

The Northwestern Lutheran

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

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"HIS BURDEN IS LIGHT"

Matthew 11:30

A wonderful Master is Jesus, my Lord, —
None other with Him can compare;
To serve Him the holiest joy doth afford,
I rest in His love's tender care.

He came down from Heaven to save me from death,
From sin and the clutches of hell;
On Calvary's mountain He yielded His breath,
In anguish no mortal can tell.

Though hot was the battle, and bitter the strife,
My Captain defeated the foes.
The grave could not hold the Creator of life;
In conquering power He arose.

Sin, Satan, my flesh, and the vile, godless world
Are task-masters cruel, and hard.
But Jesus, my King, hath His banner unfurled,
To serve Him brings richest reward.

His yoke is so easy, — His burden so light,
He beareth the heaviest share.
I fear not the shadows of earth's darkest night,
For my belov'd Master is there.

No longer my own, — I am His evermore,
Redeemed with the price of His Blood.
In love I shall serve Him, — His dear Name adore,
And hail Him my Lord and my God.

My tongue of His glorious salvation shall tell
Until His dear face I shall see;
His praise, when in heavenly mansions I dwell,
My song and my story shall be. Anna Hoppe.

THE FORTY-FIRST PSALM

Verse 1. "Blessed is he that considereth the poor."

Christian Benevolence

The opening words of the forty-first Psalm involve a matter which may well furnish a subject for our Psalmodic meditations. It is the subject of charity or benevolence.

We hear much about charity in our days. It poses under various names, — Social Service, Organized Charities, Centralized Philanthropy, Social Betterment League, Relief Societies, Good-will Industries, Community Fund, etc. Ours is indeed an age of public charity. Never before, perhaps, have charity and benevolence been displayed in a manner so generous, so profuse and effective. Enormous sums of money amounting to millions of dollars are contributed annually for the relief of the poor and needy, for the support of charitable institutions, and for such as

have become destitute in consequence of great calamities by conflagration, floods, famine, etc., in various sections of our country, even of the world. The liberality exercised in our times truly is remarkable; and it is not confined to the wealthy and great only — but the whole community participates in such liberality.

Yet admirable as is this liberality of our age, it is not Christian charity or benevolence. Mere liberality is but a heathen virtue which is so far from Christian love as is heathendom from Christianity itself. Christian charity has its source in God's love and mercy, while the charity exercised by the community at large is at best but a product of natural religion. Only those who have learned to know and believe that God is merciful in Christ, the Savior, can and will act upon the Savior's injunction: "Be ye merciful, as your Father also is merciful." Luke 6:36.

It is indeed a paramount duty devolved upon every Christian to exercise charity and benevolence. There is hardly a sort of duties which God has more expressly commanded or more earnestly inculcated, than those of bounty and mercy toward our brethren. They are of great moment and high value in God's esteem.

Old Testament Description of Charity

Even in the Old Testament dispensation, we may observe very careful provisions made for engaging men to works of this kind, and the performance of these is urged with much concern. "Thou shalt not harden thy heart, nor shut thine hand from thy poor brother. — Thou shalt open thy hand wide unto thy brother, unto thy poor, and to thy needy in the land." Deut. 15:7-11. So did Moses, in God's name, with language very emphatical, enjoin to the children of Israel. The holy prophets did likewise press these duties, with language no less emphatic. Isaiah says, "Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah 1:17. Furthermore: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seekest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:6-7.

It is furthermore deserving of notice, that in the general descriptions of piety and goodness, the practice of charity and benevolence is specified as a grand ingredient of them. Thus in Psalm 112, where such a

description is intended, we read of the pious man, "He hath dispersed, he hath given to the poor; his righteousness endureth forever, his horn shall be exalted with honor." In the thirty-seventh Psalm it is affirmed and repeated that "the righteous showeth mercy; he showeth mercy, and giveth; he showeth mercy, and tendeth." And in the forty-first Psalm the opening words of which form the nucleus of this meditation, we read, "**Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble.**"

It might also be added, that in the particular histories of God-fearing men in the Old Testament, this sort of practice is specially taken notice of, and expressed in their characters. In the history of Abraham, his benignity to strangers, and hospitality, is remarkable among all his deeds of goodness, being set forth to us as a model and encouragement to the like practice. And do we not hear of pious Job, that in the midst of his severest trials he felt composed and had found assurance of his integrity in deeds of charity he had done in love to God, saying, "Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. "I was eyes to the blind, and feet was I to the lame. I was a father to the poor." "Did not I weep for him that was in trouble? was not my soul grieved for the poor?" Job 29: 12, 13, 15-16; 30, 25.

New Testament Description of Charity

Wonderfully as the practice of charity is displayed in the Old Testament dispensation, yet in a far brighter light do we see charity and benevolence in the new. It is in the New Testament we see these in their full blossom; for it is there they are set forth as the fruit of faith in that most glorious example of mercy — God sending forth His Son to suffer and die for the redemption of a lost world. It is in the Gospel of Jesus Christ we behold charity as the best expression of all our duty toward God, of faith in Him, of love and reverence of Him, and as either formally containing, or naturally producing all our duty toward our neighbor. And of charity, works of bounty and mercy are both the chief instances and plainest signs; for whereas all charity consists in effectual performance of good to our neighbor, this last is the end, the completion of charity.

Charity, in the New Testament, is described as the most precious fruit of faith. As our Lord and Savior is the most beautiful example of charity, His whole life being in effect but one continual act of most liberal bounty and mercy toward mankind, going about doing good, and finally sacrificing His own life for the salvation of sinful men, — so charity, if it be a fruit of faith, is the crowning feature of His followers. Does

not Paul describe the Christians "as poor, yet enriching many; as having nothing, yet possessing all things?" Does he not admonish them: "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering." — "And above all these things put on charity, which is the bond of perfectness?" Col. 3: 12-14.

Again, the same apostle calls upon us "to distribute to the necessities of the saints, to do good to all men, and to communicate; not to forget; to show mercy with cheerfulness; to be kind and tenderhearted one toward another; to abound in the grace of liberality." Rom. 12: 13; Gal. 4: 10; Eph. 4: 32, etc.

St. James, by way of comparison, says, that as faith without works is dead, so love without beneficence is useless. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith; if it hath not works, is dead being alone." Furthermore, he says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 2: 15-17; 1: 27.

And the climax of all that we hear about charity, in the New Testament, we find in that momentous declaration of Christ on the final day of judgment; in which He calls upon deeds of charity on the part of His believers as witnesses of their faith stating, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Christian charity, then, being the most precious fruit of faith, and mercy and bounty being its chief parts, well may it be placed in so high a rank, according to the divine heraldry of Scripture.

Brief History of Christian Benevolence

It is no wonder, therefore, that Christian benevolence has a wonderful history. It started in a world without love, at a time when the world was cold and indifferent to the wants of the needy and helpless. Poverty and distress were indeed great at the beginning of the Christian era. Countless thousands of the hungry, the naked, the sick, the houseless, the poor, everywhere cried for help and assistance, but the world coldly turned them away.

Yet the Christian Church was awake to this her sacred duty from the very beginning of her existence. Immediately after the Day of Pentecost she began to practice Christian benevolence. Of the first church of Jerusalem we read: "They sold their possessions and goods and parted them to all men as every man hath need." Acts 2: 45. Not that those early Christians practised communism, but they were ready to

part with their earthly possessions, whenever needed, in order to help the poor and needy. If there were such in the church they were not permitted to go begging, but were cared for by their fellow-Christians. Bearing in mind that the members of the early Church were themselves poor, we must all the more admire the large amount of charity they practised.

The following quotation from "The Concordia Cyclopedia (St. Louis) may assist in surveying the situation. "Also after the days of the Apostles this practice was continued. "Behold how these Christians love one another!" a heathen writer exclaimed when he saw how devoted the Christians were to one another. Tertullian writes: "A Christian woman will go into the poorest huts, take a strange brother into her own home, and care for him." The early Christians practised economy with reference to themselves that they would have to give to him that needed. Nor did they restrict their benevolence to members of their own faith. During times of persecution the heathen would forsake their own, cast their sick out into the streets, and not even remain to bury their dead; the Christians would come to the rescue of the unfortunates. The Church of Alexandria, in the days after Constantine, had 7,500 names on the list of the poor. Sophia Church at Constantinople employed 100 deacons and 40 deaconesses, whose duty it was also to care for the poor."

"In the course of time, however, about 450 A. D., the benevolence originally practised by the Christian congregation was, contrary to the example of the apostles, Acts 6:1-6, taken over by the bishops. Chrysostom is said to have fed daily 7,000 poor. Such practice helped to encourage begging at the church-door. Other abuses also early crept in. The giving of alms was soon considered a good work whereby man could merit his salvation. Even Augustine said that the giving of alms favorably disposed God toward the sinner. Gregory I (600) said that by giving alms one could relieve the poor souls in purgatory." So far "The Concordia Cyclopedia."

In the Middle Ages, especially under Popery, Christian benevolence had become a meritorious work on the part of those who practised it, and its practice was greatly abused. Men gave and ministered no longer for the sake of helping and serving the poor in Christ, but to obtain for themselves their merit, release from purgatory, a high degree of eternal happiness. A proof that charity, like all Christian life, no longer corresponded with the Gospel, no longer sprang from it alone, but was contaminated by elements of natural or heathen religion.

It was only through the Reformation of Luther in the sixteenth century, when the Gospel of salvation through faith in Christ was again preached in its completeness, that Christian benevolence had again

been revived in its original practice. People were again taught to give alms, not in order to merit salvation, but as a fruit of faith.

J. J.

(To be continued)

COMMENTS

Building our Institutions Building our institutions — we are not at all surprised that our reader immediately thinks of wood, concrete, structural steel, etc. We admit that our mind is at the present all loaded down with building material and building problems.

And, why should it not be so? At New Ulm the new recitation hall is being rushed to its completion and the work of reconstruction has been begun in the old building; which means that September will find the student body of Dr. Martin Luther College comfortably and safely housed. Breathing a sigh of relief, we thank the Lord for His mercy in averting from us a catastrophe such as the former conditions invited, permitting us to send our boys and girls home safe for their vacation or to their field of labor. And we anticipate with joy the benefits the faculty and the student body will derive from the new building and from the changes in the old.

And the site at Thiensville, too, is full of activity. The steam shovel, we are informed, will leave the last of the large units to-day. The footing has been poured in the other two, and the masons are at work in the dormitory unit.

The surveyor is staking out our roadways, some 3,400 linear feet from gate to gate. Within a week or so, the cellars of the four residences will have been dug, and the visitors of the site will then be able to visualize the group as it will appear when finished. Again and again we hear favorable comment on the site, and we are convinced that it will endear itself to the faculty, the student body and to all the members of the synod.

No wonder then that the word building immediately carries our thoughts to New Ulm and to Thiensville, to the structures that are there growing up to house our students in the future. It is our hope and endeavor to keep these building operations on the mind of every member of our synod to such an extent that he, too, becomes a builder by asking the Lord's blessing down upon this work and by adding liberally of his blessings from the Lord to the fund from which the cost of these two building projects is to be defrayed.

But this subject is running away with us again, for we really intend to speak
In a Different Sense of building in a different sense. These new structures, necessary as they were and helpful and profitable as they will prove, are merely the tenements that shelter our

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institutions. The institutions themselves consist of the faculties and the student bodies. Here is where we are to do building of this other kind. And it should be done now, early in the vacation season.

The faculties we have, and further members can easily be added by a simple resolution of the synod. But we need more students, and these cannot be gained by resolutions adopted. They must be found and directed to our institutions, and their parents must be made willing to send them there. So we become builders of our institutions by sending our own children to them and by endeavoring to lead others to them. If we do not build in this way, all the structures we erect will be of no use to us.

And why should we not be interested in this sort of building? The chief purpose of our institutions is to prepare young people to serve the church as ministers and teachers.

If we are Christians, we are witnesses and regard the preaching of the Gospel our chief mission in life. It will, therefore, be a matter of personal concern to us that workers be available at all times. However, if there is to be a constant supply, we must keep at building constantly. No farmer will wait till granary and cellar are empty before he again begins to till the soil. No, he works regularly in order to replace regularly what has been taken from his stores. It takes eleven years to prepare a young man for the ministry, and the young man or young lady who is to take a position in one of our schools in September, 1934, will have to begin his studies next September. If there is to be no dearth of candidates six and eleven years hence, we must work now.

Very many of our young people who do not want to become ministers and teachers are in our days seeking a higher education. Most of these attend public institutions or schools of other denominations. In this there lies a grave danger to our church. Young people readily become imbued with the spirit of the school which they attend. Some lose their faith entirely, others at least their sound Lutheranism. Our

earnest endeavor should be to save our youth from such temptations and to found it in the faith and to train it for faithful and helpful church membership. There is no need that our young people go to other schools, as our schools are prepared to take care of them. Every one of us ought to work untiringly to gather our Lutheran young people into our Lutheran schools.

If this is to be accomplished, our schools will have to be built into the lives of the Christians of our synod. That means all-the-year-round building. Two things are required. First, that the faith of our Christians be so strengthened and increased that it becomes a witnessing faith like that of Peter and John, who said: "We cannot but speak the things which we have seen and heard." That there is much room for improvement in this respect, no one will want to deny. And there can be no doubt that the Lord will gladly grant us such spiritual growth, if we but seek it in fervent prayer and if we diligently employ the means through which the Spirit works.

The second thing that is necessary is that we lead our people to see our institutions as a means by which they witness the Gospel to the world. We are certain that many of our church members do not yet understand how intimately our institutions are related to their own personal life of faith. The annual mission festival offers an opportunity to stress this fact; but our schools will have to be kept before our people throughout the year, if they are really to be built into the lives of the Christians. This could be more easily done, if only our church papers would find entrance into more homes within our synod.

So there is work for every one of us; but a most important part of this work develops upon the schools we are building. To a very great extent our institutions will have to build themselves.

They should fully meet all just demands as to their efficiency and the thoroughness of their work. A Christian works under the eyes of his Lord and for his Lord, to whom he owes his best efforts and his most faithful service. Whatever a Christian does should be done well. This is the spirit in which our faculties and our students must do their work.

We do not hesitate to say that our institutions are doing efficient work and are constantly striving for improvement, thus commending themselves to parents who want the very best for their boys and girls.

But, contrary to the opinion of many, the efficiency in teaching is by no means the chief consideration. Our schools distinguish themselves from other schools by the fact that they are Christian institutions that preach and confess Christ, that build their stu-

dents up in Christ and train them to serve Christ as preachers, teachers and church members. It is only according to the measure in which our institutions maintain this character that they are truly building themselves and growing stronger.

The graduate who remembers his alma mater not only for the earthly learning she has imparted to him but chiefly for her spiritual influence on him will love her with a more than human love and stand by her with a more than natural loyalty. His word and the example of his life will endear such a school to all true Christians. He will never think of entrusting his children to any other but his Lutheran school, and others will be glad to follow his example.

In this manner our institutions will more and more build themselves into the lives of our Christians and continue to grow in grace, in size and number, and in their blessed influence on the life of our church.

Let us build our institutions. We are building for Christ and for eternity. J. B.

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Where? How? Where do you send your collections for the New Ulm Building Fund? They are all to pass through the hands of the Seminary Building Committee. Why not send them directly to us? It's the shortest route, and the moneys are sorely needed.

How do you make out your checks? We would appreciate it if you would make them out to John Brenner, Treasurer, for that would save us a double endorsement. But if you prefer the other way, we will gladly write our name twice instead of only once, if only there are checks to bank. J. B.

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Only Three? The great merger of the Presbyterian and Methodist Episcopal Churches, by which about 24,000,000 members or at least adherents, are to be brought together under one head, has brought into the foreground a subject which never is relegated very far to the rear — church union. "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. Something on the same order but still more imposing in point of numbers and properties involved is visualized for this country; more than half of the persons in the United States would come into consideration as members, or at least adherents, if the proposed consolidation became an accomplished fact. That the minds of the so-called Modernists of our day should be deeply concerned about such problems, is but natural; how professed Fundamentalists come to be led into the same line of thought, is not so apparent.

The World Christian Fundamentalist Association met at Chicago a short time ago in its tenth annual

convention and, according to the daily papers, this very subject came up for discussion. Dr. W. B. Riley of Minneapolis declared, "Denominationalism is tottering, and its days are numbered." He made the prediction that in the "not too distant future" the place of the many denominations of to-day would be filled by but three large bodies, — the Roman Catholic, the Fundamentalist and the Liberal churches.

Looking at conditions in the light of the Word, we fail to perceive any reason to share the Doctor's views. The church has been torn by schisms in the past most generally by the injection of reason into doctrine; human pride and obstinacy have almost always done their share in widening a breach and crystallizing the feeling of opposition. We do not look forward to a time on earth when these disturbing elements shall have disappeared. Nor do we find anything in the Bible's description of the last days which would seem to point to such a condition. On the contrary, we are told: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." G.

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Works Both Ways That a principle works both ways, is rightly asserted by The Baptist in the following article:

"Whenever any institution or influence, no matter what claims or pretenses it makes of being a 'church' and 'religious' in character, in fact invades the field of American politics and undertakes to defeat Americans on American issues by use of the American ballot and attempted control of the American political machinery, that institution or influence, whatever its religious pretenses, loses any possible religious immunity while it is actually functioning politically." Who speaks so boldly? The American Protestant Alliance. What does it propose? To unite Protestants for political action in America on American issues. It proclaims that the Romanist in politics is de-religionized and must be treated simply as a politician. Does the same rule apply to the Protestant? Inevitably so. In consequence, whenever in America either the Romanist or the Protestant as such goes into politics, he degrades or nullifies his religion and corrupts politics. When either party goes into politics as a religious organization, must the other party follow suit? In that case nothing remains but for Americans to unite against both. An interesting problem study is the case of the Southern Baptist convention, which appointed committees to both of the national political conventions to demand the nomination of prohibitionists as candidates for the presidency of the United States. We are not criticizing Southern Baptists. We are raising the question of the value and bounds of the old principle of the separation of church and state. The Baptists both north and south are getting into deep water which promises to grow deeper. Some religious principles are true even in political campaigns.

"All they that take the sword shall perish by the sword," Jesus warns Peter. To seek to exercise political power means to invite persecution, and persecution not suffered for the Lord's sake. When a church grows strong politically it loses its spiritual power. A sorry defeat in either case. J. B.

Why Do We Not Fellowship? Synodical Conference Lutherans of Milwaukee were recently given a practical answer to the question, Why do we not fellowship with the United Lutheran Church? The English Lutheran Synod of the Northwest (U. L. C.) held its annual convention here last week. One of the subjects to be discussed was the report of the committee appointed to revise the synod's constitution. The revised constitution, it is said, again contains the section: "A minister of this synod shall avoid fellowship with any lodge." On this matter the Milwaukee Journal quotes Rev. Charles L. Grant, president of the central conference of the synod, as follows:

A number of the men in the synod are decidedly opposed to such evidence of bigotry. It seems to them that it is very unfortunate if, in this enlightened age, consecrated pastors should be asked to enslave their minds and chain their wills in order to obey laws which God never made. It is the opinion of many men in the synod that it is nobody's business whether a man belongs to a lodge or not."

The Journal further tells us that Rev. Grant pointed out that the words "avoid fellowship" may be interpreted in many ways:

The fathers of the church may go so far as to declare that no minister of the synod may take part in a funeral service at which a lodge is represented. They may even require a minister to set himself up as a czar to dictate to intelligent men and women what expressions of sympathy may or may not be spoken in the hour of bereavement.

Not having heard these statements made, we are not in a position to say whether or not they are quoted correctly, but we do know that they came to our people as reprinted above. Nor did we find a dementi or a correction in later issues of the paper we are quoting, the only further information offered being this that action on the proposed constitution was deferred until next year and that this matter will be threshed out meanwhile in the individual conferences of the synod.

It does not matter whether Rev. Grant spoke also for himself or whether he merely quoted "many" of his brethren in the synod, these statements as given to the public have caused deep grief to all true Lutherans not only insofar as they express an entirely wrong attitude in the lodge question but especially also by the spirit they breathe. In lodge circles they were undoubtedly received with joy and hearty acclaim, and it is not at all improbable that they have already helped defeat the Spirit's work in some young Lutheran's heart, deciding him for the lodge and therefore against Christ.

"To enslave their minds and chain their wills in order to obey laws which God never made!" Remember that the lodge is religious, and that its religion is Christless. Read: Luke 11:23; Matt. 7:15; Rom. 16:17; 2 Cor. 6:14-19; 2 John 9:11; Titus 3:10, etc. You will find that not only ministers but all other Christians as well should avoid fellowship with any

lodge because it is the Lord's will that they separate themselves from those who deny the truth of the Gospel. And that does not only mean that they are not to join lodges but also that they should not fellowship with them in religious ceremonies, for instance at the burial of the dead.

Statements like those that were published hinder the Church and aid the world in its attack on the Church. They raise higher and re-enforce the barriers that separate the various Lutheran bodies from each other.

J. B.

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A Failure "The Independent Community Church," says The Western Christian Advocate, "is found to be a failure. It lasts only about a half-dozen years. At the recent meeting of the leaders on rural church life, and other related subjects, at Cleveland, Ohio, it was found that the consolidated church hitherto known as the Community Church, must have behind it some great denomination. Therefore, the name now accepted is, the Denominational Community Church. Provision has been made by our General Conference for the bishop of an Annual Conference to appoint pastors to such churches, and to give them permanent recognition as specialized, or particularized, congregations in a district and in a Conference."

That is just what we have always said. But, why not drop the "community" entirely? A church that is supplied with pastors by a certain denomination is simply a church of that denomination that is ready to serve all those who agree with the doctrines and principles of that particular denomination. In that sense every church is a community church.

J. B.

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Our Slogan Just to keep our readers informed, the Lutheran Church now has its slogan. It is: "A changeless Christ for a changing world." This slogan chosen from the 2,500 submitted had been proposed by Mrs. Mattie McLeod Matheson of Atlantic Beach, Fla. As a reward Mrs. Matheson, who, by the way, is not a Lutheran, was given a ticket for the American Lutheran tour to Europe in July.

The contest was conducted by the American Lutheran Publicity Bureau of New York. The judges were: Rev. Arthur Brunn, Mr. Charles Crane, religious editor of the Herald-Tribune, New York City, Rev. Howard R. Gold, Rev. George L. Kieffer, Rev. F. H. Lindemann, and Mr. J. F. C. Nickelsburg.

We are told that this contest has already "advertised the Lutheran Church extensively" and that many contestants not familiar with us have read up on us in order to inform themselves. From this one can readily see how important it is that a church has a slogan. At least that is how some Lutherans regard it. We still are a little doubtful.

A slogan is a rallying cry or a battle call, originally of a Highland clan. Now we Lutherans know without this slogan that our church preaches the Christ Paul and the other disciples preached and faithfully delivers the unchangeable message of God. But Christians in other bodies are convinced that they are doing the same thing. We know where they deviate from the Word, they do not know it. Therefore it is difficult to see how this gathering call ringing out into the world can bring out only the Lutherans from the great body of Christians in this world.

And even if it did, these Lutherans would not be found one clan, on the very committee that selected this slogan there are Lutherans from bodies that do not fellowship with each other.

But, whether we wanted it or not, we now have our Lutheran slogan. Our only worry is that some enthusiastic Lutheran, feeling that there is still something lacking, will appeal to the public to suggest a synodical "yell" for the various Lutheran bodies.

J. B.

THE SUFFICIENCY OF REVELATION

Luke 16: 31

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Scripture always details matter of fact: doctrines demanding our faith, or duties requiring our practical regard. Hence, the events of past ages lie unfolded before us; hence, too, the truths and laws of God are made known; and thus, a luminous pathway is opened to the realms of glory. There is not much written respecting the eternal world, but enough is revealed to excite the warmest desires and hopes for heaven, and to produce the greatest fears respecting the wrath to come. The passage from which the verse above is taken, however, draws aside the curtain of futurity, brings us into close contact with heaven and hell, and permits us to hear the conversation between two of the disembodied spirits, the one glorified, the other lost.

Now, all this is not to excite our curiosity, but to instruct our minds and hearts, and we would not have selected this passage, had it not contained a solemn and weighty truth: that if men are not convinced by the Word of God, "neither will they be persuaded, though one rose from the dead." Here the writings of Moses and the prophets are described as being every way sufficient to persuade men to repent. If so, how much more the Gospels and Epistles of the New Testament. We have the completed will of God, the meridian of revelation.

A messenger from the dead would, first of all, be required to prove the divinity of his mission. If he did this, so have Moses and the prophets, Christ and the apostles. Did a messenger from the dead appear, you would require to know whence and from whom he came. How would you know that he was not a deceiving, lying

spirit? Did he convince you that God sent him, then you might hear and believe him. But what evidence could he give you, which the Scriptures do not furnish that they have come from God?

Let me just advert to the grand and sublime truths of revelation; to the fulfillment of their predictions; to their power over the heart and life of man. How they have converted men from being like demons to resemble angels; how they have transformed sinners into saints; a valley of dry bones into a beautiful garden of fruitful trees, planted by the rivers of water; men dead in trespasses and sin into a holy people, zealous of good works! What more could a messenger from the dead accomplish? "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Furthermore, a messenger from the dead could not deliver more important truths than are revealed in the Scriptures. What could he tell us of God, His person and His designs? What could he tell us of creation; of man, his original state and his condition since the fall? What could he tell us of sin, its evil effects and its terrible consequences? What could he tell us of redemption, the love of God to a perishing world, the substitution of Christ and His vicarious death? What could he tell us of the freeness and inexhaustibility of divine grace, that plucks a brand from the burning pit of iniquity and sets it into the kingdom of light? What could he tell us of the way of salvation, the way of repentance and faith in Christ Jesus? What could he tell us of eternity, the joys of heaven, or the woes of hell? What could a messenger from the dead tell us that the Scriptures have not abundantly revealed for our eternal welfare? "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Again, a messenger from the dead could not use stronger arguments, or urge more powerful motives, than the Scriptures furnish. Should he exhibit the dire effects of sin, have we not read, and do we not see these in the Word of God? Should he speak of the weakness and brevity of life, the uncertainty, vanity, and perishableness of every thing on earth, are we not aware of it? Should he speak of the terrors of the Judgment Day, could his descriptions exceed those in the Scriptures? Should he describe the horrors of hell, the torments of the damned, could he improve upon the vivid description in God's Word? Should he speak of the unspeakable joy, bliss, and glory of heaven, could he present them in sweeter, more sublime pictures than those drawn by the Holy Spirit in the Word? All these motives are addressed to us already, so that "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Again, a messenger from the dead could not remove the impediments to the sinner's salvation. Men are not so much indisposed to religion because they do not think it true, as because they do not like its principles. Some

few profess to reject it for want of evidence; but the great mass never reflect upon its evidences at all. That ambitious man dislikes religion because it enjoins humility and self-abasement; that pleasure-seeker, because it urges self-denial; that miser, because it urges goodness and liberality; that revengeful man, because it urges mercy and forgiveness; in short, that sinful man because it requires holiness of heart and life. Now, a messenger from the dead could not remove these impediments; the heart would still be carnal, perverse, and fickle, despite any message that could be delivered.

Let us try to conceive of the effects which a messenger from the dead would produce. Suppose, at midnight, a spirit, arrayed in the habiliments of the eternal world, should draw aside your curtain, and address you in sepulchral sounds; tell you of God, of heaven, of hell, of eternity, of life's brevity, of death's approach, and then should say: "Repent, and believe the Gospel," what effect would it have? Alarm, confusion, dread; that night might be sleepless; a few days of anxiety, and all the effects would be erased. Well, then, you say, let the messenger appear again; but in this way, all the effects would cease, and familiarity would produce total indifference and neglect.

Men have been totally uninfluenced by the most astonishing miracles. Witness, Pharaoh and the miracles of Egypt; Israel, and the miracles at the Red Sea, at the rock, at the foot of Sinai. What influence had Christ's miracles on the unbelieving Jews: lepers cleansed, blind made to see, lame made to walk, devils dispossessed, dead raised from the grave? What effect had the miracles attending the Savior's death, when only one of that multitude, the centurion, was convinced? What do we learn from this? That if ordinary means fail, so also will means the most extraordinary.

Persons have come from the dead, and yet men have not been converted. Jairus' daughter is dead, Christ brings her to life, but the Jews still reject Christ. Lazarus is brought back after he had been sepulchred, yet the Jews were more prejudiced against Christ than ever, and sought to kill Lazarus. Then, last of all, Christ raised Himself, the soldiers fell as dead men to the ground; now, surely, these would be at once His disciples. No; they take a bribe, and flatly deny His resurrection.

The Word of God has proved its sufficiency in every age and country of the world. Observe Peter's great Pentecostal sermon, when 3,000 souls repented and were baptized and added to the Church. So it was wherever the apostles went. God's Word is His own power; He sends it out, and it shall not return to Him void. The Word of the Lord shall run and be glorified.

Learn the preciousness of the Gospel of Christ. Learn from Paul that it is the "power of God unto salvation to every one that believeth." Do not expect God to adopt any other means for your salvation; you have Moses and the prophets, Christ and the apostles. Do not seek a

sign from heaven, or wait for a messenger from the dead. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His will." Heb. 2:2-4. Therefore, "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." "See that ye refuse not Him that speaketh!"

K. F. K.

ROME'S DOUBLE STANDARD

You will remember reading that, as a result of the conflict between the Mexican Government and the Roman Catholic Church, the leading Roman bishop, Pascual Diaz, was exiled from Mexico, went to Rome, and made first-hand report to the pope. In a recent interview in New York Bishop Diaz was asked: "Precisely what attitude does the Mexican hierarchy take toward the Mexican Government to-day?" His answer, in part, was as follows: "The position of the bishops remain precisely the same as the stand outlined in the memorial presented to the Mexican Legislature September 6, 1926. What were our demands in substance? We demanded liberty, nothing more than liberty, not only for Catholics, but for all faiths. On the fundamental of this liberty, we said, modern society had been established. For its sake many institutions have been dismantled and a torrent of blood has been shed. And what else could a policy of suppressing all religious beliefs be except the negation of this liberty? We are certain, therefore, that we uphold a view sanctioned by thousands of years of human experience and accepted without hesitation by all civilized peoples, who see what an immense benefit freedom and tranquillity of conscience have conferred upon the world." (Quoted in the St. Louis Post-Despatch, January 13, 1928.)

One not acquainted with history might receive the impression that the Roman Catholic Church has ever been an ardent champion of liberty of conscience for all people. To one at all familiar with history, however, it is evident that this statement is a bit of Jesuitic propaganda, intended to deceive the unwary Americans. The following words from the pen of Father Ronald Knox, in *The Belief of Catholics*, a book recently written by this priest, plainly show that the pope's Church indeed demands religious liberty for itself, but is by no means willing to grant it to others: "For the reason that the unchecked development of false theories results in ethical aberrations, which are a menace to the social order, a body of Catholics patriots, entrusted with the government of a Catholic state, will not shrink even from repressive measures in order to perpetuate the secure domination of Catholic principles among their fellow-countrymen. But if it be

argued that it is unreasonable for them to complain when a modern state restricts, in its turn, the political or educational liberty which they themselves wish to enjoy, the answer is that when we demand liberty in the modern state, we are appealing to its own principles, not to ours."

This statement was quoted in a book review of the St. Louis Post-Despatch of December 17, 1927. Obviously Rome has not changed, and unless we shall assume that unity of doctrine no longer exists in the pope's Church, it is evident that Rome has a double standard when it comes to the question of religious liberty. In view of the above position of Rome as set forth in 1927, is it surprising that a large number of our American patriotic citizens are a bit alarmed at the prospect of having a faithful adherent of Rome in the White House?

— J. L. Strelow in Lutheran Witness.

AN ENGLISH JOURNAL ON EVOLUTION

The London Spectator in its issue of April 28th attacks the soundness of modern scientific explanations of origins and ridicules the churchmen who are blindly eager to be in accord with science. We quote two paragraphs with approval. They are over the name of Alfred Noyes.

"The fact is that in recent years, in every department of thought we have been following a diminishing road which eventually runs out into nothingness. Science in direct defiance of its own first axiom has everywhere been explaining the greater by the less. Darwin's theory of evolution in almost every detail seems to be true as far as it goes, but it omits by far the greatest factor in the process. Some of the Anglican leaders who accept that theory seem to think that there is great virtue in the word *gradual*; as if the productions of Beethoven or the works of Shakespeare out of the gaseous matter of which the planet was once composed were explained by the gradualness of the process. No theory of evolution has explained anything. At one end of the process we have a cloud of gas and at the other end Westminster Abbey with all that it implies, and we say that all this has grown up out of the action and reaction of the chemical elements in that original cloud of gas without any deeper power moving through, directing God and inspiring the process."

The second paragraph is literally the voice of a prophet. We have not recently seen a more definite recognition of true spiritual valuation, nor one which better avoids the use of technicalities. Yet it is accurately in accord with experience.

"The highest that we know here — indeed, the only reality of which we have immediate knowledge — is that of personality. Science claims that human personality is more and more controlling nature. Supreme personality, we may therefore suppose, would have supreme control in every detail. The Highest Reality of all, in which all the explanations reside, if the human intellect

were capable of discovering them, cannot be less than personal. We cannot identify God with a universe in which nothing is self-sufficient, or its own explanation. Behind all these contingent shadow-shows we are driven at last by inexorable logic to that which is its own explanation, and is sufficient to itself and all that it has produced. When we ask what the attributes of that Being must be, we are forced to believe that they are above reason and beyond nature as it is known to science. What is this, after all, but the super-natural Maker of heaven and earth, and of all things visible and invisible, of whom the Nicene Creed tells us, and whom St. Augustine found, not in the discourses of the Platonists, but in the voice of the Supreme Personality, infinite in perfection, speaking to what was highest in his own personality, and saying, 'Come unto me'?

"It is when science turns her face in this ascending direction that she wears the impassioned expression which is poetry, reflects in her face the glory of the divine center of the universe, and cries, with Pasteur, '*O salutaris hostia.*' It is along this road that poet after poet has become aware of a real Presence:—

"A something far more deeply interfused,
Whose dwelling is the light of setting suns . . .
A motion and a Spirit that impels
All thinking things, all objects of all thought.'"

— The Lutheran.

ATHEISM IN OUR TIME

With Modernism attacking so generally what is scriptural, as in contrast to that which stands before reason, it is no wonder that irreligion grows more bold and hopeful of success. You have probably read of organized efforts in our country which have the avowed purpose of counteracting the influence of all that styles itself church. If we wish to see this power of deviltry in its widest sway we must look to a land where outwardly there is the least to hamper it, — to Russia. Regarding Atheism in Russia the News Bulletin says the following:

Also irreligion cannot be forced upon the people of Russia against their will and although religious freedom is formally granted to the people, anti-religious propaganda is still in evidence and there are still many persons in Russia who refuse to accept the Christian or any other religion, and expend great effort in an attempt to wipe out organized religion. Some information about the extend of this anti-religious movement, taken by the *Russian Evangelical Lutheran Press Service* of Riga, Latvia from *Anti-Religionist*, has been translated for the News Bulletin of the National Lutheran Council. *Anti-Religionist* is an official newspaper published by the "Union of the Godless." What it has to say is intended primarily as a report to the members of this union and as propaganda to induce interested bystanders to join the parade. That paper numbers the local chapters of the "Union of the Godless" at 5,000, distributed throughout

villages and in industrial plants in various parts of Russia. It numbers the members of these 5,000 chapters at about 250,000 as "people united in combatting religion." A propagandist organization has been set up by this "Union" which trains some 10,000 agitators annually who are sent out to stir up the dissatisfied wherever they may find them, and establish new chapters of the "Union" and distribute propaganda literature. A newspaper called "The Godless" has distributed 20,000,000 free copies in Russian and 1,000,300 copies in Ukrania. *Anti-Religionist*, with a distribution of 84,000 copies annually has circulated more than 2,000,000 copies of literature, much of it in the form of pamphlets and books.

One department of this "Union" concerns itself with preparing anti-religious programs for schools, together with teachers' helps and literature for the agitators and for women laborers and factory workers. Through contact with high schools and elementary schools the "Union" is training boys to take leadership in political parties in the future. Quite energetically propaganda is being spread through moving picture houses, theaters, libraries, radio stations, and groups of traveling lecturers. An exhibition of anti-religious literature is being prepared, and the "Union" has already begun to exert its influence to destroy the belief of people in other lands.

The aims for the immediate future of the organization are listed as follows: a) The "Union of the Godless" is to win 51% of the people of Russia to its way of thinking so that it can control all activities in that line; b) it is proposed to establish some thousands of colonies where atheism only will be tolerated; c) a program will be carefully worked out to instruct others in "methods of anti-religious propaganda; d) a director of officers of atheistic organizations is to be prepared and "strong and effective anti-religious literature" is to be further developed; e) international relations with atheists in all parts of the world are to be cherished and strengthened.

The Russian Evangelical Lutheran Press Service of Riga states that atheism, hand in hand with the government, attempted on Easter Sunday 1928 to "enlighten the people about superstition." Theaters and motion picture houses under the jurisdiction of the government presented anti-religious programs, which millions of government employees and officials were obliged to attend. Radio stations with loud speakers in every street which purveyed propaganda addresses, interspersed with jazz music. Even in spite of, or because of, this extraordinary effort to counteract the influence of the great festival Christian Churches in every part of Russia were crowded to the doors. The Greek Orthodox Church was particularly successful in putting over its program in spite of all efforts to counteract. *Press Service* comments: "When one considers that the same conditions which surrounded Christianity in ancient days are present to-day in Russia, then one is in a position to estimate the importance of Christian attendance in Russia on Easter Sunday."

Regarding the doings of Atheists in our own country the Milwaukee Journal relates the following entertaining episode:

New York—Charles Lee Smith, president of the Association for the Advancement of Atheism, lost his battle with the Rev. John Roach Straton, pastor of Calvary Baptist Church. Smith was accused by the clergyman of sending him annoying letters and Justices McInerney, Dierenzo and Healey found him guilty Monday. He was continued in \$500 bail for sentence May 21. Smith can receive a prison sentence up to three years.

Asked why he sent Dr. Straton birth control pamphlets, Smith said:

"It was just propaganda. I have literature sent me every day. I wanted to convert the leader of the opposition, which would be a greater advantage than to convert one of the rank and file."

While the above goes to show that conditions here are not quite what they are in Russia it, of course, does not indicate a possible line of defense against the tools of the arch-enemy. There is but one weapon that here avails: the Word. G.

IT'S ALL RIGHT

A well-known newspaper woman, left a widow at twenty with children to bring up, who had conquered success and done her duty, seemed to be prospering in middle life. Suddenly she lost every penny of her savings through a bad investment; almost at the same time, by unskilful treatment, three of her vertebra were thrown out of place and her back literally broken.

Facing the prospect of a lingering illness and agonizing death, lying in a concrete cast on a hospital bed, Nellie Revell rallied her forces of faith and hope and fought a winning fight against odds. Her trust in God, her warm, eager spirit, shone out unquenchably. Her friends were many, and one of them arranged to have her write from her bed of pain a column for the papers, dictating as she could to a stenographer. Often she was not able to do this. But when she could, her thoughts were full of inspiration and courage.

Letters began to come to her from those who read. One day, when she had been suffering terribly, a note came from a young working girl whose efforts to support herself and her little sister had seemed to be a failure. She had finally decided to "turn on the gas and end it all for both of them." But while she waited for the child to go to sleep she had picked up the paper and read Nellie Revell's column.

It had rallied her spirit like a trumpet-call. With a prayer of thanks she had renewed the promise to God that she had made her dying mother, that she would always guard and guide her little sister. If Nellie Revell could fight the good fight, so could she.

As Mrs. Revell read this letter, there came into her mind the words of a soldier dying in France, who said to his comrade, "It's all right, if it's going to do anybody any good." If out of her anguish she had helped this despondent girl to carry on, her pain was worth while.

"I was familiar," she says, "with every circle of the inferno that Dante visited, but that letter was worth it all. 'It's all right.'"

That is the true spirit of the soldier on the battlefield and the sufferer on the bed of agony, who rise above self into a fellowship with all who need what they freely give. It is the spirit that understands the great saying that "all things work together for good to them that love God." It holds the secret of joy out of the midst of pain. "It's all right" is what the martyrs meant when they sang to God in the flames. The brave and loving soul forgets self and finds power to rejoice. — Girls' World.

THE FEARFUL POWER OF SIN

One day in winter, says the *Lutheran Witness*, Campbell Morgan was watching the rapids above Niagara Falls, when he discovered the carcass of a sheep floating down the swift current. Presently he saw an eagle swoop down upon the carcass to feed. The eagle knew about the falls; but it had no fear, for when upon their brink, it could lift its powerful wings and fly away in safety. There was one thing, however, which the eagle had not taken into consideration, namely, the fearful power of frost. At the last moment it lifted its wings to fly; but, to its amazement, its feet were frozen fast to the sheep's fleece, and so this "king of birds" with the carcass went over the falls and was dashed to pieces on the rocks below.

Just so it may be with us. At first we love sin, and we cling to it; but in the end sin clings to us, and we cannot extricate ourselves from its awful fetters. The devil has set many snares, in which he entangles the feet of those who are taken captive by him at his will. The snares are so captivating to the natural eye and so inviting in appearance that it sometimes causes offense to suggest their presence.

WORKING FOR GOD

Mrs. J. H. Knowles in Faith's Record, tells of a minister who called one day and found the mother of a large family at the wash tub.

"Excuse me," he said, "I see you are doing the Lord's work. I will not hinder you."

"I never do the Lord's work. I leave that for fine folks with plenty of time and money. I never go to church."

"Church! I said nothing about going to church. I said you were working for God."

"I'm not, I'm washing."

"Well, what is that but working for God? Whom are you washing for?"

"My family."

"And don't you call it working for God when you work for your family? If your neighbor were ill and

could not do her washing or have it done, and you did it for her, would you not feel you were doing a great Christian service?"

Would it not take some of the weariness out of household drudgery if we felt we were truly serving God in it as if we were doing what the fine folks with plenty of time and money are doing? Let us remember Washington Gladden's beautiful hymn:

"Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live."

— Selected.

SOME MISSIONARY HEROES

- 1) Raymond Lull, the first missionary to the Moslems, was one of Africa's missionary martyrs. He was stoned to death at Buggia in Tunis in 1315 while preaching to the Saracens.
- 2) George Schmidt, a Moravian, was the first missionary to South Africa. He worked among the Hottentots for six years, and then was expelled by the Dutch.
- 3) Theodosius Vanderkemp, the first medical missionary to Africa, was an eminent Dutch physician who was not converted until over fifty. He began work in 1798, and continued until his death in 1811.
- 4) Johann Rebmann and Johann Ludwig Krapf, German missionaries, were the earliest explorers of Africa from the eastern side. They discovered Kenia and Kilimanjaro, the highest peaks in Africa.
- 5) David Livingstone, the greatest explorer of the nineteenth century, was a medical missionary. He added a million square miles to the known territory of the globe, and is buried in Westminster Abbey.
- 6) Robert Moffat was the greatest of all missionaries to South Africa. He was the father-in-law of Livingstone, and helped him greatly in his work.
- 7) Alexander M. Mackay, the engineer missionary, laid the foundations of missions in Uganda. Henry M. Stanley pronounced him "the greatest missionary since Livingstone."
- 8) James Hannington was the "martyr bishop of Uganda." His last message was, "Tell the king I die for the Baganda, and purchase the road to Uganda with my life."

- 9) Samuel Adjai Crowther, the slave boy who became the first black bishop of Africa in modern times, planted mission stations along the Niger River, and translated the Bible into the Yoruba dialect.
- 10) Mary Slesor, the Scotch factory girl, who worked single-handed and alone much of the time, tamed three fierce tribes in Calabar, and was decorated by King George.

— Christian Endeavor World.

CONFIRMATION AT THE INDUSTRIAL SCHOOL FOR GIRLS

On the morning of Sunday, May 20, at the Wisconsin Industrial School for Girls on beautiful Lake Drive, Milwaukee, a class of seventeen catechumens, by the rite of confirmation performed by Missionary Enno Duemling, became communicant members of the Evangelical Lutheran Church. After the inspiring service in the Chapel, these young Christians for the first time partook of Holy Communion. Having been instructed in the Faith once for all delivered to the saints by our tireless missionary since the preceding September, these young people confessed their faith in the Triune God, and promised loyalty to their Maker, Redeemer, and Sanctifier unto death.

It was one of those delightful Lord's Day mornings when "Heaven tries earth if it be in tune" although the month of roses was still some days away. The delightful weather brought to mind the words of the man of God "This is the day the Lord hath made," and indeed it seemed so to all who attended the beautiful service, and were made happy by the singing of "My Jesus, I love Thee" by the Class, the lovely melody floating out through the open windows.

In his fervent address to the class, based on the story of Mary and Martha of Bethany, entertaining their heavenly Guest, the missionary entreated his catechumens to render faithful Martha-service to their Lord all through life, and to be loyal and conscientious in whatever vocation He places them, but at the same time not to forget "the better part" chosen by Mary, to sit at the feet of the Savior all through life, and drink in the lessons revealed by His precious Word. He tenderly admonished them to read the Word of God diligently, and to lead a life of prayer. The Dorcas Society of Bethlehem Church presented each member of the class with a copy of the New Testament and Psalms, while another friend of the cause remembered them with prayer-books. The service closed with the singing of "What a Friend we have in Jesus" by the class and those assembled, and the Lord's Prayer.

A beautiful Lord's Day long to be remembered by the class and all present. What a privilege to sow the seed of the Word in these young hearts! What a joy to make known to them the Savior Who has wiped out past sins by washing them white as snow in His Own Blood, the

Savior Who "blots out like a cloud" our transgressions, Who buries them in the deepest sea and remembers them against us no more! These young Christians were tenderly admonished to forget the things that are behind, and in Spirit-born faith trusting in their Savior, hopefully look forward to the things that are before,—yea, and above! The kindness, and consideration, and willing helpfulness tendered our missionary by the worthy matron and her able assistants is to be commended. God bless them!

May the Lord bless this memorable service and all services conducted by the missionary in this Bethel of the School, and make them a blessing to the young people, not only for the years stretching out ahead, but for all eternity. When these young people leave the institution, it is our earnest prayer that their names may be entered on the Church rolls of some Lutheran Church in their respective localities. But let us even now rejoice in the hope that their names are written in the Lamb's Book of Life! Seventeen more blossoms abloom in the garden of the Lord! May they all, under the tender nurture of the heavenly Gardener grow in grace, and one day be transplanted to the Eden above. God grant it! And let us not forget to remember our Missionary and the cause of City Missions in prayer.

Anna Hoppe.

CONVENTION OF DISTRICTS

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 Zeugenamt eines Christen, Schumann.

Remarks: Please announce!

A. B. Korn, Sec'y.

FROM OUR CHURCH CIRCLES

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 Wiscon-

sin 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.

Call for Nominations to Fill Fifth Professorship At Our Theological Seminary

In conformance with the resolution taken by the Joint Synod in August, 1927, and in agreement with the faculty of our Theological Seminary, the Seminary Board on May 8th resolved again to fill the now vacant fifth professorship at this institution. The new member of the faculty is to teach Church History and Isaagics. While we do not demand that he be already thoroughly equipped to teach these branches, we ask that he have ability and willingness by steady application to become so. We call upon all our congregations to nominate candidates for this vacancy by the fifth of July. Nominations must be made in writing and are to be sent to

Rev. W. A. Hoenecke, Sec'y.,
622 W. 24th Street,
Milwaukee, Wis.

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

Last Friday, June 1, was commencement in Dr. Martin Luther College. This was a little earlier than usual. But we decided to turn over the old recitation building and the music hall to the contractors as soon as possible in order to be assured that the remodeling of these buildings will be completed by fall. Immediately after the close of school the teachers and a large number of scholars began to remove all the organs, benches and whatever was in the buildings.

The evening before commencement the combined choirs of the college and the local St. Paul's congregation rendered Brahms' Requiem for the third time. It had been previously sung May 15 and 16.

For both occasions, the Requiem and the commencement a very large number of friends had gathered. As speakers for the day the graduating class had invited Prof. R. Janke, New Ulm, Minn., and Rev. F. Brenner of Hoskins, Nebr. The former spoke on the motto of the class: If God be for us, who can be against us. His address was in the English language. The latter spoke in German. He based his address on the words of the Apostle Paul before Festus and Agrippa: I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

The Normal Department graduated 22. All of these have accepted positions in the schools of the Wisconsin Synod except one, who will go to a congregation of the Norwegian Synod. The High School Department graduated 46. Five of these will become pastors, two will take up some vocation now, and the rest will return to us in fall to complete their normal training.

Let us hope that the vacancies caused by these graduates will be more than filled next fall in order that we present a large number of laborers for the Lord's vineyard. B.

Laying of Cornerstone

On the 13th of May, the 5th Sunday after Easter, the Ev. Luth. Mt. Olive Congregation of Delano, Minn., laid the cornerstone of their new church. A large number of Lutherans from far and near had assembled for the occasion. The speakers were Rev. R. Heidmann of Arlington, Minn. (German), and Rev. C. P. Kock of St. Paul (English). The undersigned assisted by the speakers and neighboring pastors laid the cornerstone.

May the Lord continue to bless this congregation which is built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief cornerstone. E. H. Bruns.

Notice

The Ev. Luth. St. Paul's Congregation of Mound City, So. Dak., desires to sell its bell, the same being too heavy for the steeple in which it now hangs. It is practically new, weighs about 1,900 pounds, has a full, deep tone, and sold new for about \$225.00. The congregation will receive sealed bids on the bell until August 11, 1928, when it will be sold to the highest bidder, except the congregation decide to reject all bids. It reserves the right to do this. Bids are to be addressed to Pastor E. Schaller, Mound City, So. Dak.

Acknowledgment and Thanks

The Dorcas Sewing Circle, Toledo, Ohio, Rev. Geo. Luetke, donated 12 pillow slips and six sheets for our new sick wards. In behalf of our Dr. Martin Luther College I beg to thank the kind donors most cordially.
E. R. Bliefernicht.

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The Ladies' Aid of Hadar, Nebr., Rev. Geo. Tiefel, donated the sum of \$40.00 for equipment in the new recitation building of Dr. Martin Luther College. To the kind donors I herewith express our sincere thanks.
E. R. Bliefernicht.

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Besides the articles acknowledged recently, the Ladies of St. Martin's Congregation of Winona have given two adjustable hospital tables for use in the sickrooms of Northwestern College. We acknowledge this additional gift with sincere thanks. K.

Ordination

Authorized by President E. B. Schlueter, Candidate Karl Kionka was ordained on Sunday, June 3 (Trinity Sunday), at Maribel, Wis., and installed as assistant pastor. Paul J. Kionka.

Installation

Authorized by President B. Schlueter, Pastor W. C. Heidtke was installed in Immanuel's Church at Shirley, Brown Co., Wis., the undersigned officiating.
Address: Rev. W. C. Heidtke, R. 3, De Pere, Wis.
Br. Gladosch.

ITEMS OF INTEREST

Progress Against Mohammedanism

For centuries past and until the last few years, it was the common opinion that Mohammedanism is invincible to the Gospel. But a great change is in progress. The spirit of Christianity is beginning to register its influence on Mohammedanism in many lands. Mohammedans are recognizing the pressure of Christian missions. Some of them are accepting Christ. Others are undertaking an active missionary propaganda for Mohammedanism. One of them, her highness the Begum of Bhopal has given all of her property, valued at \$50,000,000, to this propaganda. —The Baptist.

Tolerance in Guatemala

In the public schools of Guatemala, the little Indian children, especially when children of Protestants, are bullied by the Spanish white teacher and children, left without copy-book or slate, and crowded away from the blackboard if there happens to be one in the school. The Presbyterian Mission has, therefore, four schools for the Indian children. The tuition is eight cents a month; but if the children are too poor, scholarships provided by the native church furnish this amount. Children who are ridiculed and beaten in the public school come here and get far better instruction. "One nine-year-old girl, Esteban, walks six miles from her home in the mountains to attend our church school where she is not at a disadvantage for being an Indian and a believer in Jesus." —Sunday School Times.

Church Strength in Rumania

In December, 1927, the total membership of the Evangelical Lutheran Church in Rumania was 362,906, a small increase over the figures for 1925. The distribution of these Lutherans is as follows: Siedenburg, 237,875; Bucharest, 17,454; Bukowina, 21,006; Bessarabia, 68,399; and the Banat, 18,172. The Lutheran elementary schools have an attendance of 44,783, and the high schools, 11,433. It is interesting to note that a small amount of the increase in Lutheran membership is due to immigration from Germany and America. In the latter case, while 341 Rumanian Lutherans emigrated to America during a period of twelve months, 131 returned to the land of their birth. Germany sent 93 Lutheran immigrants into the country during the same period.

Besides this organization centering in Transylvania, whose people are of German origin, there is also a Hungarian Evangelical Lutheran Church in Rumania, numbering about 35,000, making a total of nearly 400,000 Lutherans in that land.

—Lutheran Church Herald.

The American Bible Society

This society has just completed its ninety-second year of service to the blind. It has distributed 75,000 embossed volumes of the Scriptures in eighteen languages and reading systems for the blind. The Bible for the blind when complete is from forty to sixty times larger than the inkprint books. The entire Bible for the blind costs more than \$80, but it sold by the Society for \$21, which is \$1 a volume. There are 100,000 blind persons in the United States. Ninety per cent of these became blind after they had reached the adult age.

—Watchman Examiner.

An Incident and Its Results

An interesting moment occurred in the recent session of the Hawai'i Mission, when in connection with the ordination of the Rev. Braulio T. Makapagal, of our Filipino work, he related the story of his conversion. He was a house servant in a Christian home in Honolulu. One day he came across a Bible for the first time in his life. He opened it at random, and his eyes fell upon the passage John 9:5: "As long as I am in the world I am the light of the world." From that moment "Mak," as he is known to his friends, actually stepped into a new light.

Since that time he has had five years' study in the College of the Pacific, and now he is the editor of the only Christian paper published in the Hawaiian Islands for the Filipino people. This paper, The Christian Messenger, is a part of the joint work carried on with the Hawaiian Board of Missions.—Ex.

Two Bills of Interest

Two bills of interest to Lutherans have been introduced in the United States House of Representatives. Representative T. W. Harrison of Winchester, Va., introduced a bill "For the purpose of erecting a monument at Woodstock, Va., on a site to be donated to the Government, to the memory of General Peter Gabriel Muhlenberg." Peter Muhlenberg was a nativeborn Lutheran clergyman of Pennsylvania and in 1772 became the pastor of the pioneer Lutheran congregation at Woodstock, Va. He was a great and influential leader and soldier in the cause of American independence just before and during Revolutionary days. Representative Charles G. Edwards of Savannah, Ga., introduced a bill "For the erection of a suitable monument or other form of memorial at or near Ebenezer Church in Effingham County, Ga., to mark the spot where the Salzburgers settled their colony in 1734." Georgia

was founded in 1733. A shipload of Lutheran refugees entered the Savannah River in 1734 and founded the town of Ebenezer. They were called Salzburgers after the name of that province in Austria from which they had been expelled by the Catholic bishops. In spite of terrible persecution and many hardships they maintained their Evangelical and Lutheran faith. The Salzburger settlers were on the side of American independence, and one of their number, John Adam Treutlen, became the first governor of the colony.
—Lutheran Witness.

F. Weerts, Cambria	54.00
W. E. Zank, Newville	112.29
W. E. Zank, T. Deerfield	151.21

Budget	\$4,521.30
Non-Budget	1.00

Total for May\$4,522.30

H. J. KOCH, Treasurer.

WEST WISCONSIN DISTRICT

May, 1928

Pastor:

A. Berg, Sparta	\$ 309.50
J. W. Bergholz, Onalaska	3.00
H. Brandt, Neillsville	81.57
Wm. Fischer, Tp. Berlin	42.00
Paul Froehlke, Winona	165.60
Henry Geiger, Randolph	69.02
G. Gerth, Merrimac	8.00
G. Gerth, Greenfield	32.00
J. G. Glaeser, Tomah	73.50
Martin Glaeser, Stetsonville	49.75
Martin Glaeser, Little Black	15.85
I. J. Habeck, Mercer	14.15
I. J. Habeck, Woodruff	30.18
I. J. Habeck, Minocqua	36.15
J. F. Henning, Bloomer	127.94
H. W. Herwig, Lewiston	144.96
F. Kammholz, Rib Lake	17.46
L. C. Kirst, Beaver Dam	202.15
J. Klingmann, Watertown	586.24
Geo. Kobs, Kendall	85.62
Geo. Kobs, Dorset Ridge	23.83
E. E. Kolander, Rozellville	48.00
E. E. Kolander, Green Valley	12.50
R. P. Korn, Arcadia	50.00
R. P. Korn, Cream	34.10
C. F. Kurzweg, T. Norton	55.00
W. C. Limpert, Altura	15.75
F. W. Loeper, Richmond	105.05
F. W. Loeper, Whitewater	244.12
J. Mittelstaedt, Wonewoc	70.00
J. Mittelstaedt, Hillsboro	16.35
Aug. Paetz, Dalton	6.04
Aug. Paetz, Friesland	50.07
E. H. Palechek, Chaseburg and T. Hamburg	175.00
H. A. Pankow, Hustler	34.59
H. A. Pankow, Indian Creek	38.57
K. J. Plocher, Ridgeway	24.00
F. P. Popp, Ableman	79.82
E. C. Reim, Fox Lake	125.95
Chr. Sauer, Ixonia	15.00
H. Schaller, Medford	101.27
H. Schaller, Goodrich	5.00
M. C. Schroeder, Pardeeville	8.50
E. Schoenike, Leeds	28.00
J. H. Schwartz, West Salem	255.74
C. W. Siegler, Portland	9.10
C. W. Siegler, Bangor	58.55
R. Siegler, Marshfield	1.00
F. E. Stern, Watertown	300.30
M. F. Stern, Eau Galle	38.00
M. F. Stern, Waverly	6.50
M. F. Stern, Plum City	50.00
M. Taras, Doylestown	15.35
M. Taras, Fountain Prairie	9.11

MINNESOTA DISTRICT

May, 1928

PASTORS: CLIFFORD HOLT, Treas., Minn. Dist. Walther League, from Walther League Society of Immanuel Lutheran Congregation, Mankato, Minn., for Apache Indian Mission Orphanage \$25.00. G. THEO. ALBRECHT, St. Peter, Student Support \$35.00. G. THEO. ALBRECHT, St. Peter, Educational Institutions \$23.00. G. THEO. ALBRECHT, St. Peter, General Institutions \$30.00, Indian Mission \$40.00 of which \$10.00 from Walther League, Home Mission \$51.90, Negro Mission \$25.00, Church Extension Fund from Ladies' Aid \$25.00; total \$171.90. HENRY ALBRECHT, Town Lynn, Indian Mission from Parochial and Sunday School \$12.00, Home Mission \$32.00; total \$44.00. IM. F. ALBRECHT, Fairfax, General Institutions \$106.00, Indian Mission by Walther League 15.00, Home Mission \$55.00, Negro Mission \$10.00, Poland Mission \$15.00; total \$201.00. T. H. ALBRECHT, Lake City, Deaf-Mute Mission St. Paul, for purchase of car \$17.80, Deaf-Mute Mission \$1.20; total \$19.00. R. C. AVE-LALLEMANT, No. St. Paul, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Indian Mission \$20.00, Home Mission \$30.00, Negro Mission \$6.00; total \$86.00; J. E. BADE, Balaton, Poland Mission \$24.00. J. E. BADE, Balaton, General Institutions \$50.00. A. W. BLAUERT, Danube, Home Mission \$27.76, Negro Mission \$10.00; total \$37.76. A. W. BLAUERT, Danube, Dr. Martin Luther College, \$10.60. A. W. BLAUERT, Olivia, Dr. Martin Luther College, \$10.54. HY. BOETTCHER, Gibbon, Mindekrantz for Rebecca Friedrich from Mr. Fritz Friedrich, Mr. and Mrs. Hy. Autholz, Mr. and Mrs. H. D. Friedrich, Mr. and Mrs. Fred Friedrich, Mr. and Mrs. V. Burdorf, Mr. and Mrs. H. Rodewald, Mr. and Mrs. Otto Kreft, Mr. and Mrs. John Gimmelman, Mr. and Mrs. E. Paulz, Mr. and Mrs. John Reuzstorf, Mr. and Mrs. Hy. Lueders, Mr. and Mrs. Walter Reuzstorf, Mr. and Mrs. Louis Sohl, Esther Paulz, Mr. and Mrs. W. Friedrich, Mr. and Mrs. H. Stork, Mr. and Mrs. E. Jahnke, Mr. and Mrs. D. Bruns, Mr. and Mrs. F. Bruns, Mr. and Mrs. W. Geske and Fred Burdorf for Church Extension Fund \$77.50. HY. BOETTCHER, Gibbon, General Funds \$16.20, General Mission \$20.00, Indian Mission \$10.00; total \$46.20. L. F. BRANDES, Jordan, General Mission \$94.53; Negro Mission from Ladies' Aid \$15.40; total \$109.93. PAUL C. DOWIDAT, St. John's, Minneapolis, Theological Seminary \$100.00, Northwestern College \$100.00, Dr. Martin Luther College \$100.00, Home Mission \$100.00, General Support \$100.00; total \$500.00. A. JUL. DYSTERHEFT, General Institutions \$30.00, Home Mission \$36.00; total \$66.00. A. EICKMANN, Nodine, Indian Mission \$25.00, Home Mission \$30.00, Negro Mission \$25.00, Poland Mission \$10.00, Madison Student Mission \$10.00; total \$100.00. G. A. ERNST, St. Paul, Synodic Administration \$50.00, Theological Seminary \$100.00, Northwestern College \$100.00, Dr. Martin Luther College \$100.00, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$25.00, St. James Mission, at St. Paul (Building) \$36.81; total \$611.81. G. FISCHER, Acoma, General Institutions \$65.10. G. FISCHER, Acoma, General Support from W. Kuehl, W. Bartelt, Otto Schmeling

\$4.00, New Building from Henry Schumann \$10.00; total \$14.00. IM. P. FREY, Graceville, New Ulm Recitation Building \$20.00. E. G. FRITZ, Wellington, Home for Aged \$4.00, Indian Mission \$15.00, Home Mission \$38.00, Poland Mission \$4.00, Student Support \$5.00, General Support \$13.00, Indian Mission \$15.00, Negro Mission, Chapels from School Children \$1.50; total \$95.50. G. E. FRITZKE, St. Clair, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$5.54, General Institutions \$10.00; total \$35.54. G. E. FRITZKE, St. Clair, Home Mission \$12.00, General Institutions \$10.11; total \$22.11. P. GEDICKE, Essig, Dr. Martin Luther College \$5.00. J. C. A. GEHM, Woodville, Wis., General Institutions \$25.00. A. C. HAASE, St. Paul, Home Mission \$148.74. W. HAAR, Greenwood, Church Extension Fund \$32.00, Home Mission \$57.00, Dr. Martin Luther College Building \$98.50; total \$187.50. W. HAAR, Greenwood, Dr. Martin Luther College Building \$63.00. W. P. HAAR, North Mankato, General Institutions \$15.00. R. HEIDMANN, Arlington, General Mission \$25.00, Home Mission \$25.00, Indian Mission from N. N. \$25.00, Negro Mission from N. N. \$25.00; total \$100.00. R. HEIDMANN, Arlington, Dr. Martin Luther College \$32.00. R. HEIDMANN, Arlington, Home Mission \$67.00. E. G. HERTLER, Brownsville, Synodic Administration \$6.25, Seminary and Debts from Mrs. Eliz Kuecker \$2.00; total \$8.25. E. G. HERTLER, Hokah, Synodic Administration \$3.50. E. G. HERTLER, La Crescent, Synodic Administration \$18.25, General Support \$3.00, Seminary and Debts \$1.00 from Wm. Goede; total \$22.25. P. HINDERER, Cedar Mills, General Institutions \$31.87, Home Mission \$18.75, Negro Mission Chapels from Minniem Louis, Edwin and Clarence Witte \$2.00, Lutheran Children's Friend Society from John Witte \$20.00; total \$72.62. P. HINDERER, Cedar Mills, Indian Mission \$34.50. P. HINDERER, Cedar Mills, General Support \$16.58. C. A. HINZ, Mason City, Iowa, Home Mission \$7.92. PAUL E. HORN, Zumbrota, Educational Institutions \$10.00, Home for Aged \$5.56, Church Extension \$20.00, Home Mission \$60.00; total \$95.56. R. JESKE, Caledonia, Indian Mission \$45.00, Home Mission \$35.00, Negro Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$8.65, General Support from Ladies' Aid \$25.00; total \$133.65. R. JESKE, Union, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$5.00, Poland Mission \$3.35; total \$28.35. C. F. KOCK, Belle Plaine, Dr. Martin Luther College, \$9.56, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$5.00, General Support \$10.00, Student Support \$5.00; total \$54.56. F. KOEHLER, Nicollet, Synodic Administration \$42.50. F. KOEHLER, Nicollet, Negro Mission \$69.83. C. W. A. KUEHNER, Winthrop, General Institutions \$37.20. C. W. A. KUEHNER, Winthrop, Educational Institutions \$19.00. M. C. KUNDE, Ceuturia, Wis., China Mission \$20.75. M. C. KUNDE, St. Croix Falls, Wis., China Mission \$7.35. CARL C. KUSKE, Oshkosh Township, General Support \$13.17. CARL C. KUSKE, Taunton, General Support \$8.83. JUL. F. LENZ, Bremen, General Funds \$10.00, Theological Seminary, \$10.00, Northwestern College, \$30.00, Home Mission \$20.00, Reich Gottes \$10.15; total \$80.15. JUL. F. LENZ, Hammond, Home Mission \$6.00. FRED T. LEPPKE, Treas., Omro Township, Home for Aged \$10.00, Student Support \$8.15; total \$18.15. A. MARTENS, Tyler and Burchard, Home Mission \$6.50. A. MARTENS, Tyler and Burchard, Indian Mission \$7.30. O. P. MEDENWALD, Amery, Wis., General Institutions \$20.00, Home Mission \$26.26; total \$46.26. O. P. MEDENWALD, Amery, Wis., General Support from Mrs. P. J. Kolles \$5.00. O. P. MEDENWALD, Nye, Wis., Home Mission \$9.49. H. MEI-BOHM, Rockford, Theological Seminary, \$26.50, Northwestern College \$26.50; total \$53.00. L. W. MEYER, Osceola, Wis., General Funds \$89.70. L. W. MEYER, Osceola, Wis., Gen-

eral Funds \$30.00, General Institutions \$20.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$11.22; total \$101.22. W. C. NCKELS, Redwood Falls, General Funds \$36.84. W. C. NICKELS, Redwood Falls, General Mission \$31.29, Bethesda \$34.52; total \$65.91. WM. PETZKE, Bay City, Wis., Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$3.85; total \$18.85. WM. PETZKE, Frontenac, New Building in New Ulm \$51.75. WM. PETZKE, Frontenac, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$5.00, Reich Gottes \$15.00; total \$35.00. J. W. F. PIEPER, Stillwater, General Funds \$72.00, General Institutions \$36.00; total \$108.00. MRS. R. PITTELKOW, Treas., City Mission Membership from Emanuel Church, St. Paul \$5.00. J. PLOCHER, St. Paul, Educational Institutions \$132.31, Home for Aged \$8.41; total \$140.72. R. POLZIN, Alma City, General Funds \$28.76. AUG. SAUER, Vesta, General Institutions \$42.00. W. P. SAUER, Bear Valley, Michigan Lutheran Seminary \$7.35, Home for Aged \$7.35; total \$14.70. W. P. SAUER, Mazeppa, Michigan Lutheran Seminary \$7.65, Home for Aged \$7.65; total \$15.30. W. P. SAUER, substitute, Oronoco, General Mission \$14.45. W. P. SAUER, substitute, Pine Island, General Funds \$18.15. W. P. SAUER, substitute, Poplar Grove, Dr. Martin Luther College Building \$9.50. GEO. W. SCHEITEL, Potsdam, General Institutions \$16.01, Home Mission \$21.19; total \$37.20. R. SCHIERENBECK, Renville, Theological Seminary \$9.00, Northwestern College \$9.50, Dr. Martin Luther College \$11.00; total \$29.50. R. SCHIERENBECK, Town Winfield, Theological Seminary \$8.00, Northwestern College \$7.40, Dr. Martin Luther College \$10.10; total \$25.50. C. J. SCHAEFER, Echo, General Institutions \$26.00. R. F. SCHROEDER, Town Dexter, General Funds \$30.00. G. R. SCUETZE, Seaforth, Home Mission \$13.40. M. SCHUETZE, Ellsworth, General Institutions \$10.25, Indian Mission from Carl Hellwig \$5.00; total \$15.25. W. J. SCHULZE, Hutchinson, General Institutions \$255.40, Indian Mission \$98.09, New Seminary and Debts \$247.42, New Building, Michigan Lutheran Seminary \$103.97; total \$704.88. PAUL W. SPAUDE, Lake Benton, Michigan Lutheran Seminary \$16.35, General Support \$15.00; total \$31.35. PAUL W. SPAUDE, Lake Benton, Indian Mission \$22.75. PAUL W. SPAUDE, Verdi, Lutheran Children's Friend Society \$13.00. W. F. SPRENGELER, Hancock, General Mission \$19.20. F. E. TRAUB, Town Eden, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$5.00, Poland Mission \$5.00, General Support \$5.00, Dr. Martin Luther College Building \$10.00, To Retire Bonds \$10.00; total \$90.00. F. E. TRAUB, Town Eden, General Institutions \$15.00, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$5.00, Poland Mission \$5.00, General Support \$5.00, Educational Institutions \$5.00, To Retire Bonds \$5.00; total \$60.00. WALTER G. VOIGHT, Monticello, Indian Mission \$5.00, Home Mission \$5.00, Negro Mission \$5.00, Madison Student Mission \$6.60; total \$21.60. M. J. WEHAUSEN, Johnson, Theological Seminary \$1.40, Northwestern College \$1.75, Dr. Martin Luther College \$14.60, Michigan Lutheran Seminary \$28.70, Dakota-Montana Academy \$28.70; total \$75.15. F. W. WEINDORF, Grace, Goodhue, Dr. Martin Luther College Building \$24.50. F. W. WEINDORF, Grace, Goodhue, General Institutions \$25.00. F. W. WEINDORF, St. John's, Goodhue, Dr. Martin Luther College Building \$45.25. F. W. WEINDORF, St. John's, Goodhue, General Institutions \$30.63. J. WEISS, Pelican Lake, Michigan Lutheran Seminary \$35.85. F. ZARLING, Town Flora, Lutheran Children's Friend Society \$6.00.

H. R. KURTH,
District Treasurer.