

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. 16.

Milwaukee, Wis., March 17th, 1929.

No. 6.

VIA DOLOROSA

"Weep not for Me, but weep for yourselves, and for your children." Luke 23:28.

Thou wouldst not have us weep for Thee,
Most holy One.
Yet how could we such anguish see
With hearts of stone?
Thy noble brow by cruel thorns is torn.
Thy weary feet, for us so travel-worn,
Now plod their dreary way to Calv'ry's hill,
Where pain unspeakable awaits Thee still.
Gethsemane, stained with Thy precious blood,
Reveals Thy suffering, spotless Lamb of God,
Pleading in sorrow while we were asleep.
Should we not weep?

Yet for ourselves 'tis well we shed
Tears of remorse.
Our sin of all Thy anguish dread
Has been the source.
Yet in Thy royal, heav'nly majesty
Requiest Thou no earthly sympathy.
A word of Thine could Thy tormentors slay, —
A finger's movement take their breath away.
Creatures of clay, once by Thy power made,
Dare to deride Thee, by hell's legions swayed!
A righteous God on Thee our guilt must heap.
Well may we weep!

As tears of true repentance flow,
Forgive our guilt.
Thy blood can wash us white as snow;
For sinners spilt,
O bleeding Lamb, one precious drop alone
Can for the sin of all the world atone.
We hear the thunders roar on Sinai, —
Condemned to hell, O whither shall we fly?
We sought Thee not; Thy Shepherd-love untold
Sought us, and found us, straying from Thy fold.
Take to Thy heart again Thy crying sheep.
Behold, we weep!

We follow Thee to cross and tomb
With weeping eyes.
Faith shines triumphant through the gloom.
Soon Thou wilt rise!
In yonder Heaven, whence Thou camest down,
Thine will be kingdom, glory, throne, and crown!
When blood-washed thousands laud Thee, Crucified,
Thy soul, now anguished, will be satisfied!
O Love Divine, on yonder glory-shore,
Fruits of Thy Passion, we shall weep no more,
For Thou wilt wipe, as dawns eternal day,
All tears away!

Anna Hoppe.

Attachment to Christ is the only secret of detachment from the world.

— A. J. Gordon.

THE HIGH PRIEST'S PRAYER

John 17

I.

Before crossing the Brook Kidron and entering the dark garden, Jesus, with His disciples about Him, offered up His High-priestly Prayer.

He exulted that now at last the hour had come in which He was to suffer and enter into His glory. All His life had been devoted to glorifying the Father, revealing Him as God who so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Now He prayed the Father to glorify Him in His death, to declare Him to be indeed the Only-begotten from the Father full of grace and truth.

His thoughts turned to the eleven men by His side, through whose ministry this love and grace and truth were to be brought to men. For their safety and sanctity He prayed — that the Father would keep them from the evil one, in whose power the whole world lies, and make them holy through His word and truth, so that their preaching might be reinforced by their life. O that He would make them one in the unity of the same holy purpose that made Jesus and His Father one!

His heart glowed as He thought of the many who would believe through their word, which is God's word, — those other sheep of His, that would hear His voice and would form with His first followers one flock under one Shepherd; and He put out His arms and took them into His prayer.

His intercession gathered force and fervor as it neared its close. The deepest longing of His soul burst forth in an importunate "Father, I will!" His heart's desire was that all those who were the Father's gift to Him might be with Him and might behold His glory, which was the Father's gift to Him. The two gifts belonged together; and were in reality one. He asked it for the sake of the eternal love the Father had for Him.

Not only to the Father's love did He appeal, but to His justice. Shall not the Judge of all the earth do right? In the spirit of Abraham pleading for Sodom He called the Father to witness that though the world did not know Him, yet He, Jesus, knew Him and had made Him known to the disciples. Here was the little company of righteous in the midst of a wicked world, for whose sake God might well spare mankind. And this little company would grow into a multitude that no man could number; for Jesus pledged Himself to continue making the Father ever

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better known to them — through the Spirit whom He would send, and who would abide with them for ever and guide them into all truth — so that the love of God resting upon Jesus, and Jesus Himself as bearer of this love, might become a living and saving reality in their midst.

II

O Jesus, interceding for Thine own! I am filled with wonder and with awe as I contemplate Thee pouring out Thy heart in prayer. All Thy life on earth was a life of prayer; truly, Thou didst pray without ceasing. I see Thee at Thy mother's knee learning Thy childish devotions, and in the synagogue joining in the common worship of the Church. I behold Thee praying at the Baptism in Jordan; in a solitary place near Capernaum a great while before dawn; before choosing the Twelve; after the return of the Seventy; at Thy Transfiguration; before giving Thy disciples the "Our Father"; at the grave of Lazarus. But in the time of Thy Passion, O my Lord, Thy prayers become more frequent and more fervent; they rise from lower depths and soar to loftier heights. I adore Thee for Thy pleading for foolish Peter, Thy High-priestly Intercession, Thy Agony in the garden, Thy prayers upon the Cross. Here Thou art most completely at one with the deepest need and longing of man and with the holy and loving will of God. In the prayers of the Passion I behold Thee as indeed the one Mediator between God and man. And looking up to heaven, I see Thee now, at the right hand of God, ever living to make intercession for us, Thou art the same there as here. O High Priest of good things to come, in Thy prayer at the threshold of the Passion Thou hast given us a precious summary of the intercession Thou now makest for us in glory. Ever pray for us, Jesus our Advocate with the Father.

Like the disciples of old I see Thee praying, and I cry, "Lord, teach me to pray!" Teach me to pray like Thee: in Thy spirit, child-like confident, obedient, coming to God as to my Father, with all cheerfulness and boldness, knowing that He heareth me always; saying in all that pertains to His name, His kingdom, and His will, "Father, I will!" — in all that pertains to myself, "Not my will, but Thine be done." Teach me to pray through Thee: in Thy Name and for Thy sake, in complete dependence on Thy merit, and with perfect faith in Thy word, "The Father Himself loveth you, because ye have loved me, and have believed that I came out from God." Teach me to pray to Thee, who having glorified the Father on the earth, hast been glorified by Him with the glory that Thou hadst with Him before the foundation of the world. Hast not Thou said, "If ye ask any thing in My Name, I will do it"? Alas! I know not how to pray as I ought. Grant me, therefore, Thy Spirit to help my infirmities and to make intercession for me and in me. And whenever I lift my heart to Thee, may Thy all prevailing prayer take my poor stumbling prayer by

the hand, and as an elder brother lead it to the throne of grace. So shall it be heard and answered exceeding abundantly above all that I ask or think. — Albert T. W. Steinhäuser in "The Man of Sorrows."

COMMENTS

The Papal State The re-establishment of the Papal State has, naturally, aroused a great deal of interest and caused much discussion.

Our Sunday Visitor, Catholic, says:

The biggest news in half a century is the concordat completed recently between the Vatican and the Italian Government. It recognizes the sovereignty of the Holy Father and makes him once more the temporal ruler of an independent state.

Of course there will be protests. But we know whatever has been done has been accomplished for the greater benefit of religion. The present occupant of the supreme dignity of the papacy is a man of world vision, and we may be sure that he has sacrificed nothing of his spiritual preeminence for any merely illusory advantage.

The Western Christian Advocate, Methodist, feels certain apprehensions:

The settlement of the Vatican issue with the Italian government has far-reaching meaning. The information contained in the agreement will not be issued for some time. Then we will know just what to think of the entire procedure. To-day those of us who know history fear the outcome. Is the action reactionary? Is the record made by Garibaldi being betrayed? Will there be a call in the future for the return of his spirit and the reappearance of a conflict which he led to such triumph and success?

The Vatican, an independent state, with power, money stamps, and other prerogatives held by the secular state, has far-reaching significance to the nations of the world. Now we will be asked to receive an ambassador from the Vatican as an American government. It seems very strange that this form of a civil or secular state should exist and be countenanced and be recognized by secular governments when the same has no constituency other than that which is claimed to be spiritual, a state without citizenship, and yet holding its followers under the influence of religious instinct in the life of nearly all nations of the world. We thought that this medieval conception of a spiritual government to which all nations bowed and to which all gave a semi-recognition had passed away. Is it to return? If so, what will be the outcome?

In The Living Church, Episcopal, we find the following comment:

Every decent Christian must be gratified at the peace now established between Italy and the Vatican. But, view it as one may, that peace becomes a rather sad reflection on the line of popes who have followed Pius IX, in his policy of sulking, to this day.

And over such a petty bauble! To become one of the least of the world's monarchs, to establish a petty court, a petty diplomatic corps, a petty police force, a series of ash carts and dump wagons as evidences of sovereignty, is to make angels weep. Tu es Petrus? Then why not be content with a spiritual leadership that was enough for Peter?

Certainly there must be countless Roman Catholics, especially in America, who will realize that a spiritual primacy on the part of a bishop could be accepted by Christendom far, far easier than

the supremacy of an earthly king. Once again it is shown to the world that the chief obstacle to Catholic Unity is still the Pope.

We do not care to have our Presiding Bishop become ex officio the chief of police of an extra-territorial 281 Fourth Avenue; and we covet a like higher ideal for the Bishop of Rome.

The Lutheran Church Herald asks, "Will Italy become a Church State?"

By this new treaty the Italian State binds itself to enforce the Roman Catholic Canon Law, and a number of the most influential cardinals will have a seat in the Italian Senate, thereby practically making Italy a church state, in direct opposition to the principles for which the great Italian statesman, Count di Cavour, fought and which was enacted into the constitution and laws by the patriots who followed Garibaldi and fought for a united Italy. Pending the publication of the concordat a press report from Rome to the Minneapolis "Journal" gives an outline of possible changes that may be made by the acceptance of the new code of laws:

Civil laws probably will be modified to conform with Canon Law. Save in purely religious matters, the new law of the state will apply to all irrespective of religion. Some of the changes forecast are:

Legalization of religious marriages.

Removal of ecclesiastics from jurisdiction of civil courts.

Reinstitution of religious teaching in public schools.

Removal of civil restrictions on the clergy.

Property rights for religious orders.

Civil enforcement of church edicts as to church personnel.

Exemption of ecclesiastics from military duty.

Only civil marriages have been legal but, with the signing of the accord, priests will communicate marriages performed to civil authorities for incorporation into the registers.

Civil authorities will report misdemeanors or crimes of church men to their bishop. In cases of arrest, churchmen will be detained in separate jails from those used for other criminals. If convicted they need not serve sentences in ordinary prisons but in a monastery or convent designated by the bishop. The exception to the rule appears in cases where the ecclesiastic has had his church dignity removed, when he will be considered and treated as a layman.

Religious teaching in public schools had been suppressed completely but will be compulsory hereafter. Teachers will be approved by the bishops, as well as by professors of Catholic theology.

Hereafter bishops appointed by the Holy See have needed an exequator from the Italian government before they were allowed to exercise their ministry. Now the Vatican will ascertain simply that the government has no political objection against the candidates whom it wishes to appoint. The bishop will, however, take an oath of allegiance on the holy Gospels to the Italian ruler, government, and laws, pledging themselves and their clergy not to participate in any attempt against the safety or prosperity of the state.

Whatever temporal power the pope claims, he claims as the representative of Jesus Christ, as the visible head of the Church.

Every Lutheran knows that the doctrine of the papacy has no foundation in Holy Scripture, and that, on the contrary, the Bible warns us of the "man of sin" "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

And if Christ has chosen to give the Church a visible head, that head would most certainly bear a likeness to him who declared: "My kingdom is not of this world," and who said to His disciples: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

Jesus the true Head of the Church paid taxes to the Roman emperor and commanded, "Render unto Caesar the things that are Caesar's," why should His followers find it impossible to render obedience to a civil government?

J. B.

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The Pope and the Go-Getters The official organ of the vatican, the Os-

servatore Romano, has published a ban against the Rotary Clubs. The thing started in Spain, where a Jesuit paper accused the Rotary organization of being a branch of Freemasonry, to which the Roman church is hostile. The archbishop of Toledo, Spain, supported this charge. The papal ban is based on the ground that the origin of Rotary is Masonic, that in many countries it is sympathetic with the Masons, that it often has shown hostility to Catholicism, and that its philosophical basis is identical with Masonry. One of the principal accusations against the Rotary is the fact that the Mexican group helped raise money for the Y. M. C. A. in that country.

Thus the Pope brands the Rotary's ideals as those of Masonry. It was in vain that J. Sutton of Tampico, Mexico, the international president of the Rotarians, who happened to be in Rome on business, protested against this ruling and later tried to explain it away by stating that only the priests were forbidden to join this society. If it is taboo for the priest and contaminating it cannot be of benefit to the laity.

Not wishing to enter into this controversy more fully, we yet may see how zealously the Pope guards his faithful against the snares of Masonry, even though he bestows his papal blessings upon many other secret societies, such as the Jesuits and the Knights of Columbus, which are surely no less dangerous to state, church and society than the Freemasons. Not that we would in any way defend Freemasonry, for we know it to be to-day the most dangerous and determined foe that all true religion has. This secret organization is the very bulwark of the devil's own church, whose main teaching is the denial of the blood of Jesus Christ as the only price of our salvation, maintaining the rather that man must save himself by his good works. It is at once the fountainhead of all Christ-denying lodges and the goal toward which all the smaller, lighter fry of lodges tend. The influence of these godless, antichristian teachings is so

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, 3753 Michigan St., Milwaukee, Wis.

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

widespread and so far-reaching, especially in our lodge-ridden country, that we may regard with justified distrust any movement or society which enjoys its patronage or favor.

How deeply the go-getters of the Rotary are indebted to the Masons for their ideals and standards of living we shall not here venture to say, but let it suffice that when even the Pope finds clear traces of this false religion in this movement, it well behooves us to be on our guard against all beliefs which would supplant the only truth unto salvation. Many of the laws inimical to our parochial schools can be traced directly to the Masons, while the religion that is fostered by the Y. M. C. A. has Masonic flavor. We are in danger of losing our keen perception of false doctrine, of belittling its importance, by the smoke screen of much vaunted humanity, moral uplift, furthering the progress of the human race — all pet phrases of the real enemies of the cross of Christ. Let us not be misled by them, but remember that the only betterment, even in earthly affairs, has come and can only come from the Gospel of Christ crucified. Whatever else is taught in its place cannot but help to further the ruin of the race. We have our clear directions from the Lord Himself in 2 Cor. 6, 14: Be ye not unequally yoked together with unbelievers. What we need is a sense sharpened by deep knowledge of God's Word to discern clearly what false doctrine is and what danger for our faith and spiritual life in it lies, so that we may avoid it as the pest at no matter what sacrifice. Z.

Inquiries We are glad to be able to report that we have received a number of inquiries concerning the furnishing of the new seminary.

The ladies of several congregations have offered to send us sheets, pillow slips, quilts, towels, etc.

These we will need for three sick rooms, the nurse's room, the room for visiting parents of patients, and for two guest rooms.

The sheets and blankets for the sick rooms should be 72 inches by 99 inches. In the other four rooms there will be double beds of standard size.

It is not our plan to provide the bed clothes for the students. For the studies we need two desks, two chairs, window drapes and linoleum for the floor, the total cost being about \$85.00.

For the bed rooms, four beds, four chairs, window drapes, two mirrors, and linoleum for the floor, the cost being about \$190.00.

Those interested in the furnishing of the seminary will, therefore, kindly send us money, as we want all rooms furnished uniformly. It is not at all necessary that an individual giver or a group assume the entire cost of one or more rooms. Smaller gifts will be greatly appreciated. We know that some groups will find it impossible to raise \$85.00, while others will easily be able to send us several hundred dollars.

And, if we may remind you again, kindly act quickly. The seminary is nearing completion, and it takes time to make the selection and then for the factory to fill the order. J. B.

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"Prayer for America" Our Sunday Visitor is a Catholic paper recommended for distribution among Protestants. The purpose is to acquaint Protestants with the Catholic Church and to correct the wrong views they have of it. The Catholic Church has been misunderstood and is being misunderstood and misjudged to-day is, naturally, the contention. But that Protestants have not misunderstood the Catholic Church as far as prayer to the saints is concerned, the following "Prayer for America" clearly shows:

O Mary Immaculate! guard with loving care this country dedicated to thee. Let thy purity keep it pure. Watch over its institutions. As thou art the Refuge of all sinners, this country is the refuge of the exile and the oppressed. Guide it ever in the way of peace. Let it never forget its high vocation to teach all the nations of the world, by word and example, the principles of well regulated liberty and reverence for the rights of men. Let not its prosperity be its ruin. Alas! many of its children, who know not what they do, are walking in uncertain paths, which are dark and lead them away from truth. Mother of all, pray for us and plead for them, that we, thy children, may love and adore thy adorable Son with more fervent faith; and that those who are wandering in error's way may, through thy intercession, return to the old fold of the true Shepherd — to thy Son, our Savior, Jesus Christ. Amen. — Rev. Abraham Ryan.

Just take your Bible and try to find a single text that warrants prayer to Mary and exalts her to the position given her in this "prayer." J. B.

We are said to be living in an "Age of study." Not so. We are living in an age of study about the Bible; but it is high time we should busy ourselves less with problems that concern the exterior of the Book, and open it, to discover what God therein says to us.

—David J. Burrell.

CHRISTIANS AND THEIR CHILDREN

(Continued)

The Public School

The education of children rests with the parents; from their hands God will demand the accounting. Luther said there is no easier way for parents to merit the torments of hell than by not properly bringing up their children. Nor is there anything in this world that can supplant the Christian home for this purpose, where the name of the Lord is taught to the household at the family altar. But life for a long time has been complicated; the simple mode of living has disappeared; ever more demands are made upon the time and the strength of the parents; that which is necessary for the temporal welfare of children (and parents must provide also for that) changes so frequently that a complete and thorough education at home is not only extremely difficult, but also, in most instances, inadvisable and impracticable. Assistance is needed; hence, a school. Accordingly, at the proper time, the fathers and mothers direct their children to some institution of learning. Which shall it be?

In many instances it is the public school, maintained by the state, free and open to all, supported chiefly by the taxpayers of the community. So far as buildings, equipment, and well-trained teachers are concerned, well-trained certainly for the course or courses which they are to conduct, these public schools can scarcely be surpassed. The management and the order are often exemplary. The methods employed are often highly efficient. The pupils learn something; many of them work diligently and conscientiously, and one can plainly see how they progress from day to day. We must have such schools; we help to maintain them; they are necessary for the political welfare of our commonwealth, necessary for the millions who can not afford to attend any other school, who would not attend any other, and who have no other of their own which they could attend. Nor will any one deny that these schools contribute much to the peace and prosperity of our country. If they did not, should we be justified in supporting them financially and otherwise?

Christian parents frequently send their children to these schools from the very beginning. Sometimes they must because there is no other; sometimes they do even if there is another. Yet that of itself does not give us the right to call such parents unchristian. They may do that with the best of intentions and not from any spirit of animosity toward Christ and the Church. They may do that without knowing that they are thereby increasing their own responsibility, unaware of the fact that even in the field of learning all that glistens is not gold. But they ought to know, and it is our duty to inform them, in each and every instance. A public school education only is not the best training for anybody, certainly not for the

lambs of God, whom Christian parents should feed and have fed abundantly with the Bread of Life.

Some one remarked that the public school is all right as far as it goes, but it does not go far enough. This can not be quite true. Such statements are likely to do more harm than good. All that these schools do and teach is not right for Christians nor good for our little ones, even if they go no farther. What about their Geography? What attitude do they take toward such men as Burbank and Emerson, toward war and peace? Being non-religious schools, they can not be expected to inculcate knowledge which conforms with God's revelations, and the natural result will be that the children are likely to form an entirely false conception of the earth's creation, and instead of worshipping the one true God, they may bow before numerous other ones.

But do we not also find teachers in these schools who believe as we do, teachers who are Christians, and who will try to avoid these anti-biblical doctrines? Some such there are, of course, but are they not in the minority, almost an exception? Most assuredly they will find themselves hampered in the free exercise of their religious tenets and beliefs, although they doubtless do the best they can, under circumstances that are decidedly unfavorable for a firm and fearless confession of faith. Besides, we must remember that we want these public schools to be non-religious schools, that we would object most strenuously if some teacher were always expounding Catholic or Methodist views. Ought we not exercise the same consideration toward them and not rely on the little that may incidentally and occasionally be done toward preventing gross error and misbelief?

By sending their children to public schools, Christian parents not only assume a very great responsibility, but they also make it exceedingly difficult for the children who have so far been reared on the foundation of Scripture. In such schools the children find themselves in an atmosphere which does not at all correspond to that in their homes. In the one place they are being trained chiefly in the things of this life, whereas in the other the life to come is of first importance. In that way they are likely to feel that home and school do not agree, that it is all right to forget about God and Christ while going about earthly affairs, that God and work, that God and school and all school subjects are foreign to one another, that religion is made for our moments of leisure, that it is not a part of life itself, and that it need not be evident in all that we do wherever we move and have our being. It may even come to pass that home and school will really disagree. Whom, then, shall the children believe, the teachers or the parents who affirm what is written in the Book of Life? May not the children sometimes consider their parents old-fashioned or ignorant and for these reasons reject the spiritually sound advice which is offered them? Furthermore, is not man more susceptible to falsehood than to truth? Under any and all con-

ditions uneasiness and doubt are likely to be engendered in the hearts and minds of the children; nor will fathers and mothers always know just what particular problem or which extremely dangerous views are being implanted in their sons or daughters. How then can they correct them, even if they are exceedingly scrupulous and diligent in this respect?

We all know, however, that the mere learning of facts and figures, that the acquisition of knowledge is not the most important feature of education. A complete education must develop not only the intellect or the mind, but also the will. It must produce ethical or moral results, such as honesty, obedience, chastity, conscientiousness, and the like. All schools, all teachers will concede this, and all will consider it an essential part of their work. But what the public school has to offer in this field is not satisfactory. Even the warmest proponents of it readily admit that this is the weakest link in the chain. And why is it so weak, so uncertain? Why is it that illiteracy is not the chief cause of crime and violence? Why is that some who have had the best that public education has to offer are at the same time some of the most horrible monsters? Their ethical or moral training has probably been at fault; certainly it has if the state schools alone were expected to supply it. In their ethical efforts they must appeal to the natural-law written in the heart of man; they must hold up the lives and achievements of great men as being worthy of emulation; they must rely upon social customs, upon sentiment toward this or that particular offense; they must stress the laws of the land. But all this does not go deep enough. It does not penetrate the heart. Moral education without the Christian religion as basis is really impossible. The Scriptures do not only make us wise unto salvation, but they are also profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:16, 17). George Washington, in his Farewell Address, declared that morality can not be maintained without religion, and if this were not generally conceded, why then all the efforts to put the Bible into the state schools? Do these people not thereby acknowledge that the fear of God and the love of God are the most potent factors for the establishment of morality, that the evil inclinations of the human heart can not be effectively cured and corrected by human inventions and human wisdom, but only by the Spirit of God, who enters the human heart solely by means of the word of God? The doctrine of sin and grace, of faith and the fruits of faith, alone can bring about a reformation of sinful man.

It is, therefore, imperative for us to make our generation understand just what we dare expect from the public schools. *There* children can acquire a certain intellectual training; but it is solely a training of the world and for the world, a training which may at times directly conflict with that of the Christian home, a training which

exerts little or no moral influence; and when it does exert such ethical influence, even that does not spring from the right source and spirit and is therefore fit only to create self-righteousness and hypocrisy. Certainly, that training is not designed to enable children to stand fast in the faith, and for Christian fathers and mothers this is of vital importance. After they have once understood that, they will not and can not send their children to such schools without fear and trembling, without feeling that they have assumed an additional responsibility, and that now, surely, they dare not neglect their office of spiritual guide and counselor.

The Sunday School

Originally the Sunday School was an institution under the auspices of the church to teach religion to those who would otherwise be without such instruction, to the destitute and neglected children of the streets. Although there has for a long time been little necessity of such schools for destitute children only, they have nevertheless enjoyed a remarkable growth. Doubtless they are here to stay. Doubtless a properly conducted Sunday School is filling a great need in our time. It offers opportunity to many children to receive some instruction in the rudiments of Bible truths. As a missionary institute it has rendered to the church some valuable service. Is it too much to assume that here some have found the Savior, some who otherwise might not have had that blessed experience? Surely, that justifies its existence, in general. For that reason it ought to be made as efficient as possible. Whether or not every congregation under any and all circumstances ought to have such a school, that the congregation alone can answer. It may be necessary for Christians to conduct a Sunday School even when they have something better. It may be, too, that a congregation must confine itself to a Sunday School because it is impossible to have something better.

Whether or not, however, the Sunday School is the Ideal institution for the rearing of children in the nurture and admonition of the Lord, that is another question. Where children during the week attend the public school, the Sunday School certainly is an instrument for good, and if home and Sunday School work together effectively, the results may yet be estimable. But should that induce us to be satisfied when we have succeeded in establishing such a school?

The Sunday School has faults, weaknesses. Here detail is superfluous; the defects of this system are well-known. The time is short, usually one hour, or less, a week. Although the efforts and the sacrifices of many Sunday School teachers are indeed commendable and not at all in vain, there are still some who are not always so well prepared, so patient and efficient as they ought to be and we should like to have them be. One hour of religion, apart from what is done in the home, and five days of other schooling do not make a fair proportion. It is something; it is better than nothing, but it is very,

very little. Are not the children likely to think that what they learn during the week is more important than what they learn on Sunday? Will not the great inequality of time make that impression upon them? Will they study their assignments for Sunday School as diligently as they do their other subjects? unless, of course, father or mother takes special pains and insists on having that done well. Unintentionally we may be helping the children to think that religion is not so serious if only a little time and a little effort are required.

Giving the Sunday School due credit for what it does in spite of these handicaps, we yet feel ourselves obliged to call attention to one other defect, a serious defect, one which would still prevent our calling this institution ideal even if it were the only defect. Here again, as in the public school, every-day life and religion are separated from each other. Christ and the Gospel are again left for themselves, in no way correlated and connected with all the phases of the child's activity. In history, in civics, in nature study, in literature God and Christ are absent, certainly not more than faintly visible. Yet Christianity, the Christian consciousness, should everywhere be evident, in all that we do or say or think. Is the Sunday School working toward that end? Can it ever do that? Temporal and spiritual matters can not be interwoven as they ought to be. Christian fathers and mothers, too, will feel that this is not as it should be, and not so profitable as many think it is. A Sunday School education only, supported as it ought to be by home influence, is not an ideal religious training, nor ought it to be considered sufficient unless circumstances make it imperative.

One might cite numerous quotations and extracts gathered from men who have been ardent workers in these schools, but who, nevertheless, candidly admit this. That should not be necessary. As Christians we must feel and realize the insufficiency of such training only, though it be ever so efficiently and conscientiously given. Why we rely solely upon a system of training with which the majority of adherents are scarcely satisfied? It would be a mistake of far-reaching consequence for our children and for our Lutheran Church, to say nothing of the welfare of our republican form of government. If the parents really are serious-minded disciples of Christ, if we ourselves are really firm in the faith which we profess, if Jesus is the sum and substance of our life and being, and our children are the heritage of the Lord, then these meager morsels from the Bread of Life will not offer what we deem to be sufficient nourishment for the journey through a world filled with trials and temptations. As a school for neglected children, however, whose parents are non-Christians, it will always render valuable aid. But we must not over-estimate it. Nor should that be the height of our endeavor even for them.

Vacation School — Catechetical Instruction

Here very little need be said. Of course, such institutions are a means of Christian instruction, and it would

be deplorable if they were to be discontinued wherever they are being employed to bolster up whatever deficiency there is because of the lack of any other training of this nature. Christian parents will avail themselves of these opportunities which are frequently offered them under considerable sacrifice on the part of the pastor or the congregation even. The vacation schools and Saturday schools are better than the Sunday Schools since more time is at the disposal of the instructor. But even at their best, are they best? Besides, the season of the year or the day of the week is something of a handicap.

Christian parents will also look forward to the day when their children go to catechetical instruction, as a result of which they will be received into the communicant membership of the church when they with their own lips renew and confirm the vow given by their sponsors at baptism and publicly confess their adherence to the doctrines of the Lutheran Church. Really this should be but the conclusion of a long-continued and thorough religious training and not be looked upon as the proper place for the implanting of the rudiments of spiritual truth. This we know is not always the case. Here again we must sometimes make the best of an undesirable situation and inscribe the Word of Salvation as firmly and as deeply into the hearts as God gives us the power to do. Nor will it be the object of Christians to see how soon their children can complete this course, but rather how well and how thoroughly. Neither will any one deny that frequently much is achieved here, and that many children and adults have here learned to love and to follow their Savior and developed into sound and valiant servants of Christ, into staunch and faithful members of His church, into Christian fathers and mothers who are bringing up their children aright. After all, however, it is a short course, intensive though it may be, and parents and congregations are assuming a mighty responsibility if they depend solely upon the confirmation class for the Christian training of their children and then, with this preparation, commit them unto a world corrupted by sin.

Mention might also be made of another make-shift which is given credit for achieving more than it actually does or can accomplish, — the week-day religious school. This system, where children upon request of parent or guardian are excused from the public school for a certain time in order to attend religious instruction at their church has received favorable comment even in the daily press. This again proves that some of those outside our church also feel the need of religious training; they also know that the public school alone together with the Sunday School is not sufficient. But why be satisfied with a measure which does not even go half the way? Nearly all of the objections that can be voiced against the Sunday School can also be raised against this system. Surely Christian parents want a maximum and not a minimum of spiritual training of their children.

A Christian home, where the Gospel of Christ reigns

supreme, together with a vacation school, a well-conducted Sunday School and the like, with the catechetical instruction to follow, forms quite an array of Christian education, one that we at times must put up with; yet it is still but fragmentary, a shift imposed upon us by circumstances. Christian fathers and mothers will not consider it ideal and fully adequate for the performance of their sacred obligations. It is not of such a nature that we dare cheerfully recommend it to all as the best solution of the problem.

(To be concluded)

"WHY CANNOT I FOLLOW THEE NOW?"

John 13:37

Rev. F. W. Ainley in the "Life of Faith"

Our Lord's first call to Peter was with the words "follow Me." And almost at the close of our Savior's earthly life, the apostle is again bidden to follow Christ Jesus. It is the beginning and middle and end of the believer's business to follow Christ. Yet in the most urgent and critical occasion of Peter's life he hears his Master say, "Thou canst not follow Me now." What was the cause of this break in the continuity of coming after Christ? Does there ever come a time when the disciple must deny his Master and revert to his old type? God forbid. God predestines no man to evil. But there may be something in the disciple's life or longings which is so diverse from the doctrine of Christ that he cannot follow on.

I

Men followed the Lord Jesus for many various reasons. Some "because they did eat of the loaves and were filled." And when the loaves ceased so would their following. Others continued for a time to follow Christ until His doctrines dismayed them, and they went away to walk no more with Jesus. We may reverently ask this question about Peter. When the Lord told him that "before the cock crow twice thou shalt deny Me thrice," what ought he to have done? Then, if ever, was the time to weep. Then was the time for prayer. Then was the opportunity of calling on the Lord for deliverance. When the engine-driver sees the points against him, he pulls up, and will not go on until the line is clear. The points were against Peter. But he would go on. He thought his Lord's prediction would not be fulfilled. "Though all men shall be offended because of Thee, yet will I never be offended." "Even if I must die with Thee, yet will I not deny Thee." Thus he spake, and so he thought. For we do not know ourselves.

I have often wished that there might have been an appendix to this thirteenth chapter, telling of Peter's repentance and restoration. There is an appendix in chapter 21 dealing with this same apostle in the matter of love for his Master. It was quite within the range of possibility that Peter would be so broken in spirit at the

indication of his future that he would cry, "Lord, my heart is troubled. I believe in myself more than in Thee." Then those glorious words at the beginning of chapter 14 would have come to him with their real meaning, and he would have escaped the awful experience of the next few hours. It is not wickedness so much as going on still in our wickedness when we have been warned that leads to quick disaster. To be aware that there is a probability of our failing in temper, in speech, in courage, in conduct, and yet to drift on, taking no steps to be made fit for the future, is to seek for trouble, to court a fall. Yet there are many who, like Peter, are content to chance it, willing to run the dangerous risk.

II

Peter was not foredoomed to deny his Lord any more than Judas to betray Him, but both Peter and Judas were content to allow in themselves that which in time would ripen into their ruin. When we know that we have to encounter fierce temptation, or undergo great trial, we should anticipate the event by a new and thorough furnishing of ourselves with the things which accompany salvation. When a sinner, feeling the burden of guilt, cries, as the publican did, "Lord, be merciful to me a sinner," he will find that he can follow Christ and know what salvation means.

If I am conscious of inability to run the way of God's commandments, and therefore cry for strength and guidance from the Lord, I shall be able to follow Him now. But if I do not agree with the doctrines of Christ, if I seek to interpose my own opinions and have my own way, then I shall fail. Peter was well able to follow his Master in certain things. If there was hard work to do, a net full full of fishes to be pulled to shore, bread to be distributed to the hungry thousands, he would be foremost. If his Lord was on the shore and himself on the sea, none would be faster with a hundred yards swim than Peter himself. There is a natural pleasure in successful work. It is easier to find people willing to help at a bazaar, or an athletic gathering, than to find true Sunday-school teachers, or class leaders or soul winners. It is one thing to follow Christ with a multitude of others and in ways which please us and another to follow Him when the cross stands uplifted and the world is crying out for His crucifixion.

Peter asks, "Why cannot I follow Thee even now?" as the Revised Version accurately translates. But only if the wish to follow outweighs all other wishes. It was not so with Peter, and we see what happened quite naturally. "But Peter followed Him afar off." This is how the lapse began. If, in a crisis, we are to be kept from denial, we must be very near to our Lord. Merely to be in the way is not enough. One may easily lose heart in loneliness and distance and darkness. Peter would have been safer by the side of Jesus than in the long distance by himself behind. Our Lord chose His disciples that they might be with Him. To be with

Christ in prayer, in witness, in His Word, and in His work, is a true safeguard against every danger.

III

But "Peter went in and sat with the officers to see the end." His faith failed. He thought the end was come. He was ranged among the Lord's foes. He warmed himself at their fire. Doubt will take the heart out of every endeavor. "I had fainted," says the Psalmist, "unless I had believed to see." And so it is always. This is the especial danger of to-day. There are many critics of Christ. His Word is impugned, His miracles are denied, His atoning work even is judged. And it matters very much where we take our stand and at whose fire we try to warm ourselves. If Peter could only have known that what was happening was the consummation rather than the end, that thus it was written and must be, that through the suffering and death of Christ Jesus new life should come to men, he would not have denied his Lord then. Surely the whole matter leads to this: that we shall either deny ourselves, or we must deny Christ. His way is not our way. His thoughts are not our thoughts. If we would be conformed to His image and be with Him where He is, we need forego our own way and take His. We must let our own mind go, and have the mind of Christ. Peter thought of a loyalty to his Lord which would manifest itself in an ill-timed blow with a sword. But the greater loyalty is endurance of injuries and willingness to suffer for the Son of Man's sake. Peter thought he could sleep in Gethsemane and be awake and alert in the court and at the cross. He thought he could keep his eye on Christ and on his own position among the twelve. He even thought that he knew better than the Lord Himself what was best to seek and best to avoid. "That be far from Thee; this shall not be unto Thee," when his Lord began to speak of the cross. And not with such mixed ideas can anyone follow Jesus Christ now.

If, like Paul, we follow after that we may apprehend that for which also we were apprehended in Christ Jesus, we shall find the way clear, and nothing will stay our course. There was a time when Peter was called to forsake his nets and follow Christ. And now there came a time when he must forsake his nature to follow Christ. And this was the severer test. We are all too much inclined to think of following in the future. We have an idea that everything will be right in the end. We see this in Peter's life. There is too much of the "afterwards," of the "hereafter" in it, and not enough of the "now." Our Lord said to him, "What I do thou knowest not now, but thou shalt know hereafter." "Thou canst not follow Me now, but thou shalt follow Me afterwards." "When thou art converted, strengthen thy brethren."

IV

But if we are stupid and slow of heart to believe, God can give us an illumination if we seek for it. We

need not wait to be converted. Many brethren are in need of strengthening. We may follow Christ even now, just as well as hereafter. The obstacle, if there is one, lies in ourselves. The beam is in our own eye, the fear is in our own heart, the slackness is in our own steps. If the Lord Jesus has spoken to us in any way as He spoke to Peter; if we are made aware of any lurking demon of doubt, of self-will, of ambition, pride, or passion, let there come an appendix after this word, in order that we may come to repentance and renewal and restoration. Otherwise we are sure to fall. The best may do the worst. It is possible to revert to the old type, so that Peter denies his Lord with cursing and swearing.

Wherefore let him that thinketh he standeth take heed lest he fall. The temptation shall never be overwhelming. When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him. God shall make the way of escape that we may be able to bear it. But all this can only be found true as we go on in God's way, as we follow on to know the Lord. I have always found that when one goes on as far as possible in the will of God, there is always someone, man or woman or angel, or God Himself, who will open the door that we may continue in His way and in His will.

— European Christian Monthly.

"FIGGERATIVELY" SPEAKING

"Have you ever noticed," asked a pastor the other day, "how many church members can easily dig up a dime for a Sunday newspaper, but simply can't afford a nickel for a church paper? I even have some of them among my elders and deacons." Of course, we had to admit that we have occasionally noticed it. And to be sure, the trouble is contagious and extraordinarily prevalent at present, when so many convince themselves that "business conditions" in rich America are very bad, and retrenchments are in order to Foreign Mission Day and other special occasions. When they start talking in this fashion, it may be advisable to give a few figures.

Here are some facts showing American "poverty" as gleaned from the report of a single industry. Perhaps you can silence the croakers "automatically" by quoting the following: Motor vehicles now registered throughout the world, 31,725,000; of these the United States has 24,750,000. This last year we produced 4,630,000 cars and trucks, with a wholesale value of \$3,045,820,000. Of these, 85 per cent are closed cars. The President of General Motors predicts 1,000,000 increase for 1929. The average retail price of cars is \$876. The U. S. tire production was 78,500,000; the wholesale value of rubber tires for replacement was \$670,000,000, and the value of parts and accessories for replacement, \$950,000,000. In addition to 78 per cent of the world's automobiles, we have in these United States 53,700 auto dealers, 51,600 public garages, 95,400 service stations and repair shops, 79,100 supply stores, 317,000 gasoline filling stations, 604,000

gasoline pumps in use — and who knows how many “hot dog” dispensaries! And yet our Mission Boards are in debt!! — “Reformed Church Messenger.”

“BARNES CAN'T SEE IT THROUGH”

Editors of the secular press too frequently take an inimical or at best an indifferent attitude towards positive Christianity and a clear faith in a divinely created and ordered universe, and acquiesce in unwarranted statements of some scientists. The editor of the “Rock Island Argus” is not of this type. He is not afraid to speak out when men of science begin to dogmatize in their field and draw conclusions that are not substantiated by the known facts. The following from the January 7 issue of the “Argus” is in point:

“Professor Harry Elmer Barnes of Smith college, who was one of the speakers at the recent meeting of the American Association for the Advancement of Science, insisted that man is only a ‘temporary chemical episode’ on a planet very insignificant in character which he referred to as a ‘celestial juvenile and cosmic dwarf.’

“This illustrious representative of the intelligentsia is sublimely unmindful of the fact that science has not even approximated to establishing the truth of the conclusion to which he has arrived. Professor Barnes is merely giving his own opinions the air. Some alleged modern scientists are as dogmatic and intolerant as were some of the medieval theologians whom they profess to abhor. Because this professor has evolved a new conception of man, therefore he demands a new conception of God.

“The debt we owe to science is freely acknowledged, but some scientists cut the highest values out of life and leave us worse off than we were before. Science has released us from many old shackles, but when some scientists, speaking only for themselves, proclaim that we are mere accidents of cosmic chemistry, devoid of souls, and doomed to eternal death, they are trying to inaugurate not a golden age, but an age of great darkness.

“These men present us with new facts, but they have been unable thus far to harmonize and interpret them for us. That will be done some day, but not by men of the type of Professor Barnes. It should always be borne in mind that there is a vast difference between the established conclusions of science and the ideas of individual professors. If man is only a “temporary chemical episode” what need has he of a new conception of God? Men like this professor are the apostles of hopelessness. In reality they have no message for this age.

“The true scientist takes anything but a dogmatic attitude, and he never puts forth his own ideas as the demonstrated conclusions of science. Mr. Barnes and his kind, contemplating the universe, are appalled at the apparent insignificance of this planet and of mankind. But nothing they have contemplated is greater than a human being with his marvelous endowment, and somehow, professors like Mr. Barnes never discover God in

His universe — they find only chemical processes. Not being able to understand what it all means because of their limitations, they reduce what they think they see to its lowest term.

“They evolve a scientific god, a cold, grim abstraction, not a master, but a slave of forces beyond his control, and because, forsooth, the universe is so vast, man, in their view, is but a mere speck, and of no consequence whatever in the great scheme of things. They are not big enough mentally to grasp the idea of a god who is Boss of everything, and of man made in the image of the Supreme One — the Eternal. Admittedly, chemistry figures large in the physical composition of man and of the universe, but no chemistry has ever been able to explain and account for the human mind — much less for the human soul. And men, who are incapable of explaining and properly classifying humanity, who can only conceive of a human being as a “temporary chemical episode,” lose themselves entirely when they essay the task of defining God.

“The medieval theologians, handicapped as they were in many directions, are far better guides than professors like Mr. Barnes. Intelligent people, familiar with the writings of one Paul of Tarsus, will be able to classify Mr. Barnes with ease. The ignorant, but devout peasant, kneeling before some wayside cross, is much nearer the heart of things than Mr. Barnes.”

“The Lutheran Companion.”

† HENRY WEDEKIND †

On Friday, February 8, at the good old age of eighty-two years, two months, sixteen days, Henry Wedekind, retired teacher, passed from the scene of his earthly labors to the land of eternal rest.

The deceased was born November 22, 1846, in Northeim, Hanover, Germany. In accordance with his desire to devote his life to teaching, he entered the Lutheran Teachers' Seminary at Alfeld in 1865. After his graduation he devoted several years to gathering experience: he was tutor, then he conducted a private school, finally he held a position in a public school. In 1872 his wish to be united with his people again grew so strong that he followed them to America and took service in New York. Immanuel's, St. John's, and St. Matthew's in turn were served by him till a new field of activity called him to more general service — the Boys' Orphanage at Sulphur Springs, near Buffalo, N. Y. His next field of labor lay still further west, Milwaukee, Wis.; St. Jacobi had called him to its second class, and he entered on his work here in 1865. His service here endured for the long period of thirty-one years, enabled him to round out a half-century of work and celebrate his golden jubilee. His ability and willingness to serve the church are evidenced by the books which, together with colleagues, he placed at the disposal of our schools.

After 1906, retiring from active school work, he

served in other capacities, notably as secretary of the Altenheim Society, the Kinderfreund Society, the Deaconess Society.

In 1875 Teacher Wedekind entered holy wedlock with Johanna Kruschinsky who together with one son and six daughters survives the departed. One son, the oldest, preceded his father in death.

On February 11th six colleagues of the venerable deceased bore his mortal remains to their last resting-place. Funeral services were held at Christ Church, Pastor P. J. Bergmann officiating both in German and in English. Pastor J. Jenny spoke in behalf of St. Jacobi Church.

The long and useful life of him now laid to rest strikingly points us in the hour of loss to Him who spake: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." — Tr. by G.

† MRS. MINNIE HOENECKE †

Mrs. Minnie Hoenecke, wife of Pastor Walter Hoenecke of Bethel Church, Milwaukee, departed this life on February 23rd at the age of 62 years, 4 months, 3 days. A very trying siege of illness, covering a period of over two years preceded the end and gave to her departure the seeming of a blessed release.

The deceased was a daughter of John Birk and Elizabeth nee Ritter and was born at Milwaukee on the twentieth day of October, 1866. She was baptized, attended the parish school, and later confirmed at St. Matthew's Church, among whose founders her father was numbered; here, too, her marriage with Pastor Hoenecke was solemnized, on the seventh of August, 1892. Their union was blessed with eight children, of which number two preceded the mother in death. At the time of Pastor Hoenecke's marriage he was stationed at La Crosse, later the family was located at West Granville, and since 1910 at Bethel Church, Milwaukee. Next of kin to the departed, beside her husband and children, are six grandchildren, two daughters-in-law, one son-in-law, and a brother.

The last rites over her mortal remains were performed on February 26th, Pastor H. Ebert officiating at the home, Pastor H. Knuth in the church, and Pastor Gundlach at the cemetery in West Granville, where her body carries the breaking of Resurrection Morning.

Reared in a truly Christian home, the deceased carried throughout her life a spirit of deep and simple piety. The true welfare of her children was among her chief concerns. During her long illness she never complained; it was about the salvation of her soul that she had much anxious thought; and by God's gracious leading she fought her way through sore trial and doubt to the blessedness of a simple trust in her Savior. God's ways have been to her good. To Him be praise. —Tr. by G.

FROM OUR CHURCH CIRCLES

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, in Rev. H. Kleinhans' Congregation, 371 Jackson Drive, Oshkosh, Wis., April 22-24, 1929. First session, Monday afternoon at 2 P. M. Last session, Wednesday morning.

Papers that may be presented and discussed are:

1. An Exegetical Treatise on Genesis 8 (Weyland).
2. An Exegetical Treatise on Romans 7 (Hartwig).
3. Is Expulsion from Synod Identical with Excommunication? (Elbert).
4. A Sermon to be Read for Discussion (O. Messerschmidt).
5. Intersynodical Theses.

Confessional Address: O. Messerschmidt (Elbert).

Sermon: Stelter (Kleinhans).

Please use reply card in applying for quarters.

O. Hoyer, Sec'y.

Dakota-Montana Pastoral Conference

The Pastoral Conference of the Dakota-Montana District will meet at Marshall, Minn. (Pastor Edw. Birkholz), from April 9th to 11th. The sessions will begin Tuesday morning at 9 o'clock.

The following papers are to be discussed:

1. Exegese, Titus 1 (Lau).
2. Exegesis, Titus 2 (Lindloff).
3. Paul, the Pastor (Albrecht).
4. Ehescheidung (Meier).
5. History of the Jews from the Division of the Kingdom to the Time of Christ (Schaller).
6. Die historische Entwicklung der sieben Bekenntnisschriften der lutherischen Kirche (Rossin).
7. How may we stimulate regular attendance at Lord's Supper? (E. Gamm).
8. American Legion (Fuerstenau).

The main services will be in English with E. Hinderer as preacher (Keturakat, substitute).

Confessional Address in German, Schmidt delivering the address (Schaller, substitute).

Early announcement requested.

Herbert Lau, Sec'y.

Mississippi Southwestern Conference

The Mississippi Southwestern Conference meets, God willing, from April 30 to May 2, noon to noon at Rev. Arthur Berg's Church in Sparta, Wis.

Papers to be read by the following pastors: August Vollbrecht, Arthur Berg, H. W. Herwig, C. E. Berg, Richard Siegler.

Confessional Address: Geo. Kobs, W. Limpert.

Sermon: Rud. Korn, C. F. Kurzweg.

Remarks: Services will be Wednesday evening in the English language. All announcements for quarters must be in the hands of the pastor loci by April 22. G. Vater, Sec'y.

Joint Pastoral Conference of Milwaukee and Surrounding Territory

The Joint Pastoral Conference of Milwaukee and surrounding Territory will meet April 16th and 17th at Nazareth Church, Milwaukee, Wis. (Wm. Lochner, pastor). First session begins at 9:30 A. M.

Papers: Was ist anstaendig fuer einen Pastor? (W. Hoenecke); How Peter Became Pope (Wm. Dallmann); Boy Scouts (J. Meyer); Lutherische Praxis bei Leichenbegaengnissen (W. Lochner); Discussion of the Chicago Theses (J. Meyer).

Communion service on Tuesday evening.

Every one must make provisions for his own quarters.

A. Koelpin, Secy.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet April 9th and 10th, 1929, at Lake Geneva, Wis. (H. J. Diehl).

Sermon: Rev. W. Reinemann (J. Toepel).

Confessional Address: Rev. Walter Hillmer (W. Huth).

Papers: The Preaching of Jesus and the Evangelists, Rev. Wm. Lehmann; The Doctrine of Holy Communion, Rev. E. Jaster; Die Stellung der Frau in der Heiligen Schrift, Rev. Th. Volkert; K. K. K., Rev. A. Bartz; The Names of our God, Rev. O. Heidtke.

Please announce! Wm. R. Huth, Se'y.

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at St. Paul's Ev. Luth. School, Appleton, during the week of March 25. Sessions begin Monday evening at 7:30 and end at noon on Wednesday. Teacher Ernest Schulz will provide quarters for all announcements received up to and not later than March 15.

Practical Lessons

I. Primary Grades:

1. David and Goliath Miss G. John.
2. Paper Cutting for Busy Work..... Miss E. Ihlenfeldt.
3. First Lesson in Subtraction..... M. Meyer.

II. Intermediate Grades:

1. The Death of John the Baptist..... V. Albrecht.
2. The Verb: First Lesson..... J. Harmening.
3. School Manners..... Miss H. Lindow.

III. Upper Grades:

1. The Holy Ghost Enlightened Me with His Gifts..... Aug. Hoffmann.
2. Perfect Tenses of Verbs..... T. Guebert.
3. Luther at the Diet of Worms..... O. Deffner.
4. First Lesson on Africa..... R. H. Koester.
5. Singing Dr. Baker.

Theoretical

1. Die Goettlichkeit des Lehrerberufs..... Rev. F. Brandt.
2. Distinction between Moralizing and Training in Christian Living Wm. Hellermann.
3. A List of Literary Masterpieces Each Pupil Should Be Acquainted with when He Graduates from the Eighth Grade.... A. Moskop.
4. Short Cuts in Arithmetic..... S. J. Bergemann.
5. Training of the Will-power..... M. Schield.

If you wish to be provided with quarters, be sure to announce yourself immediately.

K. F. Oswald, Sec'y.

Announcement

Resolution adopted by the *Milwaukee Pastoral Conference*, September 17, 1928, ratified October 15, 1928:

"The conference as such declares that Pastor G. A. Zeisler has severed brotherly relations with us by his pulpit fellowship with Pastor W. Hass, although he had been warned against it. This resolution shall be sent to the president to be published by him."

The undersigned officers of the South-East Wisconsin District investigated the above named matter carefully and have dealt repeatedly and thoroughly with Pastor Zeisler. Pastor Zeisler has not removed the given offence, and the brotherly relation with us remains severed.

Carl H. Buenger, President.

H. J. Diehl.

Wm. F. Sauer.

W. Keibel.

P. J. Bergmann.

Milwaukee, Wis., February 26, 1929.

Northwestern Lutheran Academy Mobridge, South Dakota

The board of this institution hereby calls for applications from families desiring to do the work of matron and janitor at this school. The janitor should understand a steam heating plant. The matron must supervise the girl's dormitory and do the cooking. Applicants should be able to assume their duties at Mobridge, S. D., about June 1, 1929. All applications must be in the hands of the undersigned by March 10, 1929.

H. J. Schaar, Morristown, S. D.

Northwestern College

The first half-dozen announcements of prospective students for the 1929-1930 school year have been received at Northwestern College with requests for catalogs and information. Four of these names of possible students were sent by one pastor, who will confirm the boys this spring and hopes to be able to announce definitely that they will enroll as first-year students next fall.

Should these boys decide to enter our school and prepare for the ministry, their pastor, who is now giving time and effort to winning them, will have succeeded in doing a bit of mission work which will certainly bear much fruit. Nor will it be necessary to wait for that fruit until the rather distant day when such boys as are now being persuaded to enter our schools, will issue forth from them as pastors. There are nearer and more immediate good effects of such

work. Even though a boy is himself willing or even eager to go off to school and to prepare for the ministry, a good deal of persuasion and instruction concerning Christian education is often necessary before the parents are won over to the idea. That instruction is mission work that bears the fruit of increased insight and understanding in both the boys and the parents. Such mission work will continue to bear fruit so long as the boy is under Christian instruction and increases in knowledge and faith; it will bear fruit during his whole life if by the grace of God he remains true to his faith; it will bear fruit in many others to whom he will communicate the faith that is in himself.

Mission work of this kind bears immediate fruit not only in the boys who are won over for Christian education or for the ministry and in the parents who are willing to make sacrifices for the sake of the Word. Suppose that the four boys mentioned in the opening paragraph, all sons of laymen, do enter Northwestern next fall. The very fact of their leaving home to attend one of our Christian higher schools, in a most effective manner brings the whole subject of our synodical schools and of Christian education to the attention of the whole congregation from which they come. The congregation will be brought into a closer and more sympathetic contact with that important part of our synodical mission work that is done in our educational institutions. Our schools will become more real to the members through this new personal interest. A better understanding of the synodical work and a livelier interest in it will almost certainly follow. A number of students doing good work at one of our colleges, are, without themselves or the congregation being necessarily aware of it, doing effective missionary work in their congregation at home.

Some years ago there were at one time fourteen boys from one small group of congregations attending Northwestern College and the seminary at Wauwatosa at one time. One had attracted the other until about four per cent of the total enrollment of the two institutions came from that little group of two or three country congregations. No one will doubt that as a consequence those congregations were interested in our schools in a lively and practical way that would not have been possible without such close personal contact. One successful student will attract another and will keep parents, friends, and neighbors informed and interested in our synodical institutions; and the pastor who has a group of boys from his congregation doing good work at college will not find it necessary to give long explanations when making appeals for support of this branch of mission work. His people will already be well informed.

In every congregation in our synod there will be gifted boys and girls leaving the grade schools this spring and planning to enter a high school in fall.

Many of them might be persuaded to continue their education in our Christian schools if a beginning were made now to plant the idea into their minds and to show the parents that it is possible to give their children an education through high school and college that glorifies Christ and establishes him firmly in the hearts and lives of their children.

What Christian parent but will say that St. John speaks his own heart's thought when he says: "I have no greater joy than to hear that my children walk in truth." So long as that love of the children coupled with the love of the truth remains among us, parents will want to give their children an education that will preserve their faith and keep them to the way of truth. It is to provide opportunity for education of that kind that we maintain our Christian schools.

K.

Dedication of Christ Church at Marshfield

A celebration of more than passing interest to the church at large took place at Marshfield, Wis., on February tenth of this year, when Christ Congregation, which had remained loyal to Synod, dedicated their new church to the public service of God, in the presence of hundreds of worshippers. Assisted by our Synod, they had labored zealously to erect this church as a testimonial of their faith and true confession, and a somewhat detailed account will surely be welcomed by the readers of Northwestern Lutheran.

When we consider that this faithful congregation under struggles and trials had for a long time no other place to meet for worship but the city hall, subsequently a rented church building, were ever longing and praying for the day when once more they might gather in a church all their own, we can well understand with what a thrill of joy they heard on that Sunday morning of February, tenth their own church bells calling them into their own church, and with what happy enthusiasm they gathered to bring their offerings and praise to God.

The dedication ceremonies were conducted by the local pastor, Arnold Dornfeld, who was assisted by the Pastors W. Bergholz and R. Siegler. Three services were held in both German and English, and so many guests gathered at the new house of worship that three times it was completely filled. At the morning service the sermon was preached by the undersigned who had served the congregation up to the advent of their own pastor and who, by the request of the congregation and the mission board, had directed the planning and construction of the building; in the afternoon and evening services addresses were given by the Pastors Edgar Hoenecke, W. Bergholz, and W. Gutzke, who had at various times assisted in serving the congregation, and by the father of the resident pastor, E. Dornfeld.

The contents of all sermons were truly inspirational, filling the hearts of all members with gratitude and joy,

and strengthening them in the certainty of their faith that Jesus, their only Lord and Savior, had by the pure preaching of His word and by the institution of His holy sacraments graciously come to dwell with them, so that with one accord they could joyously exclaim: "This is none other but the house of God, and this is the gate of heaven."

The interior of the church, decorated with palms and flowers, presented a beautiful picture and, blending with this setting, pealed forth the happy voices of a children's chorus of twenty-five and a well-trained male choir of the organization.

To increase the joy of the occasion other pastors of the neighborhood arrived in the afternoon accompanied by some of their members, bringing good wishes and blessings to the celebrating congregation. Such words of congratulation and good cheer, coming wholeheartedly from so many well wishers from far and near, combined with the rich gifts which during the day poured into the building fund must have been a source of great encouragement to the members of the Marshfield Synod-church.

During the intermission, at noon and evening, all present were served in the pleasant assembly room in the basement of the church, where the women of the congregation had provided delightful refreshments in good bounty.

The new church was erected in one of the beautiful residential districts of Marshfield on a plat consisting of four lots which together with a house thereon the congregation had obtained at a very reasonable sum. This house was reconstructed and the church built in such a way that church building and parsonage make up one charming unit, a plan acclaimed by many as both beautiful and eminently practical.

While the new church is not a costly edifice, it, nevertheless, in its simple beauty of architecture presented such a fine, dignified appearance as a real house of God that it elicited many expressions of commendation from the assembled guests.

The church building is 56 feet long and 30 wide, a tower for the bells, also providing for an entrance hall, being at one side. The high basement contains an assembly hall, 40x28 feet, which will be used for school purposes and for the various meetings of the congregation, and in addition rooms for the furnace and for the kitchen.

The entire interior furnishings of the church will always remind the worshipper of the many gifts of love bestowed upon them. Thanks to the generous assistance of fellow Christians and congregations in the Synod it was made possible to procure altar, pulpit, and pews. The president of the congregation donated the two bells; all of the windows in the auditorium of the church are gifts from individual members of the congregation; Bibles, agende, altar lights, crucifix, altar coverings, and carpets were tendered by other members. Of special

interest is the large window in the front of the church, a work of art visioning Christ in Gethsemane, presented to the church by Mrs. Thom and her children in memory of the sainted Pastor L. Thom who had served the congregation for thirty-six years and who until his blessed death stood by the Synod congregation to the last.

When finally the day was over and the festivities were closed with singing of the hymn: "Now thank we all our God," it was vividly evident from the spirit in which it was sung by the assembly that the great day of joy had enlarged to a higher, nobler, greater day of gratitude.

And now, trusting in the Lord and in the power of his saving Word, the congregation looks cheerfully into the future, confident that He will continue His blessings. At present there are 109 communicant members, and as these are all contributing members who have the church-work at heart, there is no doubt that by the grace of God they will soon become selfsupporting and independent. Since the day of dedication sixteen more new members have joined the congregation.

To all the brethren in our beloved Synod who have extended a helping hand and their good wishes to the congregation they would say with the palmist:

"The blessing of the Lord be upon you
We bless you in the name of the Lord."

R. Siegler.

Concerning our English Hymnal

Two years ago General Synod resolved to add a number of good English hymns to the present Hymnal, instructing the Book Committee of Northwestern Publishing House to take the matter in hand. After conferring with the President of the Synod, the committee secured Rev. Moussa's service for the work. Then Rev. Moussa was unexpectedly called home by his Lord. His work remained unfinished. It must be completed before the next meeting of Synod. We therefore request all members of the Synod, particularly all pastors and teachers, to send us one or more of such hymns as they consider appropriate for publication in the Hymnal.

Address all communication to

Aug. Pieper, 645 60th St., Milwaukee, Wis.

Wedding Anniversaries

On February 22nd Mr. and Mrs. Theo. Bebensee, members of Trinity Lutheran Congregation, Elkton, So. Dak., were by the grace of God permitted to celebrate their fiftieth wedding anniversary. The undersigned delivered an address based on Psalm 71:7-9. May God be with them in the future as He has been with them in the past.

Wm. Lindloff.

Mr. and Mrs. Herman Lawrenz, members of St. John's Congregation, Lomira, Wis., celebrated their twenty-fifth wedding anniversary on February 16th. \$25.00 for Missions as an offering of thanks was donated by them.

May the Lord bless, guard, and protect them in this life and the one to come. R. F. W. Pietz.

On the 16th of February Mr. and Mrs. Wm. Lueders of Canby, Minn., were privileged to celebrate their golden wedding anniversary with their children, nearest relatives, and friends at which occasion the undersigned delivered a short sermon based on Psalm 23.

May Jesus Christ, their good and gracious Shepherd, the Bridegroom of our souls, furthermore preserve them in good health, guide and protect them, and lead them on the path of righteousness, until they may sit together again at the Bridegroom's table on high. C. Kuske.

Acknowledgment and Thanks

The Ladies' Aid of Verdi, Minnesota, donated several suitable gifts for use in our hospital rooms in Dr. Martin Luther College. We thank the donors very cordially.

E. R. Blieferticht.

The Ladies' Aid of the St. Paul's Congregation of Algoma, Wisconsin, donated \$50.00 toward the organ fund of Dr. Martin Luther College. We sincerely thank the kind donors.

E. R. Blieferticht.

Our Apaches at Peridot, especially the school-children, were presented with Christmas gifts from the following friends:

Rev. Th. Uetzmann, Manitowoc; Rev. C. Aeppler, Campbellsport; Rev. A. F. Krueger, Milwaukee; Lutheran School, New Ulm; Pupils of Miss Ruth Schaller and Mrs. Pape, Milwaukee; Mr. E. F. Gorder, Minneapolis; Mrs. H. Jahnke, Milwaukee; Mrs. Elvin Craig, Mrs. Frank Storandt, Mrs. Milton Pfaff, Mrs. Art. Cook, H. Teuner, Mindoro, Wis., sent packages with clothing, booklets, etc., and the Ladies' Aid, Greenleaf, \$10.00; St. John's Lutheran Ladies' Aid, Mosinee, \$5.00; Ladies' Aid, Trinity Congregation, T. Liberty, Manitowoc, \$10.00; St. John's Congregation, Wrightstown, \$35.00; Women's Missionary Society, Mt. Olive Lutheran Church, Graceville, Minn., \$5.00; Mr. L. Zeisler, La Crosse, \$25.00; Mr. R. Jahnke, Appleton, \$5.00; and Mrs. I. Wuerger, Milwaukee, \$5.00.

To all kind givers a hearty "Thank you"!

H. E. Rosin.

Christmas cheer was brought to the Apaches of Whiteriver Station, its missionaries and families alike, by the following kind individuals and societies:

Wisconsin: Mrs. Wm. Ristow and Daughter, Fond du Lac; Ladies' Aid, Salem's Lutheran Church, Lowell; St. Stephen's Ladies' Aid, Beaver Dam; Siloah Ev. Luth. Congregation, Milwaukee; John F. Laubenstein, Fredonia; Rev. E. Duerr, Milwaukee; Robert Kanitz, Marshfield; First Lutheran Sunday School, Lake Geneva; N. N., Appleton; Rev. George Adacheck and Daughters, Loraine; Ladies' Aid, Fountain Prairie; Mrs. Otto Radloff, Hustisford; Mrs. H. J. Schroeder, Strum; Sunday School and Other Congregation Members, Pardeeville; Sunday School, Pentecostal Ev. Luth.

Church, Whitefish Bay; Y. P. S., Brownsville; St. Paul's Ev. Luth. Church, Tess Corners; Senior Walther League, St. Paul's Church, Ft. Atkinson; Members of Pastor Zimmermann's Congregation, Mindoro; Ladies' Aid, St. Paul's Church, North Fond du Lac; Ladies' Aid, St. Peter's Lutheran Church, Sawyer; Ladies' Aid, Kiel; Missionary Society, St. Paul's Lutheran Church; Peace Ev. Luth. Church, Wilmot; Herman Lawrenz, Lomira; St. Peter's Congregation, Town Freedom; Ladies' Society, Zion's Lutheran Church, Columbus; Young Ladies' Society, Columbus; Willing Workers, West Salem; Pastor Emil Schultz, Milwaukee; Margaret Handlos, Milwaukee; School Children, Cross Lutheran School, Milwaukee; Pastor A. B. Tacke, Milwaukee; Individual Members, St. Peter's Lutheran Church, Fond du Lac; St. Peter's Lutheran Church, Fond du Lac; Mrs. Wm. Hellermann, Neenah; Mrs. Geo. Ernst, Milwaukee; Mrs. Henry Andrae, Milwaukee; Pastor H. Grunwald, Denmark; Pastor Wm. C. Mannke, Milwaukee; Aid Association for Lutherans, Branch 24, Brillion; Ladies' Aid, Brillion; Eva Danner, Rhinelander; Lutheran Seminary, Milwaukee; Prof. Wm. Henkel, Milwaukee; Prof. O. Kuehl and Students, Fond du Lac; Tabea Sewing Society, Plymouth; Ladies' Aid, Baraboo; Bethel Mixed Chorus, Milwaukee; St. John's Lutheran Church, Wauwatosa; St. John's Ladies' Aid, Neillsville; Rev. H. Knuth, Milwaukee; Ladies' Aid, St. Paul's Lutheran Church, Ft. Atkinson; Missionary Sewing Society, Kenosha; The Misses Emily and Helen Andrae and Minnie Boers, Milwaukee; Mrs. M. Schuster, North Freedom; Mt. Olive Ladies' Aid, Appleton; Miss Sophie Kummuller, Fountain City; Miss Ruth Conrad, West Allis; Mrs. G. A. Guell, Fond du Lac; Mrs. Aug. Manthey, Pardeeville; W. Leverance and F. Jahnke, Pewaukee; Miss Mary Dressendorfer and Olga Gebhardt, Fountain City; Mrs. W. C. Loppnow, Milwaukee; Mrs. L. Sheets, Oshkosh; Miss Elfrieda Brenner, Milwaukee; H. T. Hagene, Oshkosh; Mrs. C. Haefner, La Crosse; Mrs. R. Schumann and Daughters, Milwaukee; Mrs. Charlotte Schmidt, Milwaukee; Mrs. A. F. Weber, Milwaukee; Jordan Y. P. S., West Allis; Y. P. S., Fond du Lac; Y. P. S., Waukesha; Ladies' Aid, Pastor J. Jenny, Milwaukee; Mrs. Alex Maerker, Milwaukee; Ladies' Aid, Friedens Ev. Luth. Church, Kenosha; Ladies' Missionary Society, Grace Lutheran Church, Milwaukee; Mrs. C. J. Petri, Milwaukee; Y. P. S., Pastor P. Burkholz, Milwaukee; Ladies' Aid, Pastor Phil. Koehler, Milwaukee; St. John's Young People's Society and Congregation, Milwaukee; H. Marquart, Algoma; Rev. C. W. Siegler, Bangor. **Minnesota:** J. C. Thimijan, Lake City; Lutheran Ladies' Aid, New Ulm; Pastor J. C. A. Gehm, Darfur; Zion's Lutheran Ladies' Aid, Olivia; St. Matthew's Ladies' Aid, Danube; Ladies' Aid, Marshall; Mr. and Mrs. R. C. Eibs, Marshall; Mt. Olive English Lutheran Missionary Society, Graceville; Mr. and Mrs. Walter Speeter, St. Charles; Ladies' Aid, Wood Lake; Emanuel Guild, Pastor G. A. Ernst, St. Paul; Pastor G. Schuetze, Belview; Lutheran Congregation, Bear Valley; Mr. Erich Heitmann, Mazeppa; Lutheran Congregation, Mazeppa; Congregation, Winona. **Nebraska:** Lutheran Congregation, Plymouth; Ladies' Aid and Other Members, Hadar; 6514 Florence Blvd., Omaha; Aug. Steinbeck, Ulysses; St. Paul's Ladies' Aid, Norfolk. **South Dakota:** Ladies' Aid, Watertown; St. John's Ladies' Aid, Rauville; Ladies' Aid, Emmanuel Lutheran Church, Grover; N. N., Grover; Mrs. Christ. Hinrichs, Canistota; St. Paul's Congregation, Mound City. **Michigan:** C. F. Freytag, Adrian; Mrs. M. Foess, Chesaning; Pastor Henry Hopp, Daggett. **Illinois:** Mrs. Jenny Henry, North Chicago; Lutheran Congregation, Waukegan; Granite City Walther League, Granite City. **Washington:** Pastor L. C. Krug, White Bluffs, Mrs. R. E. Schultz, Ellensburg. **Missouri:** H. C. H. Griebel, Kirkwood. **Oklahoma:** Senior Girls Sunday School Class, Zion's Lutheran Church, Oklahoma City. **New York:** Ladies' Aid Missionary

Society, St. Paul's Congregation, Albany. Arizona: Mrs. H. C. Stolp, McNeil; Mrs. A. Knoop, Whiteriver.

Gratefully in His Name,
Paul A. Behn.
E. Edgar Guenther.

RECEIPTS FOR SEMINARY AND DEBTS

Month of February, 1929

Rev. F. Zarling, St. Matthew's, Town Flora, Minn. \$	41.00
Rev. F. Zarling, Bethany, Town Emmett, Minn.	55.80
Rev. Walter Keibel, Nain, West Allis, Wis.	43.00
Rev. H. F. Zapf, Zion's, Monroe, Mich.	29.00
Rev. O. Frey, St. John's, Saginaw, Mich.	5.00
Rev. Wm. Roepke, Trinity, Marquette, Mich.	150.00
Rev. G. Ehnis, St. Paul's, Monroe, Mich.	5.00
Rev. O. B. Nommensen, Zion's, South Milwaukee, Wis.	25.00
Rev. M. F. Rische, Davids Stern, Kirchhayn, Wis.	44.00
Rev. Carl Bast, Trinity, Mequon, Wis.	6.20
Rev. Carl Bast, St. John's, Mequon, Wis.	18.40
Rev. H. J. Anger, St. John's, West Bend, Wis.	50.18
Rev. H. Monhardt, St. Paul's, Tp. Franklin, Wis.	10.00
Rev. A. C. Bendler, St. Matthew's, Milwaukee, Wis.	15.00
Rev. W. G. A. Essig, St. Paul's, Stevensville, Mich.	50.00
Rev. M. Lehninger, St. Paul's, Plymouth, Nebr.	45.00
Rev. J. F. Zink, Trinity, Bay City, Mich.	40.00
Rev. Wm. Keturakat, St. Paul's, Menomonie, Wis.	257.98
Rev. E. H. Kionka, St. John's, Town Newton, Wis.	92.55
Rev. E. Kolander, St. Paul's, Rozelville, Wis.	3.00
Rev. H. A. Kuether, Madison Lake, Minn.	10.00
Rev. E. Schoenicke, St. Paul's, Greenleaf, Wis.	15.00
Rev. C. Strasen, St. Peter's, Plymouth, Mich.	33.00
Rev. W. J. Schulze, Friedens, Hutchinson, Minn.	83.00
Rev. Jul. F. Lenz, Trinity, Bremen, Minn.	50.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.	54.80
Rev. H. Wolter, St. Petri, Town Theresa, Wis.	15.00
Rev. C. Binhammer, Salem, Coloma, Mich.	8.40
Rev. O. W. Koch, Salem, Lowell, Wis.	161.00
Rev. G. Schmelzer, St. John's, Sebawaing, Mich.	22.00
Rev. Aug. Paetz, Grace, Dalton, Wis.	23.00
Rev. Wm. F. Pankow, Ephrata, Milwaukee, Wis.	85.00
Rev. Wm. Lindloff, Trinity, Elkton, So. Dak.	10.00
Rev. Wm. J. Hartwig, St. John's, Montello, Wis.	126.20
Rev. F. Senger, Bethany, Bruce, Wis.	3.30
Rev. J. H. Paustian, St. John's, Barre Mills, Wis.	700.00
Rev. P. A. Behm, Preaching Station, McNary, Ariz.	5.00
Rev. E. E. Guenther, Church of the Open Bible, Whiteriver, Ariz.	5.00
Rev. H. F. Zapf, Zion's, Monroe, Mich.	25.00
Rev. O. Hagedorn, Salem, Milwaukee, Wis.	50.00
Rev. E. A. Klaus, St. John's, Stanton, Nebr.	36.69
Rev. Arthur A. Berg, St. John's, Sparta, Wis.	5.00
Rev. E. Schoenicke, St. Paul's, Greenleaf, Wis.	11.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis.	118.65
Rev. A. J. Engel, St. Marcus, Town Lebanon, Wis.	163.00
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	15.00
Mrs. Laura Meyer, Mayville, Wis.	5.00
	\$ 2,825.15
Previously acknowledged	542,857.59
	\$545,682.74

Expenses, February, 1929

Northwestern Publishing House \$ 8.95

Congregations That Made Their Quota In February, 1929

192. Rev. F. Zarling, St. Matthew's, Town Flora, Minn.	\$ 603.00—\$5.53
193. Rev. Wm. J. Hartwig, St. John's, Montello, Wis.	\$1,975.30—\$5.41
194. Rev. M. J. Hillemann, St. Paul's, Marshall, Wis.	\$1,512.00—\$5.40
195. Rev. A. J. Engel, St. Marcus, Town Lebanon, Wis.	\$ 313.00—\$5.69

Dr. Martin Luther College Fund \$80,453.85

Special Donations for New Seminary Furniture

Rev. E. C. Fredrich, St. Peter's, Helenville, Wis.	\$ 25.00
Rev. John Brenner, St. John's, Milwaukee, Wis.	
(Second Installment)	\$ 56.00

Correction

In January acknowledgments read Rev. Wm. Wadzinski, St. Paul's, Marquette, not Manchester \$ 16.00
JOHN BRENNER,
Treasurer.

WEST WISCONSIN DISTRICT

January, 1929

Rev. C. H. Auerswald, Prairie Farm	\$ 36.04
Rev. J. W. Bergholz, Onalaska	41.00
Rev. J. W. Bergholz, La Crosse	17.00
Rev. Aug. Bergmann, T. Maine	78.41
Rev. L. Bernthal, T. Trenton	70.00
Rev. I. M. Brackebusch, Stoddard	147.21
Rev. K. Brickmann, St. Charles	64.15
Rev. F. F. Ehlert, Eitzen	16.65
Rev. Gerh. Fischer, Savanna	100.00
Rev. E. C. Fredrich, Helenville	100.81
Rev. Henry Geiger, Randolph	76.82
Rev. W. E. Gutzke, March	43.00
Rev. W. E. Gutzke, McMillan	102.00
Rev. I. J. Habeck, Minocqua	45.16
Rev. I. J. Habeck, Woodruff	23.44
Rev. I. J. Habeck, Mercer	8.78
Rev. A. Hanke, Whitehall	23.50
Rev. J. F. Henning, Bloomer	180.87
Rev. M. J. Hillemann, Marshall	42.85
Rev. E. Hoenecke, Marathon	50.00
Rev. A. J. Engel, T. Libanon	75.65
Rev. L. C. Kirst, Beaver Dam	338.20
Rev. Theo. Kliefoth, Oak Grove	44.62
Rev. Geo. Kobs, Dorset Ridge	63.62
Rev. Geo. Kobs, Kendall	165.90
Rev. O. W. Koch, Lowell	275.21
Rev. E. E. Kolander, Green Valley	25.10
Rev. E. E. Kolander, Rozellville	65.45
Rev. R. P. Korn, Lewiston	193.37
Rev. C. F. Kurzweg, T. Norton	79.00
Rev. W. C. Limpert, Minneiska	7.74
Rev. W. C. Limpert, Altura	76.55
Rev. P. Lorenz, Watertown	29.35
Rev. G. C. Marquardt, Hurley	23.13
Rev. J. Mittelstaedt, Wonewoc	56.00
Rev. J. Mittelstaedt, Hillsboro	13.50
Rev. Rich. Mueller, Arcadia	16.12
Rev. G. E. Neumann, Rib Falls	39.24
Rev. G. E. Neumann, T. Rib Falls	13.68
Rev. G. E. Neumann, T. Stettin	45.02
Rev. M. J. Nommensen, Juneau	183.18
Rev. A. W. Paap, Johnson Creek	96.66
Rev. E. H. Palechek, Chaseburg	50.00
Rev. F. P. Popp, T. Westfield	25.55
Rev. F. P. Popp, Ablemann	27.45
Rev. H. A. Pankow, Hustler	25.56
Rev. H. H. Pankow, Indian Creek	34.40
Rev. K. J. Plocher, Wilson	12.00
Rev. J. M. Raasch, Lake Mills	317.66
Rev. A. W. Sauer, Winona	759.58
Rev. H. Schaller, Medford	104.92
Rev. H. Schaller, Goodrich	4.26
Rev. M. C. Schroeder, Pardeeville	75.13
Rev. J. H. Schwartz, West Salem	144.77
Rev. C. W. Siegler, Bangor	25.00
Rev. M. F. Stern, Eau Galle	40.00
Rev. M. F. Stern, Waverly	6.00
Rev. M. F. Stern, Plum City	34.00
Rev. G. M. Thurow, Waterloo	912.86
Rev. Theo. Thurow, Sun Prairie	38.00
Rev. Gustav Vater, North Freedom	7.00
Rev. Aug. Vollbrecht, Fountain City	97.17
Rev. E. Walther, Wisconsin Rapids	401.62
Rev. F. Weerts, Cambria	25.00
Rev. E. Zaremba, Norwalk	8.80
Rev. H. R. Zimmermann, Cream	19.80
Rev. H. R. Zimmermann, Cochrane	30.10
Rev. H. R. Zimmermann, Buffalo City	11.40
Total	\$6,431.78
Budgetary	\$6,186.66
Non-Budgetary	245.12
Total — January 1929	\$6,431.78

H. J. KOCH, Treas.