

# The Northwestern Lutheran

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

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## HYMN ON THE WEDDING ANNIVERSARY OF AN AGED CHRISTIAN COUPLE

Gracious Father, we adore Thee  
On this day of jubilee,  
And with thanks we come before Thee  
To extol Thy grace so free.  
Filled with joy and holy gladness  
Aged saints Thy name would praise;  
Hushed is every note of sadness,  
Songs ascend in sweetest lays.

Through the years they walked together  
In the path of wedded love  
Braving every wind and weather  
On their way to heav'n above.  
In all trial and affliction,  
In the days of grief and pain  
Thy divinest benediction  
Cheered and strengthened them again.

Thou didst bless their toil, dear Father,  
Thou didst grant them rich reward,  
And to-day their loved ones gather  
Praising Thee in sweet accord  
For Thy mercies without measure,  
For Thy loving, tender care,  
For the days of holy pleasure  
It has been their lot to share.

Grant them Thy paternal blessing  
As they come before Thee now,  
As, Thy faithfulness confessing,  
They repeat the nuptial vow.  
As they view the Home in Heaven  
From the shores of Beulah land,  
May Thy peace to them be given  
While they journey, hand in hand.

Hear them as they sing Hosanna  
To Thee, mighty God of all,  
As did Simeon and Anna  
In the Temple's hallowed hall.  
Hear them, O Thou precious Savior,  
As Thy holy blood they bless,  
As they laud Thy pardon's favor,  
Thy unbounded tenderness.

Hear them, gracious Holy Spirit,  
As they praise Thy comfort sweet,  
Trusting in their Savior's merit  
Thou hast made their bliss complete.  
Grant them still Thy consolation  
Till their pilgrim days are past,  
Till in holy exultation  
They reach Paradise at last.

There, beyond the pearly portals  
Glorious God, we'll praise Thy Name,  
Feast with all the blest Immortals  
At the bridal of the Lamb.  
Author of our souls' salvation,  
Keep us in Thy Truth sublime,  
Till we hear in blest elation  
Wedding bells of Salem chime.

Anna Hoppe.

## THE SEVENTY-THIRD PSALM Verses 23 — 28

Nevertheless I am continually with thee: thou hast holden me by my right hand,

Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.

For, lo, they that are far from thee shall perish: Thou hast destroyed all them that go a whoring from thee.

But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

### Why the Cross?

Whence the cross? Why must man suffer while on earth? These are questions which have occupied men's minds from time immemorial. Down through the ages men have tried to solve the riddle, the question concerning the why of suffering. Eminent philosophers, men esteemed most wise by improvement of natural light, like Plato, Socrates and others, have left to posterity elaborate treatise on the subject of suffering, some of them declaring, that perfection of virtue can hardly be produced or expressed otherwise than by undergoing most severe afflictions and sufferings. Founders of pagan religions, like Buddha, have set forth the strangest theories concerning suffering. As to its origin they say, it is the desire for being, the desire for pleasures, for power and glory, which desire leads from regeneration to regeneration; and its final deliverance according to their theory must be sought either in the annihilation of such desire or in cold resignation and stoic apathy to all suffering.

And does not even Job, the sufferer of old, give an extensive treatise on suffering in his remarkable soliloquy which is recorded in chapters 27 — 31 of his

Jan 30  
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book, culminating in a pitiful lament, in which he compares and contrasts his former blessedness with his present misery? Even he cannot understand the problem of suffering and the vicissitudes he has to experience.

And how do the modernists in our days look upon suffering? They claim it to be either a vicarious sacrifice on the part of man culminating in the cross of Christ who, according to their erroneous conception, is but the ideal man, or they consider suffering at best as a development of the higher aims and exigencies in human life. But why so much suffering in the world? Why do even the animate and inanimate creatures suffer, as Paul states, Rom. 8:22,23: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan together within ourselves, waiting for the adoption, to wit, the redemption of our body."

We know, of course, a great catastrophe occurred which morally wrecked the world. Sin came, which is a violation of God's law and disturbs God's order of the universe. That brought death into the world and all the miseries that are the precursors of death. Paradise was lost, and this earth, once so good and beautiful, became a weary waste and a vale of tears. All creation felt the shock, though it was only man, to whom all other creatures on earth were made subject, that sinned. The source of all suffering in the world is sin; and all the world is sighing for release from suffering.

But is this all we know about suffering? Thank God, we Christians know more about it. The source of all Christian knowledge is the Bible. That not only solves the riddle of the cross, but also answers all the questions relative to it to complete satisfaction. And one of the most beautiful and comforting passages of Holy Scriptures treating on the subject are the words quoted above from the seventy-third Psalm. In fact, this Psalm as well as the Book of Job teach us that while there are heights and depths which the intellect of man cannot fathom, and God's ways are past finding out, the mystery of suffering is completely solved, and the difficulties, perplexities, sorrows, are best healed and forgotten in the Light which streams from the throne of heaven, in the love by which the Spirit of the Lord is shed abroad in the heart.

Referring to the perplexities in his life, and to the mystery of suffering in general, the sacred poet says in our Psalm, v. 16: "When I thought to know this, it was too painful for me." That is, when I endeavored to comprehend the problem involved, or to explain it to myself, it was too weighty for my weak powers. "Until," as he continues, v. 17, "I went into the sanctuary of God; then understood I their end." It was in

the sanctuary of God, the place where God manifested Himself through His Word, the Psalmist found the solution of the mystery. He had tried his own powers of reason, but the subject was above his reach. The only solution of the difficulty was to be obtained by a near approach to God Himself. There the mystery **could** be solved, and there it **was** solved.

And so we find in the words of our Psalm at the head of our meditation a most happy and comforting answer to the question: Why the Cross? Indeed, they are, so to speak, the grandest accompaniment of Scriptures to Paul's triumphant song, Romans 8, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? — Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

#### The Question Answered

"Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me into glory."

The author of these words, as indeed of the seventy-third Psalm, is Asaph, one of the singers at the temple services during the time of David. Evidently he was a man of deep religious experiences inaugurated by severe afflictions and trials of faith. This is borne out by statements of his own made in our Psalm. Listen to some of them: "Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. — — — For all the day long have I been plagued, and chastened every morning. — Then my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before them."

The meaning of all this is that Asaph was in the deepest of misery. His faith seemed to be all gone. He was like a falling man; a man who had no strength to walk. His sufferings, his trials, had been repeated with every returning morning. Each new day had brought some new form of affliction, designed to rebuke and punish him. He never had found exemption from trial even for a single day. In a word, he was grieved, pained and unhappy beyond description. And these thoughts, so distressing and painful, seemed to be like a sharp sword penetrating to the seat of life.

But now, see to what heights of faith he climbs! "Nevertheless," he says, "I am continually with thee." "Nevertheless." How significant this one word is here! Hardly is there a word more expressive in its place than this one. We know only of one instance



where one little word was of equally deep significance, that of the Syrophenician woman: "Truth, Lord: yet." It is a word of conquering faith, a triumphant song of victory.

For what does this man of trial confess by this word "nevertheless?" Though he cannot understand the guidance and government of God, though God Himself appears to be against him, though men can offer him no help nor consolation, he nevertheless holds fast to his God and His promises! He stumbles, but he arises in faith in His God, and says, I shall hold fast to Thee; I am kept by thee in the land of the living; I am permitted to abide in thy presence; I am allowed to hope in thy mercy. Notwithstanding the feeling of my helplessness and misery, thou art nevertheless my God and my help in whom I trust. For "thou hast holden me by my right hand." Thou hast not left me. Thou hast stretched out thy hand to keep me.

The great safety of this pious man lies in this that God holds him with an omnipotent grasp, and never entirely lets him go. The deliverance was so remarkable as the danger had been great. His mind was now satisfied that a merciful, wise and powerful God was his friend and protector, his guide and support. And this was attended with confidence for the future:

"Thou shalt guide me with thy counsel, and afterward receive me to glory."

Of two things Asaph is certain. The one is, that God will guide him with His counsel, the other, that He will receive him to glory. His counsel, God's counsel, — what a world of truth this one word opens to us! It may imply God's plans, which He has designed from eternity, it may mean God's Word with its blessed promises and wholesome advices. At any rate, the Psalmist was sure that in his whole life he was guided according to God's dispensation who ever has man's temporal and eternal welfare in mind. And the other surety he has is this, that after God has led him along the path of the present life in the way he would have him go, He would then receive him to glory, that is to Himself in heaven — to a world where all shall be clear, and all distressing doubts regarding the justice of the divine dispensation shall be changed to a glorious and jubilant certainty of God's wonderful guidance he had experienced in his past life on earth.

We see, then, a great change has come about in Asaph. He now no longer even desires an answer to the question, Why does all this befall me? That question has been answered to his complete satisfaction.

And thus, in the experience of faith on the part of this pious man, we have the problem solved, Why suffering? Pious, devout Christians are apt to make the same complaints, as did Asaph. In days of ad-

versity and deep depression they repeat what he says in our Psalm, "As for me, my feet were almost gone; my step had well nigh slipped," or they will cry as did Job at the culmination of his sorrows, "Wherefore hidest thou thy face, and holdest me for thine enemy?" Job. 13:24; "I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not. Thou art become cruel unto me; with thy strong hand thou opposest thyself against me." Chapt. 30:20,21. To this day the sick and the afflicted, and those who are tempted and vexed by Satan, frequently think that in the days of tribulation and sorrow God has withdrawn His gracious presence from them. And so they, too, often cannot understand why God deals with them thus.

But let the Christian believers in their affliction once enter the sanctuary of God, as did Asaph; let them hear and study and ponder the Word of God, let them meditate on its glorious revelations and promises such as these: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Is. 54:7,8. Furthermore: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give an expected end." Jer. 29:11. — Let the Christians meditate on such and hosts of other equally comforting promises of Holy Writ, and they will not only understand God's mysterious ways in dealing with them, but under the greatest cross, in deepest sorrow, in the blackest night of affliction, learn to rise to the summit of that faith which can utter the glorious word of comfort and victory, "Nevertheless!" — "Nevertheless, I am continually with thee; thou hast holden me by my right hand." Despite everything and all, in the face of the most conflicting difficulties, they hold fast to their God and Savior, knowing that He will guide them according to His eternal counsels, making all things to serve them for their good, and finally receiving them to heavenly glory.

But the solution of the mystery, Why Suffering? lies still deeper. It lies in the Cross of Christ, the Savior. And of this in our next meditation. J. J.

(To be continued)

#### COMMENTS

**Jesuit Activities** James O'Donnell Bennett in the Chicago Tribune writes on his impressions gathered at Loyola University, the Jesuit institution of higher learning at Chicago. He has much praise for the spirit obtaining at this school, as much different from that of secular colleges. Loyola has over 7,000 students. Of these the teachers said that "a human soul, whether it be graduate or undergraduate, was the most precious treasure that could



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be intrusted to a teacher." Before a Jesuit can become a fully accredited university teacher he has to undergo most rigid training. He enters upon it at the age of 18 and it carries him to his thirty-third year.

Thus: First stage: Two years of a novitiate given to asceticism, prayer, meditation, and study of the life of Christ.

Second stage: Two years of study of the humanities, comprising literature and languages — Greek, Latin, English, a modern foreign language, and normal school work in education.

Third stage: Three years study of philosophy, science, and mathematics.

Fourth stage: Three years of teaching in secondary schools (academies and high schools).

Fifth stage: Four years study of divinity (dogmatic and moral theology, liturgy, church history, canon law, and Hebrew). A Jesuit is usually ordained after his third year of divinity.

Sixth stage: A year of asceticism, during which the life of Christ is re-studied and, in so far as is possible, relived.

The total is fifteen years. "After that," said Father Francis J. Meyer, "we ought to be pretty decent."

Yes, and he might have added, pretty efficient and well trained for the business in hand. And what is that business? Nothing less than the promotion and expansion of Roman Catholicism and the suppression and extirpation of Protestantism. To this purpose this compact body of men devote themselves wholeheartedly and most earnestly. They know neither scruples nor obstacles to the attainment of these aims. Their shifty moral code, that can be stretched to suit any emergency, is well known. One soul sways the vast mass — the conscience of the general. Everything that is dear and sacred to man is merged in the interest of the society.

They mean business. They blame the collapse of the family, as evidenced by present day conditions, to

the Protestant church. They see no cooperation between the secular schools and colleges and the Protestant home. Here is where their subtlest attacks are directed. And let none of us say that they will not succeed in their attacks. Calvinism cannot resist them. The Reformed sects disintegrate before these well aimed blows of the Jesuits. The only resistance that these enemies of salvation by faith alone fear is that of the Lutheran Church. And whenever our dear Lutheran Church shall lose interest in their parish day schools, whenever we shall grow weary in the good work of educating and training our young in the truths of the free gospel, then Jesuitism will have an easy time in conquering religious America. It is well for us to realize the danger and to stand ready with all and every sacrifice to defend our faith and the nursery of our church, the Lutheran parochial school. Lord, keep us in Thy word and work. Z.

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"No Christian Admitted" "No Christian Admitted,"

that is how the Lutheran

Herald interprets the fact that the petition for citizenship of Dr. Douglas Claude Macintosh of Yale was denied "because he would not promise in advance to bear arms in defense of the United States under all circumstances." Not long ago we commented on a report that a woman was denied citizenship because she would not promise to take up arms and kill for her country, discussing it from the standpoint that the applicant was a woman and not entering upon the question of the conscientious objector. The following article from the Lutheran Herald will therefore be of interest to our readers:

Prof. Douglas Clyde Macintosh's application for citizenship in the United States has been definitely rejected. Not because he is an anarchist, communist, or polygamist, but because he believes that a Christian ought to obey God rather than man. This is the striking decision of Judge Warren B. Burrows, of the United States district court in New Haven, Conn., who upheld a decision of an examiner for the bureau of naturalization. Judge Burrows said:

"It appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is directed that the petitioner is not attached to the principles of the United States, and further decreed that the said petition for citizenship is denied."

This is very plain language. It means that whenever there is a conflict of duties between civic allegiance and conscience, a citizen must obey the command of civil government. We submit that this is unambiguous paganism. A Christian is a person who is bound in his conscience to obey God rather than man. A Christian cannot chloroform his conscience. He does not permit any person or any agency to violate the sacredness of his allegiance to God.

The matter of war in this particular case is merely an illustration of the principle involved, as the Judge pointed out in his statement quoted above. Dr. Macintosh is no pacifist. In fact, he fought for the Allies as valiantly as any Scotchman. He has



no conviction that it is wrong to take life in self-defense. He does not belong to any religious group which is as a matter of principle opposed to war. He is not at all unwilling to bear arms in defense of this country. Moreover, it is very improbable that Mr. Macintosh should even be called to the colors in the event of a war, since he is well beyond the draft-age. It is evident, then, that the question of bearing arms is merely an illustration of the principle involved. The Judge apparently believes that citizenship in the United States involves unconditional obedience to every imaginable command issued by the government, regardless of right. Will the Christian citizens of this country permit this interpretation of our Constitution to go unchallenged?

"America," the widely read Catholic weekly review writes: "Restraining an impulse to call for three cheers for Dr. Douglas Clyde Macintosh of Yale, we would ask just what part of the Constitution requires any of us 'to bear arms in defense of the United States under all circumstances.' That venerable document was pulled and stretched and torn in many directions during the World War, but even then it was never distorted to mean that every American was obliged 'to bear arms in defense of the United States, under all circumstances.' The arrangements made at the time were not so perfect that we can look back to them with supreme satisfaction. Exemption was not readily conceded, and usually it was granted with penalties in the form of kitchen and other camp duties which made it a heavy and a humiliating penalty. Yet the principle that reasons of conscience exempted the objector from the obligation of actually bearing arms, was admitted."

"The Christian Century" says: "If citizenship means absolute and unquestioning obedience to every conceivable mandate of government, regardless of right, the question would not be whether a Christian could be accepted as a member of the body politic, but whether a citizen could properly be accepted as a member of a Christian church."

And then, there is the oath! Judge Burrows must have heard the oath, "So help me God!" innumerable times in his own courtroom. By using this oath, the witness affirms his belief that an authority exists which is higher than all governmental authority; to this authority he appeals as a witness to the truth of his statement; he invokes the help of God in carrying out his intention. On becoming a citizen, must a person now promise, by the help of God, to obey all laws including those which may be enacted in the future and which he believes to be contrary to the will of God?

"If the government claims to outrank God in authority," says "The Christian Century," "let it furnish its own sanctions. So help me Thomas Jefferson — might lack something of the accustomed solemnity, but it would be more honest than an appeal to God for the support of a regime in which he has an inferior place or none at all, and more reverent than the use of God as a sort of notary public merely to attest a signature."

J. B.

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**The Lutheran Church In Russia** News dispatches, dated from Riga, Latvia, relate that the last four Lutheran Churches functioning at Leningrad have been closed during the last week and five pastors have been arrested. One of them has already been sent to a Siberian camp for organizing an illegal Sunday school. The remaining Lutheran Churches in Russia will, no doubt, be converted into movie houses and workers' clubs.

According to the official figures published by the newspaper *Bezdoshniki* — the Godless — in the last

three months the government has closed 980 churches and 200 synagogues and mosques. During the last fortnight at Leningrad, Moscow, Parkov, Kiev and other cities the soviet passed orders prohibiting church bells from being rung because they disturbed the workers. Orders have been issued to have the bells removed from the churches and the proceeds from their sale as metal given to the industrialization fund.

Here is atheism rampant. With unbridled fury and unhampered by any possible resistance from the stricken people, these blind disciples of atheism pursue and persecute relentlessly all belief in God and His worshippers. We often hear the godless in our fair land accuse the believing Christians of bigotry, narrow-mindedness and blame all bloody persecutions of their fellow men upon religious zealots, while they boast of their humanity and tolerance. May the good Lord protect us from the humane tolerance of the atheistic bigots! It has often been said: Scratch a Russian, and the barbarian stands revealed. We say: Scratch an atheist, and his thin veneer of tolerance and humanity disappears and he stands forth a furious bigot, whose burning hatred for all things of God is barely concealed.

The Lord has his own times and seasons for the help of his afflicted. He may be silent a little while, but He surely will not leave His puny enemies rage against Him for very long. Let us wait on Him.

Z.

### THE AUGSBURG CONFESSION

The proclamation of the Emperor was received by Elector John of Saxony on March eleventh. The preparations for the council were begun immediately. These preparations were not of a political character. There was no plotting and scheming as we find it in political struggles. These men were preparing to confess the faith of their heart before the whole world, and their trust was in the Lord whom they were to confess.

Therefore the Elector deemed it necessary that a brief but concise statement be drafted of the fundamental teachings of the evangelical faith on the controverted points, these teachings to be confirmed with the Holy Scriptures.

Luther, Jonas, Bugenhagen, and Melancthon were to draw up this statement and to submit it to the Elector at Torgau by March sixteenth. The time was brief, and the theologians hastened to comply with the request of the Elector. The following subjects were treated: Human Doctrines and Ordinances, Marriage of Priests, Both Kinds, Mass, Confession, Power of Bishops, Ordination, Monastic Vows, Invocation of the Saints, German Singing, Faith and Works, Office of the Keys (Papacy), Ban, Marriage, and Private Mass. Doctrines on which there was no controversy were not discussed.



The Edict of Worms had condemned and outlawed Luther and his teachings, which made it an offense against the empire to tolerate, not to say further, the work of the Reformation in any part of the imperial domain. But the Electors of Saxony and other princes, as well as some of the "free imperial cities," had refused to enforce the Edict of Worms, and for this they were now to be taken to account. The purpose of the articles presented at Torgau therefore was to justify the course these princes and cities had taken. In the introduction as it then read the Emperor was assured that the Electors of Saxony had at all times been faithful to him and had always been attached to the Christian religion, always striving for peace within the empire; that they were not proceeding against Luther and were taking their present stand for the sake of conscience for the reason that human commandments had been preached instead of faith in Christ; and that the accusation that the Protestants had abolished all order and had undermined the authority of the bishops was entirely unfounded. "If only the bishops would tolerate the Gospel and do away with the gross abuses, they would suffer no loss of power, honor, and prestige." Melancthon concludes: "Never has a reformation been undertaken so utterly without any violence as this; for it is a public fact that our men have prevailed with such as were already in arms to make peace."

When the theologians presented this statement now known as the Torgau Articles to the Elector they offered to go before the diet themselves rather than to expose the Elector to any danger. But he replied: "God forbid that I be excluded from your numbers; I want to confess my Lord Christ together with you."

There was no time at Torgau to give these articles their final form. The departure for Augsburg had been set for April third. Before they started, a solemn service was held, Luther preaching on Matthew 10:32, 33: "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

The Elector was accompanied by the Electoral Prince Johann Friedrich, seven knights, seventy Saxon nobles, a large number of learned counselors, and the Saxon chancellors Dr. Greg. Brueck and Dr. Chr. Beyer. The theologians who went with him were: Justus Jonas, Georg Spalatin, Philipp Melancthon and Johann Agricola. On the way Luther preached during the Holy Week at Weimar, on Maundy Thursday at Graefenthal and on Easter at Coburg. Here the Elector rested for eight days, awaiting further reports as to the arrival of the Emperor. When the Elector finally departed for Augsburg, Luther had to be left behind, as he was still under the ban of both the Emperor and the Pope. He was given quarters in the upper story of the fortress Ebernburg, from where he remained in close contact with the confessors at Augsburg. Seventy letters written by him during this time to the brethren are extant. On the way Osiander and

Justus Jonas preached at Nuernburg and Agricola at Donauwoerth. On May second, the Elector with his train entered the gates of Augsburg, the very first of the princes. This caused great surprise, as it had been generally expected that fear would keep him at home. Ten days later Landgrave Philip of Hessen arrived with 120 mounted men, among them his preacher Gerhard Schnepf.

The city of Augsburg was founded by Drusus, the stepson of Caesar Augustus, in the year 15 before Christ, when he was as commander-in-chief of the Roman army, engaged in a war of conquest with the Germanic tribes. He called it "Augusta Vindelicorum." Augsburg occupied a strategic position and soon became a city of great importance, growing very rapidly. The Christian religion was introduced very early through the Roman soldiers and colonists. At first the city was ruled by the bishop. Later, its government was assumed by the king. In 1276 it became an "imperial free city," a republic independent of the surrounding country. It was governed by 12 consuls. To this office only free citizens were eligible, members of patrician families. Later, however, the trade guilds managed to obtain a share in the government. Augsburg continued to grow in wealth and also in political importance. It was very influential in the Suabian League, a federation of South German cities that frequently made its will felt in the Empire.

The Augsburg of 1530 boasted of many churches and chapels, the bishop's splendid palace, a watchtower 200 feet in height, a Carmelite monastery, a magnificent "Rathaus," fine residences, offices, shops, printeries and binderies, guild halls for the trades, a public bath, picture galleries and museums. The art and sciences were cultivated eagerly. Hans Burgkmair and Hans Holbein, born in Augsburg, painted here. The latter's son Hans, also born in Augsburg, studied under his father in this city, but later removed to Basel.

The Reformation had soon found its way to Augsburg. Here it was that Luther had met Cardinal Cajetan in 1518 and, though only a poor and humble monk, had defied the power represented by this Roman legate.

At that time Luther had stood almost alone. But now they who had by the grace of God through his work been led to a joyous knowledge of the Gospel and had learned to love their Savior appeared here to make public confession of their faith and, if God so willed, to suffer and die for it. The Spirit that then filled the heart of Luther was now the power that moved these bold confessors. The world could perhaps afford to forget whatever other glory Augsburg may possess, but it should never forget the event of 1530 that gave it the Augsburg Confession.

J. B.

#### DE PROFUNDIS

A letter from a group of Lutherans in Russia has been sent to a group of fellow-believers in Canada, depicting the terror-striking conditions of life in the former country. The letter, which has been published in *Nordwestern*



(Winnipeg, Man.) is unsigned and does not name the town from which it is sent for fear that, should it fall in transit into the hands of the Soviet government, innocent ones might suffer. A portion of the letter is as follows:

“‘Out of the depths have I cried unto thee.’

“We are trembling with fear and are discouraged. We are perishing. Who is there that will help us? The only result of sending this letter will be that it is merely showed to various persons, repeating what has been told and retold by many hundreds! But we must continue to write and to describe our desperate plight. Perhaps eventually our plea will reach the ears of those who can help.

“Continuing to live here is impossible, for we are physically and morally oppressed to the point of death. Many rumors fly about among us, and it is said that soon we shall receive help from the outside, but help never comes. We feel that you must be influenced by the press, by optimists, and by certain interested agencies, and that you perhaps think that conditions here have improved. Remember once for all that things will never be better here, only worse. When a person here is asked how he is getting along, his usual answer is ‘better than to-morrow!’ Everybody wants to emigrate, even native-born Russians. Everybody suffers unbelievably under this yoke.

“The most sinister mediaeval inquisition under Alexander VII, and Nero with his cunning means of torture, could in no wise be compared with these devils of the twentieth century. From the standpoint of prosperity we have for a long time been crushed, but we are now being killed morally, and this is more than we can bear. Constant dripping of water wears a hole in a stone; with strength of character and power of endurance our race can be likened to a stone, but that stone must become weakened by the constant persecution. We already notice a growing confusion among our fellow-believers: men, strong men who never before showed any weakness, are now falling prey to the terrible teachings of communism. What shall become of our little children?

With those people who are able to leave the country go our earnest prayers that they will make it their first duty to do everything possible to interest others in rescuing our people. Here we are cut off from the world. We do not know what the outside world thinks or knows of us, or if it thinks of us at all. We do not know of any movements which may have begun in our behalf. We are nothing more than homeless creatures. We are orphans. There is no country which can intervene for us. Who needs us? We are small in number and entirely impoverished, and, we are Russian subjects. Therefore it is impossible that any government could exert influence in our behalf upon this unscrupulous government of ours. Is it not true that all diplomatic negotiations seek commercial advantages, and that everything else is of little concern to governments? This fact adds considerably to

our discouragement, but we still seek ways and means. It is our only hope. If we discontinue this search for help, we shall quickly cease to exist. You over there will perhaps know better than we what can be done, but we thought we might offer you some ideas and advice which might be of help.

“We implore you to do everything that can possible be done for us. Appeal to the League of Nations at the expense of being called aggressive and tactless; appeal to your government. Send delegates to President Hoover of the United States. Make our immigration, if necessary, a commercial proposition. Buy us for twenty-five dollars a head. We will guarantee that our price will be made good. Try earnestly. Cry ‘cetera mordio.’ You must help us!

“I am writing this in the name of my fellow-believers, and even though it seems anonymous yet it is not anonymous.

“What we would like to emphasize especially is that if you should be able to prepare the way for our emigration, and should it be possible to secure steamship tickets for a few of our people, and should our government even give official permission for emigration, the way would still not be smooth. As you know, our system of government is built upon lies and swindling. If a man like Littwinow reports to the League of Nations that in Russia everyone is free to emigrate, but no one wants to, and people believe it, they are certainly credulous. Lies and more lies! Officially our authorities say: ‘Everyone in our country is permitted to emigrate if he is politically sound.’ Yes, but, of course, no one who wants to emigrate is pronounced politically sound. The only reason for emigration on the part of our people — that they do not want to submit to the present regime — is reason enough to consider them politically unreliable. How many clauses, pretexts and the like must be overcome only a citizen of Russia knows.

“Therefore, in order to get any of us out of this country, extraordinary measures are necessary. One thing which needs further emphasis is the fact that all our associations have been dissolved by the government, and we are scattered like sheep without leaders. It is no longer possible to organize ourselves in any way. Any initiative along this line is immediately suppressed by the chief of police. Were it taken for granted that the question regarding emigration should be decided upon the basis of mutual agreement with other interested countries and that we might vote on this question by plebiscite, even then we would not be able to use the privilege to express our opinion because of the certainty that the government would revenge itself upon us. What we people here understand by ‘voting rights, citizenship rights, and justice’ are conceptions and definitions which have nothing whatever to do with the real meaning of these words. It would be absolutely useless to attempt to influence the Bolsheviks with reasonable logic and proofs.



"If it is in any way possible, please send delegates who will investigate the real situation here.

"In conclusion, may I add this word? Our congregations have been deprived of their inner and foreign mission work. Wealthy land owners and farmers of modest means alike have been expelled from their birthplace and from their property holdings, and are now declared outlaws."

— News Bulletin.

### AT REST AMONG STRANGERS

We placed her body in the burial lot of a Christian family, that place having been offered to her by one of our good Lutheran women. The Ladies' Auxiliary of our City Mission paid the funeral expenses. Only friendly strangers attended the services. The simple but proper casket was covered with flowers from home gardens. The text of the funeral sermon was appropriate: "I have fought a good fight, I have finished my course, I have kept the faith," etc.

Far away from her people, shamefully deserted by her husband when tuberculosis laid her low, ill in a St. Paul hospital for three years, a stranger among us at first, at odds with herself and especially with God, she finally breathed her last at peace with her God. There can be no doubt concerning the fact that she died a sincere Christian. Only a few weeks before her departure she wrote lengthy letters to a Christian friend. She expressed beautiful thoughts. Among others she wrote: "Hanging on to my faith is sometimes not easy, doubts overwhelm me at times, but I reach for my Testament and keep reading till I find a measure of peace and quiet. I know God's powers are beyond our comprehending. *His will is my law.* Should He see fit to call me home soon, I am happy to go, knowing His plan is best and is for my good. Yet I also know, should God will it, I shall yet get well regardless of all. Either way I am safe." In another letter she wrote: "These last few months I have really discovered God's infinite mercy. I have slipped and slid even here until lately, yet He always sustained me. I feel now I cannot take Communion often enough. I cannot tell you the comfort God sends me. Never before did Communion mean so much to me. My faith is strengthened and renewed and *I feel like a new person.*" Again: "If it is His will to call me home, then I am oh so ready at last. It may be He has let me stay this long knowing that I was not really ready before?"

The city missionary had met her shortly after she had become a patient on the T. B. Pavilions of the large City Hospital. Her history was most interesting. She was born in Scotland and lived in Glasgow until fifteen years old. Then she came to the United States. Ambitious, she acquired a good education and filled important positions in New York City. Later she married, and through the influence of her worldly and often dishonest husband led a checkered career. But she always kept herself morally clean. Religion meant nothing to her. God,

however, had not lost sight of her. Through sickness she came under the saving influence of the Word of God. The city missionary was instructing the patient nearest her on the hospital porch. The stranger was an attentive listener. A New Testament was offered and accepted. She listened to the hospital services broadcast every Sunday evening over a hospital radio. Later she consented to receive a course of instruction preparatory to confirmation. After several interruptions she was confirmed in July, 1927. Since that time she received the Lord's Supper on the average of one time a month. She had many a spiritual battle. Temper and doubt had to be overcome frequently. The Holy Spirit through His Word gave her the power to succeed. She fought a good fight. She kept the faith.

A. E. Frey,  
City Missionary, St. Paul, Minn.

### IS IT TIME TO KILL A BEEF?

It has never seemed to be the plan of God since apostolic days for the Christian socialism of Pentecost to be restored, when the early believers had all things in common. Modern conditions would certainly make the organization of such a community difficult in our day. But the spirit of the thing ought not to be any different to-day. Our baptism of the Holy Ghost ought to make us as generous as it did the three thousand of that Jerusalem church. Only the Spirit in His fullness could have made man forget that instinct of human nature to acquire and hold wealth; only He could have made the Jew forget his reiterated Old Testament Scripture assurances that the possession of property was an evidence of his favor with Jehovah. The Spirit descended (Acts 2:3.4); He changed Peter in an instant from a blundering babbler to a marvel of pulpit power (vs. 14 ff.); He ingathered 3,000 souls in a day (vs. 41); He chained them with invisible bonds to truth (vs. 42, f. c.), and to brotherly love and constant communion with the Lord (vs. 42, l. c.), and then He easily and without a regret led them to share anything and everything they possessed with any brother in need (vss. 44-46). They did this thing contrary to nature because they realized that their purchase price of the Lord's shed blood should at least be met with a return of all they possessed.

The mystic body of the Lord is just as much one as it was on the day of Pentecost and following. The members are no longer all in one city and center. They are scattered world-wide. But as far as they have the need of their fellow Christians presented to them from the pulpit or the press, they should seek to help meet it in the spirit of the new community of Pentecost.

We are hearing today of many missionaries, whose allowances of \$500.00 a year or less are mere pittance, having to suffer the loss of a month's or two months' allowance because of shortages in the general funds of mission boards. Some of these boards are actually un-



manning mission stations and recalling workers. It can only be because of the Ananias and Sapphira-like covetousness of well-to-do church members. Some of us are withholding part of the price.

Or it may be that we are not meaning to withhold, but in the pressure of our own accumulation of gold, we are forgetting the impression that the Spirit gives us that we should give to this or that need. We knew of a mountain "faith" orphanage of 40 children, where the teachers and children were once led to pray for meat for the table. It would afford quite a change from months and months of mere bread and vegetables. They prayed a week, and no meat was provided; for two weeks, and the children were beginning to ask questions as to how long it takes God to answer prayers. For three weeks, and the end of that third week a farmer drove up with a half of a beef in his wagon for the orphans. He said:

"Three weeks ago something told me I ought to kill a beef and bring half of it to you folks. But I was busy and kept putting it off. I could not get the conviction out of my mind. But for the last night or two I have not been able to sleep, so I thought I had better be quick and do what God told me to do."

Are any of us forgetting that giving till we really feel it is one of the evidences that we are filled with the Holy Ghost? It was a Pentecost evidence to the early church. How about your sending that check you were impressed to send some time ago — and forgot?

Christ Life.

### WINTER IN APACHELAND

The first few days after Christmas we were confined to the Mission getting things straightened up and writing letters to our many friends back East who had sent gifts to our Mission.

The next few days we spent visiting the sick Indians and taking clothing to the very old and needy, also Christmas gifts and food to the sick in the camps. Now we go off each day where ever we can, and on our trips to the Apache camps we find that many babies have the whooping cough, some have pneumonia and are very sick, many Indians have sore eyes. Everywhere we go we always find some one who wants medicine, and old people want undershirts and coats to keep them warm.

It is very cold here now and much snow this year, everywhere the snow is deep. It is a wonder that more Indians haven't had colds, some wear moccasins out in the snow, and these get wet very quick. And they stay wet all day while they go for water to the river and to get wood for the fire, for they must have fire all night in the camps during this cold weather.

The teepees that the Indians live in are not very warm, most of the teepees are cone shaped and covered with weeds and bushes and cactus, the frame is made of strong poles and some are covered with canvas. Sometimes

when the snow is melting off the teepees some runs through, and then the bedding and clothing would get wet. Some of the teepees are larger than the rest, it all depends on the size of the family. If you would go into the Indian camps you would see the family sitting on the ground around the fire, and if you looked around you would also see sacks of corn and sometimes pumpkins, too, that they saved for the winter, and in other places you would see fresh deer meat. Then if you would sit down by the fire and ask about the turkeys and the deer this year they would tell you where and how they killed their game.

Most of the Indians do not have work during the winter here, and you would wonder how they get by, but it seems like they can get by with only bread, coffee, and what little game they can kill now and then. Sometimes some close relation who has work helps them out and the old Indians who have no relation or benefactors the agent issues them rations each week.

Most of the roads are almost impassable now on account of the deep snow and deep mud, but our missionary never considers that a hard task as he carries the Lord's messages and he leaves them in most every teepee. Sometimes we stop and tell the Indians the story of Jesus, ending with a little prayer. Most of the Indians are always glad to hear about Jesus, and many ask questions about Jesus and about the pictures and papers we give them.

As I am an Indian myself I always wished that I was a missionary among my own people. I had my first experience with the mission work in Oklahoma, after I had gone to school there I also worked for a missionary there among the Indians. Now I am helping Rev. Guenther as his interpreter and with his other work as he is very busy. I have often wished that our Apache language had just as many words as the English language has, so I could interpret the Bible word for word to these poor Indians who do not understand. There are about 500 words in the Apache language to many thousands in the Bible, but I always try my best to explain our Lord's Word just as plain as I can with the words that I have to use. Regardless of the words we must use I hope that the Indians will give their hearts to Jesus that they may be His children.

The clothing and food that we have given to the sick and needy Indians these last days remind me of the gifts that the kind and loving hearted folks back East had sent to our Mission here this Christmas. I was very thankful, and so, I am sure, were all the Indians for all these gifts which they received. If those good folks back East had not sent these things, many of these poor Indians would have been exposed to the cold weather. There is much thanks due to them. Also to our missionary who has been teaching us the true Words of God for so many years and still is willing to go and help where ever he is needed. One thing we all know that our Lord's Word and His precious promises shall never return empty, I



hope that we may never get tired or discouraged with the work here and that our friends will never get tired of helping to keep this Mission here.

Therefore, I have written this letter of thanks.

Gratefully yours,  
Joseph Irvins, Whiteriver, Arizona.

### OBITUARY

It pleased God to call unto Himself a faithful servant, Rev. Carl W. Waidelich, Kawkawlin, Mich.

Rev. Waidelich was born February 6, 1876, in Otisheim, Germany, and was baptized at this place in the name of the Triune God. In the year 1884 he emigrated with his parents to this country and with them lived at Marshall, Mich. Here he received his instruction in the Lutheran faith and was confirmed March 30, 1890. Three years later he entered Michigan Lutheran Seminary at Saginaw, Michigan. When he finished his studies, he accepted a call from Immanuel's Congregation at Greenwood, Mich. After serving the congregation at Greenwood for six years, he followed a call from the congregation at Mayville, Mich. While at Mayville he also served the congregation at Clare, Mich. Later he restricted his work entirely to the Clare Congregation. He remained at Clare for thirteen years. In 1928 he accepted a call as missionary in St. Louis and Alma, Michigan. In 1921 he took charge of the congregation at Kawkawlin, Michigan, where he served his Lord up to the time of his death. He passed away on Christmas morning, succumbing to a lingering illness with which he had been burdened for several years. He reached the age of 53 years, 10 months, and 20 days. He is survived by his wife and eight children. The funeral services were held at Kawkawlin, Mich. Rev. G. Wacker preached a German sermon using as his text Ps. 37: 5, and Prof. E. J. Berg preached an English sermon based on Matt. 25: 21. Interment took place at Oakwood Cemetery, Saginaw, Mich., where Rev. F. Cares officiated.

May the departed be remembered among us as one who was devoted to the work in the vineyard of the Lord and as one whom the Lord has crowned with His glory. To him these words apply: "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." B.

### FROM OUR CHURCH CIRCLES

#### Installations

Authorized by the President of the Nebraska District, John Witt, the Rev. Walter Baumann was installed as pastor of St. Paul's Lutheran Church at Plymouth, Nebr., on February 9th.

Address: Rev. W. Baumann, Plymouth, Nebr.

E. C. Monhardt.

On the 4th Sunday after Epiphany the undersigned installed Mr. H. Frommholz as teacher of the upper grades of St. Matthew's Parish School at Iron Ridge, Wis. May the Lord bless his work!

Address: Mr. H. Frommholz, Iron Ridge, Wis.  
John Henning.

\* \* \* \* \*

Rev. C. Binhammer was installed by the undersigned in the congregations in Clare and Sanford, Mich., on February 9, 1930. Adolf Sauer.

### Choirs, Attention

We would like to dispose of the remaining copies of music used at the dedication of our new seminary at Thiensville. The retail price is fifteen cents a copy, but as they show use, they will be sold as follows:

- 240 copies Praise the Lord, Randegger, 8 cents a copy;
- 240 copies \* Praise to the Lord (Choral), Voss, 6 cents a copy;
- 240 copies \* Mach hoch die festlichen Pforten, Jada-sohn, 8 cents a copy;
- 25 copies Praise to the Lord, Molitor, 8 cents a copy.

Send orders with cash to Mr. A. F. Maas, 608 27th St., Milwaukee, Wis.

\* German and English.

John Brenner.

### Acknowledgment and Thanks

The following Christmas gifts have been received at the Bylas Mission Station, and are acknowledged with thanks:

Frauenverein, Pastor M. Sauer, Brillion, Wis.; Branch No. 24, Aid Association for Lutherans, Pastor M. Sauer, Brillion, Wis.; Miss Eva Danner, Rhinelander, Wis.; Mrs. Robert Medenwald, Reedsburg, Wis.; Rev. Dr. J. B. Bernthal, Ixonia, Wis.; Pastor Henry Koch, Reedsville, Wis.; Mrs. Hulda Wendland, Balaton, Minn.; Carl Wendland, Balaton, Wis.; Fred Fischer, Winona, Minn.; St. Paul's Ev. Luth. Church, Pastor E. Schaller, Mound City, So. Dak.; Congregation, Pastor E. Schaller, Gale, So. Dak.; Ladies' Aid, Pastor E. T. Lochner, Hopkins, Mich.; Mr. and Mrs. H. C. Stolp, McNeal, Ariz. Paul A. Behn.

### BOOK REVIEW

**The Challenge of the Prophets**, by Oswald Ryan of the Indiana Bar, Author of "Municipal Freedom," "The Hope of Democracy," etc. With an introduction by the late Albert J. Beveridge, Former United States Senator. The Warner Press. Gospel Trumpet Company, Anderson, Indiana.

We think the ex-senator correctly states the object of the book when he says in the introduction, "Mr. Ryan shows that the Prophets were not mystical visionaries, but practical, far-seeing men of sound judgment. They were leaders of religious thought and at the same time masters of the difficult art and science of statecraft." Mr. Ryan says, "The great prophet-statesmen of Israel . . . held up before their people a vision of politics and society founded upon justice and righteousness, a commonwealth free from folly and oppression. It was that



vision without which a people perish. The great prophets of the Hebrew nation, however, were in no sense mystic visionaries. Rather were they masterful statesmen and religious leaders who dealt with the actual social, economic, and political conditions of their times; their utterances were not 'such stuff as dreams are made of.' They have been correctly characterized as 'men of their age.'

This enlists your attention, and you soon perceive why Mr. Beveridge says of the little book that for its reading "a single evening will suffice." As you read on, the conviction grows on you that Mr. Ryan will never be accused of being a Fundamentalist. Speaking of Exodus he says, "If the emancipation of the Hebrews under the leadership of Moses teaches anything it teaches the folly of political and economic exploitation. The plagues are recorded as miraculous and divine interventions. Nevertheless, they may be conceived as representative of that which always follows the concentration of great numbers of people under a system of industrial exploitation and insanitary conditions. Social results of such political and economic oppression are rightly interpreted as the hand of God in the affairs of men." (The italics are ours.)

As we go along we seem to get better acquainted and as a variation from letting Mr. Ryan talk to us we begin to feel a desire to ask questions of his little book, for instance, What of inspiration? Did the holy men of God speak as they were moved by the Holy Ghost? In a way we have an answer on p. 18: "Their politics, however, bore this distinguishing mark — it was politics in the name of God. 'Themselves from God they could not free.'" A more definite answer seems to be found in the quotations of Amos' reply to Amaziah (7:14): "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel." In a way that would seem to affirm what the writer states, p. 24, "The word 'prophet' in the pure Greek means not foreteller, but 'one who speaks on behalf of another.'" But the writer seems to climb to the very top rail of the fence which separates affirmation from denial, when he says, "By reason of their superior skill in interpreting national and international forces and their genius in tracing the hand of God in the affairs of men that were able to point unerringly in the direction of human progress (p. 18). The prophet was a speaker on behalf of God for the revelation of His purposes as he understood these purposes." (p. 24) (Italics ours). Again we read (p. 32): "The nation, for its security, required the prophets, but it is equally true that the prophets needed the nation; they were products of Hebrew nationalism." Incidentally, you can easily perceive how the writer in his next paragraph comes to compare Washington, Jefferson, and Marshall with the prophets of old, notably Samuel: The prophet's 'hatred of injustice and his courage in the face of wrong' is what led Nathan to confront David after his fall, p. 33. "When Elijah bravely condemned the king (Ahab) he voiced the passionate love of justice which filled the yeomanry of Israel, who were not insensible to an official act which placed in jeopardy the institution of private property and the rights of a Hebrew farmer." (Confiscation of Naboth's vineyard.) With the writer's views on inspiration what they are, we are not at all surprised at the high valuation which he places on the prophets as men. "It would be a mistake, of course, to regard the prophets as mere political and social leaders. The prophets were primarily religious leaders, and their teachings were primarily religious teachings. But great political and social leaders they were also. Moses was a great religious genius; he was also a pioneer liberator and lawgiver. Samuel was an outstanding leader; he was also a nation-builder. Isaiah was a remarkable religious champion; he was also a far-seeing prime minister." Which side of the two

here presented most deserves emphasis to the writer's mind is, we think, evident when he says (p. 24): "They (the prophets) possessed the genius for foreseeing the inevitable results of certain political, economic, and social forces. They perceived more clearly than their fellows the trend of the times; that was because they had a keener sense of divine justice and righteousness; and by reason of their God-inspired genius in applying divine truth to existing conditions they were able to visualize the outlines of the future. We are prone to magnify the miracle and mystery in such a measure that *their genius is largely obscured.*" (Italics ours.)

And now for the other question: What then of Jesus? "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Philip found Nathanael and said unto him: "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." The writer says: "It is characteristic of the Prophet (Micah) that he should have looked to the country village for the nation's deliverer. Not from Jerusalem but from Bethlehem would come hope for the broken hearts of Judah: 'But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.'" Micah 5:6. Mr. Ryan asks: "Did the prophet foresee the momentous event in Bethlehem which was still seven centuries in the future? Men may differ about that, but all will agree that the prophet expressed in this passage an eternal truth of history that the great deliverers of mankind have come, for the most part, from obscure rural places, and no matter how high they soared, their roots reached down deep into the common life."

Here is another illuminating passage: "In these writings from the Book of Isaiah we get the sublime picture of the "Servant" which some writers interpret either as a symbol of the Hebrew nation or of the remaining remnant within the nation. If this interpretation be correct it offers a remarkable ideal of national duty and destiny. Israel, in the conception of the Prophet, has been chosen of God to perform a unique international service. Service to herself is not enough: 'It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' (Compare with Luke 2:28 to 32, Ed. note.) Israel is to bring light, justice, and salvation to all the nations of the earth. . . . The international service here contemplated does not rest upon the sword: it is to be service by example and by patient dissemination of truth. . . an internationalism destined to culminate later in the teachings of the noblest of all the prophetic voices, a Voice which at the time the Prophet spoke, was still many centuries in the future."

So you see, in spite of the glorious vision presented to us in Isaiah 53, there is no syllable of Atonement through Jesus. No, on the contrary, "the fact that Jesus met the cruel fate of the prophets before him is the best evidence that his teachings, like theirs, carried a challenge to organized society."

We think we have said enough to establish our belief that Mr. Ryan is offering us in his book a strictly modern line of thought while we, and we hope our readers, are content to be old-fashioned Fundamentalists. G.

**Minutes and Proceedings.** The Second Lutheran World Convention, Copenhagen, Denmark, June 26th to July 4th, 1929. By Abdel Ross Wentz. pp. 208. The United Lutheran Publication House, Philadelphia, Pa. 1930.

The English edition of the minutes, addresses, and discussions of the Second Lutheran World Convention held at Copenhagen,



Denmark, June 26 to July 4, 1929, was prepared by the English "Secretariat," Dr. Abdel Ross Wentz, assisted by Dr. Emanuel Poppen, and contains the program of the meetings, the minutes from day to day, the principal addresses and discussions, the resolutions and actions of the Convention on confessional matters, and under special heading discussions of the 400th anniversary of Luther's Small Catechism, works of brotherly love, the unity of the Lutheran Church, its attitude toward the social problem, the 400th anniversary of the Augsburg Confession, problems of Foreign Missions, Inner Missions, Missions among sailors and emigrants, and the work of the Lutheran Press. The report actions of the Committee on Organization is also given.

To understand the thought and mind of the Lutheran Church of the World, of many countries and languages this work is absolute essential. This is almost self-evident. The book can be secured from Lutheran synodical publication houses at a cost of \$1.50.

### MINNESOTA DISTRICT

PASTORS: W. G. VOIGT, Acoma, Theological Seminary \$43.52, Northwestern College \$40.00, Dr. Martin Luther College \$40.00, Michigan Lutheran Seminary \$40.00; total \$163.52. O MEDENWALD, Amery, Wis., Home for Aged \$20.00, Twin City Mission (Rev. Frey) \$20.00, Student Support \$29.62, General Support \$39.79, Deaf Mute Institute, Detroit, \$2.00; total \$111.41. R. HEIDMANN, Arlington, Theological Seminary \$25.00. J. E. BADE, Balaton, Home for Aged \$26.25, Church Extension Fund from Mrs. Sophia Haack in Memory of Mrs. Louise Klukas \$2.00; total \$28.25. J. E. BADE, Balaton, Lutheran Children's Friend Society \$24.11, from Sunday School. J. R. BAUMANN, Bay City, Wis., General Administration \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Home Mission \$12.00, Negro Mission \$5.50, Madison Student Mission \$5.00, To Retire Bonds from J. H. Holland \$5.00; total \$67.50. WM. FRANZMANN, Bayton, Synodic Administration \$8.53, Home for Aged \$9.68; total \$18.21. P. E. HORN, Bear Valley, Educational Institutions \$31.90. H. AM END, Brighton, Negro Mission \$8.50, Lutheran Children's Friend Society \$9.00; total \$17.50. E. G. HERTLER, Brownsville, Indian Mission \$7.80. W. P. SAUER, Buffalo, Indian Mission \$15.45, Home Mission \$20.50, Negro Mission \$15.29, Poland Mission \$11.37, To Retire Bonds \$52.00; total \$114.61. G. F. ZIMMERMANN, Cady, Wis., General Administration \$41.31. W. P. SAUER, Crawford's Lake, Finance \$5.05, Theological Seminary \$3.30, Dr. Martin Luther College \$5.00, Student Support \$4.27; total \$17.62. A. W. BLAUERT, Danube, Student Support from Max Siegel \$15.00. A. W. BLAUERT, Danube, General Institutions \$84.04. A. W. BLAUERT, Danube, from Ladies' Aid for Home for Aged \$25.00, Student Support \$25.00, General Support \$36.16, Lutheran Children's Friend Society \$10.00; total \$96.16. J. C. A. GEHM, Darfur, General Institutions \$21.35, Lutheran Children's Friend Society \$6.47; total \$27.82. J. C. A. GEHM, Darfur, Bethesda Lutheran Home \$8.51. E. H. BRUNS, Deland, General Administration \$71.85, Home for Aged from Ladies' Aid \$10.00, Lutheran Children's Friend Society from Sunday School \$8.35, from Ladies' Aid \$10.00; total \$100.20. R. F. SCHROEDER, Dexter, Finance \$42.71. R. F. SCHROEDER, Dexter, Finance \$25.22. C. J. SCHRADER, Echo, Home Mission \$36.35. WM. C. ALBRECHT, Vacancy, Eden, Dr. Martin Luther College \$25.00, Dakota-Montana Academy \$15.00, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$5.00, Student Support \$15.00, General Support \$20.00; total \$110.00. G. F. ZIMMERMANN, Elmwood, Wis., General Administration \$19.14. F. ZARLING, Emmet, Theological Seminary \$13.00, Northwestern College \$13.26, Dr. Martin Luther College \$13.00, for Christmas Gifts to the Indians at our Mission stations in Arizona from Ladies' Aid

of Bethany Church, Emmet, \$10.00, Indian Mission \$18.31, Home Mission \$16.85, Lutheran Children's Friend Society from Mr. Aug. Gens \$1.50; total \$85.92. P. GEDICKE, Essig, General Fund \$3.65, Home for Aged \$3.25, General Support \$5.05, Negro Mission \$3.05, Lutheran Children's Friend Society from Ladies' Aid \$5.00; total \$20.00. F. ZARLING, Flora, Theological Seminary \$7.00, Dr. Martin Luther College \$7.56, Indian Mission \$7.03, Home Mission \$11.45, Bethesda Lutheran Home, Watertown, from Ladies Aid of St. Matthew's Church, Flora, \$10.00; total \$43.04. HY. BOETTCHER, Gibbon, Memorial Wreath for Maria Bade from her children, J. Bade \$5.00, Martha Emmer \$2.00, Anna Bade \$2.00, Emma Wichelman \$8.00, Mrs. C. Templin \$2.00, Mrs. J. Husfeld, \$2.00, Her. Bade \$79.00, Arnold Sprengeler \$1.50, Paul Sprengeler \$1.00, Ed. Kramer \$1.00, H. Bruns \$1.00; total \$104.50 for Church Extension Fund, and Mrs. P. Spaude \$5.00 for Negro Mission, and Ladies' Sewing Circle \$5.00 for Home of Aged, Belle Plaine; total \$114.50. A. C. KRUEGER, Goodhue, Synodic Administration \$58.65. A. C. KRUEGER, Goodhue, Synodic Administration \$33.89, Wheatridge Sanitarium \$8.75, School for Deaf, St. Paul (Rev. Beyer) \$6.52, Memorial Wreath for John Buck by Fred Meyer and H. Holst for Church Extension Fund \$3.00; total \$52.16. F. W. WEINDORF, St. John's, Goodhue, Missions \$90.10. IM. P. FREY, Graceville, General Institutions \$20.00, Dr. Martin Luther College \$19.20; total \$39.20. IM. P. FREY, Graceville, Lutheran Children's Friend Society \$7.55, from Sunday School. E. G. HERTLER, Hokah, Home Mission \$7.50, Deaf Mute Institute, Detroit, \$5.25; total \$12.75. M. J. WEHAUSEN, Johnson, Synodic Administration \$49.65. L. F. BRANDES, Jordan, Educational Institutions \$127.00, Indian Mission from Sunday School \$10.00, Educational Institutions \$25.00, Lutheran Children's Friend Society from Sunday School \$10.00, from N. N. \$3.00, from Mrs. Jaenicke \$1.00; total \$176.00. E. G. HERTLER, La Crescent, Indian Mission \$10.00, Home Mission \$15.00, Negro Mission \$8.00, Poland Mission \$5.00, Lutheran Children's Friend Society \$10.35, Deaf Mute Institute, Detroit, \$5.00, Bethesda, Watertown, \$5.00; total \$58.35. PAUL W. SPAUDE, 13 participating congregations in neighborhood of Lake Benton, 400th Catechism Anniversary, Dr. Martin Luther College, New Building Fund, \$158.68. T. H. ALBRECHT, Lake City, Synodic Administration \$41.00, Educational Institutions \$75.00, General Missions \$75.00; total \$191.00. H. E. KELM, Lanesburg, General Mission \$3.64, Home Mission \$25.00, Madison Student Mission \$25.00, Lutheran Children's Friend Society from Mrs. Dora Eilers \$2.00, Mr. Hein. Scharf \$1.50, Fritz Eilers \$5.00, Herm. Tietz \$3.00, Fritz Meyer \$2.00, Fritz Bohnsack, Sr., \$2.50; total \$16.00. Bethesda, Watertown, from Fritz Bohnsack, Sr., \$2.50; total \$72.14. KARL J. PLOCHER, Litchfield, Lutheran Children's Friend Society \$13.50. KARL J. PLOCHER, Litchfield, General Administration \$124.51. W. FRANK, Lynn, Northwestern College \$9.00. A. ACKERMANN, Mankato, from Mrs. Chas. Steiner for Deaf Mute Institute, Detroit, \$5.00, Mindekrantz in memory of Mrs. Auguste Wolter, Indian and Negro Mission \$18.50 each, \$37.00, Mindekrantz, Selma M. Kettler for Lutheran Children's Friend Society \$11.00; total \$53.00. A. ACKERMANN, Mankato, Home for Aged \$181.96, Indian Mission \$181.95, Negro Mission \$181.95; total \$545.86. C. A. HINZ, Mason City, Iowa, Home Mission \$8.85. C. A. HINZ, Mason City, Home Mission \$18.00. P. E. HORN, Mazeppa, Educational Institutions \$22.32. A. C. KRUEGER, Minneola, Synodic Administration \$46.65, E. H. BRUNS, Montrose, Finance \$38.25, Lutheran Children's Friend Society \$2.25; total \$40.50. H. A. KUETHER, Morgan, Synodic Administration \$13.78, Home for Aged \$8.00, General Support \$8.00; total \$29.78. J. CARL BAST, Morton, General Support \$55.45. G. HINNENTHAL, New Ulm, General Institutions \$800.00, General Missions \$800.00, Student Support \$100.00, General Support \$300.00, Negro Mis-



sion from 1st Grade, St. Paul's School, Ida Sperling, teacher, \$1.68; total \$2,001.68. G. HINNENTHAL, New Ulm, General Institutions \$300.00, General Missions \$200.00; total \$500.00. F. KOEHLER, Nicollet, Home Mission \$86.86. A. EICKMANN, Nodine, General Administration \$50.00. W. P. HAAR, No. Mankato, Home for Aged \$16.19, Indian Mission \$10.00, Home Mission \$30.00, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$3.07, General Support \$10.00; total \$79.26. R. C. AVE LALLEMANT, No. St. Paul, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$15.27; total \$95.27. R. C. AVE LALLEMANT, No. St. Paul, Supervisions and P. and P. \$20.90, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00; total \$120.90. A. W. BLAUERT, Olivia, Educational Institutions \$33.90, Mission \$30.00; total \$63.90. A. W. BLAUERT, Olivia, from Ladies' Aid for Home for Aged \$10.00, Student Support \$20.00, General Support \$16.00, Lutheran Children's Friend Society \$5.00; total \$51.00. M. C. KUNDE, Oronoco, Home for Aged \$15.83, Student Support \$7.03, General Support \$17.37; total \$40.23. CARL C. KUSKE, Oshkosh, Northwestern College \$5.00, Student Support \$3.00, General Support \$3.88; total \$11.88. CARL C. KUSKE, Oshkosh, Synodic Administration \$3.05, Wheatridge \$4.75; total \$7.80. CARL C. KUSKE, Oshkosh, Bethesda, Watertown \$5.00. JOS. WEISS, Pelican Lake, Home for Aged \$7.15, General Support \$10.00, Negro Mission \$10.00, General Fund \$10.00, Seminary Building and Debts \$55.05, Deaf Mute Institute \$12.75; total \$104.95. M. C. KUNDE, Pine Island, Home for Aged \$5.00, Student Support \$6.00, General Support \$9.00; total \$20.00. GEO. W. SCHEITEL, Potsdam, Educational Institutions \$54.08, General Support \$6.85, Lutheran Children's Friend Society \$8.10; total \$69.03. E. W. PENK, Prescott, Wis., Synodic Administration \$8.75, Mission \$5.00; total \$13.75. J. R. BAUMANN, Red Wing, Supervisions and P. and P. \$5.00, Finance \$5.00, General Institutions \$10.00, Theological Seminary \$30.00, Northwestern College \$20.00, Dr. Martin Luther College \$30.00, Michigan Lutheran Seminary \$20.00, Home for Aged from Ladies' Aid \$25.00, Indian Mission \$5.00, Home Mission \$40.00, Negro Mission \$20.00, Poland Mission \$5.00, Madison Student Mission \$10.00; total \$225.00. W. C. NICKELS, Redwood Falls, Synodic Administration \$26.93. J. BAUR, T. Ridgely, General Institutions \$6.00, Dakota-Montana Academy \$13.50, Student Support \$14.25, Seminary, New Ulm and Debts \$15.00, Home Missions \$16.00, Church Extension \$11.00, General Support \$14.50, Home for Aged from Ladies' Aid \$10.00; total \$100.25. H. C. NITZ, Rockford, Negro Mission \$53.91, Home for Aged \$25.00; total \$78.91. H. C. NITZ, Rockford, Student Support \$6.65. G. E. FRITZKE, St. Clair, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$5.00, Student Support, New Ulm, \$5.00, General Support \$5.00, from Ladies' Aid for Lutheran Children's Friend Society \$10.00, for Home for Aged \$5.00; total \$60.00. E. C. BIRKHOLZ, St. James, from Ladies' Aid \$50.00 to be distributed as follows: New Ulm Building \$25.00, Home for Aged \$10.00, Deaf Mute Institute, Detroit, \$10.00, City Mission \$5.00, from The Mission Circle \$30.00 to be distributed as follows: Bethesda, Watertown, \$10.00, East Fork Mission \$10.00, Negro Mission \$10.00; total \$80.00. G. A. ERNST, St. Paul, Synodic Administration \$50.00, Educational Institutions \$100.00, Home Mission \$100.00, Student Support \$7.30; total \$257.30. G. A. ERNST, St. Paul, Student Support from N. N. \$3.00. J. PLOCHER, St. Paul, Indian Mission \$7.93, Lutheran Children's Friend Society \$25.46; total \$33.39. J. PLOCHER, St. Paul, Educational Institutions \$171.54. J. PLOCHER, St. Paul, Student Support \$50.00. A. C. HAASE, St. Paul, Home Mission \$101.25, General Support \$122.00, Twin City Mission \$25.00; total \$248.25. MRS. H. A. LARSON, Treas., Lutheran Mission

Auxiliary of St. Paul, membership dues from Trinity \$14.00, Emanuel's \$16.00, St. John's \$42.00; total \$72.00. G. THEO. ALBRECHT, St. Peter, Home for Aged \$15.70, General Mission \$100.00; total \$115.70. R. SCHIERENBECK, Sanborn, Twin City Mission (Rev. Frey) \$50.00; General Mission \$50.00, Dr. Martin Luther College \$17.00; total \$117.00. G. SCHUETZE, Seaforth, Negro Mission \$3.70. G. SCHUETZE, Sheridan, Negro Mission \$30.95. WM. C. ALBRECHT, Sleepy Eye, General Institutions \$43.50, Theological Seminary \$45.00, Home Mission \$62.90, General Support \$40.35, Lutheran Children's Friend Society \$21.73; total \$213.48. O. K. NETZKE, Spring Valley, Wis., General Administration \$33.60. O. K. NETZKE, Spring Valley, Wis., General Administration \$33.60. O. K. NETZKE, Spring Valley, Wis., Home for Aged \$15.00, Student Support \$20.00, General Support \$15.25, Wis. Children's Home Society, Wauwatosa, \$8.25; total \$58.50. CARL C. KUSKE, Taunton, Synodic Administration \$5.00, Theological Seminary \$10.00, Northwestern College \$5.00, Michigan Lutheran Seminary \$5.00, Home for Aged \$3.65, Student Support \$3.00, To Retire Bonds \$5.00, Wheatridge \$4.75; total \$41.40. CARL C. KUSKE, Taunton, Bethesda, Watertown, \$3.13. A. MARTENS, Tyler-Burchard, General Institutions \$4.20. PAUL W. SPAUDE, Verdi, Dr. Martin Luther College \$10.00, General Missions \$7.47; total \$17.47. E. G. FRITZ, Wellington, Twin City Mission \$15.00, Poland Mission \$35.00, Madison Student Mission \$5.00, General Support \$11.00; total \$66.00. C. W. A. KUEHNER, Winthrop, Lutheran Children's Friend Society \$31.19. C. W. A. KUEHNER, Winthrop, Home Mission \$20.23, Student Support \$10.00, General Support \$12.00; total \$42.23. H. E. LIETZAU, Woodbury, Home for Aged \$15.00, Student Support \$16.00, General Support \$15.00; total \$46.00. M. C. MICHAELS, Woodville, Wis., Indian Mission \$20.91. M. C. MICHAELS, Woodville, Wis., General Missions \$30.45. P. E. HORN, Zumbrota, Missions \$33.72.

H. R. KURTH,  
District Treasurer.

DAKOTA-MONTANA DISTRICT

November, 1929

Rev. A. H. Baer, Aurora, So. Dak. ....	\$ 111.00
Rev. A. H. Baer, Bruce, So. Dak. ....	23.62
Rev. Wm. Lindloff, Elkton, So. Dak. ....	39.70
Rev. Wm. Lindloff, Ward, So. Dak. ....	60.30
Rev. R. F. Gamm, Faulkton, So. Dak. ....	82.15
Rev. John J. Wendland, McIntosh, So. Dak. ....	43.97
Rev. John J. Wendland, Paradise, So. Dak. ....	89.34
Rev. P. G. Albrecht, Bowdle, So. Dak. ....	114.95
Rev. H. C. Schnitker, Faith, So. Dak. ....	57.10
Rev. G. Schlegel, Hazelton, No. Dak. ....	64.50
Rev. W. J. Schmidt, Carson, No. Dak. ....	7.30
Rev. W. J. Schmidt, Flasher, No. Dak. ....	5.00
Rev. W. J. Schmidt, Carl, No. Dak. ....	8.90
Rev. E. R. Gamm, Mobridge, So. Dak. ....	164.25
Rev. E. Schaller, Gale, So. Dak. ....	63.68
Rev. E. Schaller, Mound City, So. Dak. ....	166.43
Rev. W. F. Sprengler, Grover, So. Dak. ....	133.50
Rev. W. F. Sprengler, Grover, So. Dak. ....	10.00
Rev. J. B. Erhart, Florence, So. Dak. ....	44.38
Rev. J. P. Scherf, Roscoe, So. Dak. ....	15.00
	\$1,305.07

A. J. HEZEL, Treasurer,  
Zeeland, No. Dak.

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December, 1929

Rev. Wm. Lindloff, Elkton, So. Dak. ....	\$ 52.80
Rev. Wm. Lindloff, Ward, So. Dak. ....	58.90
Rev. H. C. Schnitker, Dupree, So. Dak. ....	10.60
Rev. H. C. Schnitker, Faith, So. Dak. ....	27.76
Rev. J. B. Erhart, Ranville, So. Dak. ....	3.55
Rev. J. B. Erhart, Ranville, So. Dak. ....	10.00
Rev. W. R. Krueger, Drew, So. Dak. ....	5.00



Rev. W. R. Krueger, Drew, So. Dak. ....	6.00
Rev. W. R. Krueger, White Butte, So. Dak. ....	4.05
Rev. W. R. Krueger, Hettinger, No. Dak. ....	6.27
Rev. W. R. Krueger, Hettinger, No. Dak. ....	5.00
Rev. W. R. Krueger, White Butte, So. Dak. ....	4.50
Rev. P. G. Albrecht, Theodore, So. Dak. ....	24.82
Rev. P. G. Albrecht, Bowdle, So. Dak. ....	84.40
Rev. Theo. Bauer, Akaska, So. Dak. ....	35.03
Rev. Theo. Bauer, Eales, So. Dak. ....	13.80
Rev. D. F. Rossin, Lemmon, No. Dak. ....	31.65
Rev. D. F. Rossin, Shadehill, So. Dak. ....	11.32
Rev. D. F. Rossin, Meadow, So. Dak. ....	9.00
Rev. E. Hinderer, Tappen, No. Dak. ....	11.71
Rev. S. Baer, Burt, No. Dak. ....	132.35
Rev. Paul R. Kuske, Brockway, Mont. ....	12.83
Rev. W. J. Schmidt, Carson, No. Dak. ....	6.23
Rev. W. J. Schmidt, Carl, No. Dak. ....	4.26
Rev. W. J. Schmidt, Flasher, No. Dak. ....	28.38
Rev. E. A. Birkholz, Milroy, Minn. ....	5.88
Rev. A. H. Baer, Aurora, So. Dak. ....	7.32
Rev. J. P. Scherf, Roscoe, So. Dak. ....	16.51
Rev. J. P. Scherf, Cloyd Valley, So. Dak. ....	7.01
Rev. W. F. Sprengler, Grover, So. Dak. ....	80.60
Rev. W. T. Meier, Watertown, So. Dak. ....	213.35
Rev. R. J. Palmer, Hague, So. Dak. ....	5.35
Rev. R. F. Gamm, Ipswich, So. Dak. ....	56.54
Rev. R. F. Gamm, Loyalton, S. Dak. ....	36.23
Rev. S. Baer, Hague, No. Dak. ....	16.51
Rev. S. Baer, Zeeland, No. Dak. ....	48.60
Rev. E. J. Palmer, Hague, So. Dak. ....	11.25

\$1,105.36

A. J. HEZEL, Treasurer.  
Zeeland, No. Dak.

January, 1930

Rev. P. G. Albrecht, Theodore, So. Dak. ....	21.83
Rev. P. G. Albrecht, Bowdle, So. Dak. ....	24.61
Rev. H. C. Sprenger, Hidewood, So. Dak. ....	11.25
Rev. H. C. Sprenger, Argo, So. Dak. ....	62.65
Rev. L. G. Lehmann, Tolstoy, So. Dak. ....	27.05
Rev. L. G. Lehmann, Tolstoy, So. Dak. ....	45.41
Rev. P. G. Albrecht, Bowdle, So. Dak. ....	85.62
Rev. H. C. Sprenger, White, So. Dak. ....	52.15
Rev. E. Schaller, Mound City, So. Dak. ....	53.45
Rev. E. Schaller, Gale, So. Dak. ....	14.07
Rev. J. P. Scherf, Roscoe, So. Dak. ....	36.77
Rev. J. P. Scherf, Cloyd Valley, So. Dak. ....	3.50
Rev. Herbert Lau, Altamont, So. Dak. ....	23.95
Rev. Herbert Lau, Goodwin, So. Dak. ....	44.35
Rev. Herbert Lau, Gary, So. Dak. ....	40.71
Rev. F. Wittfaut, Crow Rock, Mont. ....	50.00
Rev. W. T. Meier, Watertown, So. Dak. ....	181.00
Rev. W. T. Meier, Havana, So. Dak. ....	8.50
Rev. A. W. Fuerstenau, Raymond, So. Dak. ....	107.20
Rev. A. H. Baer, Aurora, So. Dak. ....	27.37
Rev. Rev. A. H. Baer, Bruce, So. Dak. ....	2.15
Rev. Theo. Bauer, Eales, So. Dak. ....	18.12
Rev. Theo. Bauer, Akaska, So. Dak. ....	56.14
Rev. John J. Wendland, Paradise, So. Dak. ....	24.34
Rev. John J. Wendland, McIntosh, So. Dak. ....	20.38
Rev. John J. Wendland, Walker, No. Dak. ....	3.00
Rev. J. B. Erhart, Ranville, So. Dak. ....	94.80
Rev. D. F. Rossin, Meadow, So. Dak. ....	10.00
Rev. D. F. Rossin, Lemmon, No. Dak. ....	20.00
Rev. D. F. Rossin, Shadehill, So. Dak. ....	14.75
Rev. D. F. Rossin, Athboy, So. Dak. ....	12.00
Rev. W. R. Krueger, Drew, So. Dak. ....	4.50
Rev. W. R. Krueger, Bison, So. Dak. ....	2.75
Rev. W. R. Krueger, Hettinger, No. Dak. ....	5.00
Rev. W. R. Krueger, White Butte, So. Dak. ....	3.25
Rev. H. C. Schnittker, Faith, So. Dak. ....	34.00
Rev. H. C. Schnitker, Dupree, So. Dak. ....	25.19
Rev. G. Schmeling, Clark, So. Dak. ....	7.85
Rev. G. Schmeling, Henry, So. Dak. ....	14.20
Rev. W. F. Sprengler, Grover, So. Dak. ....	145.20
Rev. W. J. Schmidt, Carson, No. Dak. ....	5.00
Rev. W. J. Schmidt, Flasher, No. Dak. ....	7.88
Rev. W. J. Schmidt, Lark, No. Dak. ....	3.16
Rev. W. A. Birkholz, Milroy, Minn. ....	28.80
Rev. W. R. Krueger, Hettinger, No. Dak. ....	8.50

Rev. W. R. Krueger, Bison, So. Dak. ....	2.00
Rev. W. R. Krueger, Drew, So. Dak. ....	4.25
Rev. W. R. Krueger, White Butte, So. Dak. ....	4.50
Rev. E. R. Gamm, Glenham, So. Dak. ....	22.25
Rev. E. R. Gamm, Mobridge, So. Dak. ....	31.00
Rev. G. J. Schlegel, Hazelton, No. Dak. ....	10.25
Rev. G. J. Schlegel, Hazelton, No. Dak. ....	11.00
Rev. G. J. Schlegel, Hazelton, No. Dak. ....	15.00
Rev. E. Hinderer, Tappen, No. Dak. ....	21.00
Rev. M. D. Keturakat, Mazzeppa, So. Dak. ....	52.05
Rev. R. J. Palmer, Hague, So. Dak. ....	17.50
Rev. S. Baer, Zeeland, No. Dak. ....	63.43
Rev. S. Baer, Hague, No. Dak. ....	17.00

\$1,755.93

A. J. HEZEL, Treasurer.  
Zeeland, No. Dak.

WEST WISCONSIN DISTRICT

January, 1930

Rev. C. H. Auerswald, Dallas .....\$	22.61
Rev. C. H. Auerswald, Prairie Farm .....	23.52
Rev. C. E. Berg, Ridgeville .....	24.55
Rev. J. W. Bergholz, Onalaska .....	37.00
Rev. Aug. Bergmann, Wausau, R. 1 .....	65.81
Rev. L. C. Bernthal, T. Trenton .....	120.00
Rev. A. C. Dornfeldt, Marshfield .....	44.75
Rev. A. J. Engel, Pardeeville .....	70.00
Rev. Gust. Fischer, Wausau .....	200.40
Rev. Gust. Fischer, Schofield .....	121.00
Rev. Wm. Fischer, Merrill, R. 1 .....	57.00
Rev. E. C. Fredrich, Helenville .....	134.45
Rev. P. Froehlike, Winona .....	119.32
Rev. J. Gamm, La Crosse .....	420.15
Rev. G. Gerth, T. Merrimac .....	12.00
Rev. G. Gerth, Merrimac .....	8.00
Rev. G. Gerth, Caledonia .....	11.00
Rev. G. Gerth, Greenfield .....	16.00
Rev. W. E. Gutzke, March .....	50.00
Rev. W. E. Gutzke, McMillan .....	87.00
Rev. I. J. Haback, Woodruff .....	34.31
Rev. A. Hanke, Whitehall .....	28.20
Rev. J. F. Henning, Bloomer, R. 5 .....	204.89
Rev. M. J. Hillemann, Marshall .....	45.26
Rev. O. E. Hoffmann, Meyer Settlement .....	49.00
Rev. O. E. Hoffmann, Poplar Creek .....	34.00
Rev. O. E. Hoffmann, Elk Mound .....	6.00
Rev. O. E. Hoffmann, Iron Creek .....	33.00
Rev. H. C. Kirchner, Baraboo .....	137.38
Rev. L. C. Kirst, Beaver Dam .....	467.32
Rev. Theo. Kliefoth, Oak Grove .....	29.75
Rev. Geo. Kobs, Dorset Ridge .....	36.00
Rev. Geo. Kobs, Kendale .....	94.35
Rev. E. E. Kolander, Marathon .....	70.00
Rev. R. P. Korn, Lewiston .....	243.83
Rev. O. Kuehl, Rozellville .....	31.70
Rev. O. Kuehl, Green Valley .....	8.00
Rev. H. Kuckhahn, St. Charles .....	69.15
Rev. O. Kuhlrow, Jefferson .....	1,270.00
Rev. C. F. Kurzweg, T. Norton .....	77.50
Rev. W. C. Limpert, Altura .....	60.65
Rev. F. W. Loeper, Richmond .....	103.45
Rev. F. W. Loeper, Whitewater .....	265.27
Rev. Wm. F. Lutz, T. Summit .....	6.50
Rev. Wm. F. Lutz, New Lisbon .....	39.25
Rev. Wm. F. Lutz, Mauston .....	72.75
Rev. G. C. Marquardt, Hurley .....	71.56
Rev. P. Monhardt, South Ridge .....	131.00
Rev. R. W. Mueller, Arcadia .....	33.00
Rev. M. J. Nommensen, Juneau .....	151.00
Rev. Wm. Nommensen, Columbus .....	163.87
Rev. Aug. Paetz, Dalton .....	34.07
Rev. Aug. Paetz, Friesland .....	52.19
Rev. H. A. Pankow, Hustler .....	52.19
Rev. H. A. Pankow, Indian Creek .....	44.12
Rev. J. H. Paustian, West Salem .....	312.70
Rev. J. M. Raasch, Lake Mills .....	357.51
Rev. H. W. Reimer, Lime Ridge .....	45.75
Rev. H. W. Reimer, Loganville .....	21.66
Rev. H. W. Reimer, Tuckertown .....	49.40



Rev. A. W. Sauer, Winona .....	877.75
Rev. H. Schaller, Goodrich .....	5.62
Rev. J. H. Schwartz, West Salem .....	164.67
Rev. C. W. Siegler, Bangor .....	100.00
Rev. R. Siegler, Personal .....	20.00
Rev. F. E. Stern, Watertown .....	12.00
Rev. M. Taras, Doylestown .....	18.82
Rev. M. Taras, Fountain Prairie .....	8.02
Rev. G. M. Thurow, Waterloo .....	516.66
Rev. Aug. Vollbrecht, Fountain City .....	67.00
Rev. A. Werr, Wilson .....	18.98
Rev. A. Werr, Ridgeway .....	18.55
Rev. R. F. Wolff, Cambridge .....	1.00
Rev. E. Zaremba, Norwalk .....	24.15
Rev. H. R. Zimmermann, Cream .....	31.90
Rev. H. R. Zimmermann, Cochrane .....	30.00
Rev. H. R. Zimmermann, Buffalo City .....	7.85

Budgetary .....	\$8,591.67
Non-Budgetary .....	\$8,425.45
Total for January 1930 .....	\$8,591.67

HERBERT KOCH, Treasurer.

**GENERAL TREASURER'S STATEMENTS**

January 31, 1930 — 6 Months

**Receipts Distributed and Disbursements**

	Receipts	Disbursements
General Administration .....	\$ 59,138.07	\$ 31,371.01
Educational Institutions .....	50,506.48	136,514.43
Home for the Aged .....	2,553.62	6,941.70
Indian Mission .....	15,816.28	20,510.44
Negro Mission .....	9,128.02	11,852.69
Home Mission .....	62,741.81	66,960.25
Mission in Poland .....	2,865.71	8,734.20
Madison Students Mission .....	1,179.42	1,954.17
Indigent Students .....	3,346.63	3,407.96
General Support .....	9,003.44	11,455.72
To Retire Debts .....	2,764.69	
Collections and Revenues .....	\$259,019.35	\$299,702.57
To Retire Debts, Rev. Brenner .....	55,595.59	26,187.96
	\$314,614.94	\$325,890.53
		314,614.94
Deficit .....		\$ 11,275.59

**Statement of Collections for Budget, Allotments and Arrears  
7 Months**

	Receipts July 1, 1929 to Jan. 31, 1930	Allotments 14 Months	Arrears
Pacific Northwest .....	\$ 880.84		
Nebraska .....	8,530.17		
Michigan .....	20,908.60		
Dakota Montana .....	9,588.11		
Minnesota .....	46,932.31		
North Wisconsin .....	45,362.61		
West Wisconsin .....	43,208.54		
Southeast Wisconsin .....	42,869.02		
	\$218,280.20	\$284,375.00	\$ 66,094.80
From Other Sources .....	863.97		863.97
Total .....	\$219,144.17		\$ 65,230.83
From Rev. Brenner .....	55,595.59		
From Altenheim Fund .....	2,903.15		53,498.74
Total Collections .....	\$277,642.91		\$ 6,732.09
Revenues .....	36,972.03	51,041.66	14,069.63
Total Available for Bldg. .....	314,614.94	\$335,416.66	\$ 20,801.72
Disbursements .....	325,890.53	325,890.53	*9,526.13
Deficit .....	\$ 11,275.59		\$ 11,275.59
Unappropriated .....		*\$9,526.13	

**Statement of Debts**

Debts on July 1, 1929 .....	\$713,188.30
Debts made since .....	55,165.45
	\$768,353.75
Debts paid .....	81,353.41
Debt on January 31, 1930 .....	\$687,000.34

THEO. H. BUUCK,  
Treasurer.

**GENERAL TREASURER'S CASH ACCOUNT**

January 31, 1930 — 7 Months

**Accretions**

Cash Balance July 1, 1929 .....	\$ 29,005.06
Collections for Budget: Districts .....	219,144.17
Collections for Budget: Brenner .....	55,595.59
Revenues for Budget .....	36,972.03
Church Extension Accounts Receivable Paid .....	2,958.00
Church Extension Revenues .....	192.75
Trust Funds Previously Reported .....	5,252.25
Trust Funds, Southeast Wisconsin, Pensions .....	89.36
Sale of Assets .....	7,550.00
From Altenheim Fund .....	2,903.15
	\$359,662.36

**Liabilities**

Notes Payable Issued .....	\$ 37,267.93
Notes Payable Paid .....	67,055.00
Minus .....	\$ 29,787.07
Non-Budgetary Coll. .....	\$ 17,897.52
Non-Budgetary Paid .....	12,898.41
Plus .....	\$ 4,999.11
Inmates Deposit Paid	
Minus .....	1,400.00
Minus .....	\$ 26,187.96
Total Net Cash to Account .....	\$333,474.40

**Disbursed Therefrom**

Budget Disbursements .....	\$299,702.57
Church Extension Loans .....	910.54
Church Extension Expense .....	2.15
Accounts Receivable .....	595.00
Institutional Cash Advances .....	225.00
1927-1929 Funds Remitted .....	56.40
Trust Funds Remitted .....	3,236.40
Total Net Disbursements .....	\$304,728.06
Balance Cash in Banks .....	\$ 28,746.34

THEO. H. BUUCK,  
Treasurer.

**"QUITTUNGEN"**

**Other Sources**

Previously Reported .....	\$ 720.54
Milwaukee So. Conference .....	3.00
Milwaukee North Conference .....	5.00
Collections at Altenheim .....	25.75
From Indian Parents .....	99.68
Missouri Synod (Indian) .....	10.00
Total .....	\$ 863.97

THEO. H. BUUCK,  
Treasurer.



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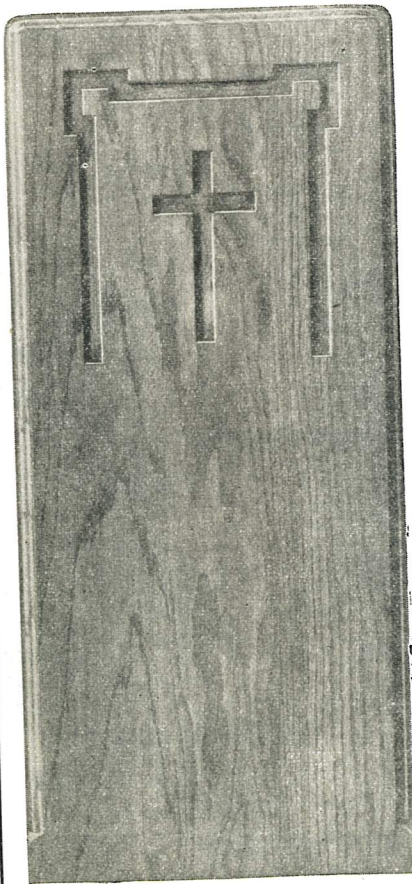
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