

The Northwestern Lutheran

Jan 25
Rev. C. Buenger
65 N. Ridge

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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No. 11.

BLEST ARE THE DEAD WHICH DIE IN THE LORD!

Rev. 14, verse 13

How sweet they rest, untouched by pain or sorrow,
The silent sleepers in terrestrial beds,
Awaiting Resurrection's glorious morrow,
As Mother Earth her blanket o'er them spreads!
O peaceful sleep, by earth-born din unbroken!
How weary hearts in anguish long for thee!
The blasted hopes, the bitter griefs unspoken,
Declare the hidden yearnings plaintively!

And yet, 'tis but the mortal clay that's sleeping,
Like precious seed in expectation sown!
O'er which celestial hosts their watch are keeping!
The soul to realms beyond the stars has flown!
Exploring Salem's valleys, plains, and mountains,
Soaring in pure delight from place to place,
Reposing by the side of crystal fountains,
Beholding its Creator face to face!

O ye, who yearn in pain for dissolution,
And weep in silence at the loved one's tomb, —
O ye, who seek release from earth's confusion,
Be comforted! God's hour is not yet come!
The pain and grief shall not endure forever,
The bitterness shall end, — the deep remorse, —
His loving-kindness leaves His children never,
His grace abides till life has run its course.

As children of a gracious heav'nly Father,
Who in His Son has chosen you His Own,
Fear not, when earthborn clouds of trial gather, —
Ye do not walk the shadow-land alone!
He Who in Christ your failings has forgiven,
Whose Holy Spirit dwells within your hearts,
Shall guide you through this vale of tears to Heaven,
Ne'er from His Own His shel't'ring Arm departs!

When heav'nly trumpets sound, in jubilation,
The dead in Christ shall rise, all glorified!
The body then shall share the exultation
That thrilled the soul across the Great Divide!
O blissful day, when this corrupted mortal
Shall put on holy immortality,
When Christ's redeemed shall enter Eden's portal,
And death is swallowed up in victory!

O be of cheer! A holy rest remaineth
For the loved people of a gracious God!
His Holy Word your fainting hearts sustaineth,
The while as pilgrims here below ye plod!
Await in patient hope, the blest transition,
When with the loved ones who have gone before
Ye shall find rest in yonder realms Elysian,
And dwell with saints perfected, — evermore!

Anna Hoppe.

THE TWENTY-THIRD PSALM The Blessed Guidance of the Good Shepherd

Verses 3 — 6

"The Good Shepherd" — what a source of consolation we find in this name! We shall never exhaust the fulness, the expansiveness of the idea expressed in it; as we proceed in our meditation on this Psalm new thoughts, new treasures are opened to us. We shall see this at once by passing from the first two verses considered in our last issue to the rest of the verses following.

"He restoreth my soul." There are two possible interpretations of the word "restore." In the first place, it may mean bringing back that which has gone astray. We think at once of the parable of the Lost Sheep recorded in the Gospel of Luke. Yonder is a shepherd with a flock of an hundred sheep feeding around him. One of them wanders off unperceived and is lost. It would seem that the owner of this flock could well afford to lose one, inasmuch as a hundred sheep make the loss of a single one appear insignificant. But the good shepherd thinks differently. He misses the lost one with much pain. And what does he do? He goes forth to seek it with unceasing fervor and patience, until he has found it; and having accomplished the object so eagerly sought for, he brings the lost sheep back with him to the rest of the flock. He does this most tenderly and lovingly. Though it cost him toil and pain, he does not treat it harshly; he does not scourge it before him, or drag it after him; no, full of joy and gladness he lays it on his shoulders, preferring to carry it safely, lest it become overweary, and so brings it home.

With just such tender, compassionate loving-kindness does Jesus the Good Shepherd bring back the wandering soul. He seeks the soul that has gone astray from God, having fallen a prey to the infernal wolf through sin; He calls it by name, extending the Gospel-call to the lost soul, searching, calling, pleading, that it might return to Him and be saved. He bears no grudge for the toil and pain we cost Him, but rejoices over us, when He has thus found us, and brings us back safely to His sheep-fold.

"Perverse and foolish, oft I strayed;
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me."

But it seems more in keeping with the language used to understand restoration here to be revival of

fainting life. It must be borne in mind that under the figure of our Psalm — the Good Shepherd and His flock — the sheep are still his, even though they may have been fallen upon by prowling wild beasts, wounded, torn, hurt almost to death. And these the shepherd restores to new life, by healing their wounds and getting them on their feet again. So Christians, though they may have fallen into gross sin, and their souls may be fainting, and their spiritual life running to sand, having forfeited God's grace and salvation on their part, are still the Lord's. And these the Good Shepherd restores to spiritual life.

The process of restoring such sin-sick souls includes these things, a conviction of sin and folly in departing from God; deep and heartfelt self-reproach and sorrow, great distress of soul from a sense of sin; and above all a longing for forgiveness and for renewed communion with God. These things the Savior effects in the hearts of Christians who have gone astray, by the preaching of His Word. He offers them grace and salvation most freely, and restores peace to them, leading them, by faith, to a renewed application of His blood for pardon. With what patience, with what compassion does the Good Shepherd deal with lost souls! Truly, such loving kindness melts the heart. All the springs of repentance are opened at once. The soul thus dealt with by Christ the Savior is restored, restored to new spiritual life. It will throw away with disgust the idols which it had laid in its bosom, and turning unto the divine testimonies, say, "Behold, I come unto Thee, for Thou art the Lord my God." The Christian whose soul has thus been restored now regains the fellowship of His Savior's death, and crucifies the flesh with the affections and lust.

"He restoreth my soul." If this little clause had been left out of this Psalm, much of its beauty and value would have been lost. It is because the Shepherd restoreth my soul, not once, but a thousand times, that I enjoy the exceeding great blessing of having Christ for my Shepherd.

From such restoration of the soul follows true guidance on the part of the Good Shepherd. "He leadeth me in the paths of righteousness for his name's sake." Unlike what we are accustomed to, the Eastern shepherd literally "leads" his flock; he goes before them, and they follow him; without his lead they would not know where to go. We too need guidance. We do not know which way in life to choose. If left to ourselves we are apt to follow the wrong path. Yet to the man of faith there is nothing more absolutely certain and worthy of confidence than Divine guidance. To him, life is a course in which he may enjoy the constant and safe leading of Him who is Infinite Wisdom and Infinite Love; to him, the Lord is "the Shepherd of Israel," who "leadeth forth like a flock." For thus it is written, "The

steps of a good man are ordered by the Lord." "In all thy ways acknowledge him, and he shall direct thy paths." "Commit thy ways unto the Lord; trust also in him, and he shall bring it to pass!" "I am the Lord thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldst go."

It is true, the fulness of meaning contained in the words, "He leadeth me," could not be known till the Good Shepherd came and dwelt among us. Not only did He mark out the way for us in His Word, and not only has He gone before us, having given us an example that we should walk in His step; but having restored us to new spiritual life through faith He also gives us power to walk in "the paths of righteousness." These are none other but the way of holiness or sanctification, and it is Jesus who causes us to choose this way and to follow it; He strengthens us against the power of sin; He draws us to Himself with the cords of love; he makes the most self-denying duties pleasurable; in short, He enables us by His Spirit to serve Him in righteousness and purity forever; so that we may be able to say, by no mere figure of speech, "I live; yet not I; but Christ liveth in me."

Such guidance on the part of the Good Shepherd is "for his name's sake." This implies that the reason for such leading is not in us, but in the Lord Himself. Not for our deserving — our merits are naught — but out of His own goodness and mercy, for the manifestation of His own glory, and the furtherance of His Kingdom on earth does He lead us in the paths of righteousness. For thus guided, we do not only delight in such guidance, but we will "show forth the praises of him who hath called us out of darkness into his marvellous light."

This consciousness of Divine guidance is our support not only in quiet times, but even when dangers threaten. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." A new experience totally different from anything which has as yet been alluded to in the Psalm. What are we to understand by "the valley of the shadow of death?" We have grown accustomed to applying this verse of our Psalm to death only. But there are valleys in this world no less dark than the valley of death. Evidently the figure used here denotes a scene of great and uncommon distress — of such trials as overpower the soul; throw it into amazement, and fill it with deepest sorrow. Undoubtedly by shadow of death we are several times to understand all that is dark in life and in death. The phrase is used to represent those trials, those extreme difficulties and dangers, which darken the lot of humanity. But of course it is not limited to the trials and sufferings of active life, it comprehends especially the last and severest to which our nature is exposed — death. That truly is a dark valley.

But now, what is the bearing of the Shepherd's flock in entering this valley? "I will not fear: for thou art with me," is the voice of the man who is under the pastoral care of the Lord. Why should we fear evil, danger, destruction? Our Shepherd Himself walked through this valley in the days of His flesh. Not only did He experience all the agonies of death, but He entered the grave itself. He knows how necessary to our support is the Divine presence, in our trials and in our dying agonies. If His people can look up and say to Him, "Thou art with me," they cannot yield to fear.

Observe at this point the change in David's manner of address. Hitherto he has been speaking about the Lord the Shepherd in the third person; now as he moves into the sphere of darkness, which the eternal light of God alone dispels, he draws closer to Him, and changes from "he" to "thou." Instead of speaking about the shepherd-care of God, He speaks directly to Him, as to one near and hearing. What a courage of faith in its close grip of the great Hand in the dark: "Thou art with me!"

On what does this fearless courage of faith rest? Not on the thought that there is no evil in the dark valley. That were false because groundless security. Christian Science with its denial of evil is forever judged. There may be evil great and manifold in the valley of the shadow of death; evil, if only it had the opportunity, would ruin; tens of thousands setting themselves against us round about, the devil himself mustering all his infernal forces to destroy us in that dismal hour. Our courage rests on our consciously enjoying the presence of Christ our Shepherd, which presence is assured us in His Word. "Thy rod and thy staff they comfort me." Alluding to the shepherd's rod slung by the side and used as an offensive weapon when needed, and his staff carried in the hand and used for climbing, for support, and for leading the sheep, the Psalmist can mean none other but the Word of God, which alone can comfort. It is in and through His Word that Christ is with us always, and that we have His promise: "Fear not; I will be with thee." All hope, all need, all help, all the goodness and promise of the Lord we find there; and trusting in this Word it is our joy to say: "Who shall separate us from the love of Christ?" When we enter the valley of the shadow of death, the way does indeed seem dark and strange. But then, as human faces fade out, the face of the Good Shepherd will appear, radiant with peace and warm with love, and all dread will vanish, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

We need not linger on the other words of this Psalm. "Thou preparest a table before me in the presence of mine enemies." It would seem that with the fourth verse the figure of a shepherd is dropped

and a new one in its stead is introduced. At least we cannot so readily conceive the idea of a shepherd preparing a table for his flock. And yet, the thought of Christ the Good Shepherd being a rich host at the same time, exercising a large hospitality to His followers, is not so remote after all. The Shepherd and Bishop of our souls reserves the choicest swards for the delectation of our later days. The land of promise with its sweet fragrance lies near the bounds of life, and as we face the "sunset of life" it looms up more and more. The Gospel is "a great supper," which opens into the richest enclosures toward the day's end, and the host at this feast which He prepares for His people is our Good Shepherd. Sweet are the refreshments offered there — glorious hope, eternal bliss, everlasting fellowship at the table with the Lamb of God. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:16-17.

Such a table the Lord prepares in "the presence of our enemies," that is, in spite of them and with their knowledge. They are forced to witness our enjoyment without being able to disturb it, even as the rich man in hell witnessed the joys of Lazarus experienced in the bosom of Abraham in heaven. No need of fear from our enemies here, be they ever so great and many. Our Good Shepherd is Master of the world, stronger than all enemies, Conqueror of all, and is able to protect His sheep now and forever.

Closely allied to this feast is what follows in the last verses of the Psalm. "Thou anointest my head with oil." The anointing of guests at oriental banquets was to show them honor, and to declare them welcome; and thus the clause probably means: "Thou, O Lord, treatest me like a well-accepted guest at the table which Thou hast prepared for me." But it also clearly points to the effusion of the Holy Ghost. When He is poured out, the whole character is changed. Every grace of the Christian is savory like refreshing oil, that diffuses sweet odors. "My cup runneth over." This has special reference to divine consolations. The gracious presence of God's Spirit enlivens and animates the soul of the believer. It is the cup of all blessings received at the benignant hand of God, including the cup of natural blessings, the cup of social blessings — home, family, calling, citizenship, the cup of spiritual blessings, the cup of salvation. All these blessings are inexhaustible, and hence the cup is not merely full but overflowing.

"Surely goodness and mercy shall follow me all the days of my life." All the past has been goodness; all the future will be goodness. All the days of this life, be they bright or dark days, happy or sad days, goodness and loving-kindness from God will follow

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us; and that is not the end; indeed, that is only the beginning. "I will dwell in the house of the Lord forever." The heavenly house awaits us.

How happy are we under the guidance of the Good Shepherd!
J. J.

COMMENTS

What Must I Do to be Saved? A little editorial which the Wisconsin News printed in the issue of May 19th is an earnest admonition from a lodgeman to his fellow lodgemen. This cannot be the tone and style they affect when they try to prevail on a young church member to enter the lodge. It is so different that we think it worth while to quote the following:

Benefit By Keeping Your Lodge Vows

Do you get anything out of your lodge affiliation besides the honor you feel in wearing the emblem and the enjoyment you experience at its social gatherings?

When you joined your lodge you agreed to do certain things and to abstain from doing certain things.

Have you kept those pledges?

You agreed to the precepts of the order. Are you keeping your obligations?

Your lodge work teaches some beautiful lessons. Do you put them into practice after you leave the lodge room?

Is it not true that you have thought very little about your lodge vows since you made them, and when a matter comes up in which your own personal comfort and success may be weighed in any degree as against a brother lodge member you think less about them?

In other words, instead of becoming a better man on account of your affiliations, you are really a weaker man because of your failure to measure up.

Ask yourself this question: "Do I give my fellow lodge men a square deal?"

Let your conscience decide the matter.

So lodge affiliation is to bestow a benefit far greater than that of being privileged to wear a button and take part in social gatherings: it teaches beautiful lessons which are to be put into practice after you leave the lodge room. Its pledges impose duties, you are to do some things and abstain from others: you are to "become a better man on account of your lodge

affiliation." Lodge membership means more than mere insurance, then, and social activity; it is frankly stated, intended to be a power for moral uplift, and "you are really a weaker man because of your failure to measure up."

The lodge, in short, strives to parallel the church; only, where the church uses the Gospel of Christ as the power of God unto salvation the lodge places brotherhood, affiliation. God says of all such strivings: 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.' The lodge is in fact a denial of Christ, no matter what lodgemen try to tell you to the contrary. This must become plain to you if you study the lodge as an institution or give heed to what serious-minded lodgemen say in their occasional utterances, as in the above editorial. G.

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Mr. Potter Makes a Discovery It is not our habit to take Unitarians seriously. They belong together with Universalists and Christian Scientists and various other more or less identifiable groups to the category of those who have ceased to be Christians because they have taken Christ and His Word out of their doctrine and life. The Reverend Charles Francis Potter is a New York preacher and serves a Unitarian congregation. He has attained a sort of notoriety as the opponent of Dr. Straton in the ill-advised debates carried on between the two on some sort of modernist-fundamentalist question.

Mr. Potter evidently thrives on publicity for he has found his way into the news of the day with the remarkable discovery that Christ was a plagiarist. Christ, says Mr. Potter, did not preach anything new but rather something old, and not so very old either, for it was but a popular adaptation of the advanced Jewish thought of His day, which was in many ways a Jewish adaptation of Greek philosophy. Mr. Potter reaches back about three hundred years and presents to a gaping world the evidence, withheld these two thousand years, that Christ got His great following by picking up the ideas strewn about and making them available to the people of His time.

Mr. Potter feels constrained to write a new "Life of Christ" on the strength of his discovery and has forewarned us that such a book is impending. He feels it should no longer be kept secret. For the first he will merely publish a book "New Light on Jesus," then if no one else rushes to the task of writing a new "Life," why, then, Potter will write it. That means two books. And the Cornell students who gave him a rousing college yell on the occasion of one of his debates will have to yell again and yet again when the books leave the presses.

Such infantile prattle as Potter's ought to be laughed out of court. If the Association for the Pre-

servation of Pulpwood (if such there be) does not protest against this wanton destruction of good print paper, then the Memorial League of Deceased Agnostics (such are unofficially in existence, we know) ought to muzzle Mr. Potter. The feeble rays that emanate from his new "Light," are from a candle that has been snuffed a long time ago. Has he never read Ernest Renan? Has he never held communion with the apostles of unbelief from Papias down to his own Unitarian nursemaids in heresy? There must be a hundred German books alone that "prove" that Jesus got his ideas from Egypt, or India, or China, or Persia, or that He never lived at all, and just as many more that "prove" that His apostles picked up scraps of Jewish thoughts and made of it the Christian religion. In fact, Mr. Potter, it is getting so that modern unbelief has practically given up trying to be original; the task is hopeless. Everything has been said so well by somebody else. So why should you pit your miniature self against the giants of the past?

It will not meet with Mr. Potter's agreement if we point out that Jesus Himself has said that He did not come "to bring anything new." That He came to fulfill that which was old when Moses began to put some of it into writing. Mr. Potter will not approve of that because he sees if that is true, then the whole fine discovery crumbles away in his hands and leaves him with his three centuries of advanced Jewish thought still unaccounted for.

There is no law to prevent Mr. Potter from perpetrating as many "Potterisms" as he elects to have charged against his account. But if he chooses the count of plagiarism on which he will indict Jesus then we would warn him in common human decency without pretending to act from any but purely humanitarian impulses, such as we pledged ourselves to observe as a member of the Society for the Prevention of Cruelty to Animals, that he is treading on dangerous ground. If Mr. Potter can write on his chosen subject, be it "New Light" or a new "Life," without cribbing practically everything he is going to say from those dishonored agnostic dead who did that sort of thing supremely well, we shall stand impeached as a prophet of no honor. Of course, Mr. Potter may choose to write a book so supremely inept that it may differ from those others, but in that case it would not have for us the interest of a "new discovery" for we know his ability in that respect from his recent debates.

* * * * * H. K. M.

The General Synodical Committee The General Synodical Committee — is the name that has now been officially adopted. The German title is, "Das allgemeine Synodalkomitee." This Committee met in St. John's school, May 19th to 21st.

We are not authorized to report on the transactions, but we hope the Secretary will write them up

for our synodical organs in the near future. We simply want to give a few impressions.

This Committee comprises several men from every District and representatives of all of our boards.

Some one remarked, "The words in Matthew 18, 'Go, and tell him,' apply also in the case of joint work in the Church." The value of personal contact should not be underestimated. We understand the brethren better than we see them. We believe that all of the brethren who attend this meeting felt this truth.

Similarly it is with the work. Written reports are better than none, but they will never give us the insight we gain when we hear matters discussed by those in charge. All boards reported and did their work before the other members of the Committee. There were no secrets. Every one present was given every opportunity to criticize and to suggest, to reprove and to encourage. All questions were answered.

Rumors will arise in every large body, and even vague rumors may do great great. But rumors generally cannot bear ventilation. Here they can be ventilated — and they die.

Frankness and brotherliness characterized the discussions. It was a family gathering. The family spirit prevailed, though the members of the family are geographically distant from each other.

Though it was not permitted to dominate the meetings, the synodical deficit had its say. It did manage to depress the spirits for a season, but it lost out in the end. It was remembered that there is another side to the ledger. The large sums that were raised by our people for the current expenses and the moneys gathered for the seminary and the old debts should not be forgotten. We were reminded that God has indeed been good to us and has blessed us abundantly. It was suggested that we in our entire synod devote more time to singing his praises for his great goodness than groan about the deficit in our treasury. We owe this to the grace of God, and it is wholesome for us to do it. If that suggestion were generally adopted, the effect would be that which one could observe in the Committee. A healthy and wholesome Christian optimism took the place of the depression that had prevailed before.

O, yes, cares remained. No one could listen to the presentation of the needs of our institutions and our missions without feeling a burden resting on his heart. Institutions working without the proper buildings and equipments, missions suffering for want of men and means, cannot be contemplated without pain. That is a burden and a pain that every member of our synod should feel. But it should be as the pain and burden of a mother who recognizing the needs of her children does not throw up her hands in despair, but with a look of faith up to him who provides for his own and who gives strength to the weak, resolutely

sets about to supply the want so her children may not suffer. And she does this joyously.

Just before the close of the last session, one of our active laymen spoke warmly of the value of this meeting to him. He voiced what others felt. May those who were present devote themselves to the task of distributing these benefits. J. B.

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The Boy Tells Us Reading makes all men equal, that is, equally superficial. Somewhere along in the fifth grade or a little later the modern child has reached such proficiency in reading that nearly all of modern publications become accessible. The boy has magazines and club journals devoted to his peculiar tastes, so has the girl a special literature. But very soon the youth takes in the wider field of general magazines and books. As long as a thing is printed the modern young person considers it a challenge to his intelligence which he must accept.

In that way modern youth is introduced to religion. He reads the "advanced" theories propounded by the more sensational writers on religion. It is characteristic that the word "theologian" is disappearing and has been supplanted largely by the term "sociologist"; for that is the type of religious theory that is written about. Such discussions in his books and magazines the modern boy feels called upon to add to his conversational equipment. He talks religion as he talks baseball, though in a lesser degree and with far less definite knowledge.

Not having had any grounding in the Christian faith and, through no fault of his own, having been brought to believe that Christianity is the vague sort of thing that it seems to be in his magazine, he considers himself as soon as he thinks about such matters at all a most competent judge of everything that can be offered on the subject.

From the profound depths of such philosophy an unnamed youth of seventeen years has written about boys and religion in the "Atlantic Monthly." He is said to be a student at one of the colleges. The young pundit makes a point of it that boys do not like to talk about religion, it "goes against the grain." They shut up like clams when their personal experiences are called for. When the minister in clerical clothes rounds the corner the boy recedes into his shell: "A boy dislikes all the visible trappings of faith."

Another disability noted by this observer of youth and religion is the dislike manifested by the boy for going to church. It is interpreted by this analyst as being caused by the boy's natural condition at that age. He has outgrown the thrills of the story of David and Goliath and has not yet arrived at that sedateness which can enjoy the serenity of faith which older people seem to have. He terms it the "state of religious adolescence."

Yet again, the youthful critic and apologist breaks a lance for the hidden religion which slumbers under the seemingly hard heart of the boy who shows so little surface religion. From personal experience he knows that they "pray." He believes their prayers are expressive of a very fine sense of religion and proceeds to quote a few examples, one of which may serve as a typical illustration of what he means. One of his young friends prayed thus: "O God, help me to be this day in every way a man; to govern my thoughts and actions according to the highest standards of unselfish manhood: to do nothing of which I should be ashamed to have those dear to me know; and to ever keep before my eyes the goal of a life of service, and of fitness to serve." The young writer believes that such a prayer is more to a boy's taste than one which calls for a "godly, righteous, and sober life."

It is interesting to note the young chap's boyish honesty breaking through the patter of phrase which he has acquired in his promiscuous reading. For though he parrots the old rubbish of "getting close to God by taking a walk" he puts many of his elders to shame by putting to himself the question: "But how would I have known God if I had not heard of Him in church?" That does not help him, however, to make a further deduction: if he would hear about God what God says about Himself in His Word, then he might find God without taking a step, then he would carry God with himself wherever he might go.

The whole confession is a commentary on modern preaching and modern life. Boys can grow up and consider themselves Christians without having in any way grasped the essential Christianity of "repentance and forgiveness of sins." All aberrations, variegated as they appear to be, are but of one kind: they have never had the chance to hear the One Truth; it has never come even close enough to them that they were compelled to reject it if they found it distasteful. This boy, all boys like him are to be pitied — not to be argued with. Let the Lutheran Church preach to as many as it can reach. May it continue to preach all the more fervently when it is tempted to go the easy way and try to gain the boy's interest by boy scout methods and community house attractions. It may lose some of its boys because they will not take the Truth into their hearts but it will surely gain many for Christ; if it goes the easy way it may have big troops in uniform carrying the church banner and may have big enrollments in the swimming classes but it will have done that which helps produce the type of which the young critic of our article is the spokesman — and are they of Christ?

But, says many a well-meaning Lutheran, can't we do both? Can't we preach the Truth and yet retain the "healthy boyish enthusiasm that is innate to boyhood" by letting the boy play with "boy scout" rag dolls and the like? That is the question. In the

light of experience we must answer that it has not been done. If individuals have survived the associations with the worshipers of "natural religion" it would only prove the power of the Gospel to save. It seems like tempting the Grace of God to place impressionable youth under the influence of that which may be, and nearly always is by nature antagonistic to the Truth which leads to repentance and faith in the Savior Christ. The one institution on earth which should not bow in any way to the many forces which seek to evade the conviction which Christianity brings to the heart should be the Christian Church.

The question should not be: How far can we go with those others without making known the differences that separate us from them? But rather: How far can we remain away from them in order to make the Great Difference between Christ and the world stand out? To testify in their midst, as one of them, is not effective for such testimony will be viewed in the light of our incongruous associates. To testify from without will always be effective in preserving those who are in our care and in letting the Truth in to the darkness from which we stand separate. The recognition of the effectiveness of our testimony may come in the form of violent abuse and unmeasured condemnation but that, as Scripture tells us, is the way of the Word, it is 'sharper than any two-edged sword.'

H. K. M.

AN APPEAL TO OUR CHRISTIANS

To Every Communicant of the Joint Synod

You are very earnestly called upon for an offering at Pentecost of One Dollar — and more if possible — for the work in the Kingdom of God as carried on by our Synod.

The reason for this urgent appeal are the facts, which developed at the recent session — May 19th to 21st — of The General Synodical Committee.

Among the varied topics that were discussed the report on finances of the Synod was given due consideration. A statement was presented which showed that the budget for the biennium 1923-25 accepted by the Synod at its last session 1923 calls for collections to the amount of \$609,131.05 for two years or \$304,565.58 for one year which ends June 30, 1924. The receipts up to May 15th were \$194,667.71. This leaves a balance of \$109,897.87 still to be raised until the end of the fiscal year. In the last named amount is included the cost of a Refectory for the Michigan Lutheran Seminary at Saginaw, Michigan. The Synod set aside the sum of \$32,000.00 for this purpose and, included it in the total of the budget. The Synod had also given instructions to the Board of Trustees of that institution to proceed at once in carrying out its resolution. It was, however, reported

that, owing to the lack of funds, nothing had been done except the preparing of plans, which were presented and viewed by those in attendance. Since the money had not been forthcoming the Board hesitated to proceed.

Professor O. Hoenecke, Director of the Institution and members of the Board presented to the Committee that, owing to the large attendance, conditions, having become unbearable, must be relieved at once.

This is in part what was said. The Synod in 1923 thoroughly understanding the necessity of a new building to fill a longfelt want resolved to erect a refectory and to make such alterations in the recitation building to meet the present very urgent requirements. In order to make quite clear that further delay would be very detrimental to the welfare of the institution the present cramped conditions were outlined. There are four class rooms. The dimensions of the largest is 19x20 feet. Imagine 60 persons being crowded into so small a space. This takes place at chapel exercises and when classes are united for instruction in singing.

At present no provision can be made for an office, we have no faculty room or where the local board can meet. There is no waiting room for those pupils who, attending at the institution from the city, can assemble before and between recitations. Even the Library must be utilized as a class room. Furthermore the halls and stairways are by far too narrow. The dining room adjoins a class room and is separated from it by a door. The setting and clearing of tables creates a great deal of disturbance.

There is no storage room and provisions which neighboring congregations donate every fall towards the household upkeep are laid down in the dining room.

Worst of all, the sick room adjoins the kitchen and cannot be isolated. It has no bath room nor toilet provisions and they cannot be installed under the present arrangement. In cases of contagious diseases the sick pupils must be sent to the city hospitals.

If the new building were erected all needs would be supplied and all evils corrected.

When the members of the Committee had come to the full realization of how much the new building meant for the future welfare of the Michigan Lutheran Seminary it unanimously resolved to advise the Board of Trustees to proceed at once to carry out the Synod's resolution.

Therefore the General Synod Committee brings this matter to the attention of every Pastor and communicant of our Synod and appeals to them to come forward with above stated Dollar collection per communicant at Pentecost, an offering of free-will and of love for our Savior and His Kingdom.—By Request.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

B. THE RESTORATION 536 B. C.

CHAPTER I.

WHEN THE LORD TURNED AGAIN THE CAPTIVITY OF ZION

Read Ps. 126; Ezra 1-6.

We were like them that Dream, Ps. 126. Page the Book of Pilgrim Songs, Ps. 120-134, and Ps. 118.

The Edict of Cyrus the Great. The conqueror of the Babylonian empire, in the first year of his reign (after Darius the Mede had acted as his viceroy over Babylon for an indefinite period?), issues a remarkable proclamation throughout his kingdom regarding his being charged with building Jehovah, the true God, a house at Jerusalem (cf. Isa. 44:28-45:13).

Return under Zerubbabel and Jeshua. Cyrus restores the sacred vessels to Sheshbazzar (=Zerubbabel), the prince of Judah (grandson of Jehoiakim) ch. 1. Catalog of those who return under the leadership of Zerubbabel and Jeshua the priest (42 360) ch. 2. In the seventh month the altar is set up and the feast of tabernacles kept; the foundations of the Temple are laid six months later in joy and mourning ch. 3.

Intrigues of the Samaritans. Being denied a part in the building of the Temple, the Samaritans trouble the Jews in building until the reign of Darius (the Great), as they later also prevent the building of the walls by letters to Ahasuerus (Xerxes?) and Artaxerxes (Longimanus?) ch. 4.

The Temple Built under Darius the Great. As to the completion of the Temple: upon the urgings of the prophets HAGGAI and ZECHARIAH, Zerubbabel and Jeshua proceed, whereupon the Persian governor Tatnai writes to his master and search is made in the Babylonian archives respecting the decree of Cyrus ch. 5. This being found at Ecbatana, Darius decrees that the Jews be not hindered but helped in building the house of God. The work prospers by the preaching of Haggai (Hag. 1 and 2) and Zechariah (Zech. 1-14), of which the latter's visions of the Branch and of the King, coming in lowliness and riding upon an ass (Zech. 6 and 9), are especially noteworthy. The building is finished and dedicated in the sixth year of Darius, and a solemn passover marks the beginning of the new sacred year ch. 6.

Read Esther 1-10.

Queen Esther and the Feast of Purim. Esther, cousin and foster-daughter of the Jew Mordecai, is made queen by Ahasuerus (Xerxes?) in place of the emancipated Vashti, and by virtue of this station of hers is enabled to save the Jews of the empire from a general massacre planned against them by the royal favorite Haman. In memory of this deliverance the feast of Purim is instituted for the 14th and 15th days of the last month.

Read Ezra 7-10.

The Expedition of Ezra the Scribe. This descendant of the priest Zadok, having prepared his heart to seek

the law of the Lord and to do it and to teach in Israel statutes and judgments, secures from Artaxerxes (Longimanus) a decree sanctioning and providing financial help for another return expedition of captive Jews so minded ch. 7. No Levites having gathered at the meeting-place by the river of Ahava, Ezra sends for some and after a preparatory fast sets out with his company and with the king's and people's treasure offering to Jerusalem ch. 8. Informed of the people's affinity with the strangers, Ezra mourns and prays for them ch. 9, and they make amendment by promising to put away their strange wives ch. 10.

(After this may have occurred the interference with the building of the walls alluded to in 4:7-24 as a result of the Samaritan intrigues and the decree of Artaxerxes).

Read Nehemiah 1-6.

Nehemiah's Building of the Wall, Neh. 1-6. Thirteen years later, Nehemiah, the Jewish cupbearer of (the same) Artaxerxes, informed at Susa by his brother of the plight of his returned countrymen and of the (renewed?) destruction of the wall of Jerusalem (ch. 1), elicits by his downcast mien inquiries from his master, who thereupon grants him a leave of absence and empowers him to rebuild the city of his fathers and its walls. Under escort of a royal detachment and armed with his master's letters he comes to Jerusalem (as governor=Tirshatha 8:9) and proceeds with the building (ch. 2 and 3) despite the threatened interference of the Samaritan leader Sanballat and the Ammonite Tobiah and others, against whom he keeps his workmen in arms while they are at work (ch. 4). At a general assembly Nehemiah rebukes the nobles who oppress their own brethren by usury and take their daughters in bondage, and takes an oath of them that they will make restitution; of himself he can say that during his twelve years' governorship he did not require his or his servants' maintenance of the people, but rather fed a goodly number of them out of his own means (ch. 5). Crafty designs of Sanballat and the other adversaries to entice Nehemiah away fail, and the wall is finished, despite further secret plottings with some of the Jewish nobles themselves, in 52 days (ch. 6). Nehemiah gives his brother Hanani charge over Jerusalem and wanting to reckon the new congregation by genealogy is guided by the register of the first return (under Zerubbabel), a timely discovery of which is made (ch. 7).

Read Nehemiah 8-12.

The New Congregation, ch. 8-12. The reading and teaching of the Law is now formally instituted by a request of the people, Ezra the scribe mounting a pulpit and reading the book of the law before their ears from morning till midday, and his helpers expounding it to the assembly, on the first day of the seventh month; on the next day the chief of the fathers of all the people again receive instruction, and finding written in the Law the ordinance of the feast of tabernacles, they at once set about to make themselves booths, and all the congregation sit under booths on the roofs of their houses, the feast not having been celebrated thus since the days of Joshua; after daily reading of the Law, a solemn assembly on the eighth day concludes the feast (ch. 8), succeeded two days later by a solemn fast, marked again by hearing of the Law and by confession of sins and of God's goodness to Israel (ch. 7) and by a covenant to walk in God's law, to separate from the people of the land,

to sanctify the sabbath, to maintain the service of the Temple and to offer the firstfruits and the tithe (ch. 10). The rulers dwell at Jerusalem and the rest of the people cast lots to bring one of ten of their number to dwell in the holy city and repeople it; the residue dwell in all the cities of Judah, every one in his inheritance (ch. 11). At the dedication of the wall, the Levites who had returned with Zerubbabel, are brought to Jerusalem again to keep the dedication with gladness; Nehemiah separates them and the princes in two companies, which march on the wall around the city with singing and sound of trumpets (ch. 12.)

Read Nehemiah 13; Mal. 1-4.

Another Reform Needed, Neh. 13. When Nehemiah is gone, after expiration of his leave of absence, the people violate all the points of the Law which they had covenanted especially to observe, and Nehemiah secures another leave from his king and restores the former order, for which he asks God to remember him (ch. 13).

The Last of the Prophets, Mal. 1-4. It is the period of Nehemiah's absence and of the people's defection to which the remonstrances (ch. 1 and 2) of the prophet MALACHI would seem to belong.

The remaining chapters (3 and 4) of his prophecy point to the future, the coming of the great and dreadful day of the Lord, which was the burden of the preaching of the very earliest literary prophets. And now in Malachi's prophecy, the last word of the Old Testament canon, Elijah, the very first of all the prophets, once more appears as the prototype of the messenger who shall go before the Lord.

Malachi's prophecy of the coming of the Lord offers a fitting close to Old Testament history:

'The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold, he shall come, saith the Lord of hosts' (3:1).

THE SEMINARY PROJECT

No, the seminary project is not dead. The fact is that it is very much alive. On looking over our files, we are ready to admit that the criticism we recently heard from the brethren that the Committee has not reported sufficiently frequently is not entirely unwarranted. Several good reasons might be offered in explanation of the comparative silence of the Committee. The first is the sickness of Mr. Fred Gamm, to whom the work of collecting for the fund has been entrusted. The second is found in the nature of the work being done. It is educational work that is being done in the individual District, conference and congregation. On such work it is very difficult to report.

We are glad to report that Mr. Gamm has fully recovered and that he is again attacking his work with energy and confidence. He will devote more time to it than he has been able to give it before.

At the meeting, May 19th to 21st, of the General Synodical Committee some of the work that has been done came to the surface. The District presidents told of their efforts, efforts in which they were supported by their visitors, to create interest among

our people and to increase and sustain it where it had been aroused. Their reports sounded very encouraging. There is no opposition anywhere. There were promises of hearty co-operation from every side. The quiet work that has been done will continue to bear fruit even after the seminary will have been built.

As to the tangible results, the following can be said:

So far about 375 pastors have sent in moneys for this purpose. Of these only about ten or twelve have completed the work in their congregations. Mr. Gamm has received \$193,000.00, and over \$50,000.00 are in the hands of the treasurers of congregations and conferences. This gives us a total of \$250,000.00. The \$45,000.00 received for the Bues' Farm flow into the seminary fund. Our synod has never before collected such a large sum of money for a special purpose in so short a time in addition to the moneys gathered for the current expenses.

With about 360 pastors who have not completed the work in their congregations and the large number who have not yet begun to collect, it should be an easy matter to finish the task before the end of this year.

The following investments have been made since the Committee's last report:

Citizens' Gas and Electric 5%	Due 1-1-1926,	\$7,500.00
Milwaukee Gas Light	4% Due 5-1-1927,	5,000.00
Walworth County	5% Due 4-1-1927,	3,000.00
Total:		\$114,500.00.

J. B.

THE DECADENCE OF THE RACE

One of the most marked characteristics of the time is the decadence of the human race — physically, mentally, morally, and spiritually.

Of course there are many who will take issue immediately with this statement declaring it to be false, at the same time pointing to the wonderful advances continually being made along educational and religious lines as proof positive that we are wrong. But we simply ask such people to face the facts.

When the late Grover Cleveland was President of the United States he coined a phrase which became historic, when in describing certain economic conditions then existing in the country he said, "We are confronted by a condition, and not a theory." It is a condition and not a theory that confronts us to-day as we gaze on humanity. There are theories in abundance we know, while comparatively few people are willing to dig their way through the rubbish until they stand face to face with the rock bottom of solid truth. Men like to theorize these days, while but few are willing to work their way through to solid realities, and perhaps fewer still are willing to face facts which go against some favorite theory of their own.

That the average of human life has been lengthened in recent times we freely admit. This is accounted for

by the fact that modern methods in caring for young children and treating diseases incident to childhood, have decreased the mortality rate in that direction, thereby raising the general average. But while a larger number than formerly, especially in the crowded cities, pass the years of early childhood without falling before the ruthless hand of the destroyer, yet how many are able to start on the more active years of school age without some handicap such as defective sight, hearing, decayed teeth, different forms of head and throat disease, etc.? In many places nurses are employed to visit schools and look after the health of pupils and to advise about the correcting of defects such as we have mentioned above. While on the face of all this one sees the progressive and humanitarian principle in active operation, yet the thoughtful man or woman looking beneath the surface, is impressed with the fact that modern conditions make such work necessary. Spectacles were once worn by elderly people whose sight was poor by reason of age. Now it is a very common thing to see small children wearing glasses, on account of defective eyesight.

Boast is made of the great progress in building hospitals, asylums, homes for the feeble-minded, and institutions where the poor and indigent and unfortunate can be cared for, and in fact whatever aims to ameliorate and soften the hard fate that befalls so many of the race. Far be it from us to criticize this splendid work, or to minimize in any way the benefits to be derived therefrom. We would only call attention to the underlying condition which it reveals. According to the information derived from the daily press, as well as from other sources, all, or nearly all, such institutions are crowded to their utmost capacity, especially institutions for the feeble-minded and insane. Reformatory and penal institutions in general are reported to be full to overflowing. Hospitals for the treatment of physical ills are multiplying rapidly, and yet none too fast to accommodate the patients who must use them.

That there is some great underlying cause for all that we have mentioned it is needless to argue. And before we proceed any further with our discussion let us say once and for all that the great underlying cause of all the above mentioned conditions is summed up in one word — SIN. Therein is to be found the great fundamental and outstanding reason for the decadence of the human race. We cannot go beyond what has been written, nor can we find anything to explain the cause of humanity's woes other than the plain and simple statement found in the Word of God. It is there that we learn how, and where, and when, man came into his present heritage of misery. The Holy Spirit tells us in few words in the third of Genesis, and in the fifth of Romans, how present conditions came about. There is to be found the primary cause. Let us look at some results flowing out from this primary cause:

People are giving way to the lusts of the flesh to an almost unprecedented degree. Things which please the

flesh, but which are hurtful to every part of the individual — body, soul, and spirit — are indulged without much if any restraint being attempted or practiced.

That there is a low moral standard everywhere need not be argued. The fact is plain enough to people of ordinary intelligence, unless they have been made victims of the popular delusion that humanity is mounting to a high plane with marvelous strides. We could quote many persons who are in position to know conditions, but will give only one such quotation, that from an address given at Atlantic City last year by a lady who is Dean of Women at one of the western colleges. As reported in the news dispatches, she said:

"The war has played havoc with our ethical standards, and after four years of killing it is only natural. It is responsible for a part of the riotous license found among students. The number of cases of immorality is appalling. Extreme social life has found its way into the schools and colleges. High school girls are the social butterflies and get their ideals from the sensational movies. While a careful system of chaperonage would not guarantee right living or pure morals it would be protective and react on the students and help save the home from the bitter criticism of to-day."

Others could no doubt tell a similar story, but few have the honesty to do so. That there is a spirit of lawlessness and viciousness growing very rapidly is apparent to all who are not wilfully blind. Several years ago attention was called to this fact by Dr. Brush, in an address delivered before a medical congress in Brooklyn, N. Y. The Doctor said there was the worst spirit of viciousness prevailing among the boys in the technical schools of the country that had ever been known.

Venereal diseases are playing no small part in producing a low physical, mental and moral racial condition.

History is full of lessons — but how little attention is paid to them! The ancient civilizations reached a high plane, and then went down with terrific crash, which was but a foreshadowing of that awful crash which is to come at the end of this age. The sins of humanity, which are but the legitimate products of the SIN principle in the heart, will thrive and expand in a favorable environment, and this in spite of all that reformers can do to retard the progress. And the favorable environment is found in the conditions of modern life. With everything running to luxury, amusements, sports, and frivolity of one kind and another, it is only a question of time — and not a very long time at that — until we will see a race of weaklings such as the earth has not before contained, — and which, thank God, it will never be allowed to contain again.

Philip Mauro has pointed out in one of his books that every great increase in the population of the earth has been hailed with much joy and gladness, and yet as it appears without any sensible reason, for every such great increase has been to plunge the world deeper into sin. A man made the remark to us once that there were

not enough people in the world. Well, there are now two-thirds of the human race that know nothing of the Gospel way of salvation, and the best figures obtainable in the way of statistics are to the effect that sixty-six children are born into heathenism for every one that is converted.

When we think of the way the professing church has been merely playing with the Mission business, and the number of the Missionaries who do go out to heathen lands who are unsound in the faith, and many of them no better than infidels, we think there is a poor outlook before the millions of earth, of which the great mass is only ripening for judgment. Why the call for more people!

But civilization cannot save. Look at our own land to-day. Things have reached a very low state when every religious fad, humbug and delusion can command a large and enthusiastic following. What makes it possible for spiritual quacks and charlatans to wield the influence they do, but the weakened mental and moral condition of the masses?

Teachings, suggestions and assertions, which would have been "Laughed out of court" a few years ago as too silly and ridiculous to be given any serious consideration, are hailed to-day as certain panaceas for the ills of humanity, religious, social and political. It would seem that the spirit of common sense and intelligent judgment which once safeguarded the public mind to a certain extent is being rapidly dissipated under the poisonous breath of Satanic delusions. People do so little thinking these days that the large majority can be fed almost anything that has a religious or other high sounding name.

There is much in present educational methods to encourage shallowness. The tendency in many places seems to be to get the pupil through the various grades and departments of study with the least possible effort on his own part. Thinking is hard work, and since it is easiest to follow the line of least resistance there are comparatively few who will think deeply, especially along the lines of Divine truth. Much of the teaching and preaching now being dispensed is of a frivolous and shallow character which gives the mind and spiritual faculties nothing to feed upon, neither leads to the further development and strengthening of such faculties by bringing them into contact and relationship with the great master principles laid down in the Word of God for the development of Christian character, as applied in the shaping of a believer's life. And the masses have become so accustomed to that sort of spiritual pabulum that a depraved taste has been created and cultivated until true spiritual food is not relished.

There is no longer the reverence and respect for sacred things which was once a blessed Christian heritage. The house of worship is no longer a place to be entered with quietness and reverential solemnity. Children can use it pretty much as a play house if they wish, some-

times even while the minister is trying to make his voice heard above the noisy din. People will sometimes come in late when the minister is reading or leading in prayer, and go to their seats with about as much quietness as a bunch of cattle crossing a wooden bridge. The Lord's Day is no longer a day for rest and worship, but is rather a day of riotous fun and frolic, and among many who pass as Christians, the day is either wasted or used for secular purposes, while the spiritual life of such people is all the while going to a lower level, and their testimony often becoming a byword and reproach in the community where they live.

History has never set forth any plainer lesson than the fact that whenever the Lord's Day has been disregarded and set at naught disaster has always followed with amazing swiftness, whether in national or individual life. Illustrations innumerable in support of this claim could be given did space permit or truth require it. The evidence is everywhere for those who will not in their blindness refuse to see it.

In the early part of last year, Judge Scanlan, Chief Justice of the criminal court of Chicago, addressing the Chicago Medical Society, as reported in the *Herald-Examiner*, said:

"I want to warn you doctors not to place too much faith in the rapidly growing propaganda that all prisoners are insane. The present cry, in the community, is that an insane streak runs through all criminals. From my experience I would say the reverse is true. As a rule men brought into my court for offenses are unusually smart."

The Judge was giving reasons for the present crime wave, and said that there were two reasons, first, the passing of the old American home; and, second, that the American public was losing faith in God.

Every person whose mind is not a blank knows something of the terrible evil of the divorce courts. We need not enlarge on this. Closely allied to this monster evil is that of marital infidelity, which is increasing to an awful degree, and threatens to become the pre-eminent sin of American life.

Space will not permit us to speak of many other forms of sin that are rampant throughout America and the world. A distinguished medical and scientific authority of Paris has recently called attention to the alarming fact that women are fast losing their sex distinction. We cannot here enter into a discussion of the learned doctor's reasons and explanations, but suffice it to say that in view of some statements made by the founder of Christian Science, and others of different cults, we need not be surprised at any Satanic developments.

However much we may be interested in psychological and medical research into the underlying causes of humanity's condition (and the writer is interested in these subjects) we still press the one fact of sin being at the root of it all, and that there is no remedy in the world save and except salvation by the Blood of Jesus

Christ our Lord. The ground has been steadily preparing for the present crop through a period of years. Soon there will be the harvest of judgment.

Men may scoff to-day and make light of world conditions, and they may live on in a "Fool's Paradise," while the race is sinking deeper and deeper in its own sin and folly and rottenness, and while God is unsheathing His sword to execute swift judgment. May He hasten the day of the new race, to inherit all things, under Christ our Lord. — S. S. Forrest in the Gospel Message.

† REV. LOUIS RADER †

On the night of May 3, 1924, Pastor Louis Rader of Muckwonago, Wis., was called to his last reward. His end came suddenly and without warning at 10:00 p. m. The Sunday prior to his death he conducted the services at his church in the usual way, and on Saturday following, the day of his decease, he was busily engaged in instructing and preparing his catechumens for confirmation which was soon to take place, little anticipating that his end was so near. He died of heart disease at the age of 64 years.

Rev. Rader, son of August Rader and Ernestine, nee Wichmann, was born on the ninth day of May, 1860, at Stargard, Germany. Reared in a Christian home he learned to love his Savior in his early youth, and soon decided upon to serve the Lord in the ministry of the Gospel.

In 1878 Mr. Rader came to America, and in the year following he entered the Northwestern College at Watertown, Wis., where he graduated in 1884. His theological training he received at the Lutheran Theological Seminary, then at Milwaukee, now at Wauwatosa, graduating in 1887.

His first charge was the Lutheran congregation at Norton, near Lewiston, Minn., where he was ordained in 1887. Three years later he was called to the pastorate at Brownsville, Wis., in which he was active 16 years. Since 1902 he had charge of the first Lutheran congregation at Muckwonago, Wis., remaining there to the end of his life.

Though unassuming in his actions and being of a modest disposition Rev. Louis Rader leaves behind him a record of faithful service, having preached the Gospel of Christ uninterruptedly for thirty-seven years.

He is survived by his wife, Mrs. Emma Rader, nee Reiche, with whom he entered the marriage estate in 1890.

The funeral was conducted by the undersigned, who preached on Psalm 84:6-8, the remains of the deceased being layed to rest in the cemetery at Wauwatosa, Wis., in the presence of many sorrowing friends. It is worthy of mention that the congregation at Brownsville, Wis., had a wreath of flowers placed on the grave as a token of regard and esteem for their former pastor.

J. J.

DISTRICT MEETINGS

Minnesota District

At the invitation of Friedens Church, W. J. Schulze, pastor, the Minnesota District will convene, God willing, in the Armory at Hutchinson, Minn., June 18-24. The sessions will begin with divine service at 10 a. m. June 18. Immediately thereafter the delegates are to present credentials endorsed by the president and secretary of their respective churches. Subjects for doctrinal discussion:

Woman's Place in the Church, by Pastor W. J. Schulze; The Solace and Blessing of the Sacraments as Means of Grace, by Pastor E. G. Fritz.

Special convention services:

Friday evening, School Sermon, Prof. E. R. Bliedernicht (Prof. A. Schaller); Sunday morning, Pastor A. C. Haase (Pastor J. Plocher); Sunday evening, Pastor Paul Dowidat (Pastor W. F. Pankow); Monday evening, Confessional, Pastor G. Hinnenthal (Pastor Carl Schrader); Monday evening, Pastoral Sermon, Pastor R. Ave-Lallemant (Pastor J. C. Siegler).

If possible, petitions to the District should be in the office of President Im. F. Albrecht by June 10.

Please notify Pastor W. J. Schulze before June 7th whether you intend to come by car or by rail.

Edwin H. Sauer, Sec'y.

Southeast Wisconsin District

The Southeast Wisconsin District will meet in Trinity Church at Waukesha, Wis., from July 9th to 15th (Rev. P. Brockmann). Opening services will take place at 10 o'clock A. M. Wednesday. A paper will be read by the undersigned on *Etliche Zuege aus dem Leben Eliae — fuer unsere Zeit.* — Another paper will be read by the Rev. W. Keibel on Christian Giving. — All credentials of the lay delegates must be signed by the chairman and secretary of their congregation and must be handed to the secretary of the Synod at the close of the opening services. — Every congregation is requested to pay for lodging and board of their delegates. All requests for quarters are to be sent to the local pastor, Rev. Paul Brockmann, 1076 White Rock Ave., Waukesha, Wis. Delegates are requested, when making application for accommodations, to state whether they wish to have lodging and board, or only board. All reports and petitions to the Synod must be in writing and are to be in the hands of the president of the Synod, the Rev. C. Buenger at Kenosha, Wis., before June 25th.

Henry Gieschen, Sr., Sec'y.

Dakota-Montana District

The Dakota-Montana District will meet, D. v., June 18th to 24th in Zeeland, N. D., the Rev. E. Kolander, pastor. The credentials of the delegates, signed by the chairman and the secretary of the congregation, are to be handed to the committee imme-

diately after the opening service. Congregations wishing to join Synod, or such as have made changes in their constitutions, must submit their constitution to the committee on constitutions. Congregations and pastors wishing to join Synod should address their application for membership to the president, the Rev. W. F. Sauer. The secretaries of the various conferences should submit the minutes.

Prof. E. R. Bliefernicht, Pres. W. F. Sauer, and Pastor Birkholz are prepared to lead the discussion on doctrinal and practical subjects. Announce immediately to Rev. E. Kolander. F. E. Traub, Sec'y.

Michigan District

The Michigan District of the Evangelical Lutheran Joint Synod of Wisconsin and other States will convene, God willing, June 18-24 inclusive in the Ev. Luth. Immanuel's Church, Lansing, Michigan. — The Rev. C. Strasen, Plymouth, Mich., will present a paper on "Joseph in Egypt." — Lay Delegates are requested to bring with them their credentials, signed by the president and the secretary of their respective congregations. — All requests for quarters during the time of the convention should be made by June 10th. Address of Pastor F. M. Krauss, 226 W. Kilborn St., Lansing, Mich. Those delegates who expect to come to Lansing with their autos will please also report this to the local pastor. Adolf Sauer, Sec'y.

West Wisconsin District

The West Wisconsin District, D. v., will convene from June 25 to July 1, noon, at Marshfield, Wis. (Rev. O. Hensel). Opening services on June 25, ten o'clock a. m. Papers will be read by Prof. Wm. Henkel and Pastor O. Hensel. Sermons will be delivered by President G. Thurow, O. Kuhlrow, A. Sauer, L. Kirst, Jul. Bergholz.

The credentials of the delegates must be signed by the chairman and the secretary of their respective congregations, and must be handed to the secretary at the close of the opening services.

Application for quarters must be made to the resident pastor in due time. L. Kirst, Sec'y.

FROM OUR CHURCH CIRCLES

Assignment of Calls

The Committee for Assignment of Calls met at the Seminary at Wauwatosa, Wis., May 22nd. Eighteen candidates for the pastorate and ten for teachers' position in our schools were to be assigned to their respective places. In case of two candidates for the ministry definite allotment has not yet been made. The list of candidates and places allotted to them follows:

Candidates for the Pastorate

Arndt, Arthur, Cibecue, Ariz.
Baumann, Erwin, Wabasso, Minn.

Boettcher, Immanuel, Brewster, Nebr.
Buenger, Martin.
Cares, Herman, Greenwood, Mich.
Ebert, Edmund, Whitefish Bay, Wis.
Hillmer, Alexander, Tutor at Watertown.
Holzhausen, William, Winner, S. Dak.
Jaster, Edwin.
Kleinhans, Harold, Oshkosh, Wis.
Meier, Albert, Tutor at Watertown.
Pankow, Erdmann, Greenleaf, Wis.
Sauer, Waldemar, Maseppa, Minn.
Schink, William, Negro Missions.
Uetzmann, Theophil, Manitowoc, Wis.
Voges, Theophil, Burth, N. Dak.
Falk, Erich, Mercer, Wis.
Tacke, Ewald, Omak, Wash.

Candidates for Teaching

Gieschen, Gertrude, Milwaukee, Wis.
Hoffmann, John, Tawas City, Mich.
Giziewski, Ethel, Cedar Mills, Minn.
Harms, Louise, Jefferson, Wis.
Heck, Helen, Brownsville, Wis.
Nolte, Antoinette, Hortonville, Wis.
Oetjen, Viola, Iron Ridge, Wis.
Winter, Anna, Goodhue, Minn.
Yanke, Ruth, La Crosse, Wis.
Zempel, Lydia, Owosso, Mich.

Wm. Sauer,
Sec'y., Committee on Assignment of Calls.

Wisconsin River Delegate Conference

The Wisconsin River Delegate Conference (eastern half) will meet with Rev. Geiger at Naugart, June 17.
O. Kehrberg, Sec'y.

Redwood Falls Delegate Conference

The Redwood Falls Delegate Conference will meet for a one-day session at 9 o'clock a. m. on Wednesday, June 4th, in Gibbon, Minn. (Rev. Henry Boettcher). Papers will be read by Pastors A. Baur and C. W. A. Kuehner. Announcement is kindly requested.

A. Baur, Sec'y.

Eastern Conference

The Eastern Conference will convene on June 17th and 18th in Newburg, Wis. (A. Petermann, pastor).

Services will be conducted on Tuesday evening in the German language.

Preacher: Wm. Rader (P. Burkholz, Sr.).

Papers to be read by the Pastors Gundlach, Wajahn, Kneiske, H. Gieschen, Petermann, Brockmann.

Timely announcements for quarters are requested by the local pastor. Paul J. Gieschen, Sec'y.

Dedication of Parsonage

On May 18th, Cantate Sunday, St. John's Church of Libertyville, Ill., celebrated the completion of its new parsonage in two special services, one in the morning in German, and the second in the afternoon in English. Rev. Buerger of Milwaukee, the former pastor, preached at the former on Matt. 13:31-33. At the latter Rev. Bartz of Waukegan, spoke on Matt. 13:47-49. Ideal weather favored the day so that quite a few guests from the neighboring congregations were present. The choir sang at both services. Dinner and supper were served by the ladies.

The new parsonage is an exceptionally fine building, having been carefully planned and built of the best material throughout. The exterior is of red brick veneer, while the inside walls have the sand finish with oak trim. There are eight large rooms, two lavatories, and a large basement. The study has built-in bookcases. Needless to say, every modern convenience has been installed. The total cost will amount to \$10,000.

"Walk about Zion; consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever. He will be our guide even unto death." Ps. 48:12ff. Elmer C. Kiessling.

Installation

Commissioned by the honorable President of the West Wisconsin District, the Rev. Wm. Fischer, assisted by the undersigned, installed the Rev. Wm. Eggert in St. Peter's Congregation at Schofield, Wis., on Quasimodogeniti, April 27.

May the Lord vouchsafe His blessings to pastor and flock. J. Abelmann.

Northwestern College

The graduating exercises at Northwestern College will take place on Thursday, June 12, at ten o'clock. The annual concert of the musical organizations will take place the evening before at eight o'clock.

E. E. K.

Theological Seminary

The oral examination of the graduating class of our Theological Seminary will take place at the Seminary on Friday, June 13, at 9:30 a. m. W. Henkel.

Change of Address

Rev. Im. P. Frey, Graceville, Minn.

Received for liquidation of debts and building of the new seminary from the following congregations:

E. Abelmann, St. Matthew's, Warren, Wis.	
E. Abelmann, St. John's	119.00
E. Abelmann, St. Luke's	25.00
J. H. Abelmann, Wilton	423.00
C. W. J. Aeppler, Dundee	234.50
C. W. J. Aeppler, Waucousta.....	170.00
C. J. Albrecht, New Ulm, Minn.	4,879.00

H. Albrecht, Hutchinson, Minn.	569.00
C. H. Auerswald, Cochrane	450.00
J. Bade, St. John's, Belview, Minn. (Vesta)	127.31
C. Baerwald, Morrisonville	958.00
A. C. Bartz (R. Buerger), Waukegan, Ill.	241.00
Th. Bauer, Mission, S. Dak.	169.60
J. Baumann, Red Wing, Minn.	301.70
W. Baumann (Th. Lehmann), Garrison, Nebr.	237.00
W. A. Baumann, Rusk	860.25
W. A. Baumann, Iron Creek	1,009.13
W. A. Baumann, Poplar Creek	60.00
W. A. Baumann, Elk Mound	25.00
Wm. Beitz, Tucson, Ariz.	76.00
C. E. Berg, Bristol	176.00
G. E. Bergemann, Fond du Lac	2,030.25
J. W. Bergholz, Onalaska	25.00
W. Bergholz, Immanuel's, Kewaunee	508.50
W. Bergholz, St. Peter's, T. W. Kewaunee	284.00
A. Bergmann (J. J. Meyer), T. Maine	105.85
L. C. Bernthal, Clare, Mich.	20.00
J. B. Bernthal, Ixonia	1,485.05
C. Binhammer, Allegan, Mich.	343.00
Ed. Birkholz, Marshall, Minn.	155.00
Ed. Birkholz, Wabasso	27.00
A. H. Birner, Hendricks, Minn.	146.00
F. J. Bliefernicht, Hillsburg	605.00
G. E. Boettcher, Hortonville	685.00
F. Brenner, Hoskins, Nebr.	600.00
J. Brenner, Milwaukee	13,402.18
Th. Brenner, T. Liberty	61.00
Th. Brenner, Marien, T. Liberty	32.00
Th. Brenner, St. Peter's, T. Liberty	182.75
Th. Brenner, Immanuel's, T. Maple Creek (S.)	308.00
Th. Brenner, Christ, T. N. Maple Creek	74.50
Th. Brenner, T. Maple Creek	5.00
C. Brickmann, St. Charles, Minn.	60.00
V. Brohm, Kenosha	30.00
C. Buerger, Kenosha	2,750.00
R. Buenger (C. F. J. Kaiser), Milwaukee	414.50
P. J. Burkholz, Kirchhayn	1,031.15
F. Cares, Frankenmuth, Mich.	265.00
A. J. Clabuesch, Remus, Mich.	266.50
A. J. Clabuesch, Broomfield T., Mich.	100.00
A. Dasler, St. John's, Kingston	58.00
A. Dasler, Zion's	72.00
M. Denninger, Haven	475.00
M. Denninger, T. Mosel	44.50
G. A. Dettmann, Freedom	1,095.50
H. J. Diehl, Lake Geneva	1,056.50
Chr. Doehler, Escanaba, Mich.	986.31
Chr. Doehler, Rapid River	34.00
E. Ph. Dornfeld, Milwaukee	5,100.00
J. Dowidat, St. Paul's, Eldorado	200.00
J. Dowidat, St. Peter's, Eldorado	150.00
P. C. Dowidat, Minneapolis, Minn.	3,500.00
A. W. Eggert, Mason City, Ia.	64.00
F. Ehlert, Cambridge	50.00
A. Eickmann, Dakota, Minn.	1,148.00
J. Engel, Ixonia	100.00
G. A. Ernst, S. Paul, Minn.	5.00
W. G. A. Essig, Stevensville, Mich.	123.46
R. Fenske, Ellensburg, Wash.	46.00
G. Fischer, Hutchinson, Minn.	666.50
G. J. Fischer, Hamburg	297.35
H. A. Fleischer, Hustisford	822.25
E. C. Fredrieh, Helenville	1,213.00
J. Freund, N. Freedom	272.00
I. Frey, Phoenix, Ariz.	381.00

O. Frey, Saginaw, Mich.	404.00	L. Kaspar, T. Clayton	235.00
E. Friebe, Merna, Nebr.	15.00	L. Kaspar, Greenville	375.00
J. Frick, Winside, Nebr.	63.11	W. Keibel, West Allis	123.28
A. Froehlke, Neenah	2,400.00	A. Kehrberg, Tawas City, Mich.	386.00
Ph. A. C. Froehlke, Appleton	539.18	O. Kehrberg, Mosinee	496.00
W. G. Fuhlbrigge, Enterprise	107.00	E. C. Kiessling, Libertyville, Ill.	213.00
W. G. Fuhlbrigge (J. F. M. Henning), Monico	5.00	E. H. Kionka, Denmark	30.00
E. Gamm, Mobridge, S. Dak.	56.00	E. H. Kionka, Eaton	70.00
J. C. A. Gehm, Woodville	290.00	E. H. Kionka, Fontenoy	100.00
J. C. A. Gehm, T. Cady	47.00	M. Kionka, Ascension, Milwaukee	205.66
G. Geiger, Naugart	750.00	P. J. Kionka, Maribel	200.00
Ch. Germeroth, Rising City, Nebr.	242.00	H. Kirchner, Gibson	881.00
G. Gieschen, T. Stettin	128.50	H. Kirchner, Two Creeks	254.00
G. Gieschen, T. Rib Falls	118.50	L. Kirst, Beaver Dam	1,403.70
G. Gieschen, Rib Falls	147.50	O. Klett, Watertown, S. Dak.	648.00
H. Gieschen, Sr., Milwaukee	3,525.00	Th. Kliefoth, Juneau	463.00
Herm. Gieschen, Wauwatosa	2,690.00	H. C. Klingbeil, St. Paul's, Malone	1,503.87
Congregation in Goodrich	37.00	H. C. Klingbeil, St. John's	237.50
J. G. Glaeser, Tomah	730.44	J. Klingmann, Watertown	3,794.36
F. Graeber, Milwaukee	327.00	H. Knuth, Milwaukee	50.00
A. J. Grothe, Neosha	210.00	G. Kobs, Kendall	483.00
E. Guentherf, Whiteriver, Ariz.	28.00	F. Koch, Caledonia	1,165.00
W. Haar, Loretto, Minn.	1,725.00	H. Koch, Reelsville	700.00
G. C. Haase, Waterloo, Mich.	15.00	H. Koch, Prescott, Ariz.	169.00
H. C. Haase, Benton Harbor, Mich.	300.00	O. W. Koch, Lowell	508.00
M. Haase, South Hoven, Mich.	70.00	Chr. P. Kock, St. Paul, Minn.	300.00
A. Habermann, T. Hartland	8.50	F. Koehler, Nicollet, Minn.	2,008.00
A. Habermann, Angelica	11.50	Ph. Koehler, Iron Ridge	6722.00
E. Hahn, McNeely, S. Dak.	22.93	E. Kolander, St. Paul's, Havana, S. Dak.	320.00
E. Hahn, Clearfield, S. Dak.	83.50	E. Kolander, St. Petri, Goodwin	178.50
H. Hartwig, Hartland	1,108.00	E. Kolander, Zion's, Hidewood	251.50
W. J. Hartwig, Montello	1,275.00	F. Kolander, South Shore, S. Dak.	35.00
W. Hass, Oconomowoc	841.00	F. Kolander, Germantown	7.00
H. H. Heidel (F. Greve), Kewaskum	1,071.00	E. Kories, Collinsville, Ill.	44.50
W. C. Heidtke, Crivitz	82.00	P. B. Korn, Ulysses, Nebr.	362.75
C. C. Henning, Peshtigo	1,825.50	R. B. Korn, St. John's, Arcadia	47.00
J. F. Henning, Eagleton	360.00	R. B. Korn, Zion's, Cream	278.75
E. G. Hertler, La Crescent, Minn.	153.75	F. M. Krauss, Lansing, Mich.	461.00
E. G. Hertler, Hokah	4.55	L. C. Krug, White Bluffs, Wash.	44.00
E. G. Hertler, Brownsville	17.80	L. C. Krug, Trinity Mission	15.00
H. W. Herwig, Lewiston, Minn.	1,100.00	O. Kuhlow, Waterloo	1,886.00
H. Heyn, Detroit, Mich.	70.00	F. Kupfer, Milwaukee	82.00
M. J. Hillemann, Medford	5.00	C. F. Kurzweg (A. Bergmann), Rollingstone, Minn.	475.55
M. J. Hillemann, Stetsonville	451.50	C. Kuske, Zion's, Bison, S. Dak.	60.00
M. J. Hillemann, Little Black	33.25	C. Kuske, St. Paul's, Attaboy	61.50
E. W. Hillmer, Kenosha	200.50	B. Lange, White River, S. Dak.	10.05
E. C. Hinnenthal, Grace, Goodhue, Minn.	898.00	B. Lange, Surprise Valley	6.83
E. C. Hinnenthal, St. John's	1,137.00	H. Lange, Alois	313.00
C. A. Hinz, White Butte, S. Dak.	25.00	R. Lederer, Green Bay	111.00
A. Hoenecke, West Allis	153.73	W. H. Lehmann, Darfur, Minn.	200.00
H. H. Hoenecke, Detroit, Mich.	222.50	M. Lehninger, Plymouth, Nebr.	803.00
W. A. Hoenecke, Milwaukee	261.00	A. Lengling, Doylestown	138.00
O. Hohenstein, St. John's, Dexter	50.00	A. Lengling, Fountain Prairie	94.00
O. Hohenstein, Trinity, T. Dexter	773.26	A. Lengling, Fall River	53.00
H. A. Hopp, Daggett, Mich.	132.00	C. Lescow, Woodland	566.00
H. A. Hopp, Carbondale	30.00	C. G. Leyrer, Lansing, Mich.	66.00
P. E. Horn, Zion's, Morgan, Minn.	367.84	W. Lindloff, Elkton, S. Dak.	398.50
P. E. Horn, Immanuel's, T. Eden	1,075.00	W. Lindloff, Ward	397.50
O. Hoyer, St. Paul's, Winneconne	173.60	P. Lorenz, Eitzen, Minn.	664.00
O. Hoyer, Zion's, T. Omro	156.25	A. Lossner, Franksville	108.00
R. Huth, Milwaukee	82.25	G. Luetke, Zion's, Toledo, Ohio	100.00
W. Huth, Wabeno	138.00	W. Lutz, St. Luke's, New Lisbon	153.00
S. A. Jedele, Wilmot	1,233.50	W. Lutz, St. Paul's, Mauston	286.50
J. Jenny, Milwaukee	100.00	W. Lutz, T. Summit	162.00
R. Jeske, Caledonia, Minn.	718.00	P. Lutzke, Elroy	40.00
R. Jeske, Union	317.00	A. Maas, Ann Arbor, Mich.	631.26
F. Kammholz, Rib Lake	403.00	W. Mahnke, Root Creek	1,200.00
F. Kammholz, Greenwood	98.00	F. Manteufel, Balaton, Minn.	721.00
F. Kammholz, T. Brannon	26.00	F. Marohn, Richwood	293.50
		F. Marohn, Hubbleton	5.00
		Ph. Martin, Stanton, Nebr.	1,169.68

J. Masch, Sault Ste Marie, Mich.	64.75	F. Schumann, Nasewaupee	327.00
A. F. Matzke, Mansfield, Wash.	67.00	J. H. Schwartz, Marshall	451.50
O. Medenwald, Amery	100.00	W. Seefeldt, Grafton, Nebr.	190.00
W. T. Meier, Ipswich, S. Dak.	13.00	C. W. Siegler, Bangor	77.00
L. B. Mielke, Sheboygan Falls	850.00	A. P. Sitz, Oakfield	230.00
L. E. Mielke, Saginaw, Mich.	59.00	R. H. K. Soll, Yakima	75.00
J. Mittelstaedt, Wonewoc	1,100.00	P. W. Spaude, Lake Benton	158.00
J. Mittelstaedt, Hillsboro	200.00	P. W. Spaude, Verdi	275.00
E. C. Monhardt, Clatonia, Nebr.	1,071.50	A. Spiering, New London	100.00
H. A. Mueller, Florence	14.00	H. C. Sprenger, Zion's, White, S. Dak.	858.00
P. G. Naumann (O. Gruendemann), Brant, Mich.	302.25	H. C. Sprenger, St. Paul's	110.00
O. K. Netzke, Weston	248.60	F. E. Stern, Watertown	150.00
O. K. Netzke, Elmwood	82.00	M. Stern, Plum City	200.00
G. E. Neumann, Bay City	36.00	M. Stern, Waverly	30.00
W. C. Nickels, Redwood Falls, Minn.	22.00	M. Stern, Eau Galle	10.00
J. Nicolai, Adrian, Mich.	25.00	E. F. Sterz, Shiocton	277.80
A. F. Nicolaus, Ft. Atkinson	1,995.50	H. Sterz, Watertown	150.00
A. F. Nicolaus, Cold Spring	103.00	E. Stevens, Manistee, Mich.	78.75
B. P. Nommensen, Milwaukee	1,547.50	C. Strasen, Plymouth, Mich.	21.08
O. B. Nommensen, S. Milwaukee	205.10	A. Tacke, Milwaukee	250.00
W. Nommensen, Columbus	35.00	M. Taras, Baraboo	202.00
P. Oehlert, Kaukauna	110.00	G. M. Thurow, Wisconsin Rapids	1,161.02
C. A. Otto, Brownsville	1,500.00	G. F. Tiefel, Hadar, Nebr.	50.00
A. Paap, Johnson Creek; Farmington	561.50	K. Timmel, Sugar Bush	328.50
A. Paetz, McMillan	439.00	R. Timmel, Sodus, Mich.	25.00
A. Paetz, March	91.50	K. Toepel, St. Paul's, Newton	200.00
E. H. Palecheck Chaseburg (T. Hamburg)	1,000.00	F. Traub, Bowdle, S. Dak.	115.25
A. Pamperin, Hazel, S. Dak.	772.50	J. W. Uhlmann, Immanuel's, Hartford	173.00
H. Pankow, Hustler	364.00	G. Vater, T. Dallis	240.00
W. Pankow, Friesland	474.00	C. W. Waidelich, Kawkawlin, Mich.	196.70
W. Pankow, Dalton	154.00	E. Walther, Randolph	754.00
W. Pankow, Rockford, Minn.	973.50	W. Weber, St. Peter's, T. Addison	400.00
W. Parisius, Globe	125.00	W. Weber, Zion's, T. Wayne	400.00
A. Petermann, Newburg	606.00	A. Werner, St. John's, T. Center	833.50
R. Pietz, Lomira	659.25	A. Werner, St. Matthew's, T. Center	129.50
J. Plocher, St. Paul, Minn.	3,050.00	B. Westendorf, Flint, Mich.	707.50
C. J. Plocher, Wilson	150.00	H. C. Westphal, Marinette	1,800.00
C. J. Plocher, Ridgeway	250.00	F. Wichmann (Elgin), Potsdam, Minn.	425.00
M. Raasch, Lake Mills	274.00	Wm. Wietzke, Shickley, Nebr.	218.00
E. Redlin, Ellington	585.50	J. Witt, Norfolk, Nebr.	598.38
E. Redlin, Stephenville	142.50	R. F. F. Wolff, St. John's, Slades Corners	115.00
F. Reier, Dale	350.00	H. Wolter, St. Paul's, Lomira	399.00
H. Reimer, Lime Ridge	266.00	H. Wolter, Zion's, T. Theresa	155.00
H. Reimer, Tuckertown	421.00	E. Zarembo, Norwalk	110.00
W. Reinemann, Elkhorn	450.00	F. Zarling, Zumbrota, Minn.	979.50
J. Reuschel, Dundas	400.00	A. Zeisler, Minocqua, Woodruff	305.00
J. J. L. Roekle, Chesaning, Mich.	325.00	A. F. Zich, Green Bay	180.00
J. J. L. Roekle, Brady	23.00	R. Ziesemer, Appleton	739.50
W. Roepke, Marquette, Mich.	226.98	G. A. Zimmer, Brodhead	315.00
W. Roepke, Green Garden	97.19	H. Zimmermann, Christ, West Salem	599.00
W. Roepke, Bruce's Crossing	27.00	H. Zimmermann, Christ, Burr Oak	443.00
E. E. Rupp, Bay City, Mich.	975.00	M. Zimmermann, Mindoro	35.00
A. Sauer, Winona, Minn.	2,674.85		
Ch. Sauer, Juneau	1,044.55		\$178,982.44
E. Sauer, Morton, Minn.	70.00	Other Contributions	\$ 1,325.29
M. Sauer, Trinity, Brillion	577.50	Total	\$180,307.73
M. Sauer, Kasson	171.65		F. GAMM, Treasurer.
T. Sauer, Appleton	4,906.30		
W. F. Sauer, Watertown, S. Dak.	500.00		
W. J. Schaefer, Colome, S. Dak.	305.50		
H. Schaller, Renville, Minn.	650.00		
J. P. Scherf, Roscoe, S. Dak.	15.00		
J. P. Scherf, Cloyd Valley, S. Dak.	90.00		
G. J. Schlegel, Bylas, Ariz.	6.00		
C. H. Schmelzer, New Salem's, Sebawaing, Mich.	381.00		
C. H. Schmelzer, St. John's	117.00		
J. C. Schmidt, Douglas, Ariz.	213.25		
E. Schoenicke, Ixonia	274.30		
G. Schoewe, Muskego	961.50		
C. J. Schrader, Pelican Lake, Minn.	367.50		
G. E. Schroeder, Menominee, Mich.	465.00		
M. C. F. Schroeder, Pardeville	220.00		
M. Schuetze, Litchfield, Minn.	400.00		
A. Schultz, North Milwaukee	143.00		
J. Schulz, Van Dyne	419.28		
P. Schulz, Tittabawassee, Mich.	240.00		
A. Schumann, Firth, Nebr.	428.00		
F. Schumann, Sawyer	564.00		

STATEMENT OF RECEIPTS AND DISBURSEMENTS

July 1, 1923 to May 1, 1924

	Collection for	Receipts	Disbursements
General Fund	\$ 87,586.07	\$ 87,586.07	\$ 27,533.08
Educational Institutions	44,909.59	44,909.59	145,790.31
Home for the Aged	2,224.49	2,224.49	5,360.67
Indian Mission	21,660.96	21,660.96	34,325.02
Home Mission	42,347.78	42,347.78	75,463.05
Negro Mission	8,351.48	8,351.48	8,351.48
General Support	9,205.86	9,205.86	10,173.53
Institutional and Departmental	63,006.08	63,006.08	
		\$279,292.31	\$306,997.14
Deficit			\$ 27,704.83
			THEO. H. BUUCK, Dep. Treas.