

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.

Vol. 15.

Milwaukee, Wis., July 22nd, 1928.

No. 15.

BAPTISMAL COVENANT HYMN

In Thy Eternal Name,
O Triune God,
I Thy dear child became!
The holy Flood,
Baptismal water, pure,
Hath made adoption sure,
Sealed me Thy child secure,
Giver of Good!

This holy Covenant,
Pledge of Thy love,
Sealed at the sacred Font
Never shall move!
Firm as a Rock, Thy Word
Ever shall stand, dear Lord;
Life, pardon, peace afford
From Heav'n above!

Let me, O Father mine,
To Thee be true!
Daily, in strength divine,
My vows renew!
World, flesh, and Satan still
Seek to control my will.
Grant me the conquest till
My Home I view!

Thou Who hast died for me,
On Calv'ry's mount,
To Thy blest Blood I flee,
That cleansing Fount!
Wash me of ev'ry stain,
If I Thy peace obtain
Earth's fleeting, carnal gain
As loss I count!

Thou Holy Comforter,
Remain my Guide!
Without Thy strength I err
Or wander wide!
Keep Thou me in the faith
Until my dying breath,
And in the hour of death
With me abide!

Baptized in Thy dear Name,
Immanuel,
Let me Thy love proclaim,
Thy mercies tell!
Keep me in Cov'nant grace,
Till I behold Thy face,
Till, saved alone by grace,
With Thee I dwell!

Anna Hoppe.

In the worship of God, while the body is upon the knee, the soul ought to be upon the wing.

—Venning.

THE WIDOW AND HER TWO MITES

We pray in the Lord's Prayer: "Hallowed be Thy Name. Thy kingdom come. Thy will be done." In Mark 12: 41-44 we have an example of how our Heavenly Father answered these petitions by letting a poor widow contribute towards the hallowing of His name, the coming of His kingdom, and the carrying out of His will. He accepted from her two mites given into the Lord's treasury.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury." The money put into this treasury was used to defray expenses connected with the temple worship including the support of the priests and Levites who devoted their lives to the cause of the Lord's temple. To this day "the Lord hath need of" your gifts in the visible church so that His Name might be hallowed, His kingdom come and His will be done on earth as it is in Heaven. Jesus still sits over against the treasury and beholds how the people cast money into their envelopes. It is a matter of deep interest to Him. Give, give, give. That is practically all He does. He gave His life for us. And He is interested to observe how His believers reflect this spirit in their lives.

According to the story of the widow's mites, giving was a part of the temple worship. Our temple worship in the New Testament can be divided into two parts: the sacramental service, representing what God does for us and gives us; and the sacrificial service, representing what the believing worshipers bring unto God. The pastor, as the messenger of God, plays an important role in the sacramental service. The sacrificial service, in which the people play the most important role, represents the answers and responses to God's messages and the offerings flowing out of thankful hearts, such as, prayers, praises, confessions of faith, songs and hymns.

And an important if not an essential part of this sacrificial service and temple worship is the contribution towards the Lord's treasury. The sacrificial service could well be summed up in these words: Offering of **the lips** and offering of **the hands**. Therefore, it is quite proper and in keeping with the spirit of the Bible to put your thankoffering into an envelope every time you go to church and to drop it into the basket as an **important part of your church service**.

The basket is also passed to your wife and to your children. You bring them along with you to the

Jan 29
Rev C Buenger
5026 19th Ave

temple of the Lord. Their part in the service also consists of "offering of the lips and of the hands." Again, it is quite in place for the church to supply also the women and children with envelopes. Surely, the invitation of the Psalmist holds good for our temple worship to this day. "Bring an offering, and come into His courts." (96:8.)

"And many that were rich cast in much." This is as it should be. "Every one of you, as God has prospered him." "And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

The widow could have put in the one mite, kept the other, and gone to Heaven just the same. How was it that this woman brought such an immense sacrifice, and gave her last to the treasury of the Lord, even when she needed it badly herself? Our heart is where our money goes. The well-being of the Lord's kingdom was practically her only interest in life. We will show a similar spirit when we begin to realize that the world pivots around the church of Jesus Christ. Then we will not only give "of our abundance," of the **left-overs** after everything else, including luxuries, is paid for, but we will pledge a part and percentage of our income from the Lord toward the maintenance of His kingdom and simply manage to get along on the rest.

Lastly, just as the widow gave all she had, so we also can give **all**. That doesn't mean that we must sell our goods and give the proceeds to the church. No. But if we have the same view of life, of the world, of the Lord and of His Church that this woman had, then whether we give money for eating or drinking, for amusement or for the church, we are giving it all to the Lord. And we wouldn't need to worry that a person so minded would neglect the Lord's treasury. May the King hasten the time when more and more in the church have a goodly measure of this spirit of self-dedication. Yes, O Lord, Thy will be done on earth as it is in Heaven!

Ph. F.

COMMENTS

"Whereas" To the President, the House of Representatives and the Senate of the United States.

WHEREAS, The unity, justice, tranquillity, defence, welfare and liberty of nations, the objects specified in the preamble of the Constitution of the United States, are to be secured by recognizing the authority and obeying the law of Jesus Christ, and

WHEREAS, The enthronement of Jesus Christ as Savior and King in the life of the people of the United States should be followed, as a consequence, by the acknowledgment of His authority in "the supreme law of the land," therefore,

We respectfully present and urge our petition that the preamble of the National Constitution be amended to read in substance as follows:

WE, THE PEOPLE of the United States, **devoutly recognizing the Authority and Law of Jesus Christ, the Savior and King of nations**, and desiring to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common Defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

This is the petition The Witness Committee of the Reformed Presbyterian Church requests us to sign and to send to our Representatives and Senator in Washington. An accompanying letter says, in part: "If this nation would save its soul, if it would live and enjoy the favor of the King of Kings, it must repent of its sins and bring forth works meet for repentance. It must turn to Christ and accept His will. It should crown this repentance and loyalty by recognizing Him as Savior and King in the supreme law of the land, the only law made by the people of the United States. "This recognition can be made only by a Christian Amendment to the National Constitution."

We cannot but admire the earnestness and zeal of these people, though we are not able to share their convictions. What they say, is partly true. No man can save his soul unless he repents and accepts Jesus Christ in faith. A nation in which unbelief and godlessness abound will not endure forever. The call to repentance cannot be sounded too loudly or too frequently.

But repentance is a matter of the individual soul. A nation as such cannot repent. Nor can repentance be brought about by legislation. What would be gained if a majority by force of vote would foist a Christian amendment on an unwilling minority? Would Christ be to any greater extent than He is now the King of the United States?

He says: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence."

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

Christ's kingdom is a spiritual kingdom, established and built by the Word of Truth and not by legislation. He Himself forbids us to employ earthly weapons and means to further His cause, or to defend it.

Besides, what would it mean to make the will of Christ the law of our land? Jesus' will and the will of the Father are one. He says: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day."

That will cannot be made law and cannot be forced on any man. It is for God only to perfect this His will in the heart of man; and all that we can do is to preach the Gospel by which the Spirit of God does His saving work.

Jesus says: "If ye continue in My Word, then are ye My disciples indeed." Clearly the Lord wants all men to accept and confess everything that the Bible teaches and just as the Bible teaches it. Shall we by law of the land forbid and punish false teaching as rebellion against the King of Kings?

To adopt a Christian Amendment would either be a matter of empty form or a matter fraught with grave consequences both for the Church and for the State.

J. B.

Modern Interpretation A friend sends us a clipping from The Aberdeen American News, suggesting that it might provide material for a comment. The article, under the heading "Modern Interpretation of a Biblical Fact," reads as follows:

During the course of the famous evolution trial at Dayton, Tenn., the late William Jennings Bryan was asked if he believed the story of Jonah and the Whale as it is recorded in the Old Testament to be true, and his reply was that he believed it in every detail, just as he accepted the narration of the creation of the world as told in the book of Genesis.

Being just a bit curious, it is unfortunate that Mr. Bryan could not have heard the latest version of this story which has created much discussion so that his answer might have been recorded.

While W. H. Malkin was on his recent round the world tour he visited the ancient Assyrian city of Nineveh and there picked up some new facts about the adventures of Jonah that would seem to link this hero of biblical lore with the ways of the modern scapegrace.

At that time Nineveh was the gay "Paree" of the east. To it went those on pleasure bent and there was to be found every opportunity for indulgence in the oldest kind of sins in the newest then known ways. The center of all this vice, frivolity and immorality was called 'the Whale.'

It was into this whirlpool of temptation that Jonah disappeared. For three days he ran his riotous course and then finally coming to himself and being filled with remorse and a desire to atone for his unholy actions, he went forth to attend to his regularly appointed duties.

Mr. Bryan opposed the theory of evolution most bitterly because it did not agree with the literal accuracy of the Bible as it has been handed down to us. But who can say what is literally accurate without first having a full knowledge of the meaning attached to the words, idioms and phrases at the time the events took place or were first related.

For centuries Jonah's exploits into bowels of the whale and its submarine activities have been accepted literally as true and told for the wonderment and amazement of an attentive world, while each succeeding generation marvelled.

Although we doubt it — there may be some chance for argument in Mr. Malkin's interpretation of this bewildering mystery, and it is our loss that Mr. Bryan can no longer give us his thoughts.

We blushinglly admit that we are not acquainted with the editor's erudite authority, W. H. Malkin.

On closer acquaintance we might, perhaps, understand him. As it is, we do not. He gets his story of Jonah and the whale from the Bible. (The editor even calls it a "Biblical fact.") And then he promptly disregards all the historical data of the Bible story as well as the Lord Jesus' own reference to the event, Matt. 12:40. Certainly not a very scientific procedure.

But we are not taking this attack on the Bible seriously, as if we were setting about to defend it. The story of Jonah and the whale will live long after W. H. Malkin and the editor of The Aberdeen American-News are moldering in their graves, and it will be believed by all those who are true followers of Christ. It will serve them for doctrine, for reproof, for correction, for instruction in righteousness.

Rather we would ask, why does a secular paper offer its readers stuff like this? Is it prompted by love for the truth? If that were the case, it would hardly deem a theory like that offered by W. H. Malkin worthy of being printed.

Is this an attempt at humor? Sorry humor, that which gratuitously offends the Christian readers of a paper.

It is a favorite claim of newspapers that they are serving the interests of their community. But are they doing this when they launch forth such attacks on the Bible to undermine the faith of the young and inexperienced? Experience proves that they who fear the Lord and who implicitly believe in and devoutly revere His Holy Word are a blessing to the community in which they live. Therefore he who seeks to destroy Christian faith certainly cannot be considered one who is working for the good of his community.

J. B.

The Cornerstone Laying Once more, the cornerstone laying for our new seminary, which, God willing, will take place on July 22nd at three o'clock in the afternoon.

Rev. John Plocher, St. Paul, First Vice-President of the Minnesota District, will deliver the German address, Rev. Aug. F. Zich, Green Bay, President of the North Wisconsin District, the English.

The cornerstone will be laid by President Gustav Bergemann, Fond du Lac, assisted by Rev. H. Knuth, Milwaukee, the Chairman of the Seminary Board.

A mixed chorus of some two hundred and fifty voices, directed by Mr. A. F. Maas, Milwaukee, will sing two selections and lead the singing of the congregation.

There will be sufficient parking space on the grounds. Committees composed of members of the congregations of the Milwaukee City Conference and of the congregations of Rev. C. Bast and Rev. P. Burkholz, will look after the comfort of the visitors.

Take the Milwaukee Electric to the Thiensville

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Michigan St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

station. Highway 57 passes through Thiensville. The Wauwatosa Road, County Trunk F can be taken to Highway M, then M east to the north entrance of the seminary park.

Those coming from the north on 55 may turn east on F to Freistadt and then continue east on M.

John Brenner.

SCRIPTURE PASSAGES DEALING WITH MEN HARDENING THEIR HEART AGAINST THE WORD AND WILL OF GOD

A doctrinal essay read by the Rev. Victor Brohm of Kenosha, Wis., at the recent convention of the Southeast Wisconsin District and presented here by resolution of that body

On Easter Day, when the Lord Jesus appeared to His disciples, so Mark relates, He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen" (Mark 16:14). The disciples had, indeed, no reason to discredit the report concerning the victorious resurrection of their Master, for it had been clearly foretold in the prophecies. Isaiah, in the 53rd chapter of his prophecies, having dwelled on the suffering and death of the servant of the Lord, the Messiah, whom the disciples firmly believed Jesus to be, points to the fruit of that substitutionary passion and says: "He shall see of the travail of his soul and shall be satisfied." That surely implies that he who "made his grave with the wicked and with the rich in his death," will not remain "cut off out of the land of the living," but will be restored to life, for how should the Savior permanently dead "see of the travail of his soul and furthermore, how absurd would it be that God should promise a large kingdom to one whose body has seen corruption, as He does when He declares: "I will divide him a portion with the great and he shall divide the spoil with the strong." Moreover, Jesus, time and again, had predicted His resurrection, to-wit, "Behold we go up to Jerusalem, and the Son of Man shall be delivered to the chief priests and scribes, and they shall deliver Him to the Gentiles to mock, to scourge, to

crucify Him, and the third day He shall rise again." "Destroy this temple, and in three days I will raise it up." Verily the disciples should have looked forward to the resurrection of the Lord as an assured fact and received the announcement of it with believing joy. But as they manifested great unbelief in their despair over the death of their Master, so now they looked upon the message of His return to life as "idle tales." And now the Savior upbraids them with their unbelief and **hardness of heart**. He attributes their doubt and unbelief to hardness of heart.

In the 19th chapter of the Gospel according to St. Matthew we read: "The Pharisees came unto Jesus, tempting Him and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not heard that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." What is referred to here is recorded Deut. 24, where Moses says: "When a man hath taken a wife, and married her, and it came to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." This, says Jesus to His fault-finding critics, Moses allowed "**because of the hardness of your hearts.**"

Here then we have two instances where men with hard hearts are spoken of: the disciples of Jesus with respect to the report of His resurrection, and the Jewish nation with respect to the will of God that marriage is to be a life-long union of man and woman unto one flesh. Now, it is evident that in neither case this hardness of heart was the result of malicious, wilful, stubborn resistance against the effects of the divine word. Who would say that the disciples wilfully refused to believe and rejoice in the Easter message; who would say that the Jewish nation wilfully, stubbornly, perniciously withheld obedience to the divine law concerning marriage? Jesus, it is true, upbraided the disciples with their unbelief, as our translation puts it, — shalt ihren Unglauben, according to Luther (oneidise ten apistian), but just this expression precludes the supposition that these students of the Lord's sacred college felt indeed the truth of the message delivered to them, but simply refused to accept it in faith and to rejoice therein. Wilful, stubborn unbelief and hardness of heart, and actual suppression of inward

conviction, we may be sure, would have been met by the Lord in an altogether different manner. Furthermore, Mark in his characteristic brevity, immediately adds: "And He said unto them, Go ye into all the world and preach the Gospel to every creature," etc., which words, as we learn from St. Luke's account, were actually spoken forty days later at the ascension of Jesus. But by bringing them in here, in immediate connection with the account of Jesus upbraiding them with their unbelief and hardness of heart, He conveys the impression, and certainly would do so, that their unbelief and hardness immediately gave way to faith and joy. But this again shows that their unbelief and hardness was not wilful, not a stubborn resistance against what they knew and felt they ought to believe, for, as we all know from experience, wilfulness and stubbornness cannot be broken in a moment or two. The hardness of the disciples' heart was that which is common to all men as they are by nature. Man's heart is naturally hard, — by nature he is insusceptible to the truths of the divine word. The disciples labored under this same condition: they, too, were flesh born of flesh; they, too, were spiritually blind and dead by nature, and this explains their unbelief; the hardness of their heart was a natural condition. With this natural hardness, this natural lack of receptiveness to the Word of God, the risen Lord also charged the two disciples when He appeared to them on the way to Emmaus, and said: 'O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into His glory?' Luke 24:25-26.

Such was also the hardness of heart of Israel with respect to the marriage law: the hardness of natural man. "Is it lawful for a man to put away his wife for every cause?" such was the question proposed to Jesus by some Pharisees. This they asked, tempting Him, not desiring to be taught by Him. They calculated perhaps thus: If He should say that divorces were not lawful, they would reflect upon Him as an enemy to the law of Moses, which allowed them; if He should say that they were, they would represent His doctrine as not having that perfection in it which was expected in the doctrine of the Messiah; since, though divorces were tolerated, they were looked upon by the stricter sort of people as not of good report. Say what He will, He will expose Himself to criticism and weaken His prestige among the people. Though proposed to tempt Him, yet Christ gave a full answer to the question, laying down such principles as undeniably prove that such arbitrary divorces as were then in use, were by no means lawful. To prove that He urges three things: 1) The creation of Adam and Eve: "Have ye not read that He which made them at the beginning, made them male and female?" One female for one male, so that Adam could not divorce his wife and

take another, for there was no other to take. It likewise intimated an inseparable union between them; Eve was a rib out of Adam's side, so that he could not put her away, but he must put away a piece of himself and contradict the manifest indications of her creation. Christ hints briefly at this, but in appealing to what they had read, He refers them to the original record, where it is observable, that, though the rest of the living creatures **were made** male and female, yet it is not **said** so concerning them, but only concerning mankind, because between man and woman the conjunction is rational and intended for nobler purposes than merely the pleasing of the senses and the preserving of a seed; and it is therefore more close and firm than that between male and female of brutes, who were not capable of being such helpmeets for one another as Adam and Eve were. 2) Christ urges the fundamental law of marriage, which is, "that a man shall leave father and mother and shall cleave to his wife." The relation between husband and wife is nearer than that between parents and children. Now if the filial relation may not easily be violated, much less may the marriage bond be broken. 3) Christ urges the nature of the marriage contract. It is a **union** of persons: "They twain shall be one flesh." A man's children are pieces of himself, but his wife is himself." As the marriage union is closer than that between parents and children, so it is in a manner equivalent to that between one member and another in the natural body. As this is a reason why husbands should love their wives, so it is a reason why they should not put away their wives, for, "no man ever yet hated his own flesh." But now, the Pharisees start an objection, an objection not destitute of color and plausibility: "Why did Moses command to give a writing of divorcement and to put her away?" Christ urges Scripture reason against divorce, they allege Scripture authority for it. Behold, the game is in the trap! Christ has contradicted Moses! But hear His answer: "Moses, because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." He rectifies their mistake concerning the law of Moses; they called it a "command," Christ calls it a "permission, a toleration" ("Moses **suffered** you to put away your wives"). And He tells them there was a reason for this toleration: it was because of the hardness of your hearts. That marriage is to be a life-long, inseparable union between man and wife is indeed God's holy and inviolable will, and always was so from the very beginning, as Jesus has set forth to His bitter enemies and fault-finding critics, but He raised the bars, so to say, did not insist upon a strict observance of His will but countenanced divorce in certain cases for the reason stated. But what does this show concerning the hardness of Israel's heart? It shows that it was not a malicious, wilful resistance against

the will of God, but the hardness common to all men in their natural state. It would have been an impeachment of His own holiness if God had abridged His law because Israel simply refused to comply with it, yea, He would have forfeited His sovereignty and ceased to be God. There can then be no doubt that in this case we are to understand by "hardness of heart" the innate corruption of man, the natural aversion of man to do the will of God, with which God had patience and sought to overcome by leniency rather than by a strict execution of His will. What would become of man, what would become of us, if God had no patience with the hardness of **our** heart and, though not canceling one iota from His word and will, did not as a loving, indulgent father follow us on the paths of our natural perversity.

Another passage of Holy Scripture where the natural hardness of man's heart, his inbred insusceptibility to God's Word, is spoken of is Ezekiel 36:26: "A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Man as he is has a dead, cold stone, wholly impervious to impressions from God, where he ought to have a live, warm heart. The Word rolls off as off a stone, until his heart is made new. To remove a stone heart and put in its place a flesh heart is an operation which only one surgeon is able to perform successfully, namely the Lord. It is a creative act of grace. This replacing of hearts, while a work of creative grace, is and remains a spiritual operation performed by the divine means of grace alone.

But now, permit me to call your attention to Scripture passages in which hardness of heart of a different nature is referred to.

In the second Book of Chronicles, chapter 36, we read concerning Zedekiah, King of Judah that "he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord, and he also rebelled against Nebuchadnezzar, who had made him to swear by God: but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel." The evident meaning is that Zedekiah wilfully, contrary to the dictates of his conscience, persisted in refusing to adopt a political policy which Jeremiah demanded of him in the name of the Lord. Zedekiah was the youngest son of Josiah, and was raised to the throne of Judah by Nebuchadnezzar, who deposed Jehoiachin. The King of Babylon caused Zedekiah to take a solemn oath to be subject to Babylon (Ezek. 17:13) and also changed his name from Mathaniah to that by which he is commonly known. Zedekiah was 21 years of age on his accession and very much lacking in courage and energy. Soon after his accession, messengers came from Moab, Ammon, and Tyre

urging him to join a coalition against Babylon (Jer. 27:3). The king's irresolute attitude made this the occasion of a controversy between the party of which the prophet Jeremiah was the leading exponent, and the anti-Babylonian faction, consisting mainly of the priests and nobles and princes. The latter had also its prophets, among them one Hananiah, who predicted that in two years the yoke of Nebuchadnezzar should be broken (Jer. 28:3). Despite the earnest words of Jeremiah, the anti-Babylonian side steadily gained ground, and in 588 Zedekiah was persuaded to undertake an open revolt against Babylon. He was promptly joined by Ammon and Tyre and an appeal was made to Egypt for horses and an auxiliary army (Ezek 17:15). The king of Babylon lost no time in meeting the rebels. He inaugurated a campaign and laid siege to Jerusalem. Meanwhile Pharaoh was reported to be advancing with an Egyptian army for the relief of the Jewish capital. Upon hearing this, Nebuchadnezzar raised the siege. Jeremiah was seized and, on the charge of treason, cast into a vile dungeon with the consent of King Zedekiah. Thence Zedekiah summoned him into his presence, asking for a prophetic utterance as to the will of Jehovah. The prophet fearlessly declared to him that the only condition upon which a personal and national catastrophe could be averted was to submit to Babylon. But the king would not hearken to this declaration. The policy of resistance was adhered to, Nebuchadnezzar returned to the siege with greater vigor, and the city fell into his hands. Zedekiah attempted to flee to the wilderness of Judea toward the Jordan. He left the city under the cover of the night with a few followers. He was, however, overtaken and captured and carried to Babylon. As a captive he was subjected to the cruelty of having his sons put to death in his presence and then having his own eyes blinded. — Such is the historical background of the words from 2 Chronicles 36, quoted above: "Zedekiah did that which was evil in the sight of the Lord his God and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord, and he also rebelled against King Nebuchadnezzar who made him swear by God: but he stiffened his neck and hardened his heart from turning to the Lord God of Israel." Zedekiah wilfully resisted the urge to walk in the paths of the God of Israel effected in him by the message of the prophet. Zedekiah knew what he should do, what God required of him, but he **would not** comply with the demands of divine revelation. He chose not to do what he knew and felt he should do. It was his own personal choice. **He** stiffened his neck, **he** hardened his heart from turning unto the Lord God of Israel.

Matthew 13:15 we read this indictment of Jesus against Israel, quoting from Isaiah 13: "This people's heart is waxed gross (epachunthe gar he kardia tou

laou toutou) this people's heart is grown fat (i. e. insensible) and their ears dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Israel's unbelief is here attributed by the Savior to the fact that they **would not believe**. "Their eyes they have closed." Jesus would heal them, would have them appropriate to themselves by faith in Him His merits; but though time and again He had attested His divine mission and presented the credentials of His Messiahship, and, we may be sure, inwardly convinced them that He is He that should come to lead them into communion with God, they loved the darkness rather than the light, and refused to enter into His kingdom of grace and salvation. They **would not** be healed, they **would not** turn from their sins and selfrighteousness to God's redeeming love in His Incarnate Son. Their hearts were hard, — they themselves had hardened them.

At Corinth, during his second missionary journey, Paul, so we read, Acts 19:8, "went into the synagogue and spoke boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God. But when divers were hardened, and believed not, but spake evil of the way before the multitude, he departed from them." These Corinthian Jews "esklerunonto" (skleruno—to harden, sklerunomai—to grow hard). A more accurate translation, therefore, would be: "When divers grew hard." They did not suffer this hardening, but hardened themselves. The meaning of St. Luke is that these people, feeling the truth of the Gospel of Christ declared to them by Paul, that Jesus of Nazareth is indeed the fulfillment of their Sacred Scriptures, did not permit it to gain a foothold in their heart, though intellectually they assented to it, set at naught the conviction that fastened upon them, despised the call unto salvation, rejected the helping hand of their God and Savior, extended to them by the preaching of the apostle. They refused to enter the Lord's vineyard, though they felt that such refusal was the way to perdition.

Zechariah 7:11 the prophet writes: "The word of the Lord came unto Zechariah, saying: "Thus speaketh the Lord of hosts, saying: Execute true judgment, and show mercy and compassion every man to his brother and oppress not the widow nor the fatherless, the stranger, nor the poor, and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder and stopped their ears, that they should not hear." It was a wilful, malicious withholding of obedience. Israel, at the time of Zechariah, was steeped in selfishness, lovelessness, cruelty, backbiting and slander. The law of love was trodden under foot. The Lord sent them His servant to remind them of

His will, to call them to repentance, to effect in them a change of heart. But they were obstinate and refractory and persisted in their transgressions, purely from a spirit of contradiction to the law. They would not, if they could help it, come within hearing of the prophet, or, if they could not avoid hearing what he said, yet they resolved they would not heed it: "They refused to hearken," and looked another way, as if they had not been spoken to. And if they did hear what was said to them, and it seemed at first they would comply, yet they flew off when it came to reduce to action what they had heard, and like a bullock unaccustomed to the yoke, "they pulled away the shoulder" and would not submit to the easy yoke and light burden of God's commandments. "They gave a withdrawing shoulder," so the word is in the original. They seemed to lay their shoulder to the work, but presently withdrew it again.

In the 5th chapter of his prophecies, verse 3, Jeremiah complains: "O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock, they have refused to return." Under the visitations of the Lord, which were intended to rouse them to a realization of the guilt they loaded upon themselves by the perversion of justice and by practicing perjury, which as it would seem, had become a common thing at Jeremiah's time (as it is now), Israel was as stock and stone. They would not accommodate themselves to God's design in correcting them. They would not receive instruction by correction. They set themselves to outface the divine sentence, for "they have made their faces harder than a rock." They would not blush for shame, nor look pale for fear and be beaten back from the pursuit of their lusts, whatsoever check was given them, for though often called to it, "they have refused to return."

The writer of the Book of Kings (2 Kings 17:13-14) says: "The Lord testified against Israel and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers and which I sent to you by my servants, the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God." Wilfully, stubbornly Israel cast God's word and will to the wind and lived according to their perverse, sin-loving heart. They acted as if God had never spoken to them, or, as if He had no authority to direct them to a path on which they should walk, as if they were under no obligations to Him, suppressing the feeling and conviction that they ought to do according to His will.

Moses and Aaron, having been sent by the Lord to Pharaoh to demand the liberation of the Hebrew slaves, and having proven their divine commission by changing a rod into a serpent and turning the waters of Egypt into blood, but not making any impression upon the king, Moses, by the Lord's direction, stretched forth his hand over the rivers, streams, and ponds, which act covered the land of Egypt with frogs. Pharaoh, of course, perceived that the God of Israel is the true God of heaven and earth, and promised to let the people go, if Moses, by his prayers, prevailed upon Jehovah to take away the plague. But when this was done, and Pharaoh saw that there was respite, "he hardened his heart and hearkened not to them." Likewise did he refuse obedience and hardened his heart when the dust of the land became lice throughout all the land of Egypt as a result of Aaron stretching out his hand, and again when after Moses' prediction a "grievous swarm of flies" corrupted the land of Egypt, and these visitations were removed in answer to Moses' supplication and intercession. God's will and word attested itself in Pharaoh's conscience, violently sought admission into his heart. But he suppressed the impression it made upon him, and **would not** do what he knew the supreme majesty of God demanded of him.

Jesus once complained about the citizens of Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye **would not.**" Obstinate they opposed Christ's mercy. He was willing to save them, but they were not willing to be saved by Him. They did not like the terms upon which Christ proposed to gather them; they loved their sins, and yet trusted to their righteousness. They would not submit either to the grace of Christ or to His government, and so the bargain broke off.

In the passages quoted people are presented to us who of their own choice, resisted God's word and will, people who would not submit to God's law and humble themselves under it, nor by faith appropriate to themselves the gifts of salvation proffered to them in the Gospel of Christ.

But hear now the words of Isaiah 6:9-10: "And the Lord said, Go and tell this people; Hear ye, indeed, but understand not, and see, indeed, but perceive not. Make the heart of this people fat (shameh) and make their ears heavy, and shut their eyes, lest they see with their eyes and hear with their ears and understand with their heart and convert and be healed." So, this people will and shall hear, hear again and again, God's word, and will and shall see, see again and again, God's works, but what they hear with their ears and see with their eyes, they will not understand. Indeed, they **shall** not understand it.

Such is God's will. God prevents, hinders such understanding. And the prophet is not only to tell the people that such will be the case, — God not only informs him what is going to happen, but the prophet is commanded by God to harden the people. Make fat or thick, and that means, make hard the heart of the people (hasha-mehn leb haham). The people have eyes to see and ears to hear, but the eyes and ears of their heart shall be closed. It is God's intention that with their eyes they shall not see, and with their ears they shall not hear, — not see and hear with the spiritual eye and ear, or, what is essentially the same, that with their heart they shall not understand. This people shall not take God's word and works to heart. And why not? "Lest they be converted and healed." This people shall be cut off from conversion and salvation.

It is the prophet who is to harden the heart of the people. And how? Simply by preaching the Word of God. By his preaching he should harden the people. His preaching will and shall have this effect.

And why did God enter into this terrible judgment with His people? Because of their own choice they had previously hardened their hearts themselves. It was a righteous judgment and punishment of God. It was the consequence and fruit of their persistent unbelief.

Unbelievers, at first, would not see and hear. God's word attests itself also in their hearts and conscience. And upon those who persistently and maliciously suppress the impressions the word makes upon them, it will finally cease to make any impression; they will finally not be able to see and to hear any more; yea, they **shall** not see and hear. Pharaoh at first, hardened his heart himself (Ex. 8:15-32), but then we read that he **was** hardened (Ex. 10:20).

God will not be mocked, especially not when He approaches man with His redeeming grace, acquired for man by the sacrifice of His own dear Son. If man wilfully and stubbornly rejects His grace, simply refuses to be saved by grace, God will finally pronounce upon him the verdict of damnation and commit him to his unbelief, will cease to operate in his heart; yea, he will have his grace offered to him again and again for the purpose that man should set himself up against it more and more and establish himself in his unbelief all the more firmly. He withdraws from him His Spirit and grace. The Holy Spirit, who through the word frequently and insistently sought to turn man's heart to God and His love, finally ceases to speak, if the sinner always resists. And then man is eternally undone. His damnation is an assured fact; conversion is no longer possible.

Thus we see that the Scripture speaks of "hardness of heart" in a threefold sense: 1) The natural hardness of the human heart common to all men, that is,

man's natural unreceptiveness to the word and will of God, his spiritual blindness and death. 2) Wilful, stubborn hardness of heart, that is, refusal to do the word and will of God contrary to better knowledge and conscience, maliciously persisting in sin and persistently rejecting the grace of God in Christ Jesus. 3) Hardness of heart as the result of God withdrawing from man His grace and Spirit and committing Him to his weakness and unbelief, which, when God does so, is a righteous judgment upon man who previously had hardened his heart himself.

Can we tell when this judgment of God has come upon a person? We cannot. God has not told us when His patience with man will reach its end. He has revealed to us that His longsuffering is very great, yea, He has sworn by Himself that He does not desire the death of the wicked, and therefore we are never justified to declare that God has definitely cut off relations with a person and consigned him to everlasting perdition. To do so is virtually nothing else than to prescribe to God what measure of grace He should bestow upon man, and therefore a dreadful exaltation above God. What we are to do is to warn indifferent and slothful Christians against persisting in sin and contempt of God's grace, lest His patience and mercy should have an end and He should say: My Spirit shall no longer strive with you, you shall not repent, believe, and be saved. Remember, how God dealt with wilfully unbelieving Israel, — He may deal thus with you! "To-day, if ye will hear His voice, harden not your hearts!"

MICHIGAN DISTRICT SESSIONS

Monroe—"The Floral City," with its greenhouses, nurseries, and lotus beds — situated on the western shores of Lake Erie between Detroit and Toledo, played hostess to the delegates of the Michigan District, assembled June 21st to 26th, to discuss matters of vital interest to the district, to the synod, and to the whole kingdom of God. The sessions were held at Zion Lutheran Church, H. Zapf, pastor.

The sermon in the opening service Thursday morning was delivered by the district president, Rev. J. Gauss, on the text, 1 Corinthians 1:23-24. It was a masterful sermon, a splendid confession, a timely message, radiating consolation, counsel, and inspiration. "We preach Christ crucified," must ever be the watchword of Christian preachers. What if such preaching be a stumblingblock to the Jews and foolishness to the Greeks, it will have glorious results, for unto them that believe it is the power and wisdom of God.

With the words of our president fresh in the minds and hearts of the delegates, synod went to work. The morning sessions were devoted to the reading of papers by Professors E. Berg and W. Schaller of our Michi-

gan Lutheran Seminary. Prof. Berg read an English essay on the theme, "Christian Giving," in which he developed two thoughts: 1) The mercy of God in Jesus Christ is the source of our whole spiritual life. So, too, with Christian giving. It flows out of a pure devotion to our Lord and is an essential part of our Christianity, as numerous examples of Scripture testify. 2) When we make an appeal to anyone to give, our purpose in so doing should primarily not be to get the money, but to encourage sacrifices for our Savior. "The love of Christ constraineth us," should be the motive for our giving.

Prof. Schaller read a German essay on the theme: "The Spiritual Life of a Christian a Miracle of God's Power in this World of Death." This was developed in four theses: 1) Miraculously God causes it to germinate, grow, and flourish, where only death and desolation should obtain. 2) Miraculously He causes it to prevail over against the grim assaults of the powers of death. 3) Miraculously He causes it to enlarge, quickened by the Word, refreshed by prayer, watered with tears. 4) Miraculously He causes it to pass through the valley of death and grow into everlasting life. These essays were highly interesting, instructive, and thought-provoking, meriting fully the expression of thanks voted them by synod.

The afternoon sessions were devoted to matters of business. In the opening session President Gauss read his report. The words of Scripture, "As My Father hath sent Me, even so send I you," formed the basis of a very instructive and inspiring message. The report listed the activities of our district during the past biennium. This was followed by the report of the Mission Board, submitted by the Chairman, Rev. O. Eckert, Sr. These and other reports were referred to committees for consideration and recommendation. In this session the following appointments were made: Chaplain, Rev. G. A. Schmelzer; Reporters for the daily press, the Pastors C. Binhammer and O. Peters; for the Gemeinde-Blatt, Rev. W. Bodamer; for the Northwestern Lutheran, the undersigned.

The election of officers was held Friday afternoon. The following were elected for the ensuing biennium: President, Rev. J. Gauss, Jenera; First Vice-President, Rev. E. Wenk, Toledo; Second Vice-President, Rev. A. Westendorf, Saginaw; Secretary, Prof. A. Sauer, Saginaw; Recording Secretary, Rev. A. Lederer, Saline; Treasurer, Mr. C. J. Schulz, Saginaw; members of the Mission Board, the Pastors O. Eckert, Sr., Riga; O. Peters, Wayne; F. M. Krauss, Lansing; and the Laymen, Roy Fischer, Plymouth, and Walter Geiger, Northfield. Rev. F. M. Krauss and Prof. W. Schaller were elected to represent the district at the meeting of the Synodical Conference. The three district conferences met at the close of the session to elect their visitors. The following were elected: Northern Con-

ference, Prof. E. Berg and Rev. G. Wacker; South-eastern Conference, Pastors H. Zapf and H. Richter; Southwestern Conference, Rev. A. Hoenecke.

A German service with celebration of the Lord's Supper was held Sunday morning. The sermon was delivered by Rev. A. W. Hueschen of Owosso on the text, Hebrews 13:9. He showed how the devil attacks us with his favorite weapon, doubt, and pointed out that the only protection against these attacks is an established heart. We need a heart established in doctrine and faith. The only source of doctrine and faith is the Bible. An established heart cannot be produced by human efforts, it is the gift of God's grace, which comes through the means of grace.

In the English service Sunday evening Rev. C. Schmelzer of Dowagiac preached on the text, Ephesians 2:19-22. He described the building of Christ's Church. We who were strangers and foreigners are now fellow-citizens with the saints, members of God's own household. And as such we are the living stones that go into the building, of which the apostles and prophets are the foundation, Jesus Christ Himself being the Chief Cornerstone. God is the Master-builder, and His Church is a holy habitation.

Monday evening another English service was held, in which Rev. Paul Naumann of Bay City preached a sermon on Christian education, basing his remarks on the text, John 21:15. If we love Christ we will feed His lambs, the children of His kingdom; feed them daily and constantly with the life-giving Word of God, which alone can make them wise unto salvation through faith in Jesus Christ. This is the ultimate aim of Christian education.

Committees to whom the various reports had been referred reported Monday afternoon and Tuesday. The memory of the following deceased was honored by a rising vote and in a special memorial service Tuesday morning: the Pastors C. Gausewitz, H. K. Moussa, J. Haase, A. Clabuesch; and Mrs. J. Gauss, the wife of our President.

The report that elicited the greatest interest was that of the Mission Board, particularly as regards the mission fields in our district. Gratifying progress was reported in every field. New missions were opened in the Grosse Pointe section of Detroit and in the Corunna Road and Chevrolet district of Flint. These fields indicate great promise for the future. The mission congregations were urged and encouraged to establish Christian Day Schools. Prospects for the establishment of such schools are especially bright in the mission fields of Detroit. The opportunity is here; let synod not slight it, but seize it at once. Particular emphasis was laid on the splendid contributions for synodical purposes made by our mission congregations. In this they may well serve as examples for imitation for many of our older self-supporting

congregations. The great opportunity for mission work in the growing cities of our district was stressed. A word as to this will be reserved for a later report.

The matter of synod finances was not given a lengthy place in the program. It is our conviction that this is a matter not so much of words as of action. Much time has been consumed, much oratory has sounded through the halls of meeting, in recent years, but our finances continue to leave much to be desired. Let us suit the word with the action. Our district has shown much improvement in this respect in the past biennium. Let us not grow weary, there is still room at the top.

Our institution at Saginaw shows some progress. The enrollment for the past school year was 56 students. Here, also, there is much room for improvement. Let each and every one of us put forth his best efforts to secure students for the institution. We would like to see it grow into a full college. We are convinced that such a step would redound to its future well-being. The calling of a fifth professor would be desirable, and would be the first step toward a collegiate department. This would also abolish the tutor system, which in the opinion of the writer and many others is not a desirable system.

The minutes of the May session of the Synodical Committee were considered and approved. The memorial of the editorial staff of the Gemeinde-Blatt, relative to the election of reporters by each district whose duty it shall be to supply our synodical publications with information regarding their respective districts, was adopted. Rev. C. Binhammer was elected to furnish articles for the Gemeinde-Blatt, and the undersigned for the Northwestern Lutheran. We hope thus to supply a long-felt want.

The sessions were brought to a close Tuesday afternoon with the confession of the Creed and the Lord's Prayer. It was inspiring to hear that confession resound through the church. We wonder what impression it would have made on Harry Emerson Fosdick or some other disciple of modernism to hear that body of men confess their faith in perfect unity of spirit. So we parted to go to our respective tasks, inspired by what we heard in sermon and essay, strengthened by the bountiful goodness bestowed on us by God in the past biennium, determined to apply ourselves more diligently to the work of the Lord.

The hospitality of Zion Church left nothing to be desired. The members of the Ladies' Aid served dinners and suppers to the delegates in the parish auditorium. These and lodging were furnished gratis. This is a commendable spirit; may it continue long among us. The hospitality of our Monroe fellow-Christians will live long in our memories. An invitation from Salem Congregation, Owosso, to convene in its midst two years hence was gratefully accepted.

And now, "my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Karl F. Krauss.

REPORT OF NEBRASKA DISTRICT SESSIONS

The Nebraska District held its sessions at Colome, South Dakota, from June 27th to July 2nd, 1928. President J. Witt opened the sessions by preaching on Hebrews 4:14-16, admonishing the convention, "Let us hold fast to our glorious confession; because it is glorious as to its contents; because we are in danger of losing it; because it bears glorious fruits." During the closing services Pastor W. Siffring addressed the communicants, and the undersigned preached the sermon.

Two papers served the forenoon sessions with doctrinal matter. Pastor W. Baumann completed his essay, "I Believe in the Resurrection of the Body," commenced last year. Pastor W. J. Schaefer read a very timely paper entitled, "Christ's Attitude to the Bible as Compared to that of the Modernists."

The afternoon sessions and a part of those of the forenoon were devoted to business matters and discussions relating to the proposals as submitted by the Joint Synod Board of Trustees. A special resolution regarding the accreditation of Dr. Martin Luther College at New Ulm, Minnesota, was passed, urging Joint Synod at its convention next year to make this matter its special business. Nebraska District is vitally affected by being unable to use New Ulm graduates in its Christian Day Schools, unless these take a special course in our State Normals, meaning economic losses both as to time and money, to be borne by the respective congregations or graduates. Another resolution was passed as to the report of the Seminary Building Committee inasmuch as Synod made the special recommendations of that committee its own. It is to be deplored that only about one-fourth of all congregations of our Joint Synod have brought up their quota, and, while there are some few of these within our district, we have the promise of the respective pastors that this matter will be taken care of within reasonable time.

A grave matter is the financial situation of Joint Synod. Although our District stands on record as "Surpassed," we do not take this occasion to boast and to become all-sufficient. It was voiced on the floor of the convention to beg our General Treasurer not to publish this word in connection with our District. Also, that it should be our endeavor to bring up at least as much in monies as we receive subsidy for our Home Missions, which subsidies are at present in excess of contributions toward all departments of Joint Synod. By this we do not say that we are exceeding our rights in requisitions. To the con-

trary. We have a large mission field with a future, and we could require much more, if monies would be flowing more freely. But this brings us to our missions themselves.

The report on Home Missions was very gratifying. Mission work is being conducted in Dakota, Iowa and Nebraska by almost half of the pastors in our district. We could employ at least a half a dozen more in Nebraska and South Dakota, if, yes, if we had the money. Why must we always economize within the home of the church, when we have the wherewithal for other things that are subject to transiency and decay when living souls intended for eternal glory are at stake? Is it that we have become indifferent and no longer have regard for the spiritual welfare of our fellowmen? May the Lord of His Church grant us an awakening and make us willing to bring real sacrifices for His Kingdom. Does it pay? We met at Colome, South Dakota, this year. There we found a self-supporting congregation with a fine church edifice, parsonage, school, with a teacher in charge last year and for the year to come. Our first missionary commenced work there in 1909 soon after the opening of the Rosebud Indian Reservation for homesteaders. What interest has the capital invested in that particular field since borne? The mission festival we celebrated Sunday during District Convention brought \$305.00. And the crowd of Lutheran Christians was so great in the afternoon that an overflow meeting had to be held in the school house while the regular service was being held in the church. True, not all our mission fields have borne such fruits. And even though the fruits are not evident in this time, they shall nevertheless be gathered in and brought into the garner of heavenly bliss.

Regarding our business. All officials of the District were re-elected. The office of Second Vice-President was created. The Boards received a few changes, remaining essentially the same.

All in all, a pleasant time was spent at Colome, both as to what a District Convention should give in encouragements, admonitions, to become more fervent and proficient in our work as stewards of the Household of God, and as to the pleasant time spent together with friends and acquaintances. A. B. Korn.

PACIFIC NORTHWEST DISTRICT CONVENTION

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1) conveys the consensus of opinion regarding our meeting in St. Paul's Church, Tacoma, Washington, June 6th to 8th. All the pastors were present but several mission congregations were unable to send delegates. The Rev. Wm. Lueckel's paper on "Innovations in Church

life" created lively discussions and proved to be interesting and enlightening.

Pastor Ph. Rusert served as chaplain. The synodical service was held on the 7th at 8 P. M., with all pastors partaking of Holy Communion. The President, Pastor Fr. Soll, delivered the synodical sermon and Pastor Arthor Matzke the preparatory.

About half of the time was taken up with routine business, reading of reports and election of officers. The Treasurer's report and also the Mission Board's proved that decided progress has been made in the last two years. The resignation of Pastor Arthur G. Schaefer was accepted. The following officers were elected: President, Rev. Frederick Soll; First Vice-President, Rev. Arthur Sydow; Second Vice-President, Arthor F. Matzke; Secretary, Rev. R. A. Fenske; Treasurer, Mr. J. C. Jaech; Visitor, Rev. L. Krug; Mission Board, Rev. Arthur Sydow, Rev. Wm. Lueckel, and Mr. J. C. Jaech; Auditing Committee, Messrs. Ernest Otto, Paul Jasmer, and Carl Arnold; Reporter for Northwestern Lutheran, Rev. Arthur Sydow; Reporter for Gemeinde-Blatt, Rev. F. Soll.

Luncheon was served by the ladies of the congregation at the church and after the close of Friday afternoon a short sightseeing trip was made to the towers on the Narrows and a dinner served at the beautiful summer residence of Mrs. A. Huth, at Spanaway.

Arthur Sydow.

TABERNACLE CONSTRUCTION

"Moses tells them at the very outset (Exodus 35:4-5) that he wants only the willinghearted to contribute to the building, just as God would have only the willinghearted contribute now to the upbuilding of His dwelling place, the Church (Eph. 2:21-22; 2 Cor. 8:12, 9:6-7).

In Exodus 36, we see them beginning work on the Tabernacle under the direction of men especially appointed and prepared by God (verse 1). As they go on with the work we do not read of Moses having to preach any sermons on the duty of giving in order to stir the people to liberality. Neither do we read of them getting up any bazaars or entertainments to raise the necessary funds. Nor do we read of any subscription paper passed around among the Amalekites, or other heathen tribes, asking them to contribute; and there is no mention of a Tabernacle debt. On the contrary, the gifts came in such abundance that it became necessary for Moses to send out a command that no more offerings must be brought, and the people were restrained from giving (see 36:5-7).

Imagine the missionary boards sending a proclamation to the churches to-day that the people must be restrained from giving, that they had more money than

they could use, and no man, woman or child must be allowed to send any more!

Yet one who has studied the subject long and carefully has stated that if each professing Christian should give even one-tenth of his income yearly, the Lord's treasuries for both home and foreign work would be literally flooded to overflowing. What is the trouble? Is there not something wrong, that such difficulty is experienced regarding the finances for God's work? We should not like to think that these Israelites, living away back there under Law, loved their God more than we who are living in this glorious dispensation of Grace, so much nearer to the coming of the King. We must remember that the cost of the Tabernacle was an immense amount for that fugitive nation to raise, but their enthusiastic joy that the Lord was coming to dwell with them, as soon as they got His dwelling place ready, made them regard lightly all expense and labor. If we lived more in the constant expectation of His coming, should we not be more diligent and liberal?

—Grace Saxe—"Studies in Exodus."

I DO NOT FEEL LIKE BECOMING A CHRISTIAN NOW, CAN I NOT PUT THIS OFF UNTIL SOME OTHER TIME?

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation (2 Cor. 6:2).

Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness (Heb. 3:7-8).

Again, he limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day if ye will hear his voice, harden not your hearts (Heb. 4:7).

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away (James 4:13-17).—Major Whittle.

—Moody Bible Institute Monthly.

WHICH?

A Sabbath school teacher, after telling the story of the rich man and Lazarus to a class of boys, asked this question, "Now, which would you rather be, boys, the rich man or Lazarus?" One boy promptly replied, "I would rather be the rich man while I live, and Lazarus when I die." This is the choice that thousands to-day think they can make, but nothing could be more impossible. —Record of Christian Work.

FROM OUR CHURCH CIRCLES

Central Delegate Conference

The Central Delegate Conference will meet on July 31st and August 1 in the congregation of Pastor W. Nommensen at Columbus, Wis.

Services will be held on Tuesday evening.

Sermon: E. Wendland (E. Schoenicke).

Confessional address: M. J. Hillemann (G. W. Fischer).

Opening session on Tuesday morning at 9 o'clock.

Papers are to be read by Ph. Lehmann, M. J. Hillemann, L. Kirst, E. E. Kowalke, J. B. Bernthal.

Early announcement requested.

Theodore Thurow, Sec'y.

Synodical Conference Convention

Delegates to the Synodical Conference convention to be held in Omaha August 8 to 13 should send in their credentials **immediately**, to be in the hands of the officials not later than July 18th. The housing committee will then send out further detailed information. Remember to have your credentials signed by the president and secretary of your District Synod or 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.

H. M. Zorn, Secretary,
717 S. New Jersey Street,
Indianapolis, Ind.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin September 12, at 9 A. M. For catalog, information, application blank kindly address

E. R. Bliedernicht,
213 South Jefferson Street,
New Ulm, Minn.

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.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., will begin September 5. Please, announce new scholars as early as possible. For catalog or other information kindly apply to

Otto J. R. Hoenecke,
2200 Court Street,
Saginaw, Mich.

Candidates for the Fifth Professorship at our Theological Seminary

1. Rev. A. Ackermann, Mankato, Minn.
2. Prof. J. C. Anderson, Oak Park, Ill.
3. Rev. F. Brenner, Hoskins, Nebr.
4. Rev. C. Buenger, Kenosha, Wis.
5. Rev. Herm. Gieschen, Wauwatosa, Wis.
6. Rev. Adolf Haase, St. Paul, Minn.
7. Rev. Edgar Hoenecke, Marathon City, Wis.
8. Prof. O. Hoenecke, Saginaw, Mich.
9. Rev. W. Hoenecke, Milwaukee, Wis.
10. Rev. Paul Hensel, Liberty, Wis.
11. Rev. Max Lehninger, Plymouth, Nebr.
12. Rev. W. Reinemann, Elkhorn, Wis.
13. Prof. A. Schaller, New Ulm, Minn.
14. Prof. H. Schmeling, Watertown, Wis.
15. Rev. Theo. Schroedel, St. Paul, Minn.
16. Prof. C. Wendland, Watertown, Wis.
17. Prof. G. Westerhaus, Watertown, Wis.
18. Dr. E. Ylvisaker, Madison, Wis.
19. Rev. A. Zich, Green Bay, Wis.

Any communication regarding the candidacy of the above must be sent to the undersigned by July 25th.

W. A. Hoenecke, Secretary,
622 W. 24th Street,
Milwaukee, Wis.

Announcement

The following pastors, formerly of our District, are ineligible for a call: E. F. Grunwald and Ewald Sterz, because they are no longer blameless in the sense of 1 Tim. 3:2.

Martin Kionka, who by his nonremoval of a given offence and by his acceptance of a call in the Ohio Synod has severed the bonds of fellowship with us.

By resolution of Southeast Wisconsin District,

Carl H. Buenger, President.
W. Keibel, Secretary.

Sawyer Parish Divided

The Sawyer parish has made another stride in the right direction. The parish has grown to such an extent that it seemed advisable that in future two men labor where in the past one man has done the work of the kingdom. The parish was divided. The Salem's Lutheran Congregation of Nasewaupee called Victor Siegler of Grand Forks, North Dakota, and the Rev. F. Schumann will devote his full time to St. Peter's Congregation in Sawyer, Wis.

Laying of Cornerstone

Sunday, June 24th, being the 3rd Sunday after Trinity, the Ev. Luth. St. Paul's Congregation of Bloomer, Wis., laid the cornerstone of their new church. A very large number of Lutherans, from far and nearby, had assembled for the festival occasion. The undersigned attended to the liturgical part of the service. The speakers were Rev. A. Paetz and Rev. H. A. Pankow. At the afternoon services, in English, the cornerstone was laid by the local pastor. May our Lord continue to bless our St. Paul's congregation, which is built on Jesus Christ, the chief cornerstone of His church.

J. F. Henning.

Ordination and Installations

By order of President Schlueter, Victor Siegler was ordained and installed in Salem's Lutheran Church, Nasewaupee, Door County, Wis., on the fourth Sunday after Trinity by the undersigned. The Lord bless the young pastor and his congregation.

Fr. Schumann.

Authorized by President C. Buenger, Teacher Edgar Backer was installed in Christ Church, Milwaukee, Wis., the undersigned officiating, July 1, 1928.

P. J. Bergmann.

Authorized by President Im. Albrecht the undersigned installed Rev. H. Albrecht as pastor of the St. John's Congregation in Omro, Twp., Yel. Med. Co., Minn., on the 5th Sunday after Trinity.

Address: Rev. H. Albrecht, Boyd, Minn.

C. C. Kuske.

By request of President J. Gauss Rev. Aug. Kehrberg was installed as pastor of the congregation at Zilwaukee, Mich., on the fifth Sunday after Trinity. Rev. A. Westendorf assisted. May the Lord bless his labors in Zilwaukee.

Address: Rev. Aug. Kehrberg, Zilwaukee, Saginaw Co., Mich.
Otto J. R. Hoenecke.

Authorized by President Im. Albrecht, the undersigned installed Pastor A. Langendorf in Trinity Church at Osceola and Grace Church at Nye on Sunday July 1st, fourth Sunday after Trinity. Pastor L. Meyer assisted at Nye.

Address: Rev. A. Langendorf, Osceola, Wis.

O. P. Medenwald.

Notice

Rev. Aug. F. Zich of Green Bay, Wis., has been appointed by President Bergemann as member of the editorial committee of "The Northwestern Lutheran" to succeed the sainted Pastor H. K. Moussa.

The Editorial Committee.

Change of Address

Rev. A. Kehrberg, R. R. 6, Saginaw, Mich.

ITEMS OF INTEREST

All Synods Approve Merger

After ten years of discussion and four years of actual planning, the New York Synod, the Synod of New York and New England, and the New York Ministerium have each taken final action looking toward an early merger of the three into a new United Lutheran Synod of New York. In May the New York Synod, meeting in Johnstown, in a stormy session finally adopted the basis of merger proposed by the Joint Commission of the three synods. Early in June the Synod of New York and New England, in session at Poughkeepsie, took similar action. The New York Ministerium, meeting in St. Peter's Church, New York City, voted on June 21st to unite with the other two bodies on the proposed basis. After three days of discussion of miscellaneous business matters important to the synod, final action was taken in the form of a resolution presented by the Ministerium's Committee on Merger as follows: "Resolved that in our opinion a satisfactory basis for the proposed merger has now been found; that our Committee on Merger be continued, and acting together with the Executive Committee of synod, be instructed to make all preliminary arrangements that the merger may be consummated as soon as possible at a time and place to be determined by them." The vote on this resolution stood 103 for, 7 against.

For three days a tense feeling throughout the convention indicated that merger was inevitable, but that a fight was expected. All questions of future policy discussed were qualified by reference to their status under the proposed new body. The educational program of the Ministerium caused the greater concern. Lest the future of Wagner College and high school with its million dollar equity be jeopardized under an unknown educational policy of an as yet unorganized body, the convention voted to vest the title to property and buildings at the college in its board of trustees. The transfer of title, which is in line with action of other Lutheran bodies, was proposed two years ago by the Board of Regents of the State of New York, whose chief interest has been to raise the educational standards of the college to meet state requirements. With the transfer of property rights, the Ministerium voted that future members elected by the board must first be nominated by the synod.

Dr. Kyle Cables from Kirjath-Sepher

Archeologists sometimes prophesy. In The Sunday School times of April 21 the Archeological Editor of the Times, Dr. Melvin Grove Kyle, told what he hoped to find at Kirjath-Sepher, the ancient fortified town about twenty-five miles west of the central part of the Dead Sea. This was his prediction: "That which the debris of this old fortress is certain to yield is a consecutive view of the civilization . . . of that portion of the history of Palestine most interesting to those who receive the Book, — the Patriarchal Period and the National Period of Israel." Now comes a cablegram from Dr. Kyle, sent from Jerusalem April 21. His prophecy is fulfilled. This is the welcome and significant message of discovery:

Kirjath-Sepher reveals great industrial development under kings of Judah. A center of textile manufacture. Extensive wool dyeing establishment. Mills and grinders, chisels, sickles, rollers for concrete work, varied and beautiful pottery, elaborate houses, and street system. Absence royal stamp on pottery proves final destruction of city by Sennacherib time of Hezekiah. Labyrinthine casemates add greatly to remarkable engineering skill on defenses. Conclusions concerning civilization fully confirmed. Prophets correctly reflect times they purpose to represent, not later times. Now proceed examine period of judges.

The fact that the city was destroyed in the time of Hezekiah gives an idea of its antiquity, for he reigned two and a half millenniums ago, or about 700 B. C. The Higher Critics are fond of saying that the Old Testament prophets wrote much later than the Bible says they did; again archeology has refuted the destructive criticism.

— Lutheran Church Herald.

"Abide In Me, and I In You"

The Lutheran Orphans' Friend of Toledo, Ohio, quotes the following incident, illustrative of the influence of Christian missionaries:

A missionary in China found himself in an inland town far off the beaten track, and there, to the crowd that gathered about him on the street, he told the story of Jesus, how He cared for people, healed their diseases, recovered them from their sins.

"Ah, yes," said the head man, "we knew Him; He used to live here."

"No," said the missionary, "He lived centuries ago in another land."

"Not so," said the head man, "He lived in this village, and we knew Him." And they took the visitor to the village cemetery and showed him the grave of a medical missionary, who a few years before had served and healed and died there. After all, the head man was right. Jesus had lived in that village while that medical missionary was there.

Plan Conference of Church Journalists

A first international Christian press conference will be held from August 19th to 21st this year, under the auspices of the International Christian Press Commission, and in connection with the World Press Exhibition in Cologne, Germany. The religious press of the world is well represented in the exhibit. Nearly all Protestant denominations in the United States, Austria, Belgium, Denmark, Esthonia, Finland, France, Germany, Great Britain, Ireland, Italy, Jugoslavia, Latvia, Lithuania, Norway, Poland, Spain, South America, Sweden and Switzerland have sent material for the exhibit, as well as the Greek Orthodox Church in Poland, Roumania, Bulgaria, and Greece. Official church periodicals printed matter of all kinds are on display. Statisticians connected with the press exhibi-

tions have estimated that the entire number of church papers and periodicals of Protestant churches throughout the world is 3,300, with a circulation of 13,860,000.

One Church — Three Denominations

Church cooperation without church union has a practical application in Keystone, Nebr., a village of 150 inhabitants. The "Little Church Around the Corner" in that town is used by three congregations — Lutheran, Presbyterian, and Roman Catholic. It all began with the Keystone Woman's Club.

The club started as a social organization among the ranch women who wanted to stimulate their minds. They gathered together a circulating library of nearly 1,000 volumes, and following that decided to build a church. The church was one of the first buildings within the town limits and was erected with altars at both ends and reversible seats. A Presbyterian congregation, and a Missouri Synod Lutheran congregation, under the leadership of Rev. O. W. Ninke of Ogallala, used the church building on alternate Sundays.

Recently a Roman Catholic priest wanted to start services in the town and applied for a special dispensation from his bishop to preach once a month in the church occupied by the Lutherans and the Presbyterians. The people of Keystone claim their church is unique in that it is the only place in this country where Protestants and Catholics alike worship in the same church.

SUMMER SCHEDULE AT KF U O

Sundays, 2:30 p. m., German Half-hour.

Sundays, 3:00 p. m., Shut-in Hour.

Sundays, 9:15 p. m., Sacred Hour.

7:15 a. m., Each weekday. Morning Meditation.

12:15 p. m., Each weekday, except Saturday. Organ Recital.

Mondays, 9 p. m., Young People's Program.

Tuesdays, 9 p. m., Course in Christian Doctrine.

Wednesdays, 9:30 p. m., Mid-week Program.

Thursday, 9 p. m., Question Hour.

Fridays, 9 p. m., Bible Class.

Saturdays, 9 p. m., Educational Talk.

Musical program with each broadcast.

One of our Lutheran pastors reported the following incident to the management of KF U O: "Recently a man attended one of my services; he remained after the service, came up to me, made himself acquainted with me, and said: 'You may be surprised to see me here and wonder what induced me to come. There is just one thing which moved me to attend your service, and that one thing is Station KF U O in St. Louis. Those men can preach more Gospel in 15 minutes than some preachers do in two or three hours.' The man was apparently sincere, and I expect to see him at my services frequently and hope to gain him as a member of our Church."

MISSION FESTIVALS**First Sunday after Trinity**

Hokah, Minn., Zion's Church, E. G. Hertler, pastor.
Speakers: A. Vollbrecht, J. Bergholz. Offering: \$73.00.

Second Sunday after Trinity

Frontenac, Mich., St. John's Church, Wm. Petzke, pastor.
Speakers: P. Horn, Theo. Kock. Offering: \$151.75.

Olivia, Minn., Zion's Church, A. W. Blauert, pastor.
Speakers: Adolph Lenz, F. E. Traub. Offering: \$244.16.

Third Sunday after Trinity

Bison, So. Dak., Bison Parish, W. R. Krueger, pastor. Speakers: A. W. Fuerstenau, W. A. Krenke. Offering: Ath-boy, \$19.43; Meadow, \$18.71; Bison, \$11.91; total: \$50.05.

Fourth Sunday after Trinity

Lewiston, Minn., St. John's Church, H. W. Herwig, pastor. Speakers: J. Schulz, Martin Weinhold, Geo. Kobs. Offering: \$583.90.

Eldorado, Wis., St. Paul's Church, W. K. Pifer, pastor. Speakers: Prof. W. Heidtke, O. Mueller. Offering: \$137.32.

BOOK REVIEW

Jubilee Souvenir. Synod Convention (Norwegian), Mankato, Minn., June 14-20, 1928.

The purpose of the book, as stated in the Foreword, is "In this year of our Lord 1928, we celebrate the 75th anniversary of the planting of the mother-tree, the Synod for the Norwegian Evangelical Lutheran Church of America, and the 10th anniversary of the second growth, The Norwegian Synod of the American Evangelical Lutheran Church." Looking backward and reviewing a blessed past, looking forward with firm Christian hope for the future, the jubilee book lays great emphasis on the Christian Day School and gives a detailed history of the schools flourishing in the Synod's midst. The book is very tastily gotten up and is written in English and Norwegian. G.

MINNESOTA DISTRICT

June, 1928

PASTORS: G. FISCHER, Acoma, Seminary and Debts from Emil Hoff \$10.00. G. FISCHER, Acoma, Student Support \$1.00, Seminary and Debts from Otto Schmeling \$10.00, from H. E. Hoff \$12.00; total \$23.00. R. POLZIN, Alma City, General Fund \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$50.00, Home for Aged \$5.00, Indian Mission \$10.00, Home Mission \$15.00, General Support \$25.00, Negro Mission \$10.00, Indigent Students \$5.00, Lutheran Children's Friend Society \$5.11; total \$155.11. R. HEIDMANN, Arlington, General Institutions \$41.00. J. E. BADE, Balaton, Indian Mission \$25.50. W. P. SAUER, Bear Valley, General Support \$17.65. J. E. SCHAEFER, Buffalo, General Funds \$23.80. J. E. SCHAEFER, Crawford's Lake, General Funds \$9.00. R. F. SCHROEDER, Dexter, Finance \$15.00. C. J. SCHRADER, Echo, Theological Seminary \$15.00, Dr. Martin Luther College \$25.00, Indian Mission \$25.00, Home Mission \$60.00, Negro Mission \$25.00, Poland Mission \$10.00; total \$160.00. M. F. STERN, Sub. Elmwood, Wis., Home Mission \$4.16. P. GEDICKE, Essig, Dr. Martin Luther College \$26.00, Indian Mission \$10.65, Home Mission \$30.00, Negro Mission \$10.00; total \$76.65. WM. PETZKE, Frontenac, Dr. Martin Luther College \$10.00, Home Mission \$10.00, General Support \$3.00, General Fund \$10.00; total \$33.00. HY. BOETTCHER, Gibbon, General Institutions \$20.00, General Mission \$20.00, Home Mission \$10.00, Poland Mission \$7.00; total \$57.00. A. C. KRUEGER, Goodhue, Theological Seminary \$11.00, Dr. Martin Luther College, \$10.42; total \$21.42. A. C. KRUEGER, Goodhue, General Mission \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$4.21; total \$54.21. A. C. KRUEGER, Goodhue, General Fund \$20.00, Theological Seminary \$10.00, Northwestern College \$3.35, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$4.37, General Mission \$20.00, Indian Mission \$20.00, Home Mission

\$20.00, Negro Mission \$20.00, Poland Mission \$10.00; total \$137.92. W. HAAR, Greenwood, Dr. Martin Luther College Building \$95.50. W. HAAR, Greenwood, Dr. Martin Luther College Building \$50.00. E. G. HERTLER, Hokah, General Mission \$20.00, Indian Mission \$5.00, Negro Mission \$5.00, To Retire Bonds and Seminary \$36.00, City Mission at La Crosse, Wis., \$5.00; total \$71.00. M. J. WEHAUSEN, Johnson, Dakota-Montana Academy \$8.60, Home for Aged \$52.55; total \$61.15. T. H. ALBRECHT, Lake City, General Fund \$88.90; General Institutions \$100.00, General Missions \$100.00; total \$288.90. H. E. KELM, Lanesburg, General Support \$31.35. H. E. KELM, Lanesburg, Indian Mission \$41.16. J. F. GUSE, Litchfield, Negro Mission \$28.00. HENRY ALBRECHT, Lynn, Indian Mission from Sunday School \$1.00, Seminary and Debts \$34.50; total \$35.50. H. A. KUETHER, Madison Lake, General Fund \$1.31. W. P. SAUER, Mazeppa, General Support \$21.55. A. C. KRUEGER, Minneola, General Fund \$20.00, General Institutions \$5.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$5.00, Home for Aged \$5.00, General Missions \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$3.01, Student Support \$5.00, General Support \$10.00; total \$118.01. A. C. KRUEGER, Minneola, General Fund \$6.20, General Missions \$10.00, Indian Mission \$5.00, Home Mission \$5.00, Negro Mission \$5.00; total \$31.20. WALTER G. VOIGT, Monticello, Theological Seminary \$7.81. WALTER G. VOIGT, Monticello, General Mission \$11.85. T. C. VOGES, Morgan, Home Mission \$18.00. J. CARL BAST, Morton, General Institutions \$50.00, Home Mission \$25.00; total \$75.00. G. HINNENTHAL, New Ulm, Synodic Administration \$1,101.56. A. EICKMANN, Nodine, General Institutions \$85.00. O. P. MEDENWALD, Osceola, Wis., Home Mission \$25.90. GEO. W. SCHEITEL, Potsdam, Indian Mission \$20.00, Home Mission \$95.00, Negro Mission \$30.00, Poland Mission \$10.00; total \$155.00. E. W. PENK, Prescott, Wis., General Institutions \$1.60, Dr. Martin Luther College \$2.00, General Mission \$1.00, Indian Mission \$1.00, Home Mission \$5.00, Negro Mission \$1.00; total \$11.60. H. MEIBOHM, Rockford, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$9.00, Dakota-Montana Academy \$9.60; total \$38.60. MRS. R. PITTELKOW, Treasurer, Lutheran Mission Auxiliary of St. Paul for City Mission memberships from Emanue's \$1.00, Trinity \$6.00; total \$7.00. WM. C. ALBRECHT, Sleepy Eye, Dakota-Montana Academy \$41.85, Home Mission \$50.35, General Support \$14.44, Church Extension Fund \$10.00 in memory of Mrs. E. C. Remmele from Mrs. J. Remmele and Mrs. Bert Buelow; total \$116.64. WM. C. ALBRECHT, Sleepy Eye, General Administration \$26.41. H. A. KUETHER, Smith's Mill, Synodic Administration \$3.63, General Missions \$4.26; total \$7.89. A. MARTENS, Tyler-Burchard, Dr. Martin Luther College \$11.70, Indian Mission \$10.00, Negro Mission \$10.00, Home Mission \$10.00; total \$41.70. AUG. SAUER, Vesta, Missions \$140.00. ERWIN R. BAUMANN, Wabasso, General Institutions \$10.00, Home Mission \$10.00, Poland Mission \$5.00, General Support \$5.00; total \$30.00. E. G. FRITZ, Wellington, General Support \$12.00, To Retire Bonds (KB) \$23.00; total \$35.00. T. H. ALBRECHT, W. Florence, General Institutions \$15.00, General Mission \$15.00; total \$30.00. H. E. LIETZAU, Woodbury, Home Mission \$24.00. CARL G. SCHMIDT, Wood Lake, Northwestern College \$15.00, Dr. Martin Luther College \$17.00, Indian Mission \$20.00, Home Mission \$15.00, Negro Mission \$5.00, Poland Mission \$5.00; total \$77.00. J. C. A. GEHM, Woodville, Wis., General Institutions \$23.40.

H. R. KURTH,
District Treasurer.