School at Hoskins, Nebr.

Address: Mr. Carl A. Finup, Hoskins, Nebr.  
F. Brenner.

\* \* \* \* \*

Authorized by President J. P. Scherf, the undersigned on the 5th of February, Septuagesima Sunday, installed Rev. A. H. Baer as pastor of the First English Lutheran Church of Aurora, So. Dak.

Address: Rev. A. H. Baer, Aurora, So. Dak.  
Wm. Lindloff.

\* \* \* \* \*

Authorized by President Im. Albrecht the undersigned installed Rev. E. W. Penk as pastor of St. Paul's Church at Prescott, Wis., on the 2nd Sunday after Epiphany, January 15, 1928.

Address: Rev. E. W. Penk, Prescott, Wis.  
T. E. Kock.

**Correction**

In the issue of January 22 two errors occurred in the acknowledgment of additional gifts sent to Northwestern College during the past fall. The item should have read: From the Ladies' Society of St. John's Congregation, Jefferson, 1 bolt of bleached muslin sheeting; from Rev. Martin's Congregation, Brownsville, \$9.00.  
K.

**Notice**

Pursuant to the result of a ballot by mail, Pastor Paul E. Horn, Zumbrota, Minn., will serve as Visitor of the Redwing District until the next meeting of the Conference. He succeeds Visitor Edwin Sauer who has accepted a professorship at the New Ulm College.

Im. F. Albrecht, President Minnesota District.

**Acknowledgment and Thanks**

The mission station at Rice, Arizona, received Christmas gifts for Indians from the following places, the following mission friends:

ARIZONA: McNeal, H. C. Stolp (\$5.00); Phoenix, Cong., Rev. R. Deffner. CALIFORNIA: Whittier, Rev. R. Jeske, Ladies' Aid. MICHIGAN: Detroit, Mrs. Th. B. Bach, Mrs. Binhammer; Riga, Con., Rev. O. Eckert; Sodus, Rev. R. C. Timmel. MINNESOTA: Hutchinson, Rev. H. Albrecht; Lake City, Cord. Brinkmann. NEBRASKA: Gresham, G. Martens; Hoskins, Rev. F. Brenner, C.; Norfolk, St. Paul's Ladies' Aid; Frank Wichert. OHIO: Elyria, Mrs. E. P. Meschke. WISCONSIN: Appleton, St. Paul's Con., Rev. T. Sauer; Campbellsport, Rev. C. Aeppler (\$5.00); Columbus, Mrs. C. E. and Del. Karsten (\$2.00); Chaseburg, Con., Rev. E. H. Palechek; Fond du Lac, W. A. Grunwald; Fountain City, Sophia Kammuller; T. Greenville and T. Clayton, Rev. L. Kaspar, Young People (\$10.00); E. C. Meltz; Green Bay, A. W. Icks (\$3.00); Jefferson, J. M. and C. C. Frohmader (\$4.50); Hartford, Rev. v. Rohr, Mrs. A. Hahn (\$5.00), Ladies' Sewing Soc.; Lake Mills, Girls' Club, Miss Fr. Behnken; Manitowoc, First Germ. Luth. Con., Rev. K. Machmiller; Maribel, Con., Rev. P. Kionka, Pupils (\$10.00); Marinette, Misses E. and H. Borman; Menomonie, Con., Rev. W. Keturakat; Milwaukee, — Bethel Young People's Soc.; Rev. H. Knuth, Con.; Ladies' Club, Mrs. Alex Maerker; St. Mark's Ladies' Aid, Bible Class; H. R. Leidiger; C. and Mrs. C. Reimann; Anne Wille; Mindoro, Rev. M. A. Zimmermann, Ladies' Aid (\$3.00); T. Newton, Rev. E. H. Kionka, Con.; North Freedom, Herm. Klaetsch; Oakwood, Rev. M. Plass, Ladies' Aid, and members Grace church, Milwaukee; So. Milwaukee, Rev. H. Monhardt (\$5.00); Reedsville, Rev. H. Koch, Con., (\$8.35); Sun Prairie, Rev. Th. Thurow and Con.; Two Rivers, St. John's Dorcas Soc.; Watertown, Mrs. E. Jaeger.

Many of these gifts were shared, according to needs, with the neighboring stations, particularly San Carlos, the most populous district on this reservation.

To all who with these gifts helped spreading Christmas cheer among our Indians we return most hearty thanks. God bless them. F. Uplegger.

**Change of Address**

Rev. Joh. Karrer, 57th and Hampton Ave., North Milwaukee, Wis.

Rev. Carl C. Kuske, Canby, Minn.

**ITEMS OF INTEREST****Unique Periodical Dies**

After nearly two years of publication, the Religious Press Digest, edited at Milwaukee, Wis., has been discontinued. The object of the monthly, which was distributed upon a strictly subscription basis without advertising, was to present in each issue quoted editorials and symposiums of editorials, selected from church periodicals of all Christian denominations, and

bearing upon subjects which were deemed important to the average minister or editor.

Publication has been suspended, according to the announcement of the editor, because although distinguished clergymen and laymen in many denominations have approved and supported the move, the editors have known it to be "perfectly obvious this long time that very few of the clergy care for this thing."

#### New School Selects Director

The establishment of the Williams-Henson Home for Boys at Knoxville, Tenn., has been acclaimed as a forward step in Lutheran inner missionary effort. The institution is not intended as an orphanage, although orphaned children will not be barred. It is primarily intended to get hold of the "bad" boy, who has become a problem to the community, put him in proper moral and educational surroundings and teach him to forget his "bad boy complex" and develop sturdy character. No stigma will attach to those who are placed in the home for proper training, and no stigma will attach to their parents, who may have little control over the circumstances which cause their boys to become wayward. The director of the institution will be Mr. I. Searles Runyon, a Lutheran layman from New York, who has been extremely active in church matters for many years. He is a member of St. James' Church, Dr. Wm. F. Sunday, pastor, long served by the late Dr. J. B. Remensnyder, and is member of the Inner Mission Board of the United Lutheran Church in America. Mr. Runyon has accepted and already entered upon his duties, among the first of which will be to create an interest throughout the church in this type of welfare effort.

The home has an interesting history behind it. Many years ago a farmer in that locality and his wife, having no children of their own, adopted two children, a boy and a girl, whom they reared. Later they conceived the idea of donating their farm for the establishment of a school for backward boys. In course of time the boy and girl married and have since passed on. At her death, the girl left \$5,000.00 to begin activities. These offers were accepted by the Lutheran Synod of Virginia. Thus the institutions will commemorate in the name Williams-Henson, the name of the farmer and his wife who adopted the children and presented the farm and the name of the children who married and willed the first cash to start the work.

The school has been incorporated under the laws of Tennessee and will open not later than May, 1928. Meantime, the directors are engaged in an exhaustive study of institutions of similar nature and propose to conduct the home in conformity with the most enlightened, scientific principles pertaining the juvenile delinquency.

#### To Exploit the Dead Sea

According to the Sunday School Times the Dead Sea contains mineral resources estimated at the enormous sum of 1,190 billion dollars. This is the report:

"When the Divine Providence opened the great fissure from Hamath, in North Syria, down through the Bekaa, the Jordan Valley, the Gulf of Akabah and Red Sea and onward, as some think, into East Africa, and sank the Jordan "Circle" below sea level, opportunity was afforded for nature to gather into the Dead Sea such wealth of mineral that, to-day, the business world is astounded by its immensity. Talk of the wealth of the United States, gathered slowly and industriously through three centuries, it surpasses that of the five other richest nations on earth. Yet the potential wealth of the Dead Sea is over two and four-fifths times greater than all our immense riches in fortunate America. During these thousands of years the streams of the Jordan Valley have drained out the mineral salts from the soil and deposited them in the sea where

they can be easily recovered for the uses of man. And that Dead Sea will soon be one of the liveliest spots on earth, humming with industry.

"A London dispatch in the New York Times of August 7 states that a concession for the exploitation of this wealth is to be given, likely, to the Imperial Chemical Industries, Ltd. It is further stated that a recent estimate of the mineral resources places their value at about 1,190 billion dollars. The latest estimate of the United States' wealth is 420 billions.

"The Imperial Chemical Industries, Ltd., is a merger of nearly all the chemical companies of Great Britain. Jews are directly concerned in this great merger. Sir Alfred Mond, member of the one of the constituent companies, is one of the richest Jews in Great Britain and is deeply interested in the development of Palestine, being on the board of the Palestine Electric Corporation."

From the Times dispatch is taken the following:

"A statistical report recently issued by the British Government states that the Dead Sea is 340 square miles in area, the surface of which is 1,292 feet below the Mediterranean sea level. It has a content of potash amounting to 1,300 million tons, valued at fourteen billion pounds; bromine, 853 million tons, valued at fifty-two billion pounds; salt, 11,900 million tons, valued at 9,500 million pounds; gypsum, 81 million tons, worth twenty-four million pounds, and magnesium chloride, twenty-two billion tons, worth 165 billion pounds."

#### Permitted to Inspect

Rev. Nels Benson and Rev. J. L. Benson, missionaries of the Lutheran Augustana Synod, who are returning to the mission field in China, arrived safely at Hankow late in November and planned to start on a journey to the field in Honan on December 2. The chief object of the trip was inspection of the condition of affairs in and about the mission stations. The American consulate issued them travel passes, but discouraged them from making the inland journey. Passes were issued with the understanding that the two missionaries enter Honan Province for a visit only, that they keep in touch with the American consulate, and return to Hankow at once upon first call or notice.

Two mission stations and homes of missionaries owned by the Augustana Synod in that province are still occupied by the military forces. Conditions are chaotic; war propaganda is current, and a state of war exists just north of the mission field.

#### New Lutheran Migration

For more than two centuries the territory of the United States has been the great melting pot into which immigrants from all nations poured. Other lands have shared this flow of life but not to such a great extent before the recent restriction of immigration to the United States. One of the countries which normally would have turned toward the United States, is Brazil. Still largely a pioneer land, the steady flow of Germans and others during the past ten or twelve years has meant much in the development of its home and industrial life. Many German speaking Lutherans have found new homes in Brazil and are there developing a Lutheran citizenship. How a colonial movement of Lutheran people toward the state of Sao Paulo, Brazil, was initiated is told in the following account printed recently in a newspaper in that country:

"At the end of 1918 the number of German Russian refugees, exiles and laborers in Germany was 100,000. Of these, about 17,000 were German colonists from Wolhynia who were brought over to Germany in the years 1915 and 1916 from the war zone, or who returned in 1917 and 1918 from Russian exile. For the time being, they were employed as laborers on farms in eastern Germany. Some of them left Germany for their old country

after the revolution in 1918, when they saw that there was no possibility of settling along the border states, as previously intended by the German government. But others who wanted to follow them could not do so on account of the war which broke out between Soviet Russia and Poland when Wolhynia again became the scene of battle. Their later endeavors to return to Wolhynia were without success. The number of Wolhynians remaining in Germany are 30,000. Some of them have become naturalized citizens, and have their own houses and farms. The majority, however, are working as farm laborers.

"In 1925 two delegates were sent to Sao Paulo to study the conditions for the settlement of these people, and upon the receipt of their report a migration began which had the support of the German government. About 300 families have migrated to Brazil up to the present time. On October 9, this year 1927, in the German school in the village of Marianna, the representatives and group leaders of these 300 families gathered to lay plans for the bringing over of the remaining Wolhynians in Germany."

**The Reason for State Support**

Intolerant Catholicism is demanding tolerance of the Lutheran Church in Sweden and the Swedish state. Much publicity in newspapers in that country appeared recently concerning an attack upon Swedish customs by a Roman Catholic "apostolic vicar," a priest named Mueller, who has been sent to Sweden from Munich. The priest demanded that in a land of 6,000,000 inhabitants, the 3,000 Catholics should have equal authority with the Protestants in appointments of school teachers, that permission should be granted at once for the establishment of monasteries and convents to be peopled by monks and nuns, which might have to be imported for the purpose, and above all, Catholic institutions and organizations should be exempt of taxation for religious support.

In a letter to *Evangelisches Deutschland*, Rev. Nathan Soderblom, archbishop of Upsala, offers a clear explanation of the reason for the existence of the state tax for the support of the Lutheran Church. It is the Lutheran clergymen in Sweden who are called upon to do the work of recording marriages, births, deaths, changes of residence, and the like, which in many other countries is placed exclusively in the hands of municipal authorities and the police. Thus the tax which is paid by citizens to the state for the purpose of this statistical service becomes a part of the support of the Lutheran clergy. The fact is, says Archbishop Soderblom, that the servant of the autonomous and democratic organized church of Sweden is at the same time by virtue of his office a servant of the state. This explanation assuredly places the "state support of the Lutheran Church" in Sweden in a different light.

**BOOK REVIEW**

**Forgotten Friends.** By Gerhard E. Lenski. Price: \$1.00. Lutheran Book Concern, Columbus, Ohio.

This book of 121 pages contains a brief study of the following Biblical personages: Adam A Father of Many Children; Moses A Maker of Many Laws; Solomon The Preacher With A Bad Conscience; Job A Saint Who Suffered; The Psalmist A Singer Of Many Songs.

Unique in character these sketches are suggestive of Biblical thoughts and may be read with profit. They suggest a host of other personages of old who might be sketched along the same lines, as Noah, Abraham, Joseph, Samson, David, etc.

J. J.

**What Shall I Do With Jesus?** A series of Lenten Sermons by Edward W. Schramm. Price: 85 cents. Lutheran Book Concern, Columbus, Ohio.

Under the caption "What Shall I Do With Jesus?" seven Lenten sermons are here presented by the author, each answering one of the following questions:

- Shall I Betray Him?
- Should I Deny Him?
- Shall I Condemn Him?
- Shall I Compromise Him?
- Shall I Mock Him?
- Shall I Crucify Him?
- Shall I Glorify Him?

As seen from the questions treated by these sermons, their aim is to search our hearts and to make a strong appeal for turning to the suffering Savior for our salvation. J. J.

**Luther's Small Catechism.** Uniform Text, Newly Revised and Edited by an Intersynodical Committee. — A Jubilee Offering for the Four Hundredth Anniversary of the Original Publication of the Small Catechism 1529-1929. Provisional Edition. The Lutheran Book Concern, Columbus, Ohio. Price: 25 cents.

We like this revised text of Luther's Catechism. J. J.

**RECEIPTS FOR SEMINARY AND DEBTS**

**Month of January, 1928**

Rev. Paul Oehlert, Trinity, Kaukauna, Wis.....	\$ 567.10
Rev. Edm. C. Reim, St. John's, Fox Lake, Wis.....	112.50
Rev. Paul E. Horn, Christus, Zumbrota, Minn.....	100.00
Rev. P. Monhardt, St. Matthew, S. Ridge, Monroe Co., Wis. ....	16.40
Rev. E. Hoenecke, St. Matthew, Marathon City, Wis.	15.40
Rev. F. W. Raetz, Trinity, Wabeno, Wis.....	24.38
Rev. Oscar J. Peters, St. John's, Wayne, Mich.....	20.00
Rev. O. Hagedorn, Salem, Milwaukee, Wis.....	125.00
Rev. M. F. Rische, David Stern, Kirchhayn, Wis....	5.00
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis....	5.00
Rev. H. J. Diehl, First Ev. Lutheran Church, Lake Geneva, Wis. ....	401.50
Rev. Wm. Lutz, St. Paul's, Mauston, Wis.....	475.00
Rev. P. Burkholz, Siloah, Milwaukee, Wis.....	5.00
Rev. Hy. Boettcher, Immanuel's Gibbon, Minn.....	10.00
Rev. A. C. Hasse, Dreifaltigkeits, St. Paul, Minn....	222.40
Rev. R. Polzin, St. John's, Alma City, Minn.....	11.00
Rev. Geo. Luetke, Zion's, Toledo, Ohio.....	350.50
Rev. J. P. Scherf, St. Jacobus, Cloyd Valley, S. D...	10.00
Rev. G. R. Schuetze, St. John's, Sheridan, Minn.....	100.00
Rev. C. W. Siegler, St. Paul's, Bangor, Wis.....	5.00
Rev. J. Reuschel, Dundas, Wis.....	47.00
Rev. Henry Bruns, Zion's, Sanborn, Minn.....	20.00
Rev. Geo. Tiefel, Immanuel, Hadar, Nebr.....	50.00
Rev. G. A. Schmelzer, St. John's, Sebawaing, Mich...	10.00
Rev. Louis W. Meyer, Zion's, E. Farmington, Wis....	165.10
Rev. H. Brandt, St. John's, Neillsville, Wis.....	22.00
Rev. Wm. Lindloff, Immanuel's, Ward, S. D.....	5.00
Rev. P. G. Albrecht, Dreieinigkeits, Theodore, S. D.	10.00
Rev. P. G. Albrecht, Jerusalem, Cottonwood, S. D...	21.60
Rev. P. G. Albrecht, St. John's, Bowdle, S. D.....	6.40
Rev. W. C. Nockels, St. John's, Redwood Falls, Minn	220.00
Rev. Roepke, Trinity, Marquette, Mich.....	79.88
Rev. G. Theo. Albrecht, St. Petri, St. Peter, Minn....	172.65
Rev. Wm. Roepke, St. Paul's, Green Garden, Mich...	11.00
Rev. Ph. Koehler, St. Lucas, Milwaukee, Wis.....	5.00
Rev. G. Fischer, Immanuel's, Acoma, Minn.....	20.00
Rev. G. Hoenecke, Immanuel's, Shirley, Wis.....	95.00
Rev. Carl O. Kuske, Bethlehem, Taunton, Minn.....	22.20
Rev. H. Koch, St. John's, Reedsville, Wis.....	5.00

Rev. J. F. Guse, St. Paul's, Litchfield, Minn.....	57.00
Rev. H. A. Scherf, St. Paul's, Fairburn, Wis.....	19.70
N.N., Markesan, Wis. ....	106.38
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Total .....	\$ 3,752.09
Previously acknowledged .....	\$473,479.05
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	\$477,231.14

January, 1928

Pastors:

A. H. Baer, Hettinger, N. Dak.....	\$ 10.00
E. Schaller, Ipswich, S. Dak.....	2.35
E. Schaller, Loyalton, S. Dak.....	2.10
W. A. Krenke, Paradise, N. Dak.....	9.45
W. A. Krenke, Walker, N. Dak.....	1.70
W. A. Krenke, McIntosh, S. Dak.....	7.50
P. G. Albrecht, Bowdle, S. Dak.....	5.00
P. G. Albrecht, Theodore, S. Dak.....	3.00
O. E. Klett, Rauville, S. Dak.....	84.05
Walter Hermann, Burt, N. Dak.....	13.79
Walter Hermann, Elgin, N. Dak.....	12.75
W. R. Krueger, Drew, S. Dak.....	3.25
W. R. Krueger, Athboy, S. Dak.....	3.50
W. R. Krueger, Meadow, S. Dak.....	5.00
W. R. Krueger, Coal Springs, S. Dak.....	1.75
R. H. Vollmers, Hidewood Twp., S. Dak.....	65.00
R. H. Vollmers, Havanna Twp., S. Dak.....	65.00
R. J. Palmer, Willow Lake, S. Dak.....	55.20
Herbert Lau, Gary, S. Dak.....	37.50
Herbert Lau, Goodwin, S. Dak.....	49.34
Herbert Lau, Altmont, S. Dak.....	31.00
W. T. Meier, Raymond, S. Dak.....	113.25
D. F. Rossin, Shade Hill, S. Dak.....	2.54
W. J. Schmidt, Flasher, N. Dak.....	2.00
P. G. Albrecht, Cottonwood, S. Dak.....	15.05
P. G. Albrecht, Theodore, S. Dak.....	54.25
P. G. Albrecht, Bowdle, S. Dak.....	90.42
J. P. Scherf, Cloyd Valley, S. Dak.....	12.91
J. P. Scherf, Roscoe, S. Dak.....	158.75
Gus. J. Schlegel, Hazelton, N. Dak.....	19.35
R. F. Rossin, Faulkton, S. Dak.....	23.05
E. Hinderer, Tappen, N. Dak.....	17.50
D. F. Rossin, White Butte, S. Dak.....	7.00
D. F. Rossin, Shade Hill, S. Dak.....	15.93
D. F. Rossin, Lemmon, S. Dak.....	28.75
M. D. Keturakat, Summit, S. Dak.....	78.92
Wm. Lindlaff, Aurora, S. Dak.....	19.78
Wm. Lindlaff, Ward, S. Dak.....	23.45
Wm. Lindlaff, Elkton, S. Dak.....	40.30
Wm. Lindlaff, Elkton, S. Dak.....	80.61
E. R. Gamm, Glenham, S. Dak.....	24.75
E. R. Gamm, Mound City, S. Dak.....	64.70
E. R. Gamm, Mobridge, S. Dak.....	20.00
K. G. Sievert, Grover, S. Dak.....	130.00
F. Wittfaut, Terry, Mont.....	2.00
S. Baer, Zeeland, N. Dak.....	51.33
S. Baer, Hague, N. Dak.....	9.72
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	\$1,574.54

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

MICHIGAN DISTRICT

Receipts for November and December, 1927

Rev. W. Schaller, Zions, Broomfield .....	\$ 66.22
Rev. A. Kehrberg, Emmanuel's, Tawas City .....	27.40
Rev. Ehnis, St. Paul's, Monroe .....	13.70
Rev. H. C. Richter, Ascension, Detroit .....	75.00
Rev. Chas. Strasen, St. Petri, Plymouth .....	250.10
Rev. M. A. Haase, St. Paul's, So. Haven .....	24.75
Rev. J. H. Nicolai, St. Stephen, Adrian .....	251.10
Rev. Wm. Bodamer, Salem's, Scio .....	75.02
Rev. J. Gauss, Trinity, Jenera, O. ....	150.43
Rev. Oscar J. Peters, St. Paul's, Livonia Cent. ....	224.29
Rev. Ben Westendorf, Emmanuel's, Flint .....	252.67
Rev. A. Lederer, Trinity, Saline .....	66.25
Rev. H. C. Arndt, Detroit Mission, Grosse Point .....	54.07

Congregations That Made Their Quota In January, 1928

137. Rev. H. J. Diehl, First Ev. Lutheran Church, Lake Geneva, Wis. ....	\$1,674.00	\$5.40
138. Rev. Wm. F. Lutz, St. Paul's, Mauston, Wis. ....	969.50	6.05
<b>Dr. Martin Luther College Fund.....</b>	<b>\$17,165.94</b>	

JOHN BRENNER, Treasurer.

DAKOTA-MONTANA DISTRICT

December, 1927

Pastors:

O. E. Klett, Rauville, S. Dak.....	\$ 10.00
W. F. Sauer, Watertown, S. Dak.....	300.00
L. J. Lehman, Onaka, S. Dak.....	6.95
L. J. Lehman, Tolstoy, S. Dak.....	34.65
L. J. Lehman, Tolstoy, S. Dak.....	7.10
L. J. Lehman, Tolstoy, S. Dak.....	57.80
L. J. Lehman, Onaka, S. Dak.....	1.85
W. A. Krenke, McIntosh, S. Dak.....	5.31
W. A. Krenke, Paradise, N. Dak.....	7.84
E. Schaller, Loyalton, S. Dak.....	3.40
E. Schaller, Ipswich, S. Dak.....	4.60
E. W. Penk, Faith, S. Dak.....	23.31
E. W. Penk, Dupree, S. Dak.....	22.03
A. H. Lenz, So. Shore, S. Dak.....	18.00
A. H. Lenz, So. Shore, S. Dak.....	28.00
Herbert Lau, Goodwin, S. Dak.....	26.00
Herbert Lau, Altmont, S. Dak.....	11.00
J. P. Scherf, Roscoe, S. Dak.....	72.86
J. P. Scherf, Cloyd Valley, S. Dak.....	5.32
P. G. Albrecht, Bowdle, S. Dak.....	6.00
A. W. Fuerstenau, Eales, S. Dak.....	1.10
A. W. Fuerstenau, Akaska, S. Dak.....	16.50
Wm. Lindlaff, Elkton, S. Dak.....	98.93
Wm. Lindlaff, Elkton, S. Dak.....	68.25
E. R. Gamm, Gale, S. Dak.....	55.25
E. R. Gamm, Mound City, S. Dak.....	35.08
W. J. Schmidt, Flasher, N. Dak.....	3.21
W. J. Schmidt, Flasher, N. Dak.....	8.93
K. G. Sievert, Grover, S. Dak.....	129.00
O. E. Klett, Rauville, S. Dak.....	20.00
O. E. Klett, Rauville, S. Dak.....	42.00
E. Hinderer, Tappen, N. Dak.....	14.45
H. J. Schaar, Morristown, S. Dak.....	111.85
Gus. J. Schlegel, Hazelton, N. Dak.....	12.25
D. F. Rossin, Shade Hill, Mission.....	20.00
D. F. Rossin, Lemmon, S. Dak.....	11.25
E. Hinderer, Windsor, N. Dak.....	5.00
R. F. Gamm, Faulkton, S. Dak.....	17.37
P. G. Albrecht, Bowdle, S. Dak.....	88.76
P. G. Albrecht, Theodore, S. Dak.....	7.33
P. G. Albrecht, Cottonwood, S. Dak.....	10.90
S. Baer, Hague, N. Dak.....	9.17
S. Baer, Zeeland, N. Dak.....	49.00
W. R. Krueger, Coal Springs, S. Dak.....	2.00
W. R. Krueger, Athboy, S. Dak.....	7.25
W. R. Krueger, Drew, S. Dak.....	2.50
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	\$1,499.35

Rev. A. F. Westendorf, St. Paul's, Saginaw	1,306.39	Arthur Berg, Sparta	167.45
Rev. Oscar Frey, St. John's, Saginaw	165.08	C. E. Berg, Ridgeville	66.85
Rev. G. F. Wacker, St. John's, Pigeon	59.00	J. W. Bergholz, No. La Crosse	279.08
Rev. Chas. Strasen, St. Petri, Plymouth	28.00	J. B. Bernthal, Ixonia	107.28
Rev. Geo. Luetke, Zions, Toledo, O.	709.50	Leonhard Bernthal, Trenton	69.16
Rev. G. A. Schmelzer, New Salem's, Sebewaing	24.38	C. Bolle, Hurley	32.92
Rev. Oscar Frey, St. John's, Saginaw	5.00	H. Brandt, Neillsville	77.00
Rev. R. C. Timmel, St. Paul's, Sodus	18.00	Karl Brickmann, St. Charles	27.08
Rev. J. F. Zink, Trinity, Bay City	46.00	W. A. Eggert, Wausau	38.55
Rev. A. Lederer, Trinity, Salina	1.85	W. A. Eggert, Schofield	51.25
Rev. O. R. Sonnemann, St. John's Sturgis	25.20	W. A. Eggert, Ringle	13.00
Rev. Henry Zapf, Zions, Monroe	11.67	G. W. Fischer, Madison	60.00
Rev. Otto J. Eckert, St. John's, Hemlock	66.55	Gerh. Fischer, Prentice	10.50
Rev. Ben Westendorf, Emmanuel's, Flint	41.06	Gerh. Fischer, Tripoli	3.50
Rev. Walter Voss, Christ, Swan Creek	42.70	Wm. Fischer, Merrill, R. I.	103.65
Rev. G. Schmelzer, St. John's, Sebewaing	6.65	J. Freund, North Freedom	32.31
Rev. G. Schmelzer, New Salem's, Sebewaing	14.30	Paul Froehke, Winona	413.16
Rev. A. Kehrberg, Emmanuel's, Tawas City	27.15	J. Gamm, La Crosse	1,010.00
Rev. Herman W. Cares, Immanuel's, Greenwood	14.10	G. Gerth, Greenfield	13.00
Rev. M. A. Haase, St. Paul's, So. Haven	18.75	G. Gerth, Caledonia	11.00
Rev. A. Lederer, Trinity, Salina	80.56	G. Gerth, T. Merrimac	10.00
Rev. J. Gauss, Trinity, Jenera	371.00	J. G. Glaeser, Tomah	204.84
Rev. H. Engel, Zions, Chesaning	11.00	Martin Glaeser, Stetsonville	56.00
Rev. H. Engel, Christus, Brady	16.36	Martin Glaeser, Little Black	20.60
Rev. J. H. Nicolai, St. Stephan, Adrian	69.00	J. F. Henning, Bloomer	174.40
Rev. J. H. Nicolai, St. Stephan, Adrian	36.00	H. W. Herwig, Lewiston	202.40
Rev. Paul Naumann, St. John's, Bay City	214.51	M. J. Hillemann, Marshall	35.23
Rev. Paul Schulz, St. Matthews, Tittabawassee	108.91	P. Janke, Ft. Atkinson	1.00
Rev. Henry F. Zapf, Zions, Monroe	34.50	F. Kammholz, Rib Lake and T. Greenwood	26.30
Rev. Henry F. Zapf, Zions, Monroe	62.02	Wm. Keturakat, Menominee	149.32
Rev. Henry F. Zapf, Zions, Monroe	16.13	J. Klingmann, Watertown	1,512.04
Rev. R. Koch, St. Jacobs, Munith	24.50	Geo. Kobs, Kendall	113.97
Rev. Osc. Frey, St. John's, Saginaw	22.25	Geo. Kobs, Dorset Ridge	35.53
Rev. Oscar Peters, St. John's, Wayne	57.94	E. E. Kolander, Rozellville	11.00
Rev. David M. Metzger, St. Paul's, Hopkins	51.72	R. P. Korn, Cream	31.16
Rev. G. F. Wacker, St. John's, Pigeon	10.00	R. P. Korn, Arcadia	26.20
Rev. Charles Strasen, St. Petri, Plymouth	17.00	C. F. Kurzweg, Rollingstone	115.00
Rev. C. G. Leyrer, Zions, St. Louis, Mich.	60.11	W. C. Limpert, Altura	21.50
Rev. J. J. Roekle, St. John's, Allegan	41.05	F. W. Loeper, Whitewater	169.31
Rev. Karl F. Krause, Zions Engl. Luth., Lansing	28.06	F. W. Loeper, Richmond	60.36
Rev. Charles Strasen, St. Petri, Plymouth	45.16	Paul Lorenz, Watertown	26.80
Rev. A. Lederer, Trinity, Salina	4.35	Wm. F. Lutz, New Lisbon	28.00
Rev. Hugo H. Hoenecke, Our Savior, Detroit	101.85	Wm. F. Lutz, T. Summit	9.00
Rev. B. J. Westendorf, Emmanuel's, Flint	26.00	Wm. F. Lutz, Mauston	34.00
Rev. Henry Wente, Zions, Crete, Ill.	46.72	J. Mittelstaedt, Wonewoc	48.65
Rev. J. Gauss, Trinity, Jenera, O.	180.68	J. Mittelstaedt, Hillsboro	11.50
Rev. C. H. Schmelzer, St. John's, Dowagiac	62.09	M. J. Nommensen, Juneau	298.23
Rev. C. H. Schmelzer, Grace, Eau Claire	16.34	Wm. Nommensen, Columbus	255.79
Rev. G. Schmelzer, St. John's, Sebewaing	11.25	A. W. Paap, Johnson Creek	63.25
Rev. G. Schmelzer, St. John's, Sebewaing	2.00	Aug. Paetz, Friesland	24.89
Rev. G. Schmelzer, New Salem's, Sebewaing	29.25	Aug. Paetz, Dalton	7.14
Rev. O. Eckert, St. John's, Riga	151.67	E. H. Palechek, Tp. Hamburg	50.00
Rev. Walter C. Voss, Christus, Swan Creek	43.45	K. J. Plocher, Ridgeway	25.00
Rev. Franz Cares, St. John's, Frankenmuth	32.20	J. M. Raasch, Lake Mills	182.71
Rev. R. C. Timmel, St. Paul's, Sodus	20.00	S. Rathke, Cameron	23.45
Rev. W. W. Westendorf, St. John's, Clare	15.00	E. C. Reim, Fox Lake	75.41
Rev. E. E. Rupp, St. Paul's, Manistee	20.27	H. W. Reimer, Lime Ridge	12.01
Rev. E. E. Rupp, Emmanuel's, Batcheller	15.45	H. W. Reimer, Tuckertown	15.41
Rev. J. J. Roekle, St. John's, Allegan	37.75	A. W. Sauer, Winona	536.08
Rev. M. A. Haase, St. Paul's, So. Haven	20.65	Chr. Sauer, Ixonia	17.65
Rev. H. C. Haase, St. Matth., Benton Harbor	90.14	Chr. Sauer, Ixonia	16.00
Rev. Geo. F. Wacker, St. John's, Pigeon	75.65	H. Schaller, Goodrich	5.83
Rev. A. Kehrberg, Emmanuel's, Tawas City	66.50	E. Schoenecke, Leeds	68.00
Rev. Oscar J. Peters, St. Paul's, Livonia	32.24	J. Schwartz, West Salem	35.00
Rev. Oscar J. Peters, St. John's, Wayne	115.07	M. C. Schroeder, Pardeeville	53.10
Rev. H. C. Richter, Ascension, Detroit	58.00	F. H. Senger, Bruce	2.50
		C. W. Siegler, Bangor	98.75
Total	\$6,679.02	C. W. Siegler, Portland	7.17
Non-Budgetary	135.66	F. E. Stern, Watertown	111.10
Budgetary	\$6,543.36	G. M. Thurow, Waterloo	312.70
		Theo. Thurow, Sun Prairie	234.27
		Gustav Vater, Cataract and Little Falls	19.00
		Walter Zank, Newville	49.20
		Walter Zank, T. Deerfield	61.10
		E. Zaremba, Norwalk	28.00
		H. R. Zimmermann, Buffalo City	10.00
		H. R. Zimmermann, Cochrane	30.00
		M. A. Zimmermann, Mindoro	66.42

C. J. SCHULZ, Treas.

WEST WISCONSIN DISTRICT

December, 1927

Pastoren:

C. H. Auerswald, Prairie Farm	\$ 8.55
C. H. Auerswald, T. Dallas	11.08
Wm. A. Baumann, Poplar Creek	10.31
Wm. A. Baumann, Poplar Creek	5.43
Wm. A. Baumann, Iron Creek	43.97
Wm. A. Baumann, Elk Mound (St. Kath.)	65.81

Budget	\$7,855.33
Non-Budget	805.83
Total for December	\$8,661.16

H. J. KOCH, Treas.