

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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Rev C Buenger
5026 19th Ave

"ACCORDING TO THE RICHES OF HIS GRACE"

Ephesians 1: 7

Made in His image, Whose almighty power
Bids planets roll through realms of trackless space,
My Father cares for me each passing hour,
According to the riches of His grace.

He sent His Son to bleed and die for me,
That from His Book my sin He could erase.
My debt is paid; forever I am free
According to the riches of His grace.

His Holy Spirit dwells within my heart;
To Him the boon of saving faith I trace.
His Holy Word my compass is, and chart,
According to the riches of His grace.

Then why should trials, cares and sorrows press,
The while by Him sustained I run the race?
He soothes the pain by His benign caress,
According to the riches of His grace.

His are the cattle on a thousand hills,
The jewels that earth's treasure-mines encase.
The earth is His; He gives to whom He wills,
According to the riches of His grace.

Be strong, my soul, and trust thy faithful Lord,
Armed with His Buckler for the conquest brace.
The vict'ry shall be thine, declares His Word,
According to the riches of His grace.

His child and heir, saved, pardoned, justified,
Some day I shall behold Him face to face;
Forevermore in Salem's Home abide,
According to the riches of His grace.

Anna Hoppe

THE TWENTY-SIXTH PSALM

(Continued)

Why the Christian Believer Does Not Associate With the Lodge or Secret Societies

It may appear somewhat farfetched that in a meditation on this Psalm mention is being made to the effect that the Christian's association is incompatible with that of the lodge. What has our Psalm to do with the lodge question, it may be asked, there being no express mention made of it here. Some may even find it out of place that a matter of such nature is introduced in a discourse on this Psalm.

Yet the question is not whether or not, in the treatment of our Psalm, a matter of this kind is far-fetched, but rather whether the spirit of the Psalm requires it, for it is not by its letter, but by its spirit we must be guided and governed here.

The devout Christian reader of this Psalm, noticing that it treats, in a measure, of the associations the child of God entertains, will at once discover that there are associations antagonistic to the Christian faith which he cannot entertain, and among these is certainly the anti-Christian lodge of our day.

Having said, "I have not sat with vain persons, neither will I go in with dissemblers," the Psalmist continues, "I have hated the congregation of evildoers; and will not sit with the wicked." From the context it is evident that he has in mind a class of people whose principles and religion are opposed to the true religion or the worship of the true God. "The congregation of evildoers" are assemblages of such men or women whose designs and purposes are contrary to the Word of God; and if they assemble for the purpose of worshipping God, or of practising religious rites, their religion is a false religion, the worship of a false God. With these the Psalmist will have no fellowship; on the contrary, he positively states, that he disapproves of their principles, and hates their very assemblies. He knows, people uniting with them in their principles and religious systems deny the true religion and cannot be God's people.

Lodge Religion

This truly is applicable to the lodge. What makes the lodge particularly objectionable to the Christian is its religious feature. Though it is often denied, that the lodge is a religious institution, yet its own authorities admit in plain words that it is. A few quotations from lodge authorities may suffice.

The Masons say: "In inculcating religious doctrine, commanding religious observance, and teaching religious truths, who can deny that Masonry is eminently a religious institution." Mackey, Encyclopedia. Again, "Masonry is a divinely appointed institution, designed to draw men nearer to God, to give them a clearer conception of their relationship to God as their heavenly Father." Quarterly Bulletin, Iowa Masonic Library, April, 1917.

The Odd-Fellows say: "Odd-Fellowship was founded on great religious principles." "We have a religious test." "We use a form of worship." New Odd-Fellows' Manual.

The Woodmen say: "At its altars men of all religions may kneel, to its creed disciples of every faith may subscribe." Woodmen's Handbook.

Numerous other lodges could be quoted by their rituals as professing a religion of some sort, as the Knights of Pythias, the Elks, the Eagles, the Yeomen, the Eastern Star, the Daughters of Rebecca, the Pythian Sisters, etc., etc. All these worship a higher Being, open their meetings with prayer, hymns, and have their order of worship. Every funeral ceremony brings out the religious principles of the order. Every candidate for admission into the order is asked: "Do you believe in the existence of a Supreme Being?" It is a fact which no one can deny that the lodge is a religious institution.

But now, what is the religion of the lodge? Is it the revealed religion, the religion revealed in the Bible? Is it the religion of the Christian Church? Is it the religion worshipping the Triune God, the religion professing the three articles of the Apostolic Creed? Is it the religion which professes faith in Jesus Christ as the eternal Son of God and the only Savior of mankind?

Let us again ask the authorities of the lodge.

Mackey in his *Masonic Encyclopedia* says: "Masonry is not Christianity or a substitute for it."

Again, in his *Masonic Jurisprudence*, page 93, he says: "Masonry requires only a belief in the Supreme Architect of the Universe and in a future life, while it says, with peculiar toleration, that in all other matters of religious belief, Masons are only expected to be of that religion in which all men agree, leaving their particular opinion to themselves. Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to unite around one common altar, and, Masonry becomes in practice as well as in theory, universal."

"The New Odd-Fellow's Manual says, page 364, "We admit men of all religions into our Order," and page 372: "We are careful to impress on every candidate's mind that we studiously exclude from our meetings all that pertains to sects, (meaning Christian denominations), and that we are to know each other only as men, — as brothers of the great human family."

Macoey, *Adoptive Rite Ritual for the Eastern Star*, says, page 82: "As a large part of our work lies in acquiring a knowledge of how best to practise the great moral principles, brotherly love, relief, and truth, and endeavoring to find the true path that leads to everlasting life, we often unite to address the Heavenly Throne and to plead with God that the very spirit of faith and wisdom may descend upon us and make our meeting-place a place like Heaven."

The Knights of Pythians say in their Ritual at the initiation of a member: "So live, that when you come to the river which marks the unknown shore, your hands may be filled with the deeds of charity, the golden keys that open the palace of eternity." (Quotations taken from Rev. Paul Pieper's "Die Christusfreundschaft der Loge.")

From these quotations it is clear to every one who is open to conviction that the religion of the lodge is not the religion of the true Church of God, not the Christian religion, but an anti-Christian, Christless religion. The God they worship in the lodge is not the true God who has revealed Himself in His only begotten Son, not the Triune God, Father, Son and Holy Ghost, but a heathen God, and the way of salvation they teach is not faith in Jesus Christ as the only Savior of sinners, but salvation by works and man's own morality.

It is therefore easy to see what association with the lodge implies. To be a member of a lodge one must accept and profess what the lodge teaches concerning religion; he or she must accept and profess the anti-Christian, Christless religion of his or her particular lodge, and thereby repudiate, and if he or she is a member of the Christian Church, must necessarily deny what the Church teaches — the Gospel of Jesus Christ. There can be no neutrality there, it is either one or the other. Church-membership and lodge-membership are irreconcilable with each other.

The Christian's Duty

Have we digressed in our meditation on the Psalm from the point at issue? Not at all. We have rather shown from the Psalm that a Christian believer cannot and will not associate with the lodge or secret societies because of the anti-Christian religion they teach and practice. It is a Christian's duty, according to the Psalmist's plain statement, to separate himself from "the congregation of evildoers," or as St. Paul, in the New Testament, so drastically puts it, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6: 14-18.

Where the Christian Seeks His Associations

From the godless companionship of the wicked the Psalmist's yearnings instinctively turn to his heart's home, the habitation of God and His people. "I will wash my hands in innocence," he says; "so will I compass thine altar, O Lord: That I may publish with the voice of thanksgiving, and tell all thy wondrous works. Lord I have loved the habitation of thy house, and the place where thine honor dwelleth."

The more a man feels out of sympathy with a godless world, the more lovingly he presses into the depths of communion of God. So the sacred writer. Cleansing his hands in innocence, that is, purposing that his life may be pure, that he may worship and serve His Maker in purity, he not only refrains from the society of the wicked and from making them his companions, but desires to be found where God is with His people, that with them he might publish His wonderful works, the works of salvation. It was there this pious child of God sought his associations. He desired that his lot might be with those who feared God, and not with those who were his foes. He was united with those who feared God now; he desired to be united with them for ever.

Is not this expressive of the Christian's true associations? A Christian never finds himself at home unless it be with God's people. Impressed with the greatness and goodness of God, and having experienced His pardoning mercy and forgiving grace in Christ, he desires always not only to make these things known to others, but also to associate with those who partake of the same blessings, praising God with them as his brethren. It is there the Christian seeks his associations, "in the congregations" where Jehovah's name is loved, and finds himself among those who, like himself, delight in His praise, and say, "My foot standeth in an even place: in the congregations will I bless the Lord," verse 12.

J. J.

COMMENTS

Does God Punish? Does God punish through natural catastrophe? The Baptist raises this question when it says:

People still believe that God punishes sin with earthquakes.

The old Hebrew idea that natural catastrophe is God's way of punishing sin dies hard. In a scientific age, when physical causes for physical effects are traceable and well-known, even prominent, modern Protestant ministers read in drought, earthquake, storm, flood and pestilence the punitive decrees of an angry God dealing with sin in strokes of terrible power. Such a reading is pitiable, cruel and inexcusably wrong. How men with the clear comment of Jesus on the Siloam tragedy before their eyes can so misinterpret God and torment suffering people is one of the mysteries of sanctified nonsense. Of course God has a hand in human affairs. There are moral and spiritual sequences in the lives of men. The wages of sin is death. But where people, as in Greece and Bulgaria, are suffering calamities they could not avert, from causes they could not control, and in ways and degrees for which they know no remedy, to denounce them as victims of divine wrath whose iniquities are revealed and measured by their physical calamities, is on par with the Salem witchcraft. How can they understand and love a God so interpreted? What can sin and righteousness mean to them? Job's "miserable comforters" exhausted the rational possibilities of such an interpretation of human suffering more than two thousand years ago. Even John Muir or Luther Burbank, whichever it was, without the light of faith in Christ, saw more clearly and

nobly the meaning of God in his world, and said, "I accept the universe." They blamed neither God nor men for earthquakes.

There really are two questions involved that should be kept separate: Does God punish through natural catastrophe? and, Have we a right to interpret specific instances where God so deals with men?

That God punishes men through catastrophe is to The Baptist an old Hebrew idea that has no place in our scientific age when physical causes for physical effects are traceable and well-known.

To us the Old Testament is not simply a piece of Hebrew literature and as such a record of Hebrew thought. We believe it to be the inspired word of God, and we therefore accept everything it tells us as absolutely true. And the Old Testament, as The Baptist admits, does tell us that God punishes men with drought, storm, flood, crop failure, pestilence, etc.

Now, we contend that the God of the Old Testament is also the God of the New. Jesus acknowledges him as His Father, and for Jesus "it is written" is final.

God does not change, and the New Testament by no means leads us to believe that he has withdrawn from nature, leaving everything to "natural causes." Jesus healed; he raised the dead; he changed water into wine; he rebuked and stilled the wind and the sea; he multiplied the few loaves and fishes that they satisfied the hunger of the thousands. When Jesus died, "there was a darkness over all the earth until the ninth hour." When he arose "there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door." When Paul and Silas were in prison at Philippi "suddenly there was a great earthquake, so that the foundations of the prison were shaken."

During the storm which finally wrecked the vessel on which Paul was bound for Rome God said to Paul: "God hath given thee all them that sail with thee."

No, indeed, the New Testament clearly teaches that God still rules nature and makes it subservient to his purposes. Why, otherwise, should Jesus teach us to pray, "Give us this day our daily bread?" And of what benefit this, "Your Father in heaven knoweth that ye have need of all these things?" Paul would then have to revise his Words: "He left not Himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our heart with food and gladness." The "I accept the universe," quoted above, would mean that we are lost in this world, under the power of unknown forces, and without the comfort of the protection, blessing and guidance of a Heavenly Father. It would spell despair.

Or, does God, according to the New Testament, employ nature to bring blessings to men? Read Acts twelve: "And the angel of the Lord smote him (Herod), because he gave not God the glory: and he was eaten of worms, and gave up the ghost." Acts thirteen: "Behold, the hand of the Lord is upon thee (Elymas), and thou shalt

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be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand."

Would physical causes alone explain these effects, Luke 21, 25, 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken"?

No, it is by no means an "old Hebrew" idea that God employs nature also for the punishment of men.

An entirely different question is, Have we a right to interpret specific instances where God deals so with men?

When Jesus with his disciples came upon a man blind from his birth, the disciples asked, "Master, who did sin, this man or his parents, that he was born blind?"

Jesus answered: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

In Luke thirteen we read: "There were present at that season some that told him of the Galilaeans whose blood Pilate had mingled with their sacrifices. And Jesus answering them said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?"

I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall likewise perish."

In these various afflictions Jesus sees the hand of God, but He warns His disciples against interpreting his dealing with these men, and especially against interpreting them so that we pass uncharitable judgment on those who suffered. Where the Scriptures tell us directly, we know why God has afflicted such a person or nation in a certain manner. Where God does not Himself tell us, we have neither call nor right to attempt to read His plans and to discover His purposes. In the case of the blind man, for instance, Jesus tells us that he is so afflicted in order

that the works of God should be made manifest in him. Whether such an affliction or a calamity is for the punishment of some particular sin, for the chastening of a child of God, or for the purpose of placing before others an example of patient endurance, of victorious faith, or of divine help in the greatest distress — God only knows. We do not know and should, therefore, not presume to judge.

Nevertheless every man naturally, and rightly, feels the hand of God on him in great afflictions and calamities, and he trembles as did the jailor at Philippi, reminded of his sins and of the wrath to come. Every great calamity or affliction, physical or not, is a reproof of sin and a call to repentance to those afflicted and as well to all who hear of it. And so it should be preached to all.

The Christian hears the call, humbles himself before his God and cries to Him for mercy in the name of Jesus. To him who does not repent such visitations of God are punishment indeed. J. B.

* * * * *

"Good Church Members" The term is often used.

It suggests a number of things. There is, for one thing, regular attendance in public worship. We picture him to ourselves as coming not only often but always on time: he does not arrive at the church some time before the sermon begins and with a harried expression and somewhat breathless look drop into a place in the most secluded part of the church; no, he is on time and you get the impression that he is all there, for there is something about his whole appearance, that says, I have come to worship and that is my sole purpose here this morning, and I am going to fulfill it with joy as a blessed right, not negligently as an onerous task. For another thing, he frequently comes to the communion table. His is not that last-minute announcement that is made at the sacristy door during the opening hymn; no, he is long in his place and he is earnestly and devoutly taking part in the service; you see, he considers it *his* service, not the church council's or the pastor's, but his very own by the right that God has given him. When he comes to the altar he does not stare about him as if he had been lured into strange surroundings, as if his neighbors or at least the pastor would bear close watching; his manner at least seems to say, what I am now taking part in is very sacred to me and it is worthy of my most reverent attention. The good member has spiritual aims, to walk in the light, to bring the light to others, to help them walk in the light; the Gospel is very dear to him. Thus he is not only a cheerful giver for the ends of spreading the Gospel in his immediate surroundings, he appreciates that he is a member of his synod, that the synod's work is his own work; so he not only gives prayerfully but also wishes to give intelligently. In order to do this he must keep in contact with his brethren in the synod: he must read the church papers, study the reports that are issued from time to time. This will open

out wide avenues to his vision: he will see somewhat of the blessing with which God is crowning our poor, halting efforts in His cause and seeing will rejoice; he will also further come to understand the necessity for helping and the measure of help which his position and ability make him able to extend. We might say a good deal more about "Good Church Members," we are aware that we have not exhausted the subject. What we have said, however, is enough to lead up to the propounding of another question which is closely allied to the one suggested in the above: How do we make good church members? A little article in *Guldax* (a Swedish mission paper) led us to think on this subject, both as to wrong ideas as to what is a good church member and as to the manner of his making; we reprint it in the following:

I think there is a tendency, a great danger, in our church work to-day that we should not overlook. It is the temptation to make people good church members instead of sinners that need God's grace for salvation. We reason like this — make people good church members, and they will come under the influence of God's Word. Then there is hope that they also in time will become Christians. That this, however, is a wrong way of reasoning every one can see for himself who has eyes to see with, by looking at the results of our church activities. A true Christian will generally become a good church member, but "a good church member" might never be a true Christian. Being that kind of a member, he takes it for granted that he is a true Christian and will hardly ever understand that he is wanting. He will often instead become antagonistic towards true Christianity and try to suppress it.

Who is there that fails to see that this is the trend of the church work everywhere at the present time? To draw people to church, to entertain them there so that they will remain, to get them interested by giving them something to do and make them feel that they are of some importance there — this is the new wisdom for carrying on God's work. The preaching of the Word of God becomes steadily of slighter importance. But what counts is the goodness of one's character as church member. If we stick to this idea as a Church for some time we will kill our Church — if we have not done it already.

The writer of the above evidently accommodates himself to the wrong and very common acceptance of the term "good church member" and warns against the method employed very often in making him such. The story of Mary and Martha and the lesson it offers is very little considered in our day. G.

A Protestant Monastic Order According to "Evangelisches Deutschland," a protestant monastic order was founded on the festival of the Holy Trinity 1921 in a parsonage in northern Bavaria. This "Evangelische Humiliaten-Orden" is modeled after an order of the same name founded under Emperor Henry II in the eleventh century and dissolved by Pius V in 1571. It is headed by a prior (at present Superintendent i. R. Bronisch-Reimswaldau), a sub-prior (R. Walter-Charlottenburg), and a brother-secretary (W. Wohlmacher-Muenchen).

A vow binding members for life is not asked, this being considered an un-evangelical violation of the free-

dom of conscience. The order aims to train its members in Christian humility and to lead them to pray constantly for the unification of the churches, to partake frequently of the Holy Sacrament, to cultivate private confession, to practice abstinence on Friday and during Lent and Advent, and especially to devote themselves to works of charity.

After a novitiate of one year, those willing to remain in the active service of the order and to unite themselves with the monastic community (renouncing marriage and family life) take a vow to that effect and receive the cross of the order and its marriage ring.

The order intends to build a monastery which is to be open to the men of the evangelical church and is to become the center for charitable endeavors.

The sixth annual convention of the order was held in the chapel of the church of St. George, Berlin, on October 25, 1927. A resolution was adopted to create a circle of friends composed of men, youths and women, who, while not ready to take the vow still desire to keep in the closest touch with the order.

Surely we should cultivate Christian humility, prayer, the diligent use of the means of grace and the spirit of charity, but to do this it is not necessary to leave our earthly occupation. The Lord does not call us away from it. He does not ask us to renounce marriage and family life. He Himself instituted it, declaring: "It is not good that the man should be alone." Our daily earthly life furnishes sufficient opportunities for practicing all the Christian virtues; it keeps us close to those whom we are to serve. In our conversation with our fellow-men we can use all the gifts with which the Holy Ghost endows us, if only we are truly a salt that has not lost its savor.

On the other hand, to cultivate humility, to use the expression, professionally, very easily leads a man to the point where he becomes positively proud of his humility. So it is also with specializing in other particular virtues and works. True life does not express itself so.

The man who withdraws himself from the ordinary contact with other men deprives himself of much that the Lord wants him to have, and deprives others of the gift with which the Lord has endowed him for their service.

The tendency toward the monastic life undoubtedly has its cause in certain conditions, but monasticism is by no means the right answer to such conditions. J. B.

Feet Up Feet up, that is the position in which a certain evangelist conducting a revival in a Wisconsin city will preach his next sermon, if newspaper reports are reliable.

No, his center of gravity is not low enough to keep him in this inverted position, two members of his flock will, we are told, steady him while he preaches.

Previous sermons were preached from inside a coffin, to emphasize the inevitability of death.

If things of this sort take with the public, our theological seminaries will have to add to their present curricu-

lum a course in acrobatics, and the older ministers, whose lot is hard enough as it is, will be out of the running altogether. J. B.

HOW POMPEII LOOKED AT THE TIME OF ST. PAUL

August Mau in his great work has said: "Pompeii, as no other source outside the pages of classical authors, helps us to understand the ancient man." But this does not even state the complete fact. The classics only touch upon the life of the middle and lower classes. Here in Pompeii we see the scribblings and sports of the common people. Pompeii appeals to everybody interested in the New Testament because here we have illustration of the civilization of the time of the apostles. For the greater share of the New Testament was written before Pompeii was destroyed by the eruption of Mount Vesuvius.

The life of this country town in Italy was in certain respects superior to the average town of Palestine, Egypt, and Syria; yet the life of the middle and lower classes was fundamentally the same. Some of the houses, like the house of the Vettii, the Silver Faun, or the Golden Cupids, exceed in beauty the average residence of modern wealthy men. The jewelry and ornaments found in Pompeii and especially Herculaneum were rich and artistic.

The comfort in the home life of Pompeii was not the same as is common in modern times, for such comfort is unknown even to-day in the East. But the plumbing and the heating were adequate, baths and fountains were numerous, the marble center tables and ornamental stands were as beautiful as any to-day, while the kettles and pots and "self-cookers" found in the kitchen prove that the people lived well.

The Pompeians loved sports. Their large stone theater had been built a hundred years before the first stone theater in Rome (55 B. C.). Thirty to forty pairs of gladiators fought every day of the show and the stone amphitheater was large enough to accommodate the entire population of 20,000 people.

All these public buildings as well as all the better class houses were decorated with wall paintings. Expert artists speak of these as representing a "very natural and noble art." Yet sometimes these beautiful cupids are painted as being engaged in such evil actions that the ordinary visitors to the ruined cities are not allowed to see them. Some of the walls of the houses facing the street were covered with such abominable pictures that the excavators had to cover them with sheets so that the workmen would not be debauched thereby. The houses are built of brick and concrete, and the balconies covered with tile such as is used for the roofs even now. The unblushing immoral tone of the life of the town was below anything that can be found in any European or American city to-day. Such obscene scrawls dealing with the depths of human depravity could not to-day remain untouched by the public censor in the worst section of the worst cities.

The surgical instruments found are almost identical with those of the best surgeons used to-day. The bronze bust of Caecilius Jucundus is a typical capitalist's face and would not look out of place in the office of modern industry. The bar-room with the marble counter with glasses and bottles in place looks very much like a modern bar-room. Hot lunches were offered with the drinks. Behind all this veneer of wealth and civilization was a moral rottenness which no one cared to hide. The people were not all wicked, for one day someone, perhaps a Jew, scribbled on the wall, "Sodom!" "Gomorrhah!"

From other writings and scribblings you can get an idea of the life of the city. Thus an actor is mentioned as the "darling of the people." A gladiator is spoken of as "the glory of the girls" and a "lord among the lassies." A woman is named in this public way followed by the invocation, "May you sneeze sweetly."

A Pompeian lover writes:

"My fair girl has taught me to hate brunettes. I never love a dark-haired woman except against my will."

Another with a different taste has scribbled something like this:

"Dark maidens for me; I always did like blackberries."

Many of the scribblings are of such a nature that they cannot be quoted, others are something like this: "Samius to Cornelius: Go hang yourself!"

One of the most valuable wall-paintings represents a religious procession. The crowd is large and dressed in brilliant costume. One woman is noticeable for her blond hair and green dress. Brown and black shoes and stockings seem to be most popular.

Some of the most interesting placards are the election notices.

There were the bulletin boards but besides these the walls of the houses were freely used. The qualifications of the candidates are boldly set forth: "He is worthy of public office; he is a good fellow." "He is an upright young man." "He will be the watch-dog of the treasury." While most of these recommendations are from individuals, many of them are from trade-unions, such as barbers, carpenters, laundry-men, inn-keepers etc. The porters, fishermen, schoolmasters and the pupils have their political "say", and in a few instances recommendations come from the "late-drinkers," the "loafers," the "sneak-thieves," the "assassins," and from "all the people who are asleep."

This shows how frivolous and careless the people were. Yet many tried to be religious. Pompeii was morally no worse than other places, perhaps Naples was even worse. There are very few indications of love for literature. In Pompeii as everywhere else at the time of the apostles the people could read and write, yet it seems that education was not a strong point of the population.

We do not wish to say that this was the view of life taken by everybody, but it undoubtedly represented the general spirit of the people.

Pompeii was destroyed a few years after Paul stopped for an entire week within a few miles while he was on his way to Rome (Acts 28:14). The sailors, no doubt, from Paul's ship ran from Puteoli over to Pompeii to see the sights, and very likely Paul also saw this city. If he went there, then perhaps he talked to some of those men who were a few years later in the bar-room drinking at the marble counter and eating a hot lunch the night of the catastrophe. At any rate it is very likely that the cash box with its bronze and silver coins, is the same one that was used when the sailors from Paul's ship went to see the sights. Now read what Paul wrote to the Romans Chapter 1:18—2:16.

— F. A. Wittig in The Lutheran Herald.

THE DISTINGUISHING MARKS

The distinguished marks of Unitarianism, according to a government bulletin (probably prepared by a representative Unitarian), are "its insistence upon absolute freedom of belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion; a general consensus upon the uni-personality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls."

—The Baptist.

DO YOUR BEST

There was once an old artist who loved his work, and whose chief desire was to paint a masterpiece, which should crown all his labors. His dream was to be fulfilled. A great Italian church required a painting for its altar-piece, and he was entrusted with the task. Long and patiently he labored. His only regret was that, with the infirmities of age creeping upon him, he could proceed only very slowly, and he feared lest he should be unable to complete the canvas before his strength gave out. The picture was well under way when this happened. The aged artist fell sick, and he knew instinctively that, unless he could get some one to carry on what he had begun, his masterpiece would never be completed. Whom could he trust with a task so important? The men about him, who were also artists, would have their own ideas, and would scarcely be willing to follow out his design. The youths whom he taught were not sufficiently skilled. As he thought over the matter, he suddenly remembered one student of fine promise. So at last the master sent for him, leading him into the studio, he showed him the great canvas on which he had been engaged.

"It is indeed wonderful," cried the youth, "and when thou hast completed it, it will make thy name even more famous."

The master sighed, then turning to the other, he said, "It is of that I would speak with thee. Thou seest that I am old, and sick in body. My hands have lost their old cunning, and so I seek thy help."

"My help? But master, I cannot add anything to the work of one so renowned as thyself. It is beyond me, for I . . ."

"It is either the service thou canst render me, or my work must remain forever incomplete, and the masterpiece of my life, by which I hoped to crown all my labors, must be a lasting source of grief to my old heart. I pray thee, for any love thou dost bear me, do thy best."

The old man tottered away. The youth stood staring at the canvas. Then as his master's words echoed in his ear, he snatched up the palette and brushes, moved thus to take up the task which yet almost overwhelmed him by its difficulty. But he stopped, and laying down the palette, he knelt in prayer.

"O God," he prayed, "it is not for myself that I ask Thy help as much as for the sake of my beloved master. He has done much for me; I would do this for him. Do Thou then this thing for us both: give unto Thy servant the needed power and skill to do what he has asked."

Nerved now by the divine grace, and with the haunting words—"Do thy best"—still with him he began to paint. His hand grew steadier. The genius which lay buried in his heart woke to the call of the hour and the challenge which had come to him. And as week after week passed, the picture steadily grew. At last it was finished. With a little tremble inside, he went to his master's room to tell him that the work was complete, and to ask him, if he were able to come to the studio to look upon it. With the help of his servant, the old artist was carried on his couch to his studio. Then as he looked silently at the great painting, the youth standing, meantime, hardly daring to breathe, his eyes welled up. Here was the touch of genius which even he did not possess. Then calling the youth, he flung his arms about him, exclaiming, "My son, thou hast indeed done thy best. Thou hast given me my heart's desire, and now I am content!" The picture was a triumph of both skill and faith.

Unknown to fame then, Leonardo do Vinci afterwards became known as a painter worthy to stand with the greatest the world has seen. He later painted a wonderful picture of "The Last Supper," which, though it has suffered much in the troublous times of the past three hundred years, yet draws people from all parts of the world to the refectory of a little convent in Milan. And you and I are artists too, set to paint, each in his own way, the glorious portrait of Jesus Christ, so that all may see the beauty of His character in our lives. Like Da Vinci, the task may seem too much for our poor skill, but like Da Vinci's master, our Lord stands by our side in every hour when we feel how small our gifts and how great our difficulties, and His divine word, so full of en-

couragement and cheer is, "Do your best! 'I the Lord thy God, will hold thy right hand, saying unto thee, fear not; I will help thee.'"

—Dr. J. W. G. Ward in *The Expositor*.

CATHOLICS AND RELIGIOUS LIBERTY

Catholics continue to plead for religious liberty in Mexico. And many liberal Protestants sympathize with their plea, so stated, and as a matter of principle. But it seems almost impossible for a Catholic spokesman to urge this plea without saying something which indicates that he does not understand religious liberty. Take the following statement by Dr. John A. Ryan, who ought to understand American psychology: "So alarming is the deadlock that serious thinkers are beginning to recall the prophecy of Porfirio Diaz: 'The gates have been opened to anarchy in Mexico, and they will never be closed until the stars and stripes are floating over Chapultepec.' As a nation we cannot remain indifferent to a controversy which, in the end, threatens to engulf us." And such statements are accompanied again and again by assurances that Catholics do not favor military intervention by the United States in Mexico. How can they be understood? One action can clear the air fully and permanently. Let the Catholic authorities, with the express approval of the pope, announce to the world and to Mexico that they will stand on equal ground with Protestants in Mexico, will accept equal treatment and will yield equal obedience to the laws. Try that, and see what will happen.

—The Baptist.

THE CHRIST OF THE INDIAN ROAD

In *Lutheran Church Herald* of April 10th appears a review by one of our leading clergymen, who full-heartedly and unequivocally endorses the much quoted book: "The Christ of the Indian Road," by E. Stanley Jones.

We are, to say the least, surprised at this endorsement of a book so markedly "modernistic" as this proves to be.

A careful analysis of its contents will reveal at least seven harmful teachings in the book as a whole:

1. It exalts the natural man, and teaches that the unbeliever can have and show forth in his life "The Spirit of Christ."

2. It presumes to decide from man's standpoint what constitutes a good God, and to approve of God because He is Christ-like.

3. It denies the Scriptural motive for Christian missions, that men are totally depraved, lost, and doomed to the second death unless they receive Christ as their Savior, and it substitutes other motives that minimize the character of sin and its wages.

While seeming to make Christ central and vital, the theme of the book is not Christ of God, but imaginary Christ of India.

5. It makes the Person of Christ, instead of His finished work, the Gospel, and this offers another gospel: which is not another, but would pervert the Gospel of Christ (Gal. 1:6, 7).

6. It is silent on the substitutionary death of Christ, and its teachings of the Cross is contrary to the teachings of the Scriptures.

7. It denies the full inspiration of the Old Testament, and its unity with the New.

We are asked to "prove the spirits" before we press them to our bosom, or give unto them the "right hand of fellowship," for not all spirits are of God.

—Rev. I. J. Vikse in *Lutheran Church Herald*.

† PASTOR ALBERT F. SIEGLER †

Another pioneer of the original Lutheran Synod of Wisconsin has passed away. Pastor Albert F. Siegler, who died on the 6th of May, 1928, at the age of 84 years, has been affiliated with the Wisconsin Synod almost from its beginning. Passing through its pioneer days he had taken an active part in the shaping of the Synod both as to its expansion and the establishing of its doctrinal standard. A studious searcher of Scriptures and a staunch adherent of the teachings of the Lutheran Church, Rev. Siegler, together with other contemporary Synodical pioneers, had aided in no mean measure in the upbuilding of our Synod in doctrine and practice. The older members of the Synod will still recollect his theses on the authority and use of the Word of God, he presented at the synodical meetings in 1883 and 1884, a treatise which still may be read with profit.

Pastor Albert F. Siegler was born March 19, 1844, at Roestlin in the German province of Pomerania. It had been his intention to enter the career of a teacher, taking up a course of study at the normal school of his native place, but before finishing his course of study, his parents had decided to emigrate to America whom he followed settling at Watertown, Wis., in 1863.

Here he was induced to enter the college and seminary of the Wisconsin Synod to prepare for the ministry. For some time he also studied at the theological seminary in St. Louis, but finished his studies with Dr. Hoenecke at Watertown. At the close of 1868 he was ordained to the ministry by Prof. Hoenecke, assisted by Dr. Neumann, and on Christmas Day of that year Rev. Siegler took charge of his first field of labor in the vicinity of Menomonie, Wis. After serving here for a number of years, he had charge of congregations at the following places: Ridgeville and Tomah, Ixonia, Columbus, Lewiston, Minn., Two Rivers, Wis., Norfolk, Nebr., Watertown, Wis., and Town Forest, near Fond du Lac, Wis.

On the 4th of June, 1869, Pastor Siegler was united in marriage with Miss Bertha Hoge of Watertown, Wis., ten children issuing from such marriage, three of whom having died in infancy. In 1899 his wife died, and fourteen years ago his oldest son Theodore.

Since the year 1909 he made his home with his eldest daughter, Mrs. J. Mittelstaedt at Wonewoc, Wis., often assisting in preaching and other ministerial work. For a number of years he contributed devotional articles for the "Gemeinde-Blatt," official organ of the Synod.

The sum of his life was 84 years, 1 month, and 17 days. Funeral services were held at Wonewoc, Rev. E. Zarembo officiating at the parsonage, and at the church Rev. J. Glaeser preaching the German and Rev. Popp the English sermon. The remains were laid to rest at Watertown, Wis., Rev. Klingmann officiating. He is survived by three sons, three daughters, sons-in-law and daughters-in-law, eighteen grandchildren, one great grandchild, two brothers and one sister.

"Blessed are the dead which die in the Lord."

† MRS. J. E. SPERLING †

Death has again brought mourning to our institution at New Ulm and this is the third time within the last year that our college has been so stricken. Mrs. J. E. Sperling died May 2nd. She had suffered several attacks of influenza early in the year and a heart trouble had resulted; thus, while her end came suddenly, it was not entirely unexpected. For weeks she herself had known the seriousness of her condition and, having found that true preparedness which only the means of grace are able to work in us, she patiently and with Christian fortitude looked forward to the hour of blessed release. Though it finally came with suddenness her going out was calm and peaceful.

Katherine Sophia Meyer Sperling was born August 10th, 1856, in Monroe, Mich., where she later enjoyed the advantages of the Christian day school and, in 1870, was confirmed. On her twenty-fourth birthday, in 1880, she entered holy wedlock with Teacher J. E. Sperling, who for eleven years had conducted the school at Monroe. Not long after their marriage a call to the school in Saginaw led them to a new field of labor, where Teacher Sperling taught for fifteen years; he then served the school at Appleton, Wis., till 1901, when he became a member of the faculty at Dr. Martin Luther College at New Ulm, Minn. The deceased was an earnest Christian, a faithful helpmate, a devoted mother. The sum of her pilgrimage was 71 years, 8 months, 22 days. Her nearest relatives are her husband, one son, two daughters, two grandchildren, a brother and three sisters. The aged professor has retired from active service but his son Prof. Ernst Sperling teaches music at our college, while his daughter Ida is teacher at the New Ulm day school.

On Saturday, May 5th, the mortal remains of the deceased were laid to rest. Rev. G. Hinnenthal and Prof. A. Schaller officiating.

May God comfort them that mourn and so teach us to number our days, that we may apply our hearts unto wisdom. G.

† MRS. I. M. BRACKEBUSCH †

After a sudden attack of acute Bright's disease Mrs. I. M. Brackebusch, maiden name Esther Humphrey, wife of Pastor I. M. Brackebusch, Stoddard, Wis., departed this life in the La Crosse Lutheran Hospital on the 28th of April of this year.

She was born at Palmyra, Ill., on the 30th of November, 1899; she entered the estate of holy wedlock with Pastor I. M. Brackebusch on September 23, 1920; lived with him at Prairie du Chien, and the past five years at Stoddard, Wis. Mourning her death are her husband, one adopted daughter, Dorothy, age 4 years, her parents, 3 brothers, and one sister.

At the funeral services in the Stoddard Church Pastor H. Paustian had as text John 20, 13, and the undersigned, John 13, 7. Her earthly remains were laid to rest in the cemetery of Palmyra, Ill., the undersigned officiating. Julius W. Bergholz.

NORTHWESTERN COLLEGE NOTES

Commencement exercises at Northwestern College will take place in the college gymnasium at ten o'clock on the morning of Wednesday, June 13. About four o'clock in the afternoon of that day the Alumni Society will hold their annual meeting in the gymnasium. On the evening before, Tuesday, June 12, at eight o'clock the student musical organizations will give their annual concert.

This year's graduating class is the largest in the history of the institution. There are 25 members, most of whom have declared their intention of entering the seminary next fall to finish their preparation for the ministry. Three members of the class took up their work here with no intention of preparing for the ministry, and three others are still undecided as to their future course. When this class entered the college department it received an addition of four students from our school at Saginaw, three from New Ulm, and one from a public high school; and two years later one more entered from a German Realgymnasium.

The total number of registrations this year was 279, of whom 53 were girls. 180 students lived in the college dormitory. Only 17 students discontinued in the course of the year (6 girls and 11 boys), 5 because of illness and most of the others in order to take positions.

One student, Mabel Baker, a member of Pastor Mennicke's congregation in Reeseville, was taken from

among us by sudden violent illness that resulted in death on the 18th of May. She entered the Quarta class last fall and seemingly was in good health, for she was able to attend regularly through the winter. An attack of tuberculosis forced her to discontinue her studies and carried her away in a few weeks. Young as she was she showed a fine Christian fortitude during her illness and a cheerful hope and faith in her Savior to the end.

The first semester passed without interruption by illness among the students, but with the beginning of the second semester colds and a dozen or more cases of influenza began to cut in on the work. Two professors each were forced by illness to keep in their beds for a week. One member of the junior class of the college department, who has been in poor health for two years was finally forced to discontinue and to submit to a serious operation on the spine. Still the year was remarkable because of the general freedom of the students from serious or contagious sickness. There was not one case of scarlet fever, mumps, measles, or such trying contagious diseases. Most of the cases of influenza were of a light nature, and that sickness never took on the proportions of an epidemic.

There were 125 students in the college department: 25 seniors, 32 juniors, 28 sophomores, 40 freshmen. The preparatory department numbered 142: 27 seniors, 41 juniors, 38 sophomores, 36 freshmen, and 12 special students.

We humbly thank our God and Lord for the many blessings he has let us experience during the past year, and we do not cease to pray that He may fulfill our desire that our students may be filled with the knowledge of His will, in all wisdom and spiritual understanding that they might walk worthy of the Lord unto all pleasing being fruitful in every good work, and increasing in the knowledge of God.

The New School Year 1928-1929

The new school year will begin Wednesday, September 5. New students, however, should report and present their certificates or credits at nine o'clock on Tuesday, September 4. The large graduating class and the usual number of discontinuances will leave many places to be filled by new students. Parents who not only want their children to be educated but want them educated in the spirit of the Comforter whom Christ has sent to lead us into all truth are those to whom we confidently look to fill these places.

Catalogs, information, and application blanks may be secured by addressing Dr. J. H. Ott, Northwestern College, Watertown, Wis. E. Kowalke.

CONVENTION OF DISTRICTS

The North Wisconsin District will convene in the midst of the Ev. Luth. Bethlehem's Congregation at

Hortonville, Wis., from the 24th to the 29th of June a. c. (G. E. Boettcher, pastor loci).

Opening services will be held Sunday morning at 10 o'clock.

All the lay-delegates are kindly requested to hand their credentials to the secretary immediately after the opening services; they must also be signed by the chairman and secretary of the respective congregation.

Any petitions that are to be brought to the knowledge of the synod, must be in the hands of the president, the Rev. E. Benj. Schlueter, by June 13th.

All requests for lodgings should be directed to the local pastor before May 15th, all later cannot be considered. Please also state whether or not you are coming by auto, and whether only dinner is wished.

G. E. Boettcher, Sec'y.

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The West Wisconsin District will meet, God willing, in regular session June 20 to 26 in Menomonie, Wis. (Rev. Wm. Keturakat). Opening service on Wednesday morning at ten o'clock. The delegates are kindly asked to hand the secretary their credentials immediately after the divine service. Credentials must be signed by the chairman and the secretary of the respective congregation. Prof. J. Meyer will read a paper on "The Difference Between the Law and the Gospel," and Pastor Gerh. Pieper will lead a discussion on "Divorces."

Pastor Keturakat's congregation offers board and lodging gratis. It is only fair to him and his members to apply for reservations early enough to avoid inconvenience and embarrassment.

Paul Froehlke, Sec'y.

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The Minnesota District will convene June 25 to 29, 1928, in Zion Lutheran Church, Zumbrota, Minn. (Paul E. Horn, pastor).

The first session will begin Monday, 2 P. M. The opening service will be conducted Monday evening, 7:30 P. M., together with celebration of the Lord's Supper (Sermon by President Im. Albrecht; Confessional address by Rev. W. J. Schulze). On Thursday evening a second service will be held in which Rev. R. Ave-Lallemant will deliver the pastoral sermon and Dir. E. Blifernicht an English sermon on Christian education.

Papers:—"Die Stellung der Frau in der Gemeinde" (Conclusion)—Rev. W. J. Schulze (Rev. R. Ave-Lallemant, co-essayist); "Trost und Segen der Sakramente als Gnadenmittel"—Rev. E. Fritz; English essay by Prof. C. Schweppe.

The General Pastoral Conference will hold a special meeting during the convention.

The delegates are requested to present their credentials to the secretary before the opening of the

first session. The credentials must be signed by the president and the secretary of the congregation.

Kindly register with the local pastor before June 15th, and specify when and whether you intend to come by auto or train. A nominal charge will be made for dinner and supper.

Arthur W. Koehler, Sec'y.

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The Southeast Wisconsin District will convene, God willing, at Bethesda Church (Pastor H. Knuth), Milwaukee, Wis., from June 25 to June 29.

First session: Monday, June 25, 10:00 A. M.

Opening service: Monday evening. Preacher: Pastor Herman Gieschen (W. Keibel).

German essay: Die Staatsidee im Lichte der Heiligen Schrift. Pastor Herman Gieschen.

English essay: Scriptural Passages Dealing With Men Hardening Their Heart Against The Word And Will Of God. Pastor V. Brohm.

Closing service with communion: Thursday evening. Confessional address: Pastor S. Jedele. Sermon: Pastor Th. Volkert.

Laymen are requested to present their credentials, signed by the chairman and secretary of the respective congregations, at the first session. All memorials, reports, petitions, etc. are to be in the hands of the president by June 15.

Every one to provide for his own lodging. Meals will be served at Bethesda School.

W. Keibel, Sec'y., pro tem.

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The Michigan District will meet, God willing, June 21 to 26 in Zion's Ev. Luth. Church, Monroe, Mich., Pastor H. F. Zapf. Opening service Thursday morning. Lay delegates will please give their credentials to the secretary after this service. The credentials must be properly endorsed by the president and the secretary of the respective congregations.

Two papers will be read to the District. In the English language, "Christian Giving," Prof. E. Berg. In the German language, "Das geistliche Leben des Christen," Prof. W. Schaller.

All delegates are requested to announce themselves before the 15th of June, and also to mention the time of their arrival. The address of Rev. H. F. Zapf is 18 W. 2nd St., Monroe, Mich.

Adolf Sauer, Sec'y.

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The Nebraska District will meet from June 27 to July 2, at Colome, So. Dak. Papers: I believe in the resurrection of the body (continuation), Baumann; Christ and the Bible, Schaefer; Das Zeugnamt eines Christen, Schumann.

Remarks: Please announce!

A. B. Korn, Sec'y.

FROM OUR CHURCH CIRCLES

Southwest Wisconsin Delegate Conference

The Southwest Wisconsin Delegate Conference will meet June 12, 9 A. M. at Ridgeville (Rev. C. E. Berg). The brethren will kindly announce themselves and report the number of their delegates.

F. Popp.

Lake Superior Delegate Conference

The Lake Superior Delegate Conference will be held, D. v., on the second Tuesday in June, June 12th, in the midst of the Rev. Christ Doehler's congregation at Escanaba, Mich. First session at 9 A. M.

H. C. Kirchner, Sec'y.

Southern Delegate Conference

The Southern Delegate Conference of the Southeast Wisconsin District will convene, D. v., June 17, at 2 P. M., at Wilmot, Wis. (Rev. S. Jedele).

W. Reinemann, Sec'y.

Attention, Delegates to the Synodical Conference

Synodical Conference will hold its convention this year, D. v., in Omaha, Nebr., August 8 to 13. All delegates will kindly, in conformity with the regulations of the Synodical Conference, procure three copies of their credentials, signed by the president and secretary of their Synod or District Synod, and mail one copy to Prof. L. Fuerbringer, D. D., 801 De Mun Ave., St. Louis, Mo., one to Rev. Paul E. F. Rohlfing, 1907 Spring St., Omaha, Nebr., and one to the undersigned. It is essential that this be done promptly, so that preliminary work can be done. H. M. Zorn, Sec'y.

Attention Congregations of Minnesota Synod

A special meeting of the Minnesota Synod will be held at Zumbrota, Minn., on June 27, 1928, at 7:30 P. M. for the purpose of discussing the transfer of the property of the Ev. Luth. Synod of Minnesota and Other States to the Ev. Luth. Joint Synod of Wisconsin and Other States. All congregations listed as voting members of the Minnesota Synod in the Synodical Report of 1917 are herewith requested to elect delegates for this meeting.

J. R. Baumann, President.

Wm. C. Albrecht, Secretary.

Michigan Lutheran Seminary

June 19 will be commencement day at Michigan Lutheran Seminary, Saginaw, Mich. The exercises will take place in the evening of that day in the school hall of the Bethlehem Congregation. The graduating class numbers eight, six boys and 2 girls. Rev. Geo. Luetke has accepted the invitation to deliver the address at the commencement exercises.

The morning and afternoon of the day has again been set aside for the customary field meet. The alumni and former scholars of the Seminary, likewise all other friends of our school are cordially invited to spend the day with us on our beautiful campus.

The Michigan Lutheran Seminary Club will meet after the commencement exercises in the dining hall of the refectory for its annual meeting.

Otto J. R. Hoenecke.

Northwestern Lutheran Academy

Northwestern Lutheran Academy, Mobridge, So. Dak., will open on September 5th, 1928. Only one class is contemplated for the first year, the 9th Grade High. The purpose of our school is to give young men and women of our Dakota-Montana District opportunity to prepare themselves for the work of the church. Such others who wish to acquire a general education will also be welcomed. Anyone desiring information, regarding the school, may obtain it from the undersigned. Such students who plan to enter the institution this fall should be announced as early as possible, so that the necessary arrangements can be made. The undersigned will receive such announcements at Hazel, So. Dak., until the 1st of July, after which date all mail should be addressed to Box 1017, Mobridge, So. Dak.

K. G. Sievert.

Dr. Martin Luther College

The Ladies' Aid at Darfur, Minn., donated a quilt for the sick rooms in Dr. Martin Luther College. To the kind donors we express our sincere thanks.

E. R. Bliefernicht.

Michigan Lutheran Seminary Club

The annual meeting of the Michigan Lutheran Seminary Club will be held Tuesday, June 19, in the refectory of the institution immediately following the commencement exercises. The afternoon will be devoted to field events and the annual baseball game. All members of the club, former students, and friends are cordially invited and urged to attend.

Karl F. Krauss, President.

Fortieth Anniversary

To be privileged to serve the Lord in His vineyard without interruption for forty years is a great boon, to spend all these many years of service at one and the same charge calls for special thanksgiving to God for His gracious dispensation. It was a jubilee of this kind which was recently celebrated at New Ulm, when Teacher Wm. F. Blauert, senior teacher of St. Paul's school, finished the fortieth year of teaching in the midst of the New Ulm congregation.

The adult members of the church, the children of the day school, together with the students of Dr. Martin Luther College — all were assembled on the Sunday of the jubilee to praise God for the mercies bestowed so richly and for so long a time on His servant and through him on those who in so great a span of time were committed to his care. The German sermon of the occasion was preached by Rev. G. Hinenthal and the English by Prof. Wagner. The church choir and the children's chorus rendered numbers appropriate to the occasion. In the afternoon the celebration was continued in the auditorium of the school where Prof. A. Schaller, a former pupil of Teacher Blauert, gave the chief address and the students' choir, led by Prof. E. Backer, sang songs of praise. During the afternoon celebration the esteem in which Teacher Blauert is held received more personal expression in the congratulations and gifts which were tendered him. His words of response testified to the humble spirit of gratitude to God which filled him on his anniversary day.

The small school to which Teacher Blauert was called forty years ago has grown till it now numbers 280 pupils with a regular teaching staff of four teachers — a fifth is to be called this fall. In addition to this two model classes and Kindergarten are conducted by the professors of the college for the practical training of future teachers.

May God's blessing continue to abide with Teacher Blauert for years to come! G.

Installation

On the second Sunday after Easter, Rev. David M. Metzger was installed in Remus and Broomfield, Michigan, at the request of President J. Gauss. Rev. O. C. Fedcke of Mt. Pleasant, Mich., assisted.

Address: Rev. David M. Metzger, Remus, Mich.
Adolf Sauer.

Acknowledgment

The sickrooms at Northwestern College were provided by the ladies of St. Martin's congregation of Winona, Minn. (P. Sauer), with a number of sanitary articles of which we had hitherto only a scanty supply. The rooms now are fully equipped with sanitary pans, jars, etc. The articles sent were: 50 paper sputum cups, 8 pus pans, 3 washbowls, 3 pitchers, 3 covered jars, 3 covered soap dishes.

Another highly appreciated gift came from the Ladies' Society of St. John's congregation of St. Paul (P. Plocher): 2 dozen ready-to-use pillow cases and 1 dozen bedsheets.

For these contributions and for the kindly interest of the givers I wish to express our hearty appreciation.
E. Kowalke.

ITEMS OF INTEREST

Jews Accept the Savior

The Jewish Gazette (Vienna), regrets what it terms the "baptism plague" spreading in that city during the past twelve years. The paper says that 12,000 Jews in Vienna have joined the Christian Church, about one-half becoming Catholic and the other half Protestant. In Hungary it is said that 40,000 Jews have been baptized, and in Budapest Presbyterians alone claim to have received 2,500. In the Ukraine, it is said that many Christian congregations have been organized which number their members exclusively among the Jews.

Census of Religious Bodies—1926

Evangelical Lutheran Joint Synod of Wisconsin and Other States

Washington, D. C., May 7, 1928.—The Department of Commerce announces that, according to the returns received, there were in the United States 709 churches of the Evangelical Lutheran Joint Synod of Wisconsin and Other States in 1926. This organization is one of the constituent Synods of the Evangelical Lutheran Synodical Conference of America. The total membership of these churches which includes all baptized persons on the church rolls, was 229,242. Comparative figures for 1916 are not available.

The total expenditures, as reported by 696 churches, amounted to \$2,743,164, including \$2,318,329 for current expenses and improvements, \$423,643 for benevolences, missions, etc., and \$1,192 not classified. The value of church edifices (including furniture and equipment), as reported by 631 churches, was \$11,828,013.

Of the 709 churches reporting, 152 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 557 were in rural areas. Of the total membership, 109,956 were in the urban churches and 119,286 in the rural churches; and of the total expenditures 149 urban churches reported \$1,484,209 and 546 rural churches, \$1,258,955. The value of church property reported by 146 urban churches was \$6,488,760 and that reported by 485 rural churches was \$5,339,253.

Sunday schools were reported by 490 churches of this organization, with 2,741 officers and teachers and 28,948 scholars.

The more important data for the Evangelical Lutheran Joint Synod of Wisconsin and Other States are shown by States in the table below. All figures are preliminary and subject to correction.

Statistics for the Evangelical Lutheran Joint Synod of Wisconsin and Other States, By States—1926

State	Number of Churches	Membership	Expenditures		Value of Church Edifices	
			Churches Reporting	Amount	Churches Reporting	Amount
Total	709	229,242	695	\$2,743,164	631	\$11,828,013
Urban	152	109,956	149	1,484,209	146	6,488,760
Rural	557	119,286	546	1,258,955	485	5,339,253
Arizona	11	920	9	20,053	9	52,800
Illinois	7	2,387	7	30,535	7	148,000
Iowa	3	378	3	4,381		*
Michigan	78	20,314	76	331,470	71	1,460,450
Minnesota*	116	43,504	113	568,996	112	1,709,786
Montana	7	334	7	340		
Nebraska	19	4,076	19	48,469	15	173,050
North Dakota	15	868	14	10,907	9	35,220
Ohio	3	1,688	3	30,783	3	251,000
South Dakota	67	7,318	66	60,943	46	177,200
Washington	12	1,082	12	11,784	9	62,100
Wisconsin	371	146,373	366	1,624,503	350	7,758,407

* The value of 2 small edifices included in Minnesota in order to avoid disclosing figures for individual churches.

Suit Against Voliva Filed By Followers

Chicago—Mary F. Connel, Kenosha, Wis., representing residents and joint property owners of Zion, Ill., filed suit in federal circuit court here recently to enjoin Wilbur Glenn Voliva, leader of the Zion church, and trustees of the church, from "misappropriating church property" valued at \$10,000,000.

W. H. Glendennin, Ernest Harwood and eight other trustees, also were named defendants in the suit.

Trustee Backs Move

Mrs. Connell, joined by C. F. Caldwell, former trustee under John Alexander Dowie, and designated as overseer of the Zion organization, charged the trustees under direction of Voliva are proceeding to divide the city of Zion, its wharves and property, especially its real estate, for the purpose of selling to commercial interests.

The complaint states that the church was founded 25 years ago by Dowie with the object that all its properties should permanently be used for religious purposes and continually kept in trust for such purposes.

It is claimed in the suit that Voliva and his trustees and associates are lending themselves to the schemes of ejecting people who have a right to the property and allowing others to trespass.

Call City Lawless

The complaint alleges that Voliva, aided by the political authorities of the city, has transformed Zion from a religious center to one of lawlessness.

When Dowie founded the church it was declared that under no circumstances were saloons or pleasure houses conducted in violation of the commandments of God or laws of the country to be allowed on the premises. All these, they state, have been violated.

Complainants asked that all acts of Voliva and his followers be set aside and declared invalid.—Milwaukee Leader.

New Lutheran Totals

At the end of 1927 there were, according to Neues Leben, about 35,00 Magyar Lutherans and 362,906 German-speaking Lutherans in Rumania. Of the latter, 237,875 are in Siebenburg; 17,454 in Bucharest; 21,006 in Bukowina; 68,399 in Bessarabia, and 18,172 in The Banat.

The Episcopal Church in the United States has established a Retiring Fund incorporated under the laws of the New York State to raise a minimum of \$50,000 for the deaconesses who are forced to retire because of ill health or lack of strength.

Big Religious Merger Under Way

Chicago.—The greatest church union in the history of the world, involving a fourth of the people in the United States, will be launched this month, it has been announced here.

The Presbyterian and Methodist Episcopal churches will attempt a merger both of members and of property. The two churches, in all their branches have 10,000,000 active members and 14,000,000 adherents, including Sunday school members.

Property involved in the giant spiritual combine totals nearly a billion dollars, in 35,000 churches throughout the country, as well as schools, hospitals, philanthropic enterprises and other investments.

In the northern branches of the two churches there are 7,000,000 active members and 10,000,000 adherents; in the southern branches 3,000,000 members and 4,000,000 adherents.

Commissions in both churches will be appointed immediately, it was learned, to investigate the problems connected with the proposed union.

During the month the proposal will come before the general conference of the Methodist Episcopal church at Kansas City, and the general assembly of the Presbyterian church at Tulsa, Okla.

For the first time in the history of American religious history, according to local officials of both churches, the difficulties attendant to a merger are not looked upon as unsurmountable.

Various attempts at such a union have been made before, but minor disagreements on teaching as well as property involved blocked action.

Property of the Methodist Episcopal church is estimated in value at \$550,000,000.00 in 25,000 churches. The Presbyterian church has 10,000 churches valued at \$300,000,000.00.

These tremendous valuations constitute one of the most complicated problems to be solved, it was understood. In many communities there are churches of the two denominations close together, and the merger might mean elimination of some of these duplications in religious service.

Division of the Protestant churches, with resultant weakening of all sects, has been a serious problem in the minds of ecclesiastical leaders.

The recent merger of Canadian churches, including the Congregational church and the two involved in the proposed American merger, has been successful, it was pointed out. A similar plan is proposed in this country.

Completion of the unification would be made as quickly as possible, it was understood, after the preliminary differences were ironed out.

Most of these differences, however, do not involve questions of teaching or dogma, but merely adjustments necessary in such a large combination.

Leaders of both churches in the Chicago district have expressed approval of tentative plans which are expected to mature into a definite policy this month.

From other leaders in both churches it was learned that other denominations are expected to follow into the merger when it is seen to be successful.

The completed merger, according to those church leaders, would include more than half the persons in the United States, as members and adherents. —Wisconsin News.

Increased Interest in Theological Courses

A decided increase in schools of theology, in fact in all education in Germany, has been noticed by Evangelisches Deutschland. That paper notes that the number of professors in the Lutheran theological schools and universities in Germany was 3,875 during the school year of 1913-1914 prior to the war. A great slump occurred during the war years, but in 1923 the num-

ber increased to 2,544. A loss was again noted which brought the number to 1,376, since when there has been a regular decided increase. In 1926 there were 2,663 professors, and in the summer of 1927 there were 2,795.

The number of Lutheran students of theology is still far below the pre-war figures. However, the total has increased more than 1,000 during the past two years. Roman Catholic students of theology now total 1,800.

In universities and technical high schools 80,000 students were enrolled in 1925, as compared with a previous total of 72,800. In 1927 the enrolment was 94,680 students. To-day there are 22,000 more high school and university students in Germany than before the war. A proportion of this increase is due to the larger number of women taking higher courses than in pre-war days.

Find Cemetery of Bronze Age In Palestine

New York—A cemetery of the Bronze age, containing many decorated vessels of stone, bronze and clay, and including a tomb which dates from 1,600 B. C. have been unearthed at the ancient site of Beth Shemesh, near the modern village of Ain Shems, in Palestine by the archaeological expedition of Haverford college, headed by Dr. Elihu Grant. An account of discoveries, just received via radio from Dr. Grant, by his brother, W. T. Grant, president of The W. T. Grant Co., New York, indicates that the objects unearthed carry the history of the ancient city back another 1,000 years and classify it definitely as existing in Bronze age.

Back to Bronze Age

The tomb, which was unsealed shortly after the discovery of the ancient burial grounds, yielded objects that indicated long Canaanite occupation, short Philistine transition, Bronze and Iron age existence, and finally a strong Egyptian influence. Imports from Cyprus, were also unearthed at the Palestinian site. Despite the shifting of earth and rock through many centuries, many of the relics were found intact.

Dr. Grant, head of the expedition, who is professor of biblical literature at Haverford college, and a noted authority on Palestinian peoples, states that the discovery of the relics will do much to enhance present day knowledge of the Philistine people, about whose civilization and history so little is known. A special washing process is being used to bring out the designs on the pottery and bronze vessels in order that inscriptions and decorations may be more accurately interpreted.

Many Rare Finds

The excavation work of the Haverford expedition has been proceeding at Beth Shemesh since March 1, and five separate levels have been uncovered to date. Ruined city walls, houses, a sanctuary and various cult objects have been uncovered. Previous to the present discoveries, a rare collection of scarabs, bronze implements, pottery, beads, rings and other relics had been found. Associated with Dr. Grant in this work is Neale Carlisle, an American student of archaeology, and a number of Palestinian and Egyptian experts.

—Milwaukee Leader.

Seeks Funds Without "Drive"

The Lutheran Bible Institute in Minneapolis has decided through its board of trustees to erect a four-story building costing \$300,000, or more, as soon as there shall be \$200,000 in cash in its building fund. A \$16,000 lot for the purpose has been purchased in the downtown section of the city, and something more than \$35,000 for building operations has been gathered. No organized drive will be made for the remaining funds, but publicity concerning the work of the institute is

expected to awaken sufficient interest among its friends to provide the required sum. The institute "stands outside of any official church affiliation in order that it might be able to serve all the various Lutheran groups."

Missions of Methodists on Wane, Report

Kansas City, Mo.—Methodists do not enjoy reports of a retreat but in the general conference yesterday they heard four bishops explain how seriously the missionary work of the church had been crippled by the decline in contributions which has been going on since 1921.

In 1920 the church raised \$15,000,000 for missions and other work outside the local churches, but last year the total had dropped to not much more than \$8,000,000.

This decline at the rate of a million a year has caused the wholesale closing of schools, the dismissals of hundreds of workers, and other drastic reduction of the church's work.

—The Milwaukee Leader.

MINNESOTA DISTRICT

April, 1928

PASTOREN: G. THEO. ALBRECHT, St. Peter, Home Mission \$43.00. HENRY ALBRECHT, Town Lynn, General Institutions \$30.00, Poland Mission \$26.00; total \$56.00. IM. F. ALBRECHT, Fairfax, Indian Mission \$60.00, Home Mission \$60.00, Negro Mission \$57.00; total \$177.00. T. H. ALBRECHT, Lake City, General Funds \$62.00, General Institutions \$62.00, General Mission \$63.00; total \$187.00. T. H. ALBRECHT, W. Florence, General Funds \$10.40. T. H. ALBRECHT, W. Florence, General Funds \$20.75, General Institutions \$20.00; total \$40.75. Wm. C. ALBRECHT, Sleepy Eye, Home Mission \$74.00, To Retire Bonds \$92.30; total \$166.30. ERWIN R. BAUMANN, Wabasso, Northwestern Coll. \$5.00, Dr. Martin Luther Coll. \$5.00, Indian Mission \$5.00, Home Mission \$20.00, Negro Mission \$8.00, Luth. Children's Friend Soc. \$5.00; total \$48.00. J. R. BAUMANN, Red Wing, General Funds \$5.00, Theological Sem. \$5.00, Northwestern Coll. \$5.00, Dr. M. Luther Coll. \$5.00, Mich. Luth. Sem. \$5.00, Indian Miss. \$5.00, Home Miss. \$10.00, Negro Miss. \$20.00, Student Supp. \$10.00, General Supp. \$10.00; total \$80.00. J. BAUR, T. Ridgely, General Fund \$4.00, Home Mission \$12.00, Student Support \$11.50; total \$27.50. E. C. BIRK-HOLZ, St. James, Theological Sem. \$25.92, Northwestern Coll. \$27.04, Mich. Luth. Sem. \$18.78, Home Mission \$33.02; total \$104.76. A. W. BLAUERT, Danube, General Funds \$20.00, General Institutions \$20.00, Home Mission \$24.88; total \$64.88. A. W. BLAUERT, Danube, General Funds \$23.99. A. W. BLAUERT, Olivia, General Funds \$25.15, General Institutions \$20.00, General Mission \$20.00; total \$65.15. A. W. BLAUERT, Olivia, General Mission \$29.88. HY. BOETTCHER, Gibbon, General Funds \$20.00, Dr. Martin Luther Coll. \$20.00, Indian Mission \$10.00, Home Mission \$23.07, Poland Mission \$10.00, General Support \$10.00, Church Extension \$2.50 Mindekrantz from Mr. and Mrs. G. Briese in memory of Mrs. W. Briese; total \$95.57. L. F. BRANDES, Jordan, General Funds \$50.00, General Miss. \$50.00, Stud. Supp. \$30.00, Luth. Children's Friend Soc. from Ladies Aid \$18.00; total \$148.00. E. H. BRUNS, Delano, General Fund \$122.75. E. H. BRUNS, Montrose, Finance \$39.01. HENRY BRUNS, Revere, Dr. Martin Luther Coll. \$9.00. HENRY BRUNS, Sanborn, Northwestern College \$100.00, Dr. Martin Luther Coll. \$104.90, of which \$1.00 from Herman Muller Mindekrantz in memory of Henrietta Muller and \$2.00 from E. A. Muller Mindekrantz in memory of Henrietta Muller; total \$204.90. A. JUL. DYSTERHEFT, Town Helen, Indian Mission from Ernst Gruenhagen \$10.00. A. JUL. DYSTERHEFT, Town Helen, General Institutions \$30.00, Home Mission \$40.25; total \$70.25. A. EICKMANN, General Institutions \$90.00. G. A. ERNST, St. Paul, Finance \$80.26, Educational Institutions \$100.00, Home Mission \$100.00; total \$280.26. G. FISCHER, Acoma, Theological Sem. \$36.25, Church Extension \$25.00, General Support \$10.25; total \$71.50. G. FISCHER, Acoma, Dr. Martin Luther Coll. Building Fund from Albert Luedtke \$15.00. WM. FRANZMANN, Baytown, General Funds \$17.04, Educational Institutions \$55.80, Mission \$53.00, General Support \$10.26, To Retire Bonds \$14.21; total \$150.31. WM. FRANZMANN,

Grant, General Fund \$14.84, Educational Institutions \$15.00, Missions \$15.00; total \$44.84. IM. P. FREY, Graceville, General Institutions \$37.81. IM. P. FREY, Graceville, Indian Mission \$10.00, Home Mission \$30.00, Negro Mission \$4.97; total \$44.97. E. G. FRITZ, Wellington, General Institutions \$68.00, Home Mission \$35.00, Negro Mission from N. N. \$10.00, Dr. Martin Luther Coll. Building Fund \$2.00, Indian Mission from N. N. \$10.00, China Mission from N. N. \$10.00; total \$135.00. P. GEDICKE, Essig, Home Missions \$8.95. J. C. A. GEHM, Woodville, Wis., Home Mission \$23.95. J. F. GUSE, Litchfield, General Fund \$35.85. W. HAAR, Loretto, Theological Sem. \$143.00. W. P. HAAR, No. Mankato, Home Mission \$15.26. A. C. HAASE, St. Paul, General Funds \$197.41, Home Mission 109.08; total \$306.49. R. HEIDMANN, Arlington, General Institutions \$50.00, Negro Mission \$26.00; total \$76.00. R. HEIDMANN, Arlington, Student Support \$50.00, General Support \$30.00; total \$80.00. R. HEIDMANN, Arlington, Home Mission from H. A. Hempel \$5.00. ED. A. HEMPECK, Darfur, General Fund \$10.00, Northwestern College \$5.00, Student Support \$5.00, Church Extension \$9.25; total \$29.25. E. G. HERTLER, Brownsville, General Mission \$4.00, To Retire Bonds and Recitation Hall, New Ulm \$5.00; total \$9.00. E. G. HERTLER, Hokah, General Mission \$8.00, To Retire Bonds and Recitation Hall, New Ulm, \$3.00; total \$11.00. E. G. HERTLER, La Crescent, General Fund \$10.50, Home Mission \$7.50, New Ulm Recitation Hall and Debts \$1.00, Luth. Children's Friend Soc. \$1.00; total \$20.00. P. HINDERER, Cedar Mills, General Institutions \$30.00, Home Mission \$38.04, Dakota-Montana Academy \$8.00, Greensboro Dormitory from Clarence, Minnie, Louis and Edwin Witte each 50c and from N. N. \$3.00; total \$81.04. G. HINNENTHAL, New Ulm, General Fund \$500.04. C. A. HINZ, Mason City, Iowa, General Fund \$9.25, Indian Mission \$18.97; total \$28.22. C. A. HINZ, Mason City, Iowa, Home Mission \$19.57. C. A. HINZ, Mason City Iowa, Home Mission \$4.50 from Sunday School. PAUL E. HORN, Zumbrota, General Fund \$25.00, Educational Institutions \$25.00, Church Extension \$25.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$5.00, To Retire Bonds \$14.88; total \$114.88. R. JESKE, Caledonia, General Fund \$15.00, Theological Sem. \$15.00, Northwestern Coll. \$15.00, Dr. Martin Luther Coll. \$15.00, Mich. Luth. Sem. \$15.00; total \$75.00. R. JESKE, Union, Theological Sem. \$10.00, Northwestern Coll. \$12.30, Dr. Martin Luther Coll. \$10.00; total \$32.30. H. E. KELM, Lanesburg Tp., Home Mission \$52.19. H. E. KELM, Lanesburg Tp., Indian Mission \$35.05. C. F. KOCK, Belle Plaine, Finance, \$60.00, Theological Sem. \$10.00, Northwestern Coll. \$10.00, Dr. Martin Luther Coll. \$10.00, Mich. Luth. Sem. \$10.00, Dakota-Montana Academy \$10.00, Student Support \$3.50, Mission at Twin Cities, Rev. A. Frey, \$10.00, Bethesda, Watertown \$10.00; total \$133.50. (C. F. KOCK, Belle Plaine, General Fund from George Hesperheide \$5.00, Chas. Ruehling \$3.00, Tante Maria Schulz (Home for Aged) \$5.00; total \$13.00. C. F. KOCK, Blakeley, Finance \$7.68, Student Support from Mrs. E. Schwentker, Belle Plaine, \$5.00; total \$12.68. T. E. KOCK, Hastings, Theological Sem. \$5.69, Northwestern Coll. \$5.00, Dr. Martin Luther Coll. \$5.00, Mich. Luth. Sem. \$5.00, Indian Mission \$5.00, Home Mission \$15.03, Negro Mission \$5.00; total \$45.72. ARTHUR W. KOEHLER, So. St. Paul, Home Mission \$16.65. F. KOEHLER, Nicollet, General Institutions \$57.02, Church Extension \$64.00, Negro Mission \$52.21; total \$173.23. F. KOEHLER, Nicollet, Home Mission \$12.17. C. WM. A. KUEHNER, Winthrop, General Administration \$20.50. H. A. KUETHER, Madison Lake, General Administration \$2.47, General Institutions \$2.05; total \$4.52. H. A. KUETHER, Smith's Mill, General Administration \$6.75, General Institutions \$7.39, General Mission \$2.55; total \$16.69. M. C. KUNDE, Bunyan, Wis., General Support \$3.75, M. C. KUNDE, Centuria, Wis., General Support \$2.25, Liquidation of Debts \$14.63; total \$16.88. M. C. KUNDE, Rock Creek, General Institutions \$5.00, General Support \$2.00, Liquidation of Debts \$9.33; total \$16.33. CARL C. KUSKE, Oshkosh Township, To Retire Bonds \$13.20. CARL C. KUSKE, Taunton, To Retire Bonds \$12.87. A. LANGENDORFF, Spring Valley, Wis., Home for Aged, Belle Plaine, \$27.00. MR. FRED T. LEPPKE, Treas., Omro Township, General Fund \$16.90. H. E. LIETZAU, Woodbury, Home Mission \$43.00. MR. EMIL C. MARTIN, Mason City, Iowa, Indian Mission in Arizona from Central Heights Sunday School \$5.00. H. MEIBOHM, Rockford, Indian Mission \$15.00, Home Mission \$20.00, Negro Mission \$15.00, Poland Mission \$8.00; total \$58.00. O. K. NETZKE, Spring Valley, Wis., General Fund \$35.65. W. C. NICKELS, Indian Mission \$30.00, Negro Mission \$39.17; total \$69.17. E. W. PENK, Prescott, Wis., General Funds \$10.00, Educational Institutions, Dr. Martin Luther College \$4.35, General Mission \$2.50, Indian Mission \$2.50, Home Mission \$5.00; total \$24.35. E. W. PENK, Prescott, Wis., General Funds \$10.00, Dr. Martin Luther College \$2.60, Dakota-Mon-

tana Academy \$2.50, General Missions \$2.00, Indian Mission \$1.00, Home Mission \$1.00, Negro Mission \$1.00; total \$20.10. WM. PETZKE, Frontenac, Theological Seminary \$10.00, Northwestern College \$20.00, Dr. Martin Luther College \$30.00, Indian Mission \$15.00, Home Mission \$15.00, Negro Mission \$8.00; total \$98.00. MRS. R. PITTELKOW, Treas., City Mission membership from St. John's \$7.00, Emanuel's \$23.00; total \$30.00. R. POLZIN, Alma City, Theological Seminary \$5.00, Dr. Martin Luther College \$10.00, Home for Aged, Belle Plaine, \$5.00, Home Mission \$5.00, General Support \$6.83; total \$31.83. AUG. SAUER, Vesta, Northwestern College \$6.00, General Mission \$50.00, General Support \$10.00; total \$66.00. W. P. SAUER, Bear Valley, Indian Mission \$17.20. W. P. SAUER, Mazeppa, Indian Mission \$23.70. J. E. SCHAEFER, Buffalo, General Fund \$59.00. J. E. SCHAEFER, Crawford's Lake, General Fund \$30.50. GEO. W. SCHEITEL, Potsdam, Church Extension \$17.90. R. SCHIERENBECK, Renville, Home Mission \$31.81. Student Support \$23.94; total \$55.75. R. SCHIERENBECK, Renville, Dr. Martin Luther College Building \$24.54. R. SCHIERENBECK, Town Winfield, General Institutions \$30.70. CARL G. SCHMIDT, Wood Lake, Michigan Lutheran Seminary \$10.00, Indian Mission \$5.00, Home Mission \$5.00, Negro Mission \$3.00; total \$23.00. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$10.15, Northwestern College \$11.00, Dr. Martin Luther College \$10.00; total \$31.15. CARL G. SCHMIDT, Wood Lake, Indian Mission \$10.00, Home Mission \$10.35, Poland Mission \$5.00, Student Support \$5.00; total \$40.35. C. J. SCHRADER, Echo, Dr. Martin Luther College \$42.65. R. F. SCHROEDER, Town Dexter, Finance \$10.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Indian Mission \$5.00, Negro Mission \$5.00; total \$30.00. G. R. SCHUETZE, Seaforth, Madison Student Mission \$11.15. G. R. SCHUETZE, Seaforth, Dr. Martin Luther College \$10.30. G. R. SCHUETZE, Sheridan, Madison Student Mission \$24.00. M. SCHUETZE, Ellsworth, Indian Mission \$25.00, New Recitation Hall, New Ulm, from Frank Mattsfield \$10.00; total \$35.00. PAUL W. SPAUDE, Lake Benton, Dr. Martin Luther College \$20.90. PAUL W. SPAUDE, Verdi, Dr. Martin Luther College \$18.90. W. F. SPRENGELER, Hancock, General Mission \$21.25. T. C. VOGES, Morgan, Home Mission \$15.00, Student Support \$10.00, General Support \$10.00; total \$35.00. WALTER G. VOIGHT, Monticello, Church Extension \$9.51, Debts \$15.50; total \$25.01. M. J. WEHAUSEN, Johnson, Theological Seminary \$5.75, Northwestern College \$11.05, Dr. Martin Luther College \$73.20; total \$90.00. J. WEISS, Pelican Lake, Northwestern College \$26.37. F. ZARLING, Emmet, Home Mission \$28.90, Student Support, Dr. Martin Luther College, \$12.49, General Support \$12.51; total \$53.90. F. ZARLING, Flora, Home Mission \$11.30, Student Support, Dr. Martin Luther College, \$8.51, General Support \$6.03, Lutheran Children's Friend Society \$2.00; total \$27.84.

H. R. KURTH, District Treasurer.

MICHIGAN DISTRICT

Receipts for April, 1928

Rev. Oscar Frey, St. John's, Saginaw	\$ 54.30
Rev. H. E. Heyn, Jehovah-Zion's, Detroit	22.00
Rev. Oscar J. Peters, St. John's, Wayne	86.25
Rev. H. C. Richter, Ascension, Detroit	75.00
Rev. C. G. Leyrer, Zion's, St. Louis	30.10
Rev. A. Lederer, Trinity, Saline	102.15
Rev. Oscar Frey, St. John's, Saginaw	70.25
Rev. A. Kehrberg, Emanuel's, Tawas City	100.80
Rev. A. Kehrberg, Emanuel's, Tawas City	30.40
Rev. A. Kehrberg, Emanuel's, Tawas City	29.85
Rev. B. J. Westendorf, Emanuel's, Flint	124.62
Rev. R. O. Timmel, St. Paul's, Sodus	22.00
Rev. A. W. Hueschen, Salem's, Owosso	5.00
Rev. W. W. Westendorf, St. John's, Clare	17.30
Rev. M. A. Haase, St. Paul's, South Haven	29.70
Rev. H. Wente, Zion's, Crete	82.56
Rev. Henry F. Zapf, Zion's, Monroe	110.87
Rev. G. Schmelzer, St. John's Sebewaing	42.30
Rev. G. Schmelzer, New Salem's, Sebewaing	91.75
Rev. G. Ehnis, St. Paul's, Monroe	85.15
Rev. J. Gauss, Trinity, Jenera	289.54
Rev. Geo. Luetke, Zion's, Toledo	501.65
Rev. Franz Cares, St. John's, Frankenmuth	42.30
Rev. H. Engel, Christ, Brady	31.00
Rev. Chas. Strasen, St. Petri, Plymouth	141.50
Rev. H. C. Haase, St. Matth., Benton Harbor	200.00
Rev. C. H. Schmelzer, St. John's, Dowagiac	75.57
Rev. C. H. Schmelzer, Grace, Eau Claire	12.15

Rev. Geo. Wacker, St. John's, Pigeon	167.65
Rev. R. Koch, St. Jacob's, Munith	100.00
Rev. J. F. Zink, Trinity, Bay City	128.95
Rev. David M. Metzger, St. Paul's, Hopkins	93.71
Rev. David M. Metzger, St. Peter's, Dorr	3.68
Rev. J. H. Nicolai, St. Stephen's, Adrian	231.00
Rev. Walter Voss, Christus, Swan Creek	43.00
Rev. A. F. Westendorf, St. Paul's, Saginaw	547.28
Rev. Henry F. Zapf, Zion's, Monroe	643.00
Rev. W. W. Westendorf, St. John's, Clare	5.13
Rev. Otto J. Eckert, St. John's, Hemlock	48.35
Rev. Otto Eckert, Sr., St. John's, Riga	109.55
Rev. E. Wenk, Apostel, Toledo	256.50
Rev. Oscar Frey, St. John's, Saginaw	21.35
Rev. Ben Westendorf, Emanuel's, Flint	96.14
Rev. Herman H. Cares, Immanuel's, Greenwood	15.05
Rev. Herman Cares, St. Paul's, Mayville	2.00
Rev. Herman Cares, Zion's, Silverwood	7.25
Rev. Herman Cares, Immanuel's, Yale	9.00
Rev. Hugo H. Hoenecke, Our Savior, Detroit	180.04

Total Budgetary Receipts for April, 1928 \$5,214.69

C. J. SCHULZ, Treasurer.

RECEIPTS FOR SEMINARY AND DEBTS

Month of May, 1928

Rev. G. Schuetze, St. John's, Sheridan, Minn.	\$ 25.00
Rev. O. B. Nommensen, Zion's, S. Milwaukee, Wis.	16.50
Rev. Carl Bast, Trinity, West Mequon, Wis.	45.60
Rev. Carl Bast, St. John's, Mequon, Wis.	2.50
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	11.25
Rev. Edwin Jaster, Zion's, Bristol, Wis.	73.25
Rev. A. Petermann, St. John's, Newburg, Wis.	2.00
Rev. John Henning, St. Matthew's, Iron Ridge, Wis.	8.40
Rev. H. J. Anger, St. John's, West Bend, Wis.	25.00
Rev. H. H. Ebert, Saron's, Milwaukee, Wis.	80.00
Rev. H. Wolter, St. Paul's, Lomira, Wis.	17.00
Rev. A. Lederer, Trinity, Saline, Mich.	5.40
Rev. Carl C. Kuske, Bethlehem, Stauton, Minn.	5.80
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	10.00
Rev. W. E. Pankow, St. John's, Markesan, Wis.	60.00
Rev. H. Brandt, St. John's, Neillsville, Wis.	5.50
Rev. Ph. Sprengling, St. John's, Centerville, Wis.	15.00
Rev. Wm. Petzke, St. John's, Bay City, Wis.	77.50
Rev. Wm. Hartwig, St. John's, Montello, Wis.	20.00
Rev. Wm. Hartwig, Immanuel's, Mecan, Wis.	15.00
Rev. W. E. Pankow, St. John's, Markesan, Wis.	25.00
Rev. Irwin J. Habeck, First Lutheran Church, Woodruff, Wis.	19.20
Rev. Irwin J. Habeck, Trinity, Minocqua, Wis.	9.10
Rev. Arthur Berg, Sparta, Wis.	35.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis.	25.00
Rev. Chr. Sieker, St. John's, Burlington, Wis.	15.00
Rev. Emil Wenk, Apostel, Toledo, Ohio	100.00
Rev. E. R. Gamm, Mobridge, So. Dak.	11.00
Rev. J. P. Scherf, St. Paul's, Roscoe, So. Dak.	10.00
Rev. Franz Cares, St. John's, Frankenmuth, Mich.	70.00
Rev. A. Habermann, Friedens, Hartland, Wis.	10.00
Rev. A. Habermann, Angelica, Wis.	1.00
Rev. Paul Th. Oehlert, Trinity, Kaukauna, Wis.	207.54

Total \$ 1,058.54

Previously acknowledged \$482,918.14

\$483,976.68

Congregations That Made Their Quota In May, 1928

146. Rev. E. R. Gamm, Mobridge, So. Dak.	\$150.50	\$5.57
Dr. Martin Luther College Fund	\$23,897.93	

John Brenner.