

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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JESUS OUR PHYSICIAN

O Thou, Who once in Galilee
Didst bid the deaf to hear, —
The mute to speak, the blind to see,
Blest Son of God, be near.

And hark unto the faith-born prayer
Of Thy afflicted own;
Bid them on Thee to cast their care;
Thy grace to them make known.

The speechless tongue, the lifeless ear
Will vibrate at Thy Word.
Thy "Ephphata" O Savior dear,
Can still new life afford.

But if it be the Father's will,
May they endure the cross;
Grant Thou them grace with patience still
To suffer earthly loss.

Far darker than the sightless eye
Is sin's abysmal gloom.
More real the soul's infirmity
Than lifeless senses numb.

Unto the deaf the list'ning ear
Of Heav'n-born faith impart;
Though sealed the lips, Thy love can hear
The praises of the heart!

Unto the blind the inward light
Of Thy blest Word bestow,
The Lamp that shines away the night
With beams of heav'nly glow.

Redeemed with Thy most precious Blood,
Saved, pardoned, justified,
Until they reach Thy blest abode,
May they in Thee confide.

Grant them to hear Thy Shepherd voice,
With ears of faith, dear Lord;
Then shall they know Thee and rejoice
In Thy Eternal Word.

Some day, when in the Glory-land
A fadeless crown they gain,
Earth's passing loss they'll understand,
For Thou wilt make it plain!

Anna Hoppe.

THE SIXTY-NINTH PSALM

Verses 7 — 12

The Mysterious Sufferings of Our Blessed Savior

There is no subject more mysterious and yet more sacred in the whole realm of revealed truth than the Sufferings of Christ. This is apparent even from their lonely character. In the 63rd chapter of Isaiah the

Messiah speaks in the spirit of prophecy: "I have trodden the winepress alone; and of the people there was none with me. — I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me." It is indeed impossible to follow the Lord into the place of His mightiest work. He passed into the actual place of His Passion, the region of that mystery of pain and sorrow through which He was about to solve the problem of man's salvation, in utter loneliness. No man could help, no man could sympathize, no man could understand. Let this always be borne in mind when His Suffering is followed and contemplated.

Men may gather reverently to the place of the Passion, but can only know of it from what is revealed from the words that fell from His lips, from the teachings contained in the Bible concerning His Suffering. That should be accepted as the only principle of interpretation concerning this momentous subject. What others may think or say, can only be of value as it harmonizes with, and expresses the meaning of the words and teachings He Himself uttered. Nothing can be known of that mystery of sorrow save from Himself. Any attempt to go beyond this limit is a mistaken attempt, and borders upon the realm of unholy intrusion. If modernists attempt to explain the mystery of Christ's Suffering according to their own conception, it is nothing less than taking hold of this sacred subject with impious hands.

Words of our suffering Savior explaining the mystery of His Passion we hear in our Psalm. Very explicitly does He set forth here the motive on His part for enduring His Suffering alone.

The Motive for Christ's Sufferings

"Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."

Addressing Jehovah, the Lord God, the suffering Messiah here plainly states, that He is suffering for God's sake. A remarkable statement! Why should Christ suffer for God's sake? To the human mind this seems unreasonable. What availeth it God that Christ suffers? What honor and glory, what power and authority is to be gained by the pain and the

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shameful death His Son endured? Furthermore, is God so unjust that He should punish the innocent and holy one, His dearly beloved Son? No, says human reason, if Christ suffers, it is only as a martyr He suffers. Many a good and pious man in the world's history has become a martyr for truth's sake; so also Christ. Such is indeed the interpretation modern liberal teachers give to the Suffering of Christ. It was only meant to set an example of sacrifice, even as wise men in the ancient pagan world believed in such sacrifice.

But no, Christ suffers for God's sake. He knew God's eternal decree concerning the salvation of fallen man, for He had counseled it with Him Himself even before the foundation of the world. He knew that God had found the possibility of redemption even in the midst of the ruin of mankind, and that such redemption could not be accomplished save through His suffering and death. He knew God would not be dethroned in His love for fallen mankind, though His enthronement cost Him the Son of His love.

It is for this reason our Savior cries unto God in the deepest depths of His sufferings: "For thy sake I have borne reproach; shame hath covered my face." O Lord God, Thou the only true God, who ruleth heaven and earth, who hath created man, and who, though man has rebelled against Thee and fallen into misery unspeakable, wouldst not have him lost, but saved, Thou who therefore hath sent me, Thine only Son, into this world, to redeem sinful mankind, behold, I stand now in Thy service. Thou hast pre-ordained me to such suffering from eternity; and I now do Thy will, I finish Thy work. I offer myself for a sacrifice to accomplish the redemption of sinners as Thou hast decreed.

What, then, is the motive for Christ's Sufferings? It is His love to God His heavenly Father, His eternal and unquenchable love, that not for a moment would deviate from God's plan and decree. That is a mystery indeed. Consider, for a moment, the intense suffering Christ willingly subjects Himself to. "Shame hath covered my face," He complains. Like a criminal He is taken captive in the garden; and led from one unjust court to another to have the sentence of death passed on Him. No wonder He cries, "I am become a stranger unto my brethren, and an alien to my mother's children." His own people, the chosen people of God, reject Him. Judas, His friend, betrays Him, Peter, the promising disciple, denies Him, all His disciples forsake Him, no one recognizes Him save a few lonely and scattered friends. All the world is up against Him, scorning and ridiculing Him even in His deepest pain and sorrow. "When I wept," He says, "and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I become a proverb unto them. They that sit in the gate speak against

me; and I was the song of the drunkards." Even the greatest, and the most honorable, sitting in high places among men, the Highpriest with his synedion. Pontius Pilate with his court, despise and condemn Him to death, and the meanest, the most depicable, the scum of the world, make themselves and their companions merry with Him. Truly, "He hath no form nor comeliness. He is despised and rejected of men; a man of sorrow, and acquainted with grief."

All this Christ suffered for the sake of God. It is for Him He is reproached, for serving Him and trusting in Him. "For the zeal of thine house hath eaten me up," has made me to forget myself, my wellbeing, my glory I enjoyed with Thee before the foundation of the world. What a sacrifice of love towards God! Was ever love manifested and exercised toward God greater than this love? For once God was loved by man with all his heart, and with all his soul, and with all his mind. For once the eternal demands of His Law, which consist in perfect love and obedience, have been fulfilled. Such a love truly is sufficient for the redemption of sinners who have transgressed the eternal Law of love. A love which offers such sacrifice for sinners is capable of reconciling them unto God. It was this very sacrifice of love offered to His heavenly Father Jesus proclaims, as He was about to enter His Passion, saying to His disciples, "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." John 14:31. J. J.

COMMENTS

Anglican Stagnation British church authorities are somewhat taken aback by the implication that are to be gathered from recent statistics for the Church of England. These figures show that in the year 1926 there was a decided shrinkage over 1925 in many important activities of the church. There were 10,000 fewer confirmations in 1926 than in 1925, and that in a constituency which, even if it can not be expected to show more than a slow growth from within, should certainly not be subject to such marked diminution.

When people begin to fall away from church they frequently still continue some of the practices, such as baptism. But even here there was a loss of more than 11,000. It seems that Easter communions are a matter for special note in England, under the assumption that all members of the church will attend Holy Communion at that season. There was a disappointing loss of nearly 16,000 communicants comparing 1926 with 1925. Sunday school attendance suffered a loss of 30,000; Bible class enrollments were diminished by 10,000.

All of this retrogression was reflected in the voluntary contributions, perhaps the best barometer of the loyalty of a church membership in a state church. Here there

was a loss of \$500,000.00, that is, of about three per centum.

The lack of expansion is nowhere more clearly evident than in the survey of church building activities. In the six years from 1920 to 1925 there were only forty-nine churches built or rebuilt in the entire thirty-eight dioceses. In the diocese of Canterbury, the seat of the primate of the Anglican Church, there has been no new church built for ten years. The last year for which reports are obtainable (1925), shows eighteen churches built or rebuilt.

It may be said that new churches are not needed, since England is an old established country and not to be measured by the standards that govern us here. But it is true nevertheless that in England as well as in other modern countries the cities are expanding at about the same rate that we know. New suburbs spring up every year. If the Anglican church does not build new churches in these new urban communities then it shows that it is losing ground. The fact is that what little church building there is in new centers is done by non-conformist churches, notably by the Wesleyan (Methodist) church.

H. K. M.

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Loyalty A writer in the Lutheran Standard (Ohio Synod) envies the Roman Catholic Church for the loyalty of her members, believing that we have something to learn from them in this respect. He points to the fact that the various orders in the Catholic Church loyally hold to their church in spite of the jealousy that exists between them.

The writer goes entirely too far when he expresses himself that even doctrinal differences should be overlooked and not permitted to cause divisions in Protestantism. The doctrine of the apostolic succession and the Adventist doctrine of the seventh day, which he mentions, are, for instance, most certainly not matters of indifference. It would be a false loyalty to overlook errorist teaching for the sake of external unity. Our loyalty belongs to the Word of God, and not by any means to a group of men forming a church.

In the following criticism he is, however, not so far from the mark:

If there were more loyalty among us Protestants, we could accomplish more. Our own Synod is an outstanding example of this. Synod resolves, after due deliberation, to do a certain thing for the good of the church. Then, when it comes to carrying out these resolutions, many of our pastors and congregations take refuge behind the principle that Synod is only an advisory body. You can do as you please about her resolutions.

Just recently we had an example of this spirit of independence. Our pastors were asked to preach a special sermon on the importance of Christian literature in the work of the church. I dare say not one in ten of our pastors paid any attention to this request. If such a request had gone out from a Roman Catholic bishop, it would have been obeyed by every priest in his diocese. They obey orders, but we ignore requests.

Synod has recommended the every member canvass and the duplex envelope system, yet hundreds of our congregations have not introduced this system and even where it has been introduced hundreds of our people refuse to comply. It reminds one of the time when "there was no king in Israel, but every man did that which was right in his own eyes." Judges 17: 6.

In modern language that would read "did as he pleased." If we were loyal to Synod her requests and recommendations would be as effective as the orders of a Romish bishop.

Now things are perhaps not quite as bad as it would appear from this criticism. The Protestant churches are most certainly not without such practical achievements as the erection of churches, schools, hospitals, orphanages, etc. And it must be remembered that such things have no value at all in the eyes of the Lord unless they are the fruits of a living faith in the blood and merit of Jesus Christ.

Yet the complaint of the writer is by no means unfounded, and he rightly expects of evangelical Christians that they do from love even more than the slave of the law does from fear in his effort to save himself.

We know that the Christian is free, and that he recognizes no authority save that of his Lord, Jesus Christ, whom he serves in love. But it is just that love that impels him to unite with others in the cause of the Kingdom of God.

Where many work together some order must be established: "Let all things be done decently and orderly." Scripture admonishes us: "Submit yourselves to every ordinance of man," and that certainly applies also to the ordinances freely adopted by Christians for a greater efficiency in the work of the Lord. A Christian synod therefore has a right to expect of every brother a cheerful, self-sacrificing co-operation in the common task, and willing submission to the order established for its furtherance. At times uniformity and concerted action are greatly desirable, and then true love for the Lord should move us to yield our own ideas graciously for the common good. Certain methods recommended, and, remember, a synod goes no further than to recommend and to request, by the general body may not appeal to the individual pastor or congregation, but they certainly suffer no harm if they adopt them for the sake of uniformity.

The principle that the synod is only an advisory body is often misunderstood and misapplied. It holds good as far as the life and work of the individual congregation is concerned. There the relation of the synod is simply that of Christian fellowship, with all that such fellowship involves.

But a somewhat different relation ensues when congregations unite in the synod to labor with each other in the common task. The moving and guiding principle is, it is true, the same, our love for our Savior. Yet here this love freely assumes obligations that it will never want to deny, and it imposes obligations on others.

In the synod we do not advise men to serve as officers and members of the various boards; we call them and

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lay on them various duties, for the faithful performance of which we hold them responsible. We do not advise them to erect buildings, to call professors, and to send out missionaries; we instruct them to do these things and thereby, let us not forget, to create practical, financial, for instance, obligations for those who have called them, that is, for all the congregations belonging to the synod.

We solemnly charge these men to maintain order and discipline in our synodical affairs and hold them to account in the case of their failure to do this.

Can we then regard a resolution of the synod simply as a bit of brotherly advice which we may heed or disregard as we choose? No, indeed. By our vote in the synod we obligate ourselves to certain things and make it the duty of the officers to remind us of our obligations and to lead us to fulfill them faithfully.

Our demand that our officers conduct our affairs in and orderly manner involves a pledge on our part to stand by them and to lend them every aid to this effect.

As the writer in the Lutheran Standard complains, pastors and congregations frequently fail to co-operate as they should, thus hampering the work of the synod and making the life of its officers a burden. There is, indeed, much room for improvement. J. B.

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When Will the Educational Pot Boil Over?

At present about forty-two per cent of taxes in America go toward education. There are millions given directly by patrons of colleges for running expenses and for endowments every year. Though we hear complaints that not enough is being spent for education, or that there are serious deficiencies in the financing of our educational programme, the impartial judge must feel that, financially speaking, education is not exactly neglected in the United States. There are others who may ask in a slightly rasping voice, "Just what are we getting for all our money?" but even this question can be met without much flinching if we look about to see what we get for our expended money in other fields.

It seems that with all the increase of expenditures the schools are still in about the same position of need as they were years ago because they are expanding more rapidly than their support is increasing. In five years there has been an increase of twenty-five per cent in enrollment in the 211 institutions on the approved list of the Association of American Universities. The forty-two largest have increased 28 per cent; the fifty-five smallest colleges have an enrollment of 410,712 students, that is, 81,859 students more than five years ago.

Of the institutions in the middle West there are listed Illinois with 12,033; Minnesota with 11,307; Ohio State with 10,035; Michigan with 9,700; Wisconsin with 8,942; Nebraska with 6,239; Chicago with 5,718; Northwestern with 5,421; and Iowa with 5,345. In addition to these enrollments come the summer school totals which also run into the thousands in these institutions. When this system gets into operation all along the line it may be expected that in no distant future one third or more of the total population will be at school or will be teaching school and a man will spend almost a third of an average life time in school.

We are stating these facts not with any view at this time to disparage the efforts of all citizens to enlarge the educational facilities and to make them accessible to all, but we are anxious to have those who are in favor of such enterprise search their hearts as to the aim and purpose of all this vast expenditure of human energy in teachers, students, and in financial sacrifices. With all this educating going on it is wrong to say, "We have schools enough." We should learn to ask, "Have we the right schools to warrant such vast expenditures in men and money?" For us, then, it will be a stimulus to busy ourselves about our own schools. We will then be ready to catch some of our own people on the rebound, so to say. For the day will come, it should be here now, when parents knowing that they want to educate their children for the best will not venture to entrust their children to the gigantic factories which now absorb them. When that day comes our schools should be ready to serve such parents; meanwhile we can grow comfortably by serving those parents who know that education that cannot regard the spiritual life of a student is equivalent to mental prostitution.

Many universities, for one reason or another (and most of them are sane reasons) are trying to curtail their enrollments. Some are setting numerical limits and are only admitting those freshmen who come with the best preparation; others are making things just a little harder for the youth who come to college with the idea of having a good time at social affairs and athletic events with a few classes in appreciation of the modern novel mixed in. It is reported by university authorities of the University of Wisconsin that out of the 2,900 freshmen enrolled in the fall of 1927, about 1,700 are not expected to return in 1928. These 1,700 students were not

"spoiled" at Madison. A great deal of "spoiling" had been done before they ever got there. Many of them would not have made a mess of their collegiate careers if they had been in other hands in their preparatory years; still others would have weathered the storms of academic first year life far more safely if they had been anchored in a smaller school, such as a Lutheran college.

The more institutions of learning increase and expand, the more reason for Lutherans to see to it that they have schools of their own from the grades through high schools and academies to colleges.

H. K. M.

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"Has Your Church Got Good Credit?" "Has your church got good credit?" — asks The Nashville Christian Advocate and then

says:

Many times we have heard people say churches are "poor pay." If they owe for anything, it is hard to collect the bills. Often it is many months and years before you can collect bills for services rendered churches. The other day we heard a member of a business firm say he would rather credit any firm in town than a church, because he had to wait so long to get his money.

If these charges are true (and who will deny them?), it should cause us to start a reform that will bring up the standing of our churches in the business world where we live. Certainly laymen who are themselves Christian business men should not allow their churches to have such a reputation in the business world. No man should be made to feel that when he has sold anything to a church or rendered any labor to that church he will be deprived of his pay for a long period of time. It certainly causes men to think less of the churches. And when these two things happen to an individual or a firm it is bad, but far worse when it concerns a church.

Look into the matter, brethren, and if your church does not have a number one reputation for paying its obligations to the business world, start a movement at once to place it in that class. We should be ashamed for the business world to say the Church is so managed or fails to manage its affairs that business considers it such a "poor pay."

Comment is hardly necessary, but a little broader application may well be made. While we do not happen to know of any of our churches that is slow to meet its own obligations, our experience is that it is not so easy to lead congregations to realize sufficiently to cause them worry that the debts of the synod are their debts, debts that they should endeavor to pay as promptly as those of the home church.

Here we would say, Look into the matter, Brethren, and if you should find that your church is delinquent in this respect, bring the fact before your people and prevail on them to remedy the matter.

J. B.

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Straining At A Gnat To us it looks very much like "straining at a gnat and swallowing a camel," the protest against permitting Miss Maude Royden, one of the pastors of a leading Congregational church in London, to speak from the pulpit of a Milwaukee church. Miss Royden is touring the United

States to deliver a message to the churches, and all was well till the fact became known that she occasionally indulges in a cigarette, when immediately protests against opening churches to her began to be heard.

Far be it from us to rise to the defense of Miss Royden's cigarette, we earnestly hope that the womanhood of our church will not acquire the habit, but the words of the Lord continue to stand after all, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

What surprises us is this that there are protests against a thing Holy Scriptures do not forbid while no one questions the propriety of a woman's being called as pastor of a church, though the Bible says, 1 Cor. 14: 34-35: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

Miss Royden, according to the press, spoke on "Old and New Beliefs." We have read some favorable comments on her work in London, but have not heard her nor read anything written by her. We know that newspaper reports on sermons and lectures are not always reliable, but here are some of the statements attributed to her: "Real spiritual revivals must spring from the intellect."—"The revelation of God in science is the greatest revelation since Christ. But there has been no last word. There are ages of progress ahead yet. Science is the supreme achievement of our age — it has revealed the majesty of the universe."

We are told that Miss Royden spoke pityingly "of the petty, struggling theologians, who make the mistake of fighting scientific knowledge, as though knowledge could ever be at odds with God."

If this lecturer has been quoted correctly, her words are far more objectionable than are her cigarettes.

"Spiritual revivals must spring from the intellect," and, apparently, from an intellect that draws on natural science for its enlightenment. From the "facts" brought to light by a scientific study of the universe one is to construe his religious ideas.

"We must re-think our theology in the modern terms of the present generation."

But the Bible does not assign human reason such a place in God's plan for our salvation. On the contrary, it exalts *faith* over and against the human intellect and its reasonings: "Blessed are they that have not seen, and yet have believed." "Faith is the substance of things hoped for, the evidence of things not seen."

If Miss Royden had declared that truth cannot be at odds with God, we would cheerfully assent; but it is a serious mistake immediately to identify "scientific knowledge" with truth. What men are pleased to call knowledge has been in the past and is to-day very frequently at

odds with God. Paul expressly warns Timothy against "science falsely so called." In view of the fact that the "knowledge" of one generation is frequently rejected by the following, and that the leaders in scientific thought are rarely found to be fully agreed, how can we ever know whether or not we now have any truth concerning God? The individual soul has no time to wait for the greater progress which humanity is expected to make.

Yes, man may scratch the surface of nature and, indeed, learn many things the Lord wants him to learn, but the fundamental truth about even nature itself will never be discovered by such human research work: Through *faith* we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear?

If even this is a matter of revelation, how should human reason ever be able to shed light on our relation to God and offer us a knowledge that saves the soul. Romans one defines very clearly the limitations of such natural endeavor, "so that they are without excuse," and the rest of the chapter shows clearly what will be the "progress" of those who walk in the light of their own reason.

No, there is no saving knowledge of God save through his revelation, the Holy Scriptures. We live by faith, and not by the reasonings of our intellect. A theology that would found us on the "revelations of science" or correct our theology according to the assertions of "science" should never have the door of a Christian church opened to it. It is here where protests would be entirely in place.

J. B.

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Bible Reading In the Public Schools According to
of Michigan Unconstitutional The Milwaukee
 Attorney General W. W. Potter recently ruled that
 "Bible reading and teaching of religious subjects, sectarian or otherwise, in the public schools of Michigan is in violation of the state constitution.

The Attorney General is quoted: "If parents or other persons charged with the education of children desire to have them educated in matters of religion, the children can be sent to private or parochial schools."

This is entirely proper and most satisfactory to us; but then let the state also consider such schools and not try to supervise them as if they were public schools.

J. B.

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Our Chronicle The largest American built liner, the Matson line Malolo, was "christened" at Honolulu in November according to the native Hawaiian manner in the old heathen style. The liner was accorded the usual "christening" ceremonies at Cramp's when it was launched, but the owners want their native Hawaiians to do it their way. An old wrinkled kahuna

medicine man with his charms, incantations, and spells will be the chief actor. Prayers and sacrifices in the old heathen manner will begin the ceremony; then will come the sacrifice of the hog, the redfish, cocoanuts, and a cup of kawa with prayers to the various gods. The tolerant attitude toward the savage practices of ancient superstition is most expressive of the difficulty the modern missionary has with natives. If other "Christians" play with superstitions in this semi-serious fashion, the native can well ask whether the new religion is any better than the old. Anyway, we wish shipbuilders and shipowners as well as newspaper men would once for all forswear the blasphemous use of "christen" in connection with the practice of naming ships.

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A Spanish Don begins his last will and testament with the words, "Beginning with my soul, I will it to the devils, if they want it and are clever enough to get hold of it." This is one will where any possible contest by disgruntled relatives will not defeat the testator's purpose. It will be unfailingly carried out. As for the cleverness of the devils which seems in doubt to Don Francisco, what little was needed to get his wicked soul was exercised during his lifetime and will need no further demonstration. Last wills are often tragically humorous documents. A lifetime of ingenuity is sometimes spent in devising a will that will dispose of properties according to the plans of the testator, and yet, how often is he not defeated by lawyers, contestants, and courts before the worms have finished with him. This gloomy Spaniard did think of one thing that so many fail to think of, he thought of his soul and it seems to have been uppermost in his mind for he mentioned it first. If serious thought is given to the imperishable soul during life and in the face of death, the final disposition of the soul and all the trifling things that occupy men's testaments might be a less grim business and surely need not be the desperately cynical end that this old Don cursed himself with.

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A son is suing a suitor of his mother's for \$75,000.00 damages, asserting that the mother-love which he lost through the diversion caused by the encroachments of the suitor was worth about that much. The mother is suing the same suitor for \$50,000.00 for breach of promise. These cases are in Wisconsin courts. Details show that the boy, now 22 years old, was four years old when the suitor came into her life and eventually caused her to seek a divorce from her husband. During these eighteen years he feels he was neglected and led a lonely life for which he seeks compensation in the sum of \$75,000.00. The lawyer who is acting as the attorney for the young man seems sceptical about the market value of mother-love in such a case but he feels it is worth while trying to get a judge's opinion on it. This suit is ludicrous; but not much more than innumerable similar suits in which puni-

tive damages are sought for alienation of affection. Bruised and battered hearts are easily healed, it seems, with applications of cold, hard cash. If our boastful civilization were not so conceited about its own excellences it would see the barbarity and uncouthness, the swinishness of asking money for damaged affections. Divorces, breach of promise suits, alienation of affection suits are all of a pattern; they are a documentation of the loss of shame and self-respect. Such shamelessness is the next lower stage in the "descent of man." When man had sinned he covered his nakedness because he felt shame. His shame was part of his penitence. When the sinner loses his shame, he flaunts his godlessness. Sodom and Gomorrah is the symbol of the fate of shamelessness.

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Miss Maude Royden, "England's most distinguished woman preacher," was invited to address two women's clubs in Chicago. Then the invitation was canceled. Maude smokes now and then. The Chicago church societies are still militantly anti-cigarette. Hence the cancellation. It strikes us that Miss Royden (whatever we may think about her smoking, and since that is her own affair we have no business to think anything about it) is a pretty honest woman, for she quietly admitted the dreadful charge and behaved with great dignity under trying conditions. But hearing a great deal about the customs that prevail in Chicago and now and then venturing to spend an hour or so in the dangerous city it strikes us as most odd that these Women's club that invited Miss Royden are so angelically pure and un-tobaccostained as they would have us believe. It is our lurking suspicion that some of those ladies that recalled that invitation were mean little hypocrites—or else they just coughed when the vote was taken.

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Nothing is more likely to arouse the envy of others than certain qualities and habits of life that might be cultivated by anybody, but are practiced by so few. We have never got over our admiration for the heroic devotees of the cold morning plunge; we cannot bear to hear them tell us about it. There are those many others who religiously perform certain acts, or visits, or exercises with unflinching fidelity and regularity. In view of our own conscience-stricken irregularity and our own inability to predict what we will or will not do to-morrow, it is as fascinating as a fairy tale to hear someone calmly assert even such a commonplace thing as having eaten two eggs for breakfast on every morning of the seventy years of his life. Here comes a story from Iowa. Mrs. Wilhelmine Alff has never missed a movie for a single night in eight years; she is 85 years old. Such devoting is touching. If it could be propagated among church goers, how many pastoral woes might be dissipated. Dame Alff is not likely to let any ordinary matter interfere with her severe discipline of movie attendance; just how she

squares her church attendance account with her movie record is something for her pastor to worry about. We know that such worries do come to pastors. Sunday evening services in some churches seem to serve one purpose at last: To establish over and over again that the congregation is so far from being spiritual and perfect that the pastor need have no compunction about the most earnest admonition that his text may suggest — on Sunday morning when his flock is there to hear it. We recall one pastor who solved the church-movie competition by calling his evening services so early that his members could attend both. We know of another (not a Lutheran) who has regular Sunday night "services" duly advertised in competition with the Rialto, the Gayety, and other movie houses in which the service consists in standard films, ranging in theme from wild and woolly "westerns" to those that "teach a moral lesson" by showing the evil results of sin after about seven and a half reels have shown sin in all its allurements. H. K. M.

GOODWILL BANQUETITIS

A Singular Recent Assemblage of Jews, Catholics and Protestants

By Dan B. Bravin in *The Lutheran*

The Goodwill Movement, sponsored and fostered by the American Conference of Jewish Rabbis, reached Baltimore recently and, as by magic, brought together representatives of the three dominant groups of our communal life, to wit: the Catholics, the Jews, and the Protestants. Each faith was represented by a group of 100 men and wellknown speaker. The Jews had as their spokesman Rabbi Stephen S. Wise; the Catholics, Senator David I. Walsh; and the Protestants, Dr. Charles E. Jefferson. Having attended a similar gathering in the City of London, we went to this one with a certain amount of scepticism, but came away with conviction—a certain conviction of the futility of all such efforts. Goodwill we must have; it is a basic element of our Christian faith. But as to the means of securing it, there we differ with the promoters of the Goodwill Movement.

After considerable study of this question we have come to the conclusion that any ill feeling that may exist among the American people is not due to religious differences but rather to those of moral, social and economic values. Having, however, succeeded in bringing these three groups together, there was the opportunity of presenting that which is best in our respective faiths and thus bring about a better understanding and appreciation of our beliefs. But this was missed. Instead of that the goodwill banquet—not bad in itself—was followed by speeches that had no direct bearing on the religious question whatever. Christians were especially wary not to identify themselves too closely with Jesus. Such apologetic remarks as "I cannot help being born in my faith," or "We all travel in the same direction, only by different

routes," and "There is not going to be any proselytising here," were goodwill slogans, phrases often repeated by the thoughtless. But since they are not true they cannot bring about goodwill in place of ill. We are *not* born in a faith; we do *not* all travel in the same direction; and proselytising will *ever* remain a principle of the Christian faith. It is as much a command as is baptism or the Lord's Supper. Why call together three *religious* groups if there is no religious question to be discussed? If religious differences were the hindrance to goodwill before the banquet (which we doubt), it certainly remained *in statu quo* after the banquet. Goodwill Banquetitis is no serious complaint; it is only a feverish feeling at a banquet of Jews, Catholics and Protestants, relief from which is easily obtained by a change of atmosphere. For there was nothing said that would help the Catholic to appreciate the Protestant's point of view, or the Jew the Catholic's. Such meetings then can promote goodwill only when their sentiments result in a deviation from religious principles and cause men to say, "Well, after all, there is not much difference between me and thee." Thus, a Jewish Reform Rabbi led the 200 Christians in grace-before-meat omitting the name of Jesus, of course; and a Catholic priest pronounced the benediction, also omitting the name of Jesus out of deference to the Jews present. So Jesus was not invited to the goodwill banquet; He would have been an unwelcome guest if He had come.

"When Jesus came to Golgatha they hanged Him on a tree;
They drove great nails through hands and feet, and made a Calvary.
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days and human flesh was cheap.

"When Jesus came to *Baltimore* they simply passed Him by;
They never hurt a hair on Him, they only let Him die.
For men had grown more tender and they would not give Him pain.
They only just passed down the street, and left Him—in the rain.

"Still Jesus cried, 'Forgive them, they know not what they do,'
And still it rained the winter rain that drenched Him through and through.
The crowd went home and left the streets without a soul to see,
And Jesus crouched against a wall—and *cried for Calvary.*"

The words of the Master come to my mind: "Who-soever therefore shall confess me before men, him will I confess also before my father which is in heaven. But

whosoever shall deny me before men, him will I also deny before my father which is in heaven." Matthew 10: 32-33.)

Goodwill? Yes, indeed! But not at the expense of the loyalty to our Lord!

Ode on the Exhibition of Cranach's Original Painting of Dr. Martin Luther at the Milwaukee Journal Art Gallery, February 18, 1928, the Anniversary of Luther's Death

He being dead yet speaks. He is not dead!
The ages feel the pulse-beats of his heart.
His spirit from the house of clay has fled,
But he lives on, to crown the painter's art.
Like noble Gideon, God's Truth his sword,
He fought the battle, faithful unto death,
His Shield and Buckler the Eternal Word,
And he lives on, a champion of the Faith.

Clapsed in his hand the Book, God's Book divine,
That held dominion o'er his heart and thought,
With Heaven's light the eyes anointed shine,
Determined features tell of battles fought
And conquests won, yea conquests yet to be
As Christ's Evangel spreads o'er all the earth, —
Blood-bought salvation, full, complete, and free,
Life from the dead, new Heaven-given birth.

What message has his likeness to proclaim
From yonder land where once his cradle stood?
Is it that we, who bear his honored name,
Should closer bind the ties of brotherhood?
Well be it thus! Then, brethren, let us pray
For love that heals, forgives, and understands,
For faith-born zeal the Gospel to obey,
For Christ-like hearts, for helpful, willing hands.

The Word he gave us still is ours unchained,
Pure milk for babes, strong meat for twice-born men.
Let us proclaim the Truth, with love unfeigned,
Until the Christ we serve comes back again.
We sing our Luther's hymn in many tongues;
Shall love that draws its life-blood from the Cross
Not gladly bleed, not nobly suffer wrongs,
And for eternal gain bear earthly loss?

Believers die not, — thus declares the Word.
They pass from death to life, from cross to crown.
Absent from earth, and present with the Lord,
Their toiling o'er, they lay the burden down.
Their works do follow; Heaven's seed takes root
Sown oft in prayer and watered with their tears.
God gives the increase, blossoms bloom to fruit,
O ye of little faith, allay your fears!

The Word shall stand, the precious God-breathed Word.
Blind unbelief voids not the sacred page.
Earth's wisdom cannot quell the Voice that's heard,
Let foes assail, let hell-born battles rage!
We have it still, let us give heart-born thanks
And follow where our Captain Christ has led.
"Ein feste Burg" resounds o'er Jordan's banks.
The Word abides. Take heart, God is not dead!

Anna Hoppe.

NOT THE LAW, BUT THE GOSPEL WAS NEEDED

Some time ago the prison physician and a high official of the penitentiary requested the missionary to see an inmate who had spent but five days in prison. The unfortunate man was a physical and mental wreck on account of his crime. He could not sleep nor eat. All efforts made by the prison officials to quiet the man proved useless. A few moments later this man stepped into our room. He was a picture of dejection and despair. He trembled like an aspen leaf, and his teeth chattered, but in his right hand he firmly held — a Lutheran hymnal. The man was penitent. One thing he had been lacking, of which the prison officials knew nothing, pastoral care, a word of comfort and encouragement. He was not in need of the preaching of the law, but of the comforts of the Gospel. His case fitted the gracious words of the Savior: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. The interview with this sin laden prisoner was a most impressive one. With many regrets he spoke of his sins, saying he was very sorry that he had sinned against God by transgression of His holy Commandments. He confessed his sins, and asked God to forgive him for the sake of the Lord Jesus Christ. The man has since left the prison and is now a law-abiding citizen and a communicant member of the church.

Let us all bear in mind that "where sin abounds, grace does much more abound; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5, verses 20, 21. E. A. Duemling.

"SEVENTY-FIVE EVANGELICAL MINISTERS PREACH IN STRANGE PULPITS"

"This mix-up of ministers is a fine thing," said the Rev. Benjamin Rowe, Methodist, as he stepped to the pulpit of the First Baptist Church of Syracuse, N. Y., on the second Sunday after Epiphany. While the congregation was attempting to guess his identity, he continued: "You Baptists and we Methodists are not far apart. In heaven it is not denominations that count, but whether we have done the will of God."

A fine "mixup" indeed! Seventy-five churches in Syracuse and vicinity co-operated in a city-wide interchange of pulpits on that Sunday. To make this experiment more interesting, the ministers were not assigned their preaching-places until late Saturday afternoon, with the result that the congregations involved did not know who would preach to them until the service began.

Of special interest to the readers of the Lutheran Witness is the fact that this "fine thing" was accomplished by a Lutheran pastor. The Rev. Dr. Edward J. Keller,

pastor of the First English Lutheran Church (U. L. C.) and vice-president of the Syracuse Ministerial Association, was chairman of the committee which made the assignments. And so thorough was this "mix-up" that only two ministers preached in a church of their own denomination. And they were not Lutheran ministers either.

Dr. Edward Keller himself exchanged pulpits with the Rev. Robert J. Bruce of Plymouth Congregational Church. The Rev. Kenny M. Schroeder of St. Peter's Lutheran Church (U. L. C.) exchanged pulpits with the Rev. Harry B. Reddick of the First Ward Methodist Church. The Rev. John M. Joslyn of the Lutheran Church of the Atonement (U. L. C.) exchanged pulpits with the Rev. Orion Hess of the Elbridge Baptist Church. The Rev. John R. Campbell, Presbyterian, preached at St. Paul's Lutheran Church (U. L. C.), with the Rev. Frederick Ellermann, in turn, occupying the pulpit in the Second Reformed Church.

Our Synod has a mission in Syracuse. Reader, if you know of any member of our Synod, residing in Syracuse, why not drop a line to the undersigned or to the Mission Board of the Eastern District? Help us in keeping our members with our own Church and away from the destructive tendency of unionism, which breeds indifference to, and contempt for, the Word of God.

—Lutheran Witness.

COMPANIONATE MARRIAGE

The book with this title, recently published by Judge Ben Lindsey of Denver, has been variously received by the public. Recently we published the views of Mencken, who objected to having unholy hands laid on this sacred institution of matrimony which is the very foundation of the home, the State and, in a sense, the Church itself. Now a scientist has come to the defence of marriage and the home. We are indebted to the Catholic periodical "America" of February 4 for the following:

"What a scientist thinks of Lindsey's 'Companionate Marriage' is set forth in a devastating review by Dr. Paul Popenoe, published in the current *Journal of Social Hygiene*. Students of social science long since ceased to take Lindsey's effusions seriously. His 'cases' seemed too over-elaborated; too obviously conflated, or directed to sustain a conclusion already reached. The biologists are now turning their guns on this incurable lover of the lime-light; and Dr. Popenoe, whose studies are well known to students, utterly demolishes Lindsey's claims to speak with authority.

"The book, he writes, is 'wordy, repetitious, contradictory, slangy, vituperative and none too grammatical,' It is the work, evidently, of a superficial thinker . . . ignorant alike of biology and history. Every transient impulse of the most inexperienced and over-stimulated youth is sacred from social interference. He will not have the erotic disposition balked. . . . Civilization is not

possible if sexual impulses are to be subjected to metes and bounds. He does not state whether he thinks that larcenous, incendiary, and homicidal impulses are likewise sacred, and not a proper concern for custom or legislation.

"It has been correctly noted that none of Lindsey's theories and suggested practices are new. They are as old as sin itself. But generally they have been acted upon in secret and with a sense of shame; it remains to our day to offer them as remedies for some of our gravest social disorders. In essence, they are a proposal to destroy sex-immorality by legitimating it, and their effect is to make woman the victim of man's basest passions.

"Dr. Popenoe brands them as utterly unscientific. The moralist must condemn them as he condemns unnatural practices and promiscuity. Every decent-thinking man realizes that they outrage some of the holiest of his memories. Yet, after all, are they not the inevitable outcome of the loose idea on the indissolubility of marriage sanctioned by the religious revolt of the sixteenth century which made marriage a purely secular contract, voidable by the State?"

—The Lutheran Companion.

CHRISTIAN DAY SCHOOL

The following, reprinted from the Lutheran Standard (Joint Synod of Ohio) will go to show that there are others who correctly estimate and appreciate the high value of a good Christian Day School:

"We are called upon to do something which is becoming a rare privilege in Joint Synod. We were permitted to assist in the dedication of what is probably the finest parish school house in our synod. It was erected by Salem's Congregation in Detroit, Mich., Pastor E. G. Richter. It is not only a parish house, serving the Sunday-school, all kinds of society meetings and social gatherings, but it is pre-eminently a parochial school or a Christian day school, as it is sometimes called, in which the children of the congregation and such strangers as may apply are taught by four teachers five full days in the week all that they need to become good citizens of this world and the next. This parish school is an accredited school, its diplomas being accepted by the public schools at their face value. We emphasize this because it puts to rout the inefficiency argument which is so often used against the parish school. But whatever may be said about the secular instruction of a parochial school, the religious instruction and the Christian training in such a school ought to commend it to all Christian and Lutheran parents. Funny, isn't it, for anyone to still advocate the parochial school in our synod? No, it is not funny, but pathetic and sad that a plea for such schools in our church should be met with a pitying smile. But "it is to laugh" to see so many of our congregations and pastors studiously circumventing the necessity of a Lutheran day school for their children, and vainly casting about for some adequate substitute for such a school, and then, when the

damage is done, when the neglected religious training of their children begins to bear its legitimate fruit, when those children show a tendency to stray away from their Savior and the Lutheran church, it is funny to see these anti-parish-school Lutherans vociferously sound the alarm and excitedly shout for all kinds of rescue work to save our young people for the Lutheran church. Congregations like Salem's of Detroit, are wise in spending much time and money and labor on the Christian training of their little children by giving them such a Christian day school. Oh, they will lose some of their young people in spite of the best parochial school, just as Christ also lost Judas Iscariot in spite of the very best religious training. That is no argument against the parochial school. If it were, it would be an argument against all religious instruction and training. So important is the parochial school for the temporal and eternal welfare of our children and for the upbuilding of our dear Lutheran church, that we are hoping and praying that our people will come back to it before it is too late. God bless Salem's and every other parochial school in our synod and increase their number to the glory of His name and the salvation of many souls."

WHERE ROMANISM AND MARIOLATRY REIGN

By a Correspondent in the Brazil Agency

We have just completed—Antão and I— another colportage journey on the borderland of Parahyba and Pernambuco, nearly 300 miles of our path being through a region where Romanism and Mariolatry hold sway practically unchallenged, with scarcely five believing souls in all the countryside. Electric light, tramways, picture shows and merry-go-rounds, but of the gospel of Christ—nothing.

Yet, people are willing to receive the gospel message, if only we bring it to them. In Pesqueira, a place noted for its religiousness, with its convent, bishop and half a dozen great churches; and its people—as one old man said—"most holy and yet most perverse," we were received well by the majority; many bought Scriptures. Entering, however, the office of a great jam factory, which practically supports the bishop, I encountered a broadside of abuse and ridicule such as I have rarely faced.

On the other hand, in a field where the foundations of a great convent were being laid, I sold a number of Bibles, New Testaments, and Gospels to the foreman and laborers.

In a quiet, sleepy little village, called Villa de Cembre, we had scarcely begun our work, and I was sitting reading out of God's Word in the house of a kindly old man, when suddenly an apparition appeared in the doorway—a monk in Franciscan garb, with long flowing beard and skullcap, and close behind him a crowd of men, women, and children. With a distinctly foreign accent he com-

manded me not to sell my Protestant books there, and proceeded to miscall the Bibles and Testaments, and to denounce Protestantism and Luther, whom he described as a most evil man.

Thereupon those who had bought books returned them and demanded their money, and I was asked by the old man, at the instigation of the priest, to depart,—which I did and commenced to read from the Word to the villagers in the street, in spite of the padre's warning.

The sale of books now seemed hopeless, but we proceeded. I was kindly received in one house, given coffee, and listened to with courtesy, even though the man of the house is a seller of rosaries. From door to door and shop to shop I went ever followed by the crowd—flat refusal being always the only answer, until one shopkeeper—a veritable John Hampden he looked—in the face of the crowd and his wife's angry denunciation that she would surely burn the book—bought a New Testament.

We had a splendid little gospel meeting one night in a "mud" house secluded from a village where we had labored during the day. There were present a Christian couple from the village, the members of the household, one young lady strongly pro-Catholic, yet intelligent and kindly disposed, and the chief man of the place, a humble old gentleman, who had read much of the Bible lent to him by this Christian couple. The hymns, the wonderful Word, Antão's apt message, and the simple prayers, all so different to what most of them have been used to, made a deep impression upon them.

The old gentleman came in the morning to see us off, and as we rode away he said, "Do not forget to pray for the old man. Remember him in your prayers."

In St. Joseph of Egypt we had canvassed a fair part of the town, and sold a number of books, but as I was offering a book to a boy in a shop, a voice at my shoulder said, "What are these books you are selling?" and I was startled to find a big padre at my back, with a great crowd filling the shop.

He denounced the books as heretical, and when I presented him with a Catholic edition, he said that we put one good book among the bad to deceive the people, and afterward said it also was false. In the end he told me to get out of the town or, if not, he would take a stick to me.

After visiting a few more houses followed by a mob of boys hissing, and even spitting, I turned my steps homeward in the gathering dusk, and had passed on round the corner of a street when a soldier came up with me saying the police delegate wished to see me.

He was awaiting my arrival at the top of the street, and the crowd was gathering. To my surprise he turned on them and warned them that they would get a taste of a rifle fire, if there was any more nonsense. Turning to me, he assured me I was perfectly free to sell my books. I thanked him and he wished me a good night.

Leaving early next morning, we reached a neighboring

village and offered our books in the fair and from house to house; and, lo! almost everyone was eager to see and buy the books that had roused the padre's ire, while in the hotel where we stayed a big crowd gathered that night to hear the gospel. Thus God made even the wrath of man to praise him.

—Bible Society Record.

THE VOICE OF A METHODIST

Rev. Russell B. Brady, a Methodist pastor in Cincinnati, says:

"It is not very worshipful to watch a minister who has a red tie and uncreased trousers. I have heard the church-goer deplore the loud suit of the preacher, as well as his habit of stuffing his hands in his pockets, or his thumb in his vest. I am a lodge man, but personally believe that every bit of lodge jewelry should be covered up during the preaching period. A return to a more respectful preaching of the Word of God is needed badly in the Methodist churches.

"I also favor the standing during the reading of the Gospel, as well as the attitude of kneeling during prayer.

"As to the Lord's Supper, it has now developed into a mere counter or cafeteria service instead of the religious ceremony of having the minister make use of the silver cup prescribed by church authorities.

"Protestants must adhere to three things, or they will fade away. These are: A different program of religious education for our children; a greater reverence for God's house; and symbolic and more reverential type of worship. The majority of Protestants do not go to church at all."

—Quoted in The Literary Digest.

OBITUARY

On February 10th, Karl F. G. Brenner of Kaukauna, Wis., departed this life. He was born February 24, 1845, at Michelbach, Grand Duchy of Baden, Germany. When he was twenty years of age, that was in the year 1865, he came to this land and soon after entered on a course of study at Northwestern College in Watertown. Later on when he had determined on the work of a parochial school teacher as the calling to which he desired to devote his life, he continued and concluded his college training at the teachers' seminary in Addison, Ill. He was graduated from this institution in 1870 and began his labors at the parochial school in Hustisford, Wis. On the eleventh of October of the same year he entered holy wedlock with Barbara Werner of Oakwood, Wis. Their union was blessed with two sons and four daughters. Fond du Lac was the next field of work to which Teacher Brenner was called, then later on Neenah, and finally, in 1891, Kaukauna. Wherever he wrought he displayed the same devotion to the Master's cause, untiring zeal and conscientious care. His aim was to lead the lambs to the Good Shepherd and the life he led before men showed that he appreciated the high value of a good example toward

attaining this end. In 1891 failing health made necessary that he abandon teaching. He became one of the business men of Kaukauna and for his sterling Christian qualities was respected by all who came in closer contact with him. As a member of the church he was marked for his faithfulness, his lively interest, and his self-sacrificing zeal. In 1920, when the burden of his years had begun to weigh more heavily upon him, he was by the grace of God privileged to gather his children and grandchildren once more about him in glad reunion on the fiftieth anniversary of his wedding day. The sufferings which his last years of decline entailed on him he bore with resignation and truly Christian fortitude. Through faith life's sunset was for him bright with the promised glory of another morn: his end was peace.

On February 13th the mortal remains of the deceased were with due Christian rites committed to the grave. The sum of his earthly sojourn was 82 years, 11 months, 17 days. His nearest of kin are his widow, two sons, and four daughters.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

G.

Dr. Martin Luther College

On February 20, at 1:40 A. M., occurred the death of Magdalene Dahme, a member of our First Year Normal. Miss Dahme had completed her work in the State Normal School at Aberdeen, S. Dak., and after teaching in the public schools of South Dakota for four years decided last summer to come to us and prepare for work in our Christian schools. She was apparently in good health until about two weeks ago when on a week-end visit to friends in Minneapolis she took ill with what at first appeared to be tonsillitis. She returned to New Ulm, but it was thought advisable to take her to the hospital at once. It soon developed that she had erysipelas. To aggravate the condition a kidney infection also developed. In spite of the best of care and medical attention, the erysipelas could not be checked, and it was evident that her chances for recovery were very meager. Magdalene realized that her hour of death was approaching and was fully prepared. She was perfectly willing to submit to the Lord's will.

The remains were taken to Mina, So. Dak., where funeral services were conducted on February 23. On the same day a memorial service was held in our college chapel.

May the Lord comfort all those bereaved by her death and put us in remembrance of the truth that in the midst of life we are in death, so that we earnestly prepare for the time when He calls us and are also unafraid and willing to follow Him.

B.

FROM OUR CHURCH CIRCLES

Anniversary

On the second Sunday after Epiphany Mr. Wm. Strohbusch celebrated his 25th anniversary as elder and trustee of St. James Ev. Luth. Church. The congregation held special services at church on that day. The Rev. Palmer Jahnke preached the sermon and the undersigned, on behalf of the congregation, presented him with a valuable gift as a token of appreciation for his services. God bless and keep Mr. Strohbusch many more years in our midst.

Robert F. F. Wolff, Pastor.

Golden Wedding Anniversary

On the 17th of February Mr. and Mrs. G. H. Marquardt, members of Zion's Congregation, Cambria, Wis., celebrated their 50th wedding anniversary.

F. Weerts.

Installations

On the third Sunday after Epiphany, January 22, being duly authorized by President C. Buenger, I installed Rev. W. F. Sauer in his new field of labor, Grace Church of Milwaukee. Rev. M. Plass of Oakwood assisted.

G. E. Bergemann.

* * * * *

Having been authorized by President J. P. Scherf the undersigned installed Rev. E. Schaller in Mound City, So. Dak., on the 4th Sunday after Epiphany as pastor of the Mound City—Gale parish.

Rev. E. R. Gamm.

* * * * *

Authorized by President J. P. Scherf, the undersigned installed Rev. R. J. Palmer as pastor of Peace Lutheran Church, Clark, So. Dak., January 29, 1928.

Address: Rev. R. J. Palmer, Willow Lakes, So. Dak.

W. T. Meier.

Acknowledgments

White Mountain Apaches of the Whiteriver Mission field are indebted to the following kind donors for the useful gifts distributed among them and their children during the holidays:

WISCONSIN: Northwestern College, Watertown; Aid Association for Lutherans, Branch No. 24, Brillion; Ladies' Aid, Greenleaf; Ev. Luth. Theol. Seminary, Wauwatosa; Pastor Herbert Schumacher, Milton; Mrs. J. Froehlich, Sullivan; Mrs. Charlotte Schmidt, Miss Eva Danner, Rhinelander; Epiphany Lutheran Church, Racine; Pastor Im. G. Uetzmann, Pickett; Mr. Henry Miller, Pickett; Prof. Otto P. Kuehl, Fond du Lac; Bethel Mixed Chorus, Milwaukee; Ladies' Aid, Fontenoy; Mary Dressendorfer, Fountain City; Congregation of Pastor Th. Brenner, Appleton; Mrs. H. A. Michler, Fond du Lac; Mr. Herman Lawrenz, Lomira; Miss H. Ketelhohn, Columbus; Pastor E. Reim, Fox Lake; Pastor E. W. Tacke, Muskego; St. Paul's Missionary Society, Appleton; Mr. Wm. Krahn, Salem; St. John's Congregation, Milwaukee; Mrs. O. Radloff, Hustisford; Mrs. M. Schuster, North Free-

dom; Miss Katherine Mayer, Milwaukee; Mrs. Emily K. Andrae, Milwaukee; Mrs. A. J. Mayer, Milwaukee; School children and members, Congregation of Pastor Gerhard Pieper, Baraboo; Ladies' Aid, Doylestown; Ladies' Aid, Fountain Prairie; Mrs. R. Schumann, Milwaukee; Miss Fern Evans, Milwaukee; Mrs. Aug. Manthey, Pardeeville; Pastor Theo. Thurow, Sun Prairie; Pastor Emil Duerr, Milwaukee; L. Z. Zimmermann, Sugar Bush; Pastor C. H. Sieker, Burlington; Mrs. C. Kant, Milwaukee; Mrs. F. Schultz, Fond du Lac; Frank Hemp, Neillsville; Mr. F. Jahnke, Pewaukee; Mr. W. Leverance, Pewaukee; Sunday School, friends and members, Congregation of Pastor Ph. J. Schroeder, Marshfield; Mrs. H. Hagene, Oshkosh; Ladies' Aid, St. John's Congregation, Mosinee; Pastor Arthur B. Tacke, Milwaukee; Robert Kanitz, Marshfield; Willing Workers of Christ Lutheran Church, West Salem; Sophia Kammuller, Fountain City; Brownsville Young People's Society; Pentecostal English Lutheran Sunday School, Milwaukee; Mrs. C. Haefner, La Crosse; St. Lucas Ladies' Aid, Milwaukee; Pastor Fred H. Wolff, Jefferson; Mrs. M. Rettgen, North Freedom; Miss Helen Martin, Milwaukee; School children of Teacher Wm. Hellermann, Neenah; Mr. F. H. Emger, Bruce; Mrs. Alex Maerker, Milwaukee; Mrs. H. C. Berndt, Hartford; Ladies' Sewing Society, Hartford; Mr. Herman Marquardt, Algoma; Pastor H. Schwartz, West Salem; Mr. Robert Lautenback, Weyawega; Ladies' Aid, St. Peter's Lutheran Church, Sawyer; W. Kratz, Salem; Immanuel's Lutheran Church, Marshfield; Sunday School, St. John's Church, Pardeeville; Ladies' Aid, First Lutheran Church, Green Bay; Ladies' Aid, Congregation of Pastor George Kobs, Kendall; Mr. G. Vater, Mindoro; Mrs. Laura Storandt; Mindoro; Mr. Aug. Moelling, Marshfield; Ladies' Aid, Pastor H. Geiger, Randolph; Ladies' Aid, Pastor W. A. Kuether, Kiel; Mrs. F. Schultz, Fond du Lac; Mrs. W. Restow, Fond du Lac; Ladies' Aid, Lake Geneva; Pastor H. J. Diehl; Mrs. H. J. Schroeder, Strum; Congregation of Pastor L. Loeper, Whitewater and Richmond; Senior Olive Branch, Walther League, Appleton; Mt. Olive Juniors, Pastor Edm. Sponholz, Mukwonago; Pastor Emil Schulz, Milwaukee; Ladies' Club, Bethany Lutheran Church, Kenosha; Ladies' Aid and other members, Pastor S. A. Jedele, Wilmot; St. Stephen's Ladies' Aid, Beaver Dam; Mr. G. A. Guell, Fond du Lac; Mrs. A. F. Weber, Milwaukee; Mrs. G. Ernst, Milwaukee; Mr. John F. Laubenstein, Fredonia; Mrs. J. W. Jungbluth, Milwaukee; Miss Helen Andrae, Milwaukee; Jordan Senior Young People's Society of Jordan Evangelical Lutheran Church, West Allis; Pastor George Adacheck, Loraine; Mr. and Mrs. Lebrecht Kalsow, Neillsville; Miss Ina Klusmeyer and friends, Waukesha; Mrs. Ed. Olstinski, Marshfield. MINNESOTA: Pastor G. A. Ernst, St. Paul; Mr. J. A. Heilman, Minneapolis; Pastor J. E. Schaeffer, Buffalo; Mr. and Mrs. A. F. Bandimer, Buffalo; Ladies' Aid, St. John's Lutheran Church, Mazeppa; Mr. John Kamrath, New Ulm; Ladies' Aid, Trinity Lutheran Church, Town Dexter; R. C. Elbs, Marshall; Route 1, Box 7, Nicollet; Pastor Paul W. Spaude, Lake Benton; Womans' Missionary Society, Graceville; Immanuel Guild, Immanuel Lutheran Church, St. Paul; Ladies' Aid, Olivia; Ladies' Aid, Danube; Pastor T. C. Voges, Morgan; J. C. Thimijan, Lake City; Tabitha Society, Pastor Wm. Albrecht, Sleepy Eye. NEBRASKA: Ladies' Aid, Pastor Geo. Tiefel, Hadar; 6514 Florence Blvd., Omaha; Aug. Steinbeck, Ulysses; St. Paul's Ladies' Aid, Pastor J. Witt, Norfolk; Ladies' Aid, Pastor M. Lehninger, Plymouth; Mr. H. Rieckers; Clatonia. SOUTH DAKOTA: Pastor H. J. Schaar, Morrystown; Pastor Karl Sievert, Hazel; Mrs. John Fritz, Hazel; Mr. Christ Hinrichs, Canistota; Ladies' Aid, Loyaltan; Ladies' Aid, Ipswich. WASHINGTON: Mrs. F. W. Munz, Ellensburg; Pastor A. Sydow, Tacoma; Mrs. E. J.

Lentz, Ellensburg; Pastor L. C. Krug, White Bluffs; Mrs. F. Winkel and Mrs. R. Schultz, Ellensburg. MICHIGAN: Pastor G. Ehnis, Monroe; Pastor Henry Hopp, Daggett; Ladies' Aid, Plymouth; Mrs. Herman Schmidt, Munith. NEW YORK: Walther League, St. Paul's Evangelical Lutheran Church, Albany; Anna E. Hausmann, Albany. ILLINOIS: Luther C. Henry, North Chicago; Mrs. Jennie Henry, North Chicago; Sunday School children, Pastor A. C. Bartz, Waukegan. ARKANSAS: G. Seebach, Mena. ARIZONA: Mrs. H. C. Stolp, McNeal.

Hearty thanks from Apacheland!

Paul A. Behn.

E. Edgar Guenther.

* * * * *

The undersigned acknowledges receipt of \$34.60 for synodical purposes from Mears' Corners Congregation, North Wisconsin District, Winnebago Conference. Harold O. Kleinhans, Pastor.

Wanted

Superintendent of Nurses at Luther Hospital, Eau Claire, Wis. Send photograph and references to Rev. E. S. Hjortland, Eau Claire, Wis.

ITEMS OF INTEREST

No Job for Laggards

Dean Charles R. Brown, of the Yale Divinity School, gave this wise counsel to the students in his opening address: "The man who thinks of the ministry as a pious, respectable, but withal rather an easy job, had best stop, look and listen. If any man has come to the divinity school with the idea that he will find the work of a minister much less exacting than that of a lawyer or a doctor, a merchant or a manufacturer, a college professor or an engineer, let me stop the car here and allow him to get out."

In Search of Ark

A. F. Futterer of the Los Angeles Bible Institute, having the hope that he may succeed in finding the Ark of the Covenant, long hidden since the destruction of the first temple, proceeded to Mount Nebo alone. Mr. Futterer was unable to form a search party and undertook the task himself. In a statement to the correspondent of the Jewish Telegraph Agency he declared that he found at Nebo four caves of antique date which will be explored by archaeologists of Jerusalem.

How Lutherans Give

According to announcement of Mr. Harry S. Myers, secretary of the United Stewardship Council, Lutherans from all general bodies in the United States and Canada contributed during 1926 a total of \$54,159,154.00 for all church purposes, which, based upon a membership of 2,707,183 in the two countries, averages a fraction of a cent more than \$20.00 per capita. The figures for Lutheran bodies made public by Mr. Myers, had been gathered from official sources, were as follows:

United Lutheran Church in America, membership United States and Canada, 908,190, benevolence gifts 3,290,966 or \$3.63 per capita, congregational expense \$18,728,678.00 or \$20.62 per capita, total gifts \$22,019,644.00 or \$24.25 per capita; Missouri Synod and Synodical Conference, membership United States and Canada, 836,623, benevolences \$3,294,198 or \$3.94 per capita, con-

gregational expense \$12,771,910.00 or \$15.26 per capita, total gifts \$16,066,108.00 or \$19.20 per capita; all other Lutheran synods, membership United States and Canada, 962,370, benevolences \$4,040,273 or \$4.20 per capita, congregational expenses \$12,033,129 or \$12.50 per capita, total gifts \$16,073,402.00 or \$16.70 per capita.

Among twenty-six denominational groups listed, the Protestant Episcopal stood highest, with \$38.51 per capita for all purposes and the United Presbyterian second, with \$38.04 per capita for all purposes. The United Presbyterian led all other benevolence averages with a per capita gift of \$11.65 for its 171,000 members. The Methodist Episcopal Church, with nearly 4,000-000 members raised the largest sum for benevolence, running slightly below \$15,000,000.00. The same body likewise led all others in the total for congregational expense which amounted to 77,000,000. The lowest averages were recorded for the Disciples of Christ which, with almost one and a half million members, raised \$1.64 per capita for benevolence and \$7.95 per capita for congregational expense, a total for all purposes of \$9.59 during the fiscal year, which ended in that denomination on June 30, 1927.

An Unwanted "Saint"

It is reported by *Lutherische Herold* that a Polish Catholic congregation in New York City about a quarter of a century ago bought a Lutheran house of worship. The deal being closed, the Lutheran pastor remembered that a portrait of Martin Luther given by one of the members had been left in the church. When he requested permission from the Roman Catholic trustees to remove the portrait, the chairman said, "We have bought and paid for the saint, together with the church, and we are going to keep him." When the priest saw and recognized the portrait, however, it was very suddenly released to its former owners.

Religious Freedom In China

In November the Chinese Nationalistic Government issued a regulation to guarantee religious freedom throughout the territory which it controls, including more than 75 per cent. of the entire area of that land. The regulation specifically prohibits any persecution of or interference with individuals on account of their religious beliefs and was issued as a result of petitions submitted to the government by native Christian groups following the anti-Christian riots of last spring, which are said to have been instigated by the Communists. The government further issued a military order to all commanders to evacuate Y.M.C.A. properties and Christian educational institution properties to permit the return of missionaries as soon as possible.

Second Warning

The following is printed at the request of Dr. George Drach, Baltimore, Md., secretary of the Lutheran Foreign Missions Conference of America:

Unauthorized Solicitor

Sadhu John Nelson Christananda is in America delivering addresses and soliciting funds. The Lutheran Foreign Missions Conference representing the Foreign Mission Boards of all Lutheran Churches in America wishes to repeat its warning published a year ago, as follows:

The officers of the Lutheran Foreign Missions Conference wish our Lutheran pastors and congregations to know that Sadhu John Nelson Christananda is not an authorized representative of any Lutheran board or society doing work in India. Those who give him money should know that it is for his personal use only.

BOOK REVIEW

337 **Easy Selections for Lutheran Choral and Hymn for Reed or Pipe Organ.** Composed, Compiled and Arranged by Fr. Reuter. Price, 2.00. Mrs. F. O. Reuter, 126 N. Washington St., New Ulm, Minn.

We quote the opinion of one who by experience is qualified to serve in this capacity: "The collection is good, the selection is made from a wide field and so offers variety." We recommend the book for use in our circles. G.

A Bible Atlas, A Manual of Biblical Geography and History. Especially Prepared for the Use of Teachers and Students. By Jesse Lyman Hurlbut, D. D. With An Introduction by Bishop John H. Vincent, D. D., LL. D. Rand, McNally & Co., Chicago and New York.

The Bible Atlas offers a beautiful and extremely useful collection of maps, plans, charts, colored diagrams, and photographs. Great care has evidently been exercised both in the selection and in the workmanship. The discerning reader is bound to profit by a careful perusal of this book. We recommend it to teachers and Bible students. G.

GENERAL TREASURER'S STATEMENTS

January 31, 1928

	Receipts	Disbursements
General Administration	\$ 54,772.16	\$ 20,268.70
Educational Institutions	73,246.87	102,958.15
Home for the Aged	3,573.96	4,186.30
Indian Mission	19,913.39	20,829.93
Home Mission	49,201.01	66,785.43
Negro Mission	12,727.26	11,162.64
Mission in Poland	2,125.49	5,101.69
Madison Students Mission	449.16	1,492.14
General Support	9,501.03	10,189.74
Indigent Students	3,631.04	3,974.80
To Retire Bonds	4,085.32	
	\$233,226.69	\$246,949.52
		233,226.69
Deficit		\$ 13,722.83

Statement of Collections for Budget Allotments and Arrears

	Receipts July 1st to January 31st	Allotments 7 Months	Arrears
Pacific Northwest	\$ 678.16	\$ 1,033.69	\$ 355.53
Nebraska	7,776.08	5,969.39	
Michigan	21,587.74	22,740.69	1,152.95
Dakota-Montana	8,293.42	7,364.84	
Minnesota	37,809.02	43,362.34	5,553.32
North Wisconsin	39,495.07	58,479.68	18,984.61
West Wisconsin	45,449.02	60,107.67	14,658.65
Southeast Wisconsin	35,999.15	59,358.32	23,359.17
	\$197,087.66	\$258,416.62	\$ 64,064.23
From other sources	863.26		3,598.53
	\$197,950.92		\$ 60,465.70
Revenues	35,275.77	48,125.00	12,849.23
Total Receipts	\$233,226.69	\$306,541.62	\$ 73,314.93
Disbursements	246,949.52	246,949.52	*\$9,592.10
Deficit	\$ 13,722.83		\$ 13,722.83
Unappropriated		*\$9,592.10	

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 87% of its allotment.
5. West Wisconsin District Paid 75% of its allotment.
6. North Wisconsin District Paid 67% of its allotment.
7. Pacific Northwest District Paid 65% of its allotment.
8. Southeast Wisconsin District .. Paid 60% of its allotment.

THEO. H. BUUCK,
General Treasurer.

WEST WISCONSIN DISTRICT

Pastoren: January 1928.

E. Abelmann, Nelson	\$ 35.14
E. Abelmann, Alma	25.90
C. H. Auerswald, Dallas.....	8.47
C. H. Auerswald, T. of Prairie Farm	20.00
Wm. A. Baumann, Beyer Settlement.....	45.94
Wm. A. Baumann, Poplar Creek	14.18
Wm. A. Baumann, Iron Creek	43.24
Jul. Bergholz, Onalaska,	38.00
Aug. Bergmann, R. 1. Wausau	78.17
Leon Bernthal, T. Trenton	90.00
I. M. Brackebusch, Stoddard	499.44
I. M. Brackebusch, Bad Axe Valley	81.17
H. Brandt, Neillsville	18.20
K. Brickmann, St. Charles, Minn.	64.63
A. Engel, T. Libanon	63.25
W. A. Eggert, Schofield	100.50
W. A. Eggert, Ringle	24.60
W. A. Eggert, Wausau	67.35
Gerh. Fischer, Spirit	11.00
Gerh. Fischer, Tripolis	6.00
Gerh. Fischer, Prentice	7.00
E. C. Fredrich, Helenville	108.68
J. Gamm, La Crosse	575.10
Henry Geiger, Randolph	89.88
G. Gerth, Caledonia	7.25
G. Gerth, T. Merrimac	9.00
G. Gerth, Greenfield	14.00
J. G. Glaser, Tomah	56.60
Walter Gutzke, March	27.00
Walter Gutzke, McMillan	124.00
I. J. Habeck, Mercer	10.00
I. J. Habeck, Woodruff	40.00
I. J. Habeck, Minocqua	64.63
A. Hanke, Whitehall	19.10
W. P. Hass, Oconomowoc	300.00
H. W. Herwig, Lewiston, Minn.	217.29
M. J. Hillemann, Marshall	34.83
E. Hoenecke, Marathon City	1.50
P. Janke, Ft. Atkinson	216.05
L. C. Kirst, Beaver Dam	551.70
Theo. Kliefoth, Oak Grove	44.06
E. E. Kolander, Rozellville	63.25
E. E. Kolander, Green Valley	17.25
R. P. Korn, Arcadia	32.36
R. P. Korn, Cream	27.18
O. Kuhlow, Jefferson	1,115.21
W. C. Limpert, Altura	45.25
J. Mittelstaedt, Wonewoc	74.25
J. Mittelstaedt, Hillsboro	16.05
Paul Monhardt, South Ridge	136.00
G. E. Neumann, Rib Falls	16.25
G. E. Neumann, Tp. Rib Falls	20.00
G. E. Neumann, Tp. Stettin	36.10
Wm. Nommensen, Columbus	249.07
A. W. Paap, Johnson Creek	87.28
August Paetz, Walton	5.12
August Paetz, Friesland	6.00
E. H. Palechek, Chaseburg and Tp. Hamburg	160.00
H. A. Pankow, Indian Creek	38.96
H. A. Pankow, Hustler	66.02
J. H. Paustian, Barre Mills	692.17
K. J. Plocker, Wilson	7.83
K. J. Plocker, Ridgeway	19.00
F. P. Popp, Ableman	32.36
F. P. Popp, T. Westfield	18.70
J. M. Raasch, Lake Mills	266.32
S. Rathke, Barron	21.00

H. W. Reimer, Loganville	33.16
Christ. Sauer, Ixonia	5.00
Herb. Schaller, Goodrich	11.76
Herb. Schaller, Medford	95.15
M. C. Schroeder, Pardeeville	10.00
J. H. Schwartz, West Salem	123.34
Phil. Schroeder, R. 1—Marshfield	34.50
F. H. Senger, Bruce	27.25
C. W. Siegler, Portland	10.45
C. W. Siegler, Bangor	97.82
R. Siegler, Personal	10.00
R. Siegler, Marshfield	52.40
M. F. Stern, Eau Galle	35.00
M. F. Stern, Waverly	6.00
M. F. Stern, Plum City	4.50
M. Taras, Fall River	19.87
M. Taras, Fountain Prairie	15.07
M. Taras, Doylestown	21.41
G. M. Thurow, Waterloo	212.78
August Vollbrecht, Fountain City	104.00
F. Weerts, Cambria	55.00
R. F. Wolff, Cambridge	2.50

Budget	\$7,821.48
Non-Budget	288.31

Total for January 1928 \$8,109.79

H. J. KOCH, Treasurer.

MINNESOTA DISTRICT

January 1928.

Pastors: A. ACKERMANN, Mankato, Educational Institutions \$76.82, Home for Aged, Belle Plaine, \$29.39; total \$106.21. G. THEO. ALBRECHT, St. Peter, General Administration \$50.74, Educational Institutions \$26.00, Mich. Luth. Sem. \$25.00; total \$101.74. HENRY ALBRECHT, Town Lynn, General Institutions \$8.00, Indian Mission \$10.00, from Simon Martens, Negro Mission \$9.00 of which \$4.00 from school children, Indian Mission (Permanent Accretion) \$3.00 from school children; total \$30.00. IM. F. ALBRECHT, Fairfax, General Administration \$50.00, Supervision and P and P \$10.00, Home for Aged \$50.00, Home Mission \$48.00, General Support \$90.00; total \$248.00. T. H. ALBRECHT, Lake City, General Mission \$119.40. T. H. ALBRECHT, W. Florence, General Institutions \$46.25. WM. C. ALBRECHT, Sleepy Eye, Home Mission \$68.00. WM. C. ALBRECHT, Sleepy Eye, Student Support \$46.37. R. C. AVE-LALLEMANT, North St. Paul, Dr. Martin Luther College \$10.00, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$10.00, Student Support \$6.00, General Support \$10.00; total \$76.00. R. C. AVE-LALLEMANT, North S. Paul, from Social Circle for Home for Aged \$5.00, Indian Mission (Charity) \$5.00, Lutheran Children's Friend Soc. \$5.00, Bethesda, Watertown, \$5.00; total \$20.00. J. E. BADE, Balaton, Student Support \$23.20, Lutheran Children's Friend Soc. \$18.15; total \$41.35. J. CARL BAST, Morton, General Administration \$10.00, Supervision and P and P \$6.15, Dak.-Mont. Academy \$14.75, General Support \$17.00, Dr. Martin Luther College (New Building) from Ladies Aid \$25.00 from Aug. L. Lothert \$2.00, Lutheran Children's Friend Soc. \$15.00; total \$89.90. PAUL T. BAST, Minneapolis, Home Mission \$100.00, Church Extension \$10.00; total \$110.00. From N. N. for China Mission \$5.00, Memory wreath in loving memory of Mrs. (Rev.) Wilhelmine Bechtel. A. W. BLAUERT, Danube, General Institutions \$32.55. HENRY BOETTCHER, Gibbon, General Support \$7.25, Memory wreath in loving memory of Mrs. Geo. Buerkle from Emil Buerkle and children, Mr. and Mrs. Fred Wichelmann, Mr. and Mrs. Christ Buerkle, Bethesda, Watertown, \$8.00, Memory wreath in loving memory of Mrs. Geo. Buerkle from Mr. and Mrs. H. Buerkle, Mr. and Mrs. Arthur Buerkle, Mr. and Mrs. Theo. Bruns, Mr. and Mrs. H. Buerkle, Jr., Mr. and Mrs. Alb. Gloerev, Mr. and Mrs. Albert Buerkle, and Mr. and Mrs. Herbert Buerkle, Lutheran Children's Friend Soc. \$9.00, Memory wreath in loving memory of Mrs. Geo. Buerkle from Mr. and Mrs. Otto E. Buerkle, Mr. and Mrs. H. Paschke, Mr. and Mrs. Fred Wichelmann, Mr. and Mrs. E. H. Buerkle, Mr. and Mrs. Ed. Jahnke, Osier Buerkle, Mr. and Mrs. Emil Fischer, and Mr. and Mrs. Fred Bentz. HENRY BRUNS, Sanborn, Supervision and P and P \$10.00, Home Mission \$46.08; total \$58.08. PAUL C. DOWIDAT, Minneapolis, Home for Aged, Belle Plaine, \$50.00, Home Mission \$100.00, General Support \$100.00, Negro Mission \$50.00, Student Support \$87.88, Church Extension \$100.00; total \$487.88. A. EICKMANN, Nodine, Supervision and P and P \$15.00, General Support \$40.00,

To Retire Bonds \$10.00; total \$65.00. G. A. ERNST, St. Paul, Educational Institutions \$100.00, Home for Aged \$32.25, Home Mission \$200.00, Student Support \$50.00, General Support \$50.00, St. James Mission, St. Paul, \$100.00; total \$532.25. G. FISCHER, Acoma, Home for Aged, Belle Plaine, \$5.00, Indian Mission \$15.00, General Support \$7.25, Lutheran Children's Friend Soc. \$5.00, Bethesda, Watertown, \$5.00; total \$37.25. G. FISCHER, Acoma, Home Mission \$12.00, Indian Mission \$1.00, Negro Mission \$1.00; total \$14.00. WM. FRANZMANN, Town Bayton, General Administration \$6.91, Supervision and P and P \$8.71, General Institutions \$15.70, Home for Aged \$11.55, Student Support \$15.63; total \$58.50. WM. FRANZMANN, Baytown, From Ladies Aid Society for Bethesda, Watertown, \$15.00, Lutheran Children's Friend Soc. \$12.00, Lutheran Deaconess Assn. \$5.00, Twin City Lutheran Mission Soc. \$10.00; total \$42.00. WM. FRANZMANN, Town Grant, General Administration \$10.00, Supervision and P and P \$10.00, General Institutions \$20.00, Home for Aged \$10.00, Student Support \$5.90, From Ladies Aid Society for Lutheran Children's Friend Soc. \$10.00, Twin City Lutheran Mission Soc. \$10.00; total \$75.90. IM. P. FREY, Graceville, Home for Aged \$2.00. IM. P. FREY, Graceville, Lutheran Children's Friend Soc. from Sunday School \$5.32. E. G. FRITZ, Wellington, Poland Mission from Ladies Aid \$7.40, Poland Mission (collection) \$23.60, Student Support \$20.00, Dr. Martin Luther College (Building) \$9.00; total \$60.00. G. E. FRITZKE, St. Clair, Home for Aged, B. P., \$5.00, Indian Mission \$5.00, Home Mission \$20.00, General Support \$5.00, Negro Mission \$5.00, Student Support, New Ulm, \$5.00, New Seminary and Debts \$25.00, Lutheran Children's Friend Soc. \$8.00, Bethesda, Watertown, \$5.00, China Mission \$2.29; total \$85.29. J. C. A. GEHM, Woodville, Wis., Wauwatosa Home \$6.60. W. P. HAAR, No. Mankato, Home Mission \$11.68. W. P. HAAR, No. Mankato, Indian Mission \$15.00, Negro Mission \$5.00; total \$20.00. ED. A. HEMPECK, Darfur, Home for Aged, Belle Plaine, \$7.00, Church Extension \$12.02, Lutheran Children's Friend Soc. \$8.28; total \$27.30. P. HINDERER, Cedar Mills, Indian Mission \$12.53. P. HINDERER, Cedar Mills, Home for Aged, Belle Plaine, from Ladies Aid \$10.00, Negro Chapels from Minna, Louis, Edwin and Clarence Witte \$4.00, Lutheran Children's Friend Soc. from Ladies Aid \$20.00, from Laura Rannow 30c, Bethesda, Watertown, from Ladies Aid \$10.00; total \$30.30. G. HINNENTHAL, New Ulm, General Administration \$250.00. C. A. HINZ, Mason City, Iowa, Bethesda, Watertown, \$15.64. C. A. HINZ, Mason City, Iowa, Lutheran Children's Friend Soc. \$3.01. R. JESKE, Caledonia, Indian Mission (Boarding School) from Alf. and Grover Gensmer \$35.00. H. E. KELM, Lanesburg Tp., Home Mission \$45.90, Negro Mission from Fr. Bussmann \$5.00, Lutheran Children's Friend Soc. from School Children \$17.60; total \$68.50. F. KOEHLER, Nicollet, Home Mission \$62.81. F. KOEHLER, Nicollet, General Administration \$79.11. A. C. KRUEGER, Goodhue, Synodic Administration \$20.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Home for Aged \$2.45, General Mission \$10.00, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$5.00; total \$82.45. A. C. KRUEGER, Goodhue, Luth. Children's Friend Soc. from children \$6.40. A. C. KRUEGER, Minneola, Lutheran Children's Friend Soc. from Children \$12.65. A. C. KRUEGER, substitute Pastor Grace Church, Town Goodhue, Home Mission \$10.00. H. A. KUETHER, Madison Lake, Home for Aged \$3.41. H. A. KUETHER, Smith's Mill, Synodic Administration \$6.76, General Administration \$2.72, Home for Aged \$12.27, Lutheran Children's Soc. \$13.35; total \$35.10. CARL C. KUSKE, Oshkosh Township, Synodic Administration \$5.82, Lutheran Children's Friend Soc. \$3.70; total 9.52. CARL C. KUSKE, Taunton, Mich. Luth. Seminary \$2.32, Lutheran Children's Friend Soc. \$4.76; total \$7.08. H. E. LIETZAU, Woodbury, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Home for Aged \$10.00, Student Support \$10.00, General Support \$10.00; total \$70.00. MR. EMIL C. MARTIN, Mason City, Iowa, Home Mission from Central Heights Sunday School \$4.46. O. P. MEDENWALD, Amery, Wis., Synodic Administration \$25.00, Educational Institutions \$23.15, Home for Aged \$10.00, General Support \$10.00; total \$68.15. O. P. MEDENWALD, Osceola, Wis., Home Mission \$22.83. H. MEIBOHM, Rockford, Educational Institutions \$86.25. L. W. MEYER, Osceola, Wis., General Institutions \$68.05. W. C. NICKELS, Redwood Falls, General Support \$36.20, Lutheran Children's Friend Soc. \$13.11; total \$49.31. HERM. NITSCHKE, Brighton, General Fund \$10.20, Lutheran Children's Friend Soc. \$5.27; total \$15.47. WM. PETZKE, Bay City, Wis., Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$5.00, Reich Gottes \$6.00; total \$26.00. WM. PETZKE, Frontenac, Theological Seminary \$7.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Indian Mission \$10.00,

Home Mission \$10.00, Negro Mission \$5.20, Lutheran Children's Friend Soc. \$5.00; total \$57.20. MRS. R. PITTELKOW, Treas. Lutheran Mission Auxiliary for St. Paul for Twin City Lutheran Mission Society from Trinity \$44.00, Emanuel \$20.00, St. John \$52.00; total \$116.00. J. PLOCHER, St. Paul, General Institutions \$130.00, Lutheran Children's Friend Soc. \$32.64, Twin City Lutheran Mission Society \$9.00; total \$171.64. EDWIN H. SAUER, Grace, Town Goodhue, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$9.90; total \$39.90. EDWIN H. SAUER, St. John's, Town Goodhue, Indian Mission \$15.00, Home Mission \$25.00, Negro Mission \$7.37, Indian Mission (Orphans) from Ladies Aid \$12.00; total \$59.37. J. E. SCHAEFER, Buffalo, General Institutions \$30.00, General Support from Mrs. K. Strohschein \$2.00; total \$32.00. J. E. SCHAEFER, Buffalo, General Mission \$12.00, Home Mission \$17.00; total \$29.00. J. E. SCHAEFER, Carwford's Lake, General Mission \$4.00, Home Mission \$8.10, Negro Mission from Karl Halmke \$4.50; total \$16.60. J. E. SCHAEFER, Crawford's Lake, General Institutions \$6.25. GEO. W. SCHEITEL, Potsdam, Home for Aged, Belle Plaine, \$20.41. R. SCHIERENBECK, Renville, Reich Gottes \$10.00. R. SCHIERENBECK, Renville, Home for Aged, Belle Plaine, from Jan Bruns \$5.00, Indian Mission from Jan Bruns \$5.00, General Support \$20.00; total \$30.00. R. SCHIERENBECK, Town Winfield, Reich Gottes \$9.50. R. SCHIERENBECK, Town Winfield, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$15.00, Indian Mission \$15.00, Home Mission \$24.00, Negro Mission \$15.00, Church Extension \$15.00; total \$114.00. R. SCHIERENBECK, Town Winfield, General Support \$12.00, Diakonissen Anstalt, Stuttgart, Germany, from Rolf Selhusen \$5.00; total \$17.00. C. G. SCHMIDT, Wood Lake, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$8.00; total \$28.00. C. J. SCHRADER, Echo, Home Mission \$17.00. R. F. SCHROEDER, Town Dexter, General Fund \$52.00. G. R. SCHUETZE, Seaforth, General Institutions \$7.50. G. R. SCHUETZE, Sheridan, Negro Chapel, Mobile, Alabama, from Sunday School children \$12.00. G. R. SCHUETZE, Sheridan, Student Support \$36.10. M. SCHUETZE, Ellsworth, General Institutions \$22.00. PAUL W. SPAUDE, Lake Benton, General Support \$5.00. PAUL W. SPAUDE, Verdi, Home Mission \$14.55. WALTER G. VOIGHT, Monticello, Supervision P and P \$2.25, Northwestern College \$7.10, Dr. Martin Luther College \$10.00, Lutheran Children's Friend Soc. 70c; total \$20.05. F. W. WEINDORF, Oronoco, Seminary Building \$11.75, Lutheran Children's Friend Soc 10c; total \$11.85. JOSEPH WEISS, Pelican Lake, Church Extension \$29.60. M. J. WEHAUSEN, Johnson, Administration \$37.70, Negro Mission \$4.40; total \$42.10.

General Fund	\$ 702.32
To Retire Bonds	10.00
Synodic Reports	2.25
Educational Institutions	698.52
Theological Seminary	52.00
Northwestern College	62.10
Dr. Martin Luther College	83.00
Michigan Lutheran Seminary	27.32
Dakota Montana Academy	14.75
Home for Aged, Belle Plaine	280.73
Indian Mission	148.53
Indian Mission, Boarding School	35.00
Indian Mission, Orphans	12.00
Negro Mission	141.37
Negro Chapel, Mobile, Alabama	16.00
Home Mission	927.41
General Support	421.70
Church Extension	166.62
Seminary and Debts	36.75
Dr. Martin Luther College, Building	36.00
Indian Mission, Permanent Accretion	3.00
Bethesda, Watertown	63.64
Wauwatosa Home	6.60
Lutheran Children's Friend Soc., Minneapolis..	234.34
Lutheran Deaconess Assn.	5.00
Diakonissen Anstalt, Stuttgart, Germany	5.00
Twin City Lutheran Mission Society	145.00
St. James Mission, St. Paul, Minn.	100.00
General Mission	145.40
China Mission	7.29
Poland Mission	31.00
Student Support	301.08
Student Support, New Ulm	5.00
Total	\$4,926.72

H. R. KURTH, District Treasurer.