

The Northwestern Lutheran

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

Vol. 11.

Milwaukee, Wis., November 16th, 1924.

No. 23.

"HE WHO HATH BEGUN A GOOD WORK IN YOU WILL PERFORM IT UNTO THE DAY OF JESUS CHRIST"

Phil. 1, verse 6

Father dear, in Christ our Savior
Thou hast chosen us Thine Own.
Grant us Thy blest Spirit's favor
That all evil we may shun.

All our sins are purged, forgiven,
Since Messiah shed His Blood;
Thou hast sealed us heirs of Heaven
In Thy blest baptismal flood.

Thy good work begun within us
Thou wilt well perform we know.
Love that thus could woo and win us
Nevermore will let us go.

On the Rock of Ages founded,
May the faith that we confess, —
In Thy Word and doctrine grounded,
Bring forth fruits of righteousness.

Keep Thy Zion blameless, lowly,
Till the day of Christ, her Lord.
Guide her Homeward by Thy holy,
Everlasting, perfect Word.

Grant unto Thy saints' communion
Wisdom, solace, joy, and peace;
Keep us in Thy Spirit's union,
Faith, and hope, and love increase.

Let us, by Thy Word directed,
Grow in grace unceasingly,
Till, all glorified, perfected,
Like our Savior we shall be.

O what holy joys await us
At the bridal of the Lamb!
Endless glories shall elate us
As we laud His precious Name!

Epistle Lesson Hymn for the
22nd Sunday after Trinity.

Anna Hoppe.

TRUE EDUCATION! WHAT IS IT?

With the return of the school year the subject of education becomes prominent again. And rightly so, unless we believe the scientific raising of pigs or the earning of a few paltry dollars of more importance than our children. In all of Scripture on this vital subject there is none of such fundamental and all-inclusive import as that which is recorded in the Letter to the Ephesians, chapter 6, verse 4. We read there; "*Ye Fathers, provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.*"

"Ye Fathers"

Let us note, first of all, that God is not speaking here to the world as a whole. Nor is He addressing the unbeliever. The Lord has little or nothing to say to the unbeliever when it comes to a matter of sanctification, of which education is a branch.

Mind you, God does not say this to the state which in some countries takes the matter of education into its hands. Nor does He say this to the community which often looks upon itself as the patron of education. But He does say this to the "fathers"—the Christian fathers of this Ephesian congregation. He is speaking to the fathers, and that implies the mothers. Paul was still "old-fashioned" enough to regard the man the head of the family. It also implies all and anyone that may take the place of the fathers and mothers. It implies the teachers; yea, in the last analysis, it implies every Christian in this Ephesian congregation. And since according to the Gospel of John (20, 31) "these things are written that we may believe" it refers to every Christian today. Only the Christian that looks upon his Christianity as a legalistic, burdensome bargain with the Lord will want to shirk this blessed privilege.

It is to the "fathers" that God has given the children. It is to the "fathers" He says: "Bring them up." It is of the "fathers" that He will demand them sometime: "Where are the children which I have given you?" The matter of education is primarily one of the Christian parents according to God's own arrangement. The sooner people regarding themselves Christians recognize this, the sooner will woeful conditions in education have a chance to be righted. No one has yet been able to improve on God's wisely appointed ways. Anyone still open to conviction from the Word of God will see it means a Christian education for the children of Christian parents. Nothing short of that. Now, what saith God to the "fathers" (parents)? He says:

"Provoke Not Your Children to Wrath"

How is that done? Does "provoking them to wrath" mean to bring about disobedience, hatred, disrespect, crime of every hue and color? Exactly. Though perhaps not in a direct, positive way, yet just as surely. It means this by neglecting the one power that can build character and so save from crime and vice: We "provoke our children to wrath" when we neglect to make known unto them the one means the Lord has given to bring this about: His Love. (Also called: grace, mercy, compassion, in Scripture.) This is indicated by the word

Rev. C. Buenger
Jan. 25
65 N. Ridge

"Lord," "Jehovah" as we have it untranslated. It means in short: the God of Love and mercy. All that is necessary to "provoke our children to wrath" in thought, word, and actions, is to keep from them the knowledge of God as Jehovah, the God of love and mercy. Such neglect will bring about all the provoking. Such neglect provokes, intensifies, works out, develops the wrath, anger, hatred, enmity, against God, that is in us all by nature, children included. Hatred, enmity against God, is man's root sin. Every man born into this world has hatred against God. He has a wrong conception, idea, of God. He believes God to be primarily a God of law, justice, power. And unless he learns to know otherwise, unless he learns to know that God is primarily a God of love, Who has forgiven him his inborn enmity and sin, he continues to work out that inherent wrath against God. He does this in self-justification towards God and God's creation, particularly, his fellowmen. As a result we have attempts at infidelity, evolution, and such-generality-dealing terms as Great-Architect-of-the-Universe religions, Grand-Master-Above fatherhoods and brotherhoods. All man-made concoctions. As a result we have a great number of fools that are lying to themselves and others, saying: "There is no God." (Ps. 14, 1.) As a result we have so many Adams and Eves that are hiding in the thru-Christ-restored Garden of Eden afraid of God. As a result we have a world to-day of Cains that say in their hearts: "Am I my brother's keeper?" As a result we have so many Lamechs that glory in their adultery and murder. (Gen. 4, 23.) As a result we have adultery and murder as the general theme of all literature, scenarios included. As a result we have so few Enochs walking with God. As a result we have so many selfrighteous, Pharisaical people today, in and out of the churches, trying to build the tower to heaven: Babel. As a result we have so many as-the-flood-spirited people that walk in their own ways of "marrying and giving in marriage, eating and drinking" taking no heed of the note that the few witnesses of righteousness: the Christians, are proclaiming in word and in deed. As a result we have no many Eli's sons, Loeb's and Leopold's, disobedient and disrespectful of the entreaties of fathers and mothers. As a result we have so many greedily devouring the devil's sugar-coated pill of evolution. As a result we have such crime waves even among the very youth of our land these days. As a result we have such disrespect, disobedience, for all God-appointed authority. As a result we have mere children partaking of the sexual relationship which a wise and loving God has appointed for the marriage state. As a result we have sexual perverts like lions left out of a cage going about seeking whom they may devour. *All*, all, because they are by nature in wrath against God, and that *wrath* is provoked more and more because the "fathers" are not making known, or having made known, the *one* power that will take away the inherent wrath, the evil: *The love of God, as our Lord.* (Ro. 1, 16.)

Applied to education to-day. The whole education of the child is apart from the Lord of Love. Every attempt at education is to develop the mind, the intellect, which can only grasp and see the power, the laws, the justice of God. "The natural man understands not the things of the spirit of God." (I Cor. 2, 14.) The soul, the spirit, the heart, the emotions of man are left undeveloped, at least undeveloped in the right direction. Man is regarded and treated in our educational system as though he had no soul, or as though it were of little account. As a result man develops all the rest of the human machinery, but leaves the controlling and steering apparatus wholly, or almost so, undeveloped; and so not under control. There is but one God-given power that can bring about a change, a control of this human machinery, and that is the Gospel of Christ Jesus, (Ro. 1, 16) and that is identical with the love of God. (Jh. 3, 16.)

According to our present education man learns to know the Being above him as a powerful *God*, but not as loving *Lord*. As Power but not as Love. All branches of the curriculum only tend to make him see the Power but never the Love of God. He sees God as Law *First* and, if at all, then very secondarily and inadequately as Love: Lord. That will always "provoke to wrath." That will always inflame the inherent wrath that man is born with by nature. That makes man angry with God, angry with his fellowmen, and angry with himself. Positively expressed: no love for God, for he knows of no love in God; no love for his fellowmen, termed selfishness; no love for self in the last analysis, and that often in the spirit of suicide if it weren't that he is a coward by nature also.

The result is *wrath*, misery, unhappiness for this world, and for the world to come, for God will be obliged to pour out His wrath upon him since he would have none of His unsearchable Love. He will have to make public the refusal of his love for bliss with the words: "Depart from Me." "All day long have I stretched forth my hands unto a disobedient and gainsaying people." (Isa. 65, 2.) *Ye fathers, provoke not your children to such wrath* for time and eternity, but

"Bring Them Up in the Nurture and Admonition of the Lord"

"Bring them up", educate them, in the homes first of all "ye fathers", and if you are going to use any help to do this God-appointed work, be sure that it is in perfect accord with your Christian-spirited home and ideals. You can let no man prescribe for you. You cannot, nor as a believer do you want to, shift your responsibility, your privilege of being a co-worker with God. When some illustrious person employs us we feel it an honor, but that is only a faint shadow over against the employment God is honoring us with: To *bring up our children* in His nurture and admonition. This is as self-evident as feeding them physically. We would never dream

of feeding our babies once in the morning and perhaps occasionally again in the evening, or a few days later, or once a week, a sort of Sunday-feeding, and leave the remainder of the feeding in the hands of persons that know little or nothing of the germs that infect everything in this world. How careful, sanitary we are to disinfect everything, to have everything perfectly clean, to overcome all negative forces that would harm us physically. Let us use a little of that common sense in the spiritual line, for if a body is lost comparatively little is lost over against a soul. Let us use the absolutely sure disinfectant of the Word of God's Love with all things (branches of study) or we are only feeding, or having our children fed poison. *Bring them up*, not have them brought up. Take an active interest in them and we won't have to have a Father-and-Son Day ever so often that the sons may learn to know their fathers, and the fathers their sons. *Bring them up*, if you cannot do it entirely, have it done, employ help to assist you, but remember you "fathers" are to see that it is in accord with what the Lord wants to have done: "*In the nurture and admonition of the Lord.*"

Not in the nurture and admonition of *God*, but of the *Lord*. What a difference! The whole difference! The difference between happiness and unhappiness. The difference between heaven and hell. Bring up your children in the nurture and admonition of God; have them know God as God, as Power, as Nature, as Law, as Justice, and you will never remove the inherent wrath there by nature. They will only feel more and more incensed against God, their conscience bearing witness to their God-disapproved life. That will only drive them to wrath in thought, word, and deed, against God and all God has made.

But "bring them up in the nurture and admonition of the *Lord*" and you are making known unto your child a God of Love, a *Lord*, a Jehovah, "that forgives iniquity transgression and sin." You make known unto your child "the Lord God, merciful and gracious, longsuffering, and abundant in mercy, goodness and truth." (Exod. 34, 5-6.) That knowledge changes the heart of the child from the wrath to the love of faith.

In Exodus 20 we have this expressed on this wise: "I am the *Lord your God.*" First *Lord*: covenant, mercy, love; then secondly, and subservient to that love, *God*: power, might, law, justice, wisdom. Here in our text we have it expressed thus: first, a positive *nurture*, feeding, upbuilding; then, a negative *admonition*. We cannot improve upon that order. As soon as we try to we make a mess of it. We cannot separate them or a mess ensues likewise. We must bring up our children in a positive, not negative, neutral, indifferent, colorless way. We do not expect our little ones to grow by keeping the germs from them only. That is necessary, but there must first be a positive feeding. That, in fact, must overcome the germs. First our schooling in the home and otherwise in the schools must have the positive factor of God's

Love as Lord permeating all teaching. It must be from the positive Christian point of view. Then, secondly, and to the extent of a thousand worlds, can they in this same primary spirit learn to know all things (all branches of the curriculum) and it will never provoke them to wrath against God and man, but rather to bliss and happiness here and hereafter. Then and only then will our Lord's loving purpose as *Lord* be accomplished with our children: a growth more and more into the "fulness of joy and pleasures forevermore." (Ps. 16, 11.) Then, and only then, is it education in the true sense of the word.

W. F. Beitz.

COMMENTS

The Declaration In our last issue we offered our readers the declaration of the School Committee of the Michigan District of our Synod in matters of the proposed school amendment. We were very glad to print this declaration and hope that our readers have read and studied it carefully. This declaration, which was given to the secular press, constituted practically the only appeal of our brethren to the voters of the State of Michigan. Very properly it assumes the form of a confession of our faith and our principles. It is a clear-cut confession: the issue is not clouded in the least. Every reader will know exactly what the Lutheran Church stands for and why it objects to the proposed amendment.

It is a fearless confession. One cannot but gain from it the impression that the confessors hold the principles stated to be of vital importance and that they are willing to suffer for them, if the voters of Michigan should be determined to persecute men who want to do faithfully what they recognize as their duty before God. As such a confession it is an appeal to the heart of every Christian in Michigan and a fearless testimony in the name of God against those who ruthlessly disregard the conscience of their fellow-citizens.

It is a confession of faith. Not an intimation of reliance on human strength and on the power of numbers; the cause of our Christian schools is trustingly committed into the hands of the Head of the Church.

At this writing the result of the vote is not yet known. It is not at all impossible that the enemies of our school will gain a temporary victory. But one thing is certain, our Lord has heard the cry of His own and He is not deaf to their pleadings. Though He may in His infinite wisdom chasten His own for a season, He will not fail to confess those who have confessed Him, and the declaration of our brethren will not be without effect on the people of Michigan.

J. B.

* * * * *

Fosdick Backwash Because Dr. George E. Hunt, pastor of the Christ Presbyterian Church, Madison, Wisconsin, published an open letter in the newspapers in which he supported Emerson

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

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

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

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

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

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

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

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

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

Fosdick in his position of doubt and unbelief, Hunt was himself charged with heresy by a fellow-Presbyterian pastor, who was a member of the Madison presbytery. The charges were heard in Madison in the first week in November.

Some fencing took place before the hearing because sentiment seemed to favor the accused man from the beginning, not because he seemed to be falsely accused but because many of his brethren shared his heretical opinions, more or less. After a few futile attempts a moderator was elected who was willing to serve. The charges preferred were summarized as follows:

- 1) That the accused does not believe in the Scripture as the Word of God.
- 2) That he does not accept or believe in the (Presbyterian) confession of faith.
- 3) That he does not believe in the virgin birth of Christ.
- 4) That he does not believe in the creation as given by Genesis.
- 5) That he signed an affirmation against the ruling of the supreme general assembly.

The verdict read that none of the charges were sustained and that means that the presbytery was not willing to condemn the accused on these charges. It really means that the Madison presbytery has no confessional standards and that the charges brought against Hunt might well be brought against any one of the twenty-one who voted in his favor.

Hunt himself did not testify, knowing that a majority would decide the issue and that a safe majority was on his side. As far as can be seen the verdict of the Word of God was not invoked; the issue was decided on the opinion of the voters. And such a verdict must strike us as no verdict at all. Indeed, judging the method by which the case was disposed of, it is evident to the believer that not only is Dr. Hunt a heretic but his brethren, as the vote shows, are with him in the same condemnation. The newspapers in

their reports, unquestionably prompted in their account of the proceedings by the men who represented the majority ruling, bluntly declare that the presbytery went on record that the Bible as well as the Westminster Confession were not infallible, in fact both did contain things which a modern Presbyterian would not accept.

The four members of the presbytery who voted to sustain the charges are not content with the white-washing Hunt received and will appeal to a higher court. In view of recent events it will be again decided on opinion and will be worthless to those whose conscience is governed by the Word of God.

The question arises in how far the congregations of such modernist preachers share the views of their unfaithful pastors. Without examination one might arrive at the conclusion that since they tolerate such condition they are equally responsible and do actually hold the same views, as far as they hold any definite views whatever. Such a conclusion is fully borne out by events. In Fosdick's case it was evident that his parishioners strongly, if not devoutly, believed in Fosdick even when it meant disbelieving God. In Madison we make the same experience: Hunt's congregation after the trial immediately votes its confidence in its pastor and rejoices in his "victory." The old truth is again exemplified: a congregation has no better pastors than it deserves to have. At the same time it is a fair question to ask: How much do the parishioners, who so joyously vote their confidence in a man who happens to be their preacher, how much do they know of the Word of God and what it says? How thoroughly have they examined the Westminster Confession? What, according to their idea, is the purpose of a Christian congregation? What constitutes Christian preaching? It is a cheap victory for Dr. Hunt. It is cheap to accept the plaudits of a congregation that is acclaiming his person and nothing else.— And it is depressing to realize that Christianity has fallen so low that it no longer recognizes itself even in times of trial.

H. K. M.

* * * * *

What If? What if we did not have with us the irrepressible professor? We certainly would miss him if he should suddenly disappear from the scene. How the Lord managed to get along without him so long, is hard to understand. "Parenthood," says the Milwaukee Journal, "will soon have to be licensed just as plumbers and barbers now must obtain licenses to certify that they are capable of properly discharging their duties in their trades, according to Dr. Hornell Hart, professor of social economy in Bryn Mawr College." The professor is quoted: "The race is fast going downhill and the deterioration cannot be checked until scientific methods of reproducing the race are resorted to. As it is now persons least able, intellectually and materially, to provide for chil-

dren are having 'rafts of them' and persons qualified to surround their children with the proper environment are having very few."

Serious comment is hardly necessary, but we plead guilty of a little curiosity as to how this professor squares himself with his evolutionist colleagues. Has evolution — without the assistance of science, at that — now reached its climax, so that we are now devoluting rapidly — and that, not without the help of the progressive scientist? Science is perplexing, indeed!

J. B.

* * * * *

Must We Pray for Foul Weather?

In the Fourth Petition of the Lord's Prayer Luther teaches us to pray for fair weather. For the first time, as far as one can know, this prayer is not as selfevident as it always was. Every reader of our church papers can recall the days, not so far gone into the distant past, when pastors used to report on their Missionary Festivals and sometimes regretfully recorded that the day was spoiled for them by foul weather. They meant to say that their members were prevented from attending the services by storm or rain.

We are just closing the season of these festivals and this time the general experience will surely be that little can be charged against foul weather in the matter of poor attendance. We had a beautiful Fall. One Sunday more sunshiny and inviting than the other. It was unusually mild and cheerful into November. But more than one pastor anxiously scanned the horizon of a Sunday morning, not for fear of foul weather — but for fear of good weather. The finer the day, the less prospect of having a large congregation.

The easy excuse of some members could be heard more than once: It was such a fine day and who knows whether we'll have another good Sunday this year? So we decided to make a little visit that we had been counting on and always put off. — They loaded up the family and stepped on the accelerator with the result that another Missionary Festival was spoiled by good weather.

If it were but one Sunday in a Summer one might not notice it, but when every fine day throughout the Summer and Fall brings a repetition of the same indifference to worship in the house of God and in communion with one's fellow-Christians it becomes a menace. One of the most disagreeable elements of the situation that the motor car has brought us is that the Sunday family expeditions corrupt not only one member of the family here or there, but every member of the family, man, wife, every child. The first Sunday one or the other, or most of the members feel uneasy and know they are depriving themselves of God's grace when they despise God's Word. The next Sunday the opposition is likely to be much milder. Any single member is easily silenced and overruled. The

mother may think: it's the only day of the week when we can all be together, I must not spoil it for the family. It does not take many such Sundays to confirm a habit. Church going merely from habit and from no other reason has little value, but to remain away from church from habit is of Satan. The Evil One uses our habits as stumbling blocks in our spiritual progress.

Spoiled by fair weather! What a sidelight on human nature that uses the blessings of God, one like the other, not in gratitude and to the glory of God but like spoils of war that must be quickly and violently enjoyed.

H. K. M.

* * * * *

The Seminary Fund A letter from Mr. Ernst von Briesen, the secretary of the Seminary Building Committee again reminds us of the seminary building fund. Since May 21, he reports, the following securities have been purchased:

Citizens' Gas and Elec.....	5%	Due	1-1-26	\$1,500.00
Milwaukee Lt., Ht., and Tr.....	5%	Due	5-1-29	1,000.00
St. Croix Power	5%	Due	10-1-29	1,000.00
Milwaukee Gas Light Co.	4%	Due	5-1-27	4,000.00
Vermont Hydro Electric	6%	Due	10-1-29	3,000.00
S. California-Edison	7%	Due	2-1-27	1,000.00
Antigo Telephone	6%	Due	7-1-26	1,000.00
U. S. Public Service	6%	Due	2-1-27	1,000.00
Ozaukee County	5%	Due	4-1-27	1,000.00
Eastern Oregon Lt. and Power..	6%	Due	4-1-29	5,000.00

Mr. von Briesen says: "These securities with the total heretofore reported mean that we have invested \$134,000.00 par value in bonds and have about \$5,000.00 in the bank. Up to October 1st we have actually received earned interest amounting to \$4,372.08, and in addition a profit of \$190.62 upon the sale of a short term security.

"Because of the fact that tax exempt municipal securities bring an exceedingly low rate of interest, our committee has purchased some underlying first mortgage public utilities securities which are recommended to us very highly."

It will be noted that the Building Committee thus has on hand about \$140,000.00. About \$80,000.00 are known to be in the hands of the treasurers of congregations and conferences. Mr. Gamm's total receipts with this sum will amount to approximately \$310,000. The \$45,000.00 received for the Bues' Farm belong to the Seminary Building Fund. The result is the sum total of \$355,000.00, about one-half of the sum required to build the seminary and to liquidate the debt which the Building Committee is by a resolution of the Synod required to pay before beginning building operations. It rests with those members of our Synod who have not yet done their share to apply themselves to their task. Mr. Gamm reports that the collections are coming in steadily, though somewhat slowly. If every member of our Synod would show the interest some have shown and a little consideration also for the brethren who have worked, our task could be speedily accomplished.

J. B.

SKIPPING CHURCH

Some people seem to think that it is a small thing to skip church services. They seem to think that they can "despise preaching and His Word" and still not be guilty of any great sin. Think of it, they despise His Word and still think that they are guiltless!

Whenever people go on a fishing trip Sunday morning, or out automobile riding, or playing golf or baseball, or are too lazy to get to church, they are doing what Luther calls "despising preaching and His Word." They are breaking one of God's commandments.

But let none imagine that they can do as they please in regard to God's Word and ordinances and then have God's ear in their perplexities and troubles. The prophet Zechariah, 7:13, writes: "Therefore, it is come to pass that as he cried, and they did not hear; so they cried and I did not hear, saith the Lord of Hosts." There is another verse of Scripture which says, "Be not deceived, God is not mocked," and again, "Them that honor me, I will honor." There is no fast and loose business with the Lord God Almighty; He is full of mercy, long suffering, and patient and sincere; but He reminds us, "As is the fear of the Lord, so also is His wrath."

—Omaha Monthly.

THE WAY OF THE PRODIGAL DAUGHTER

The daughter becomes prodigal as well as the son. Frequently the father must stand by and witness the ruin of one or the other, and sometimes both. He cannot help himself. They will not listen to his advice, while he must submit to have his hands tied behind him by social practices and be forced to witness his son and daughter going out into the broad path, over the perilous way, knowing that the course they are taking will bring them to grief.

Pity the father, while his heart breaks. Yes, be patient with him, because they will not listen. Be sympathetic toward him, for they make him suffer. Did you not feel so recently when you read the statement of a father of honor and high position when he made his confession concerning the suicidal death of his daughter?

"She shot herself," said he, "with my revolver, which I had hidden in my own room. Several letters which she had written and which were found on a desk in her room confirm the suicide. The revolver was lying nearby. Only one shot had been fired, the bullet entering her left breast." Calling her by name, he continues: "She had spent most of her life in Washington, and often visited her sister in New York. Since leaving school she had enjoyed the whirl of social gatherings, such as dances, theater parties, late suppers, and she had acquired the habit of cigarette smoking. This life began to tell on her constitution, and eighteen months ago I noticed a change in her health. She then appeared ex-

tremely nervous, and I warned her against continuing such social habits."

This was all the father could do. He could not forcibly restrain her. He could not induce her, even by threat of violence, to desist and listen to him. It was dancing, card playing, late hours, social gatherings, cigarette smoking, and the whirl, whirl, whirl of society that had made up her life. It left her depleted of nerve, discouraged of spirit, and nothing for which to live, until the hand that had worn the rings of affection and had been wrought into delicate form and strength by culture and training was raised against the body that had betrayed the soul. There was nothing to do but to end it all. She had grown tired, weary. Her life was but a fag end; there was nothing to do but to snuff it out.

Strange, unusual, not to be expected? No, verily. This has always been the way of the prodigal. The way of dissipation leads downward. The path ends with the husks and the swine, with heart-break, and too frequently no hope of ever returning to the father's house.

When society heard of the father's confession, and that he had thrown the responsibility for her death upon the kind of life she had led, there was deep resentment. The "fast set" was outraged; the "smart set" was chagrined; the "social set" was ashamed; the "four hundred" was humiliated! It could not possibly be true, they protested. It was a betrayal for anyone to mention such a fact. It cast a reflection upon their habits and their customs and practices. "Surely, most avowedly, it was not the whirl of social gatherings, dances, theater parties, late suppers, and cigarette smoking! Why, we all do that. It was the woman herself; she was to blame. It was not what she did, but what she was, that wrecked her."

For the people of the world who enter into these liberal practices will not believe they work ruin. They are of the same type as the prodigal daughter herself. They will not acknowledge the wrong. Profligacy to them, dissipation to them, liberal morals to them, the free-and-easy life to them, compose the very warp and woof of their daily existence. How could they think that the things they enjoy, and from which they cannot be separated without great distress, can be the cause of anyone's ruin?

Blindly men and women walk the broad path to ruin. Blindly they approach the precipice. When one falls over and disappears their regret is not for the lost, but for the assumed reflection it makes upon the life they live.

High society, composed of the "social whirl," the various dances, the theater parties, the midnight supper and the cabaret, the wild music and the jazz, the habit of cigarette smoking, all contribute to downfall.

What is the father going to do when the daughter will not listen? Father knows, but she is deaf to his words. Father understands the course she is taking, but she turns her back upon him and walks away. No matter

if his heart does break; no matter if his mind is full of misgivings; no matter if he often extends his arms to her, appealing, "My daughter, O my daughter! The end grows dark; thou canst not see thy way!" Is he to blame? Will he be responsible in the judgment? Who will answer? Those who offend not too frequently suffer because of the offense of others.

E. C. W. in Western Christian Advocate.

THERE IS NOTHING NEW

(Editorial from New Orleans States)

An English clergyman, recently elevated to a See, on taking up the duties of his exalted office, preached a sermon against the authenticity of the Bible! Moses never wrote the Pentateuch, he told his hearers, and no such beings as Adam and Eve ever lived. The first five books of the Bible are allegories, and were written long after Moses lived his simple life as an Egyptian shepherd. And more to the same effect.

One would think that a scholar — for none but scholars are appointed to English bishoprics — would at least say something new on being inducted into office. To iterate threadbare statements, that have been disproved over and over again, shows either a wicked heart or an ignorance of science and history that do not comport with the robes this episcopos wears. But this is what most Modernists do. They seem to care but little for truth, and when confronted by irrefutable evidence they toss it aside with a shrug, as much as to say — that is old stuff. And so they keep on repeating the old lies about the Bible and parade them as scholarship.

* * * * *

Why do they jump on Moses so hard? asked a young student, who has not lost his faith. That is easily answered. "In the beginning God created the heavens and the earth," wrote Moses. And in many places in the first five books of the Bible one finds references to the coming of the Messiah. Christ's presence on this earth is verification of what Moses foretold and evidence of the authenticity of what Moses wrote. If these Modernists can overturn Moses, by the same token they can overturn Christ, and when they do that they put God out of business. That is the inevitable challenge of their assaults.

* * * * *

One of the foremost scholars of the country, who is also one of the world's greatest Biblical scholars, Prof. Robert Dick Wilson, of Princeton University, has backed every Modernist of any reputation up in a corner and torn the robes of scholarship off of them. He has over and over again shown that history bears out every essential thing that Moses wrote, and that the Pentateuch is in fact a history, perhaps the greatest ever written. He does this by meeting the Modernists on their own grounds, an examination of the internal evidence; and again by evidence obtained from contemporary records. The spades of archaeologists within the past twelve

months have upturned a wonderful amount of contemporary evidence. We have cited all of this at different times in this Sunday article. Need we go over the record again?

An expedition sent out by the University of Pennsylvania unearthed the monument of a Pharaoh, on the four sides of which is engraved the story of the Exodus Moses led from Egypt. It parallels the account you will find in the Book of Exodus. An expedition led by the learned Dr. M. G. Kyle, president of Xenia College, St. Louis, unearthed the Cities of the Plain, Sodom and Gomorrah. You find the story of their destruction in the Book of Genesis. Howard Carter, an American Egyptologist, unearthed the tomb of King Tut, and in it is found an ark just like the Ark described in Exodus. Modernists in attacking Moses said it was nonsense to believe such a story was not written centuries after Moses died because in his day there were no artisans who could fabricate such an ark as Moses describes. And yet here is an exact image of the ark in King Tut's tomb, and King Tut was a contemporary of Moses. A Yale professor, examining the clay tablets in the Morgan library, finds some that are admitted to be the oldest examples of writing in existence, and several of them, written in Babylonish, track the Mosaic account of the Deluge and contain many Hebrew words and Hebrew phrases and grammatical constructions, which Prof. Clay, the eminent professor of Assyriology and Babylonian literature, says, "prove conclusively that the Babylonian myths, so far as they parallel the Biblical account of the flood, were taken from the Hebrew account, and are really adulterated derivations of the pure Hebrew original."

* * * * *

Why is it that so-called Biblical scholars, to whom this evidence is as certainly available as it is to newspaper men, ignore its existence and keep on putting out as the findings of scholarship a lot of rot that would not be tolerated by any body of reputable scholars in any other field? We frankly do not know unless the devil himself is back of all this Modernism.

We can readily understand how ignorant, silly men, who wish to pose as scholars, can swallow it. Their kind we are reasonably familiar with. Give any jackass the title of professor and they take all his guff as gospel truth. But we cannot understand how men of great ability and of acknowledged scholarship can so fool themselves and be so unwilling to know the truth when they meet it in the road.

Prof. Ernest Sellin of Berlin is unquestionably the foremost living German authority on archaeology and the foremost German Biblical scholar. He was a long time coming to his present estate, but he is there now, and none dare dispute his position. In his latest books, which are available to all scholars in this country, for they are issued in English, he tears the heart out of Wellhausen and Bauer and the younger Delitzsch and the other founders of the German school of Modernism,

which was the daddy of the English school, and the grand-daddy of our American school of copycats. These Modernists cuss Sellin and rail at his book on the Old Testament, but none disprove his facts, any more than they disprove Prof. Robert Dick Wilson's facts. We doubt if there are any men living who can match these two men in their knowledge of languages and dialects, or archaeology and ancient history, and of the Bible. The wealth of scholarship, the preponderancy of authority is on the side of the Orthodox scholars, who think that Jesus knew what He was talking about when He spoke about Moses and the prophets and the law.

* * * * *

Modernism catches the popular fancy because it parades under the banner of the New. Here again it is as ignorant of modern history as it is of ancient history. Recently there has been published in Germany a history of Modernism in Germany in the Eighteenth Century, and in it one finds the same phrases, the same catch-words, the same criticisms, the same denials, the infidelity that one finds in this good year 1924 from the same sort of alleged scholars. And the same conditions were produced in Germany 200 years ago that we find in our churches and schools and theological seminaries of today. Don't take our word for it. Consult the book. We give you the name. If it is not in English, ask some of your scholars who read German to translate it for you. The title of the history is, "Tischhauser's History of the Evangelical Church in Germany," and as it was issued at Basel in 1900, it has been before the scholars long enough for them to be reasonably familiar with its contents. In a brilliant review of the book, *The Sunday School Times*, in its issue of May 24, 1924, under the caption: "Modernism: An Antique and Threadbare Fraud," draws the deadly parallel between the Modernists of today and those who lived in Germany 200 years ago, showing that Dr. Fosdick and the whole pack are simply ignorant men posing as great scholars and finders of new truths. If you are interested in this subject you can get this paper from *The Times*, 1031 Walnut street, Philadelphia.

We are confident that the Bible and Christianity will issue forth from these testing times, severe though they be, stronger than they now are in the faith of the people. The most modern of the Modernist churches in America, the Northern Methodist, with some five or six million members, took in but a scant 32,000 new members last year. This proves but one thing, and that is that Modernism is stagnating and degenerating, and if let alone will exterminate any body that believes in it. Was it not so in Germany? Has it not been so everywhere else?

We call attention to this thing again because the Modernists in this country are seeking to fasten Modernism on our State schools by establishing schools of religion wherever they can. The leader of this move-

ment is the notorious Prof. Charles Foster Kent of Yale, and behind him are some wealthy men who are fascinated with Modernism. God help the country if Kent and his tribe succeed.
—The Southern Lutheran

THE BABYLONIAN CAPTIVITY

American and European excavators have discovered many clay tablets and ancient records which give to us a great deal of information concerning the details of the life of the captives in the Babylonian countries. These augment therefore the Bible records and are of great interest to all Bible readers.

Some may think that it were only the Hebrews that suffered captivity. But from these ancient documents we learn that it was the policy of the Assyrian and Babylonian kings to subdue their rebellious subjects by transplanting them from one part of the empire to another, and by bringing others from a distance to occupy the cities thus deserted. Few are the nations of antiquity which have not at some time been forcibly taken from their native lands. The Babylonian Captivity, therefore, should not convey the idea of slavery; it was merely the settling of the Jews in a part of the empire with which they were not familiar, and where they would be less likely to cause trouble.

However, the deportation of an entire nation was not free from cruelty. The sculptured slabs from the walls of the palaces of Assyria represent long lines of prisoners as they were being marched from one part of the empire to another. The captives were chained together; armed guards marched at their sides; the women carried their little ones in their arms or dragged them along by the hand, and the men bore heavy burdens upon their shoulders. The sufferings of the Hebrews, the hardships of the long desert journey were, without doubt, very severe, and many of the prisoners must have fallen by the way.

When the exiles finally reached the fertile Babylonian plain, they found the conditions of life vastly different from those in Palestine, where there were so many hills and mountains. They were not confined to any one particular spot, but were permitted to live in whatever part of the country they wished, yet always under guard. The only restriction which seems to have been placed upon them was, that they might not leave the country to return to their native land.

The Babylonians were especially tolerant of the religion of others. It is, therefore, not likely that severe religious restrictions were placed upon the exiles. While efforts may have been made to turn them to the worship of Marduk, they were permitted to gather at the house of Ezekiel. They constructed places of worship in which they continued the religious rites of their former home country. In exile many of the Biblical psalms lamenting absence from the Temple were written. The best known of these is Psalm 137:

By the rivers of Babylon, there we sat down, yea,
we wept.

When we remembered Zion.

We hanged our harps upon the willows
In the midst thereof.

For there they that carried us away captive required
of us a song.

And they that wasted us required of us mirth.

Saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song

In a strange land?

If I forget thee, O Jerusalem,

Let my right hand forget her cunning.

If I do not remember thee,

Let my tongue cleave to the roof of my mouth;

If I prefer not Jerusalem above my chief joy.

Among the ruins of the Jewish cities are found a number of clay bowls, the interior of which is covered with Hebrew characters. These inscriptions are incantations to cure diseases of various sorts, or to drive away the evil spirits which caused the diseases. Thus we may see that while some of the exiles sought to keep their religion pure, it was more or less corrupted with the heathen ideas and superstitions of the Babylonians.

The exiles were at first agriculturists, living in the small villages along the canals, tilling the ground which then bore enormous crops of dates and barley. Soon many of them became boatmen and traders and even bankers. One of the largest mercantile establishments of Babylonia was headed by a Jewish family, the Jacob Brothers. For several centuries this house controlled the finances of Babylonia, conducting business of every nature.

Others of the exiles remained poor, scarcely better than serfs. The houses in which they lived were of mud, one story high, and with flat roofs. Their single rooms were dark except for the light which entered by the doorway; the hard dirt of the ground was the floor. The furnishings were very simple: a reed mat spread upon the floor was the bed; an earthen pot for water stood in a niche in the wall; and a stone mortar for pounding the barley to flour completed the most necessary household utensils. The Oriental has always clung tenaciously to his national costume, and probably the Jews could easily be distinguished by their dress.

In many respects life in Babylonia was preferable to life in Palestine. Therefore when the empire fell, and the Jews were permitted to return, many preferred rather to remain on their fertile valley farms than to cultivate the rugged hills of Palestine. Only those Jews who were the most devout returned to Jerusalem, while the greater part of them remained in exile. Even to this day we find in the Babylonian country more Jews than descendants of Nebuchadnezzar's people.

—Lutheran Herald

WHAT BECAME OF THE BONES OF JOSEPH?

We all remember that very interesting story of Joseph, the son of Jacob and Rachel, who dreamt that the sun and moon and eleven stars made obeisance to him, whom his cruel brothers sold into Egypt, who, wrongfully accused by the wife of Potiphar, lay in a dark prison for many years, but who finally, after he had interpreted the dreams of Pharaoh, was exalted to the highest position that the king could give him. In "Der Bote aus Zion," Dr. Schneller, of Syrian Orphanage fame, relates the following:

"I was reminded of Joseph when, last summer, with a view to again taking charge of the Syrian Orphanage" (from which the Allies had cruelly driven the rightful owners out during the war, but which, owing to American intervention, had grudgingly been returned to them some time after the close of the war) "I was in Palestine. Journeying from Nazareth to Jerusalem I one day passed through several places which had played their part in the history of Joseph. First there was Dothan, the place where Joseph was sold by his brothers. This place still bears the same name. Reclining against a hill, a little south of the plains of Jesreel, the green gardens of Dothan may be seen from some distance, their flourishing condition being due to a spring near by.

"The same day I passed through Naablus, the ancient Shechem, and a little farther south I passed the ancient well of Jacob, which we know from the New Testament as the place of the conversation between Jesus and the woman of Samaria. In this neighbourhood the bones of Joseph must have been buried. According to Gen. 50 Joseph took an oath from his brothers that his bones would ultimately rest in Canaan. Accordingly, when he died, his body was embalmed and laid in a coffin, and thus preserved as other Egyptian mummies, as they can still be seen in the museum at Cairo. According to Exodus 13, Moses took the bones of Joseph along, when he led the Israelites out of Egypt. According to Josh. 24, they were ultimately buried at Shechem in the parcel of ground which Jacob bought from the sons of Hamor, and which by his last will he bequeathed to Joseph and his descendants. Of this the New Testament also makes mention in John 4:5 'Then cometh He to a city of Samaria which is called Sychar (Shechem) near to the parcel of ground which Jacob gave to his son Joseph.'

"Now at Shechem I heard a strange story again and again, which has a close connection with the bones of Joseph, and which had already been told me at Jerusalem. During the World War while Palestine was still in the hands of the Turks and the Germans, the sheik or chief man of Baalata had been adding some extensions to his residence. Baalata is a small village lying in closer proximity to the well of Jacob, which is still in existence, even than Askar, called in the New Testament Sychar (Shechem, German Bible, Sichem) which is less than a mile distant from the well. After having carried out excavations to the depth of some metres the sheik came

upon a tomb in a rock, as they are still found in Palestine, dating from the times of the Israelites and even of the Canaanites. Entering the tomb he found a most uncommon treasure. On its rocky bed lay a mummy still in a perfect state of preservation. Beside it he saw a golden Egyptian sceptre and golden trinkets and ornaments. What was more likely than that this was the mummy of Joseph whom the Israelites according to indisputable evidence buried at this place? Should any other Egyptian mummy have got there? Of the value of such a discovery for science and historical research the sheik was not ignorant, even though he was an uncultured fellah. But in Turkey there was a law according to which a find of this kind belonged to the State, that is, went into the pocket of the Pasha. Therefore the man kept his discovery secret and only thought of making as much money as possible out of it for himself. He sold the gold to a goldsmith, who lost no time in melting down, so as to hide from the government any trace of illegal possession. The mummy was burnt with fire, so that no inquiries might be instituted. Only a few of the things found in the tomb got into the hands of an Arab dealer in curios, named Ssaalech Anfar, who sold them to the German merchant, Vester, in Jerusalem. Vester again sold them, and so they finally got into the museum at Munich.

"That is the narrative as told to me by several people, though none in Shechem could vouch for the truth of the story. I went to Baalata. There was the well of Jacob in its old place, but concerning the story I could learn nothing. I knew these Mohammedan fellahs too well to expect that they would divulge any secrets. About thirty years ago I experienced a similar case in which an earthenware pot filled with gold coins dating from the time of Alexander the Great was exhumed and immediately taken to the goldsmith to be put into the melting pot, so that the government might not be able to establish a claim.

"As I could learn nothing in Baalata, I, during the following days, paid a visit to Mr. Vester at Jerusalem. He told me the Mohammedans had always regarded Baalata as the place of Joseph's burial, and their assumption agreed with the Biblical record. It was a fact that the sheik in making excavations for the extension of his house had made a valuable discovery at a depth of several metres. Whether this included a mummy was uncertain. But a kind of sceptre with Egyptian inscriptions, other articles inscribed with hieroglyphics, treasures and a massive piece of gold had been melted down. He purchased whatever he could save from the old dealer, and before the regime of Turkey had come to an end had resold to Professors Sellin and Watzinger.

"The reader will see it was impossible to obtain proof absolute of the facts. It will be of interest to a wide circle of Bible readers to hear of this story which owing to the convulsions of the war remains half legendary. If this were true, what a sad ending to the story of Joseph it would constitute. As children we loved Joseph as

though he had been a friend. We accompanied him on his journeyings to Dothan to his wicked brothers, then to Egypt into the house of Potiphar, and then with enthusiasm we saw him exalted to the throne of Pharaoh, dwelling in his own palace with his royal spouse, the princess Asnath, until at last he died, and the Israelites brought his bones in later centuries into the land of promise; and now after three thousand years of peaceful rest in the tomb these remains should have met with such dishonour as to be burnt by an ignorant Mohammedan fellah for the sake of sordid gain.

"The reader may think these Mohammedan fellahs must be barbarians to commit such an act for the sake of filthy lucre. But, since the war, is not the whole world a den of thieves? And in so-called Christian lands which boast of civilisation, but which abound with profiteers and frauds and rogues, would there not be thousands whose action in such a case would not have been one whit better?"
—The Australian Lutheran.

DOST THOU BELIEVE ON THE SON OF GOD?

For he that *believeth* on the Son of God hath everlasting life (John 3:36).

He that *believeth* on the Son of God hath the witness in himself (1 John 5:10).

He that *believeth* on Me shall never thirst (John 6:35).

He that *believeth* on Me, believeth not on me, but on Him that sent me (John 12:44).

He that *believeth* on Me, though he were dead, yet shall he live (John 11:25).

He that *believeth* on Him is not condemned (John 3:18).

He that *believeth* on Me, the works that I do, shall he do also (John 14:12).

He that *believeth* on Him shall not be confounded (1 Peter 2:6).

He that *believeth* on Me, out of his belly shall flow rivers of living water (John 7:38).

Whosoever *believeth* on Me shall not abide in darkness (John 12:46).

Whosoever *believeth* on Him shall not be ashamed (Romans 9:33).

Whosoever *believeth* on Him shall not perish, but have eternal life (John 3:15).

Whosoever *believeth* in Him shall receive remission of sins (Acts 10:43).

Whosoever *believeth* in Me shall never die (John 11:26).

But—

He that *believeth not* is condemned already (John 3:19).

He that *believeth not* God, hath made Him a liar (1 John 5:10).

He that *believeth not* shall be damned (Mark 16:16).

He that *believeth not* the Son, shall not see life (John 3:36).
—The Australian Lutheran

CHILD EVANGELISM; WHERE SHOULD IT BEGIN?

(Taken from the "New Reformation")

In the home first of all, says the Rev. Binney S. Black in "The Biblical Review", and his words can be fitly used as material for a ringing sermon or a stirring address.

The best congregation is that which meets around the fireside, and the best teachers are, or ought to be, the parents. Piety never looks so lovely as when she sits brooding over her young in the domestic nest. There the human character receives its most important impressions, and to the nursery and the parlor we track almost every virtue that has blessed and every vice that has disgraced human society. We have both warning and encouragement stored up in the sacred writings for the use of all who carry the scepter of household government. Before the Lord visited the cities of the plain in the days of Abraham that great and good father of the faithful was highly commended of God and admitted to His counsels respecting Sodom, on the ground of his excellent conduct as a parent and a master of a family. The wisdom of Solomon often gave a good counsel on this subject, and within the wide range of his observation he does not appear to have found an exception to the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it." The neglect of this duty has been succeeded by the most wretched miseries in every age, and we have in the case of Eli, a negligent father, one of the most fearful visitations of divine wrath. It should make parents pause and tremble at their responsibility.

It would be well if modern parents took a lesson from days gone by. Modern home life needs an infusion of the spirit of the Puritans. They may have been over-harsh in some respects, but they show what a Christian home and a Christian at home ought to be. How their memory smells sweet in death and blossoms in the dust! Every man's house was a sanctuary; every man's family grew up a church in miniature. The father led his sons to Christ along paths of godly exhortation and devout example. The mother wept and prayed over her cradled treasure and dedicated it to the Lord. Every morning saw the family group around their altar in plain but deep-felt devotion. Every night witnessed the same scene. The Bible gave the law to all the members of the house, and he who knew it best was counted the wisest.

Why have we not, like them, families eminent for piety, and bidding fair to retain it through successive generations? There has been a marked decline in home religion. The physical and mental wants of the children are for the most part abundantly provided for, but their spiritual needs are neglected, farmed out to the church and Sunday School, or left like an unculti-

vated paradise to run riot. We have been drifting. So many children get nothing better than "ostrich nurture." The parents bring them into the world, and then leave their religious development to chance, as the ostrich lays her eggs in the sand, covers them, and hands over to Nature all further responsibility. Parents have been saying: "Let the child grow up and then decide about religion." This policy is all astray. It is suicidal. It is like saying, Let the child grow up and then choose his country. Things as we know them do not work that way. It leaves the hour too late.

The result is, that, when we try to account for the crime wave and the scandals in our society to-day, we can lay the blame very largely on an indulgent and foolish parenthood, which, holding loosely to its spiritual ideals, has produced a generation of children whose ignorance of Bible truth, whose disrespect for authority, and whose deficiency in the needful grace of manners are as lamentable as they are inexcusable. Conscience if allowed to speak will say, that in the neglect of duty and the abuse of privilege we are to look for the source of this misfortune. Judge Crane said not so long ago that "neglect of religious training among the young is responsible for the great prevalence of crime."

Our young people of high school age are passing through the doubt period and the period of revolt against authority, and it is at this age that the church loses most of its young people. One wishes that character building had a larger place in the curriculum of the grade and high schools, for that is a poor, one-legged sort of education which makes a boy smart without making him honest. Too often the intellect is trained and the conscience is neglected. Then society suffers for the misplaced emphasis. The harvest of tragedy and shame will continue to be reaped until we recognize that intellectual attainment, technical knowledge, and training, while essential enough as equipment for the work of life, are not enough; that the old and wholesome standard of righteousness must be restored, if the youth of to-day are to take their places in the world of tomorrow as a wholesome, active force in social and national life.

The foundation for the future must be laid with the children. When Ruskin was asked what was the most important thing for the improvement of England in knowledge, art, and liberty, he made answer: "A generation of parents able to give to the child the gift of instant obedience to the laws of nature and of God." Theodore Roosevelt said: "If you are going to do anything permanent for the average man you must begin before he is a man." Statistics tell us that nearly sixty per cent of males and seventy-two per cent of females make their religious decision before they reach their eighteenth birthday. That is a fact worth pondering. And the tragic words of Thomas Paine ring in our

ears: "The first five years of my life made me an infidel!"

"There is a lad here." This is the time to reach him. It is the time when impressions are most easily made. It is the time when the affections are strongest and the will is most easily bent. It is the time when sin is only knocking at the door and has not been admitted to any large ascendancy in the life. All who have the interests of the young at heart and are concerned for the future of the world should rise up and build these young lives on a strong foundation. They are the hope of tomorrow, and, if they be rooted and grounded in Christ, the superstructure will be finished in Christian character and spiritual beauty, and with such men and women in a few years to come the church and the nation will make their Christian influence felt throughout the world.

(The question now forces itself to our attention: If we comply with the splendid wishes of our author, and give our children a thoroughly Christian training in the home, are we consistent and wise if we continue to send them to thoroughly Godless schools? — Editor New Reformation.)

We read the above article with great interest and think our readers may profit by it, especially if they earnestly ponder on the question which the editor puts at the conclusion. One sentence, we think, needs a touch to set it right for our readers: "It (youth) is the time when sin is only knocking at the door." We ask, which side of the door? Let us not forget that "the imagination of man's heart is evil from his youth." What is born of the flesh is flesh. The fathers and mothers of our day must bear this in mind when they view the perils which surround them and their children.

G.

† REV. CARL STRASEN, JR. †

In the death of Rev. Strasen we are forcibly reminded of the words of Paul, "How unsearchable are His judgments and His ways past finding out!" The Lord's ways are truly wonderful. The departed was a man in the prime of his life and apparently a picture of health, but he was to be a servant in the Lord's vineyard only three years. His last efforts were confined to the building of a chapel in his parish to which he devoted his time and energy. A few days before the dedication he became ill and was taken to a hospital and after eleven days he was permitted to return home but advised to seek rest. The following day he suffered a relapse and on the 14th of September the Lord called him from his earthly labors to eternal joy.

The deceased, a son of Rev. and Mrs. Charles Strasen of Plymouth, Mich., was born April 13, 1897, at Wine Hill, Ill. He was educated in the parochial schools at Chester and St. Peter, Ill., and after his confirmation he attended Concordia College, Concordia, Mo., Saginaw, Mich., and Northwestern College, at

Watertown, Wis. After vicaring a year at Brunsville, Iowa, he graduated at the Theological Seminary at Springfield, Ill., in 1921. Ordained by his father, he entered his life's work at Streeter and Tappen, N. Dak. Two years later he accepted a call to McIntosh, South Dakota, and was installed there June 17, 1923, where he labored faithfully in the Lord's vineyard until his death.

Funeral services were conducted at McIntosh by the Revs. A. W. Blauert, F. E. Traub, and A. Furstenu. The mortal remains were sent to his parental home at Plymouth, Mich., where services were conducted on Sunday, September 21, by the Rev. Carl Eissfeldt at the home, Revs. F. M. Krauss and H. Heyn at the church, and Rev. H. Richter at the grave.

The departed leaves to mourn his beloved wife, who shared with him the joys and sorrows of life since August 29th, 1921, also his two little children, one born two days before his death, his deeply grieved parents, four sisters, four brothers, and many other relatives and friends.

May God, the heavenly Father, comfort the bereaved. May the memory of the departed be cherished among us.

E. R. G.

OUT OF THE PAST

I came across this bright gem the other day in a reprint of The New England Courant, of which "B. Franklin" was the editor and publisher, act XVII:

"Boston, Feb. 11, 1723

"Last Week the Reverend Mr. Orum, Minister of the Episcopal Church at Bristol, came from thence with a Petition from Twelve of his Hearers, (who are imprisoned for Refusing to pay Rates to the Presbyterian Minister of Bristol) to the Lieut. Governour, who, with the Advice of the Council, promis'd Mr. Orum to use his Interest for their Relief at the Next Meeting of the General Assembly, the Men being imprison'd by Vertue of the Laws of the Province." —The Living Church

FROM OUR CHURCH CIRCLES

Teacher's Anniversary

The 13th Sunday after Trinity, in the evening, the Trinity congregation of Bay City, Mich., celebrated their teacher's, Paul Mehnert's, 25th anniversary in commemoration of his ordination. It was a surprise for him, arranged by the congregation. The teachers of our district, and those in the vicinity, with their wives, were invited and many were present. The undersigned preached the sermon, took for his text John 21:15-16. One member of the school board tendered the congratulation of the congregation, teacher Winter for our conference, and teacher Weiss for the teachers in the vicinity, and also presented him with tokens of their appreciation. After the divine services the guests were invited to partake of a lunch in the church

basement by the ladies of the congregation. May the Lord continue to be with our brother and keep him to the end, that through him many lambs of Christ may be fed with His Gospel. J. F. Zink.

Pastor's Anniversary

On the evening of September 30th, the St. John's congregation of Bay City, Michigan, celebrated the 25th anniversary of their pastor, the Rev. E. E. Rupp in commemoration of his ordination. It was a surprise for the pastor arranged by the congregation. The pastors of our Northern Conference were also present, having their meetings in the said congregation at the same time. The undersigned preached the sermon, took for his text 1 Tim. 1:12. The oldest member of the congregation, Mr. Wm. Waldbauer, tendered the congratulation of the congregation, and also presented their pastor a substantial token of their appreciation, an auto. The president of our district, the Rev. F. M. Krauss, tendered the congratulation of our conference and presented him with a token of the same. After the divine services the guests were invited to partake of a lunch in the church basement by the ladies' aid.

Since his ordination Rev. Rupp has successively served the congregations of Sterling, Zilwaukee and Bay City. May the Lord continue to be with our brother and keep him to the end a faithful witness of the Gospel of Christ crucified. J. F. Zink.

Dedication of Bell

St. Paul's Ev. Luth. congregation of Litchfield, Minn., dedicated a new church bell to the service of the Lord on the 19th Sunday after Trinity. The pastor of the congregation, the Rev. John Guse, conducted the dedication ceremony at the opening of the morning service, Prof. R. Janke delivering the sermon. The afternoon services were conducted by Prof. A. Schaller, the services in the evening by the pastor. The new bell bears the inscription: Glory to God in the highest, and on earth peace, goodwill toward men. A. S.

1854—1924

St. Mark's of Watertown, Wis., J. Klingmann, pastor, observed the 70 anniversary of its organization on October 12. Two services were held in honor of the occasion: the Rev. A. F. Siegler preached in German in the morning service on the text Acts 4:12; the undersigned delivered the evening sermon in English upon the text Luke 15:11-32. Both speakers were former Watertowners.

May the Triune God, who has blessed the work in St. Mark's abundantly, keep it steadfast in His Word unto the day when the congregation of saints will be completed. Walter A. Schumann.

Acknowledgment and Thanks

To My Charitable Friends:—

Having finished my work and returning to Germany in November, I cannot depart without offering my heartfelt thanks to all the congregations and parsonages who have in the past year helped me so liberally in alleviating the suffering of the 11,000 inmates of the "Bethanien-Berlin" Deaconess activities. Particularly I would like to assure the pastors who have aided me in my mission of my sincere gratitude. They opened the doors for me and made my work possible.

May God bless you, my American friends, abundantly,

Deaconess Anna Friedland,
Representing the Central Deaconess Houses,
Bethanien-Berlin, Mariannenplatz 2.

Installations

Mr. Ferd. Schultz, duly called by the St. Luke's Congregation of Racine, Wis., was installed by the undersigned.

Address: Mr. Ferd. Schulz, Racine, Wis.
E. Walter Hillmer.

* * * * *

On September 21, 14th Sunday after Trinity, Candidate Edwin Jaster was installed in the Zion Congregation at Bristol, Wis., by the undersigned.

Address: Rev. Edwin Jaster, Bristol, Wis.
E. Walter Hillmer.

* * * * *

Upon request of President G. Thurow, Pastor Alexander Sitz, called to the pastorate of St. Paul's of Wisconsin Rapids, was duly installed by the undersigned on the 19th Sunday after Trinity.

May gold, silver, and precious stones be built on the foundation that is laid.

Address: Rev. A. P. Sitz, 222 9th Ave., No., Wisconsin Rapids, Wis.
O. Hensel.

Corner-stone Laying

On the 18th Sunday after Trinity St. James Mission Congregation at Milwaukee laid the corner-stone of its new church. Prof. Aug. Pieper and the Rev. Paul Brockmann with the pastor of St. James Church officiated.

The new church is being constructed on the Flagg Method which provides for large red granite stones. The building is to be 85 feet long and 56 feet wide.

May the Lord establish the work of our hands upon us!
Arthur P. Voss.

NOTICE

The undersigned, having reasons to believe, that there are Lutherans, members of the Synodical Conference, living in London, England, who seem to be unaware of the fact, that we have a Lutheran Church here, kindly requests all brethren knowing of such

to communicate with him. Services are conducted every Sunday at 11:00 a. m. in Holy Trinity Chapel, 53 Antill Road, Tottenham, N. 15; at 6:30 p. m. in Immanuel Chapel, 10 Leighton Crescent, Kentish Town, London, N. W. 5; every 1st, 3rd and 5th Sunday in the month in the German language; every 2nd and 4th Sunday in the month in the English language. Telephone: North 4674.

Oscar H. Battenberg, Pastor,
10 Leighton Crescent,
Kentish Town,
London, N. W. 5, England

Change of Address

Rev. John Dowidat, Oakfield, Wis.

* * * * *

Rev. Herbert C. Kirchner, Stambaugh, Mich.

MISSION FESTIVALS

Fond du Lac, Wis., St. Peter's Church, H. Koller Moussa and G. E. Bergemann, pastors. German, September 21st. Speakers: Prof. Aug. Pieper and Dr. Paul Peters. English, October 12th. Speakers: G. A. Ernst, Wm. Nommensen. Offering: \$996.50.

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: G. A. Ernst, G. Boettcher. Offering: \$631.50.

Milwaukee, Wis., Jerusalem Church, Henry Gieschen, Sr., and Henry Gieschen, Jr., pastors. Speakers: M. Hillemann (German), O. Nommensen (English), F. Otto (German). Offering: \$508.70.

Ninth Sunday after Trinity

Newville, Wis., St. John's Church, John Henning, pastor. Speakers: A. Paap, F. Stern. Offering: \$158.00.

Eleventh Sunday after Trinity

Dalton, Wis., Grace Church, W. E. Pankow, pastor. Speakers: Prof. G. Westerhaus, A. Tacke. Offering: \$45.00.

Twelfth Sunday after Trinity

Garrison, Nebr., Zion's Church, W. Baumann, pastor. Speakers: J. Witt, Theo. Bauer. Offering: \$142.08.

Thirteenth Sunday after Trinity

Burke and Carlock, S. Dak., mission charges of G. Press, pastor. Speakers: O. Pinnt (English), Ed. Hahn (German), W. J. Schaefer (English). Offering: \$153.25.

Fourteenth Sunday after Trinity

Deerfield, Wis., Immanuel's Church, John Henning, pastor. Speakers: Prof. E. E. Kowalke, M. C. Schroeder. Offering: \$172.00; Ladies' Aid, \$36.00. Total: \$208.00.

Mosinee, Wis., St. John's Church, O. Kehrberg, pastor. Speakers: Hillemann, Zeisler. Offering: \$106.05.

Fifteenth Sunday after Trinity

Glenham, S. Dak., St. James Church, E. R. Gamm, pastor. Speakers: C. Hinz, A. Fuerstenau. Offering: \$158.00.

Leavenworth, Wash., St. Paul's Church, Wm. Lueckel, pastor. Speakers: Arthur Sydow, Ewald Tacke. Offering: \$41.00.

Baytown, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: W. Haar, W. P. Haar. Offering: \$300.00.

South Milwaukee, Wis., Zion's Church, O. B. Nommensen, pastor. Speakers: Prof. W. Henkel, P. J. Burkholz, E. S. Kissling. Offering: \$193.60.

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: Ernst Birkholz (German and English), August Sauer (English). Offering: \$406.00.

Greenleaf, Wis., St. Paul's Church, E. Pankow, pastor. Speakers: Th. Uetzmann, Fr. Brandt. Offering: \$74.44.

Lansing, Mich., Immanuel's Church, F. M. Krauss and K. F. Krauss, pastors. Speakers: H. C. Haase, B. Westendorf. Offering: \$724.43.

Sixteenth Sunday after Trinity

Plum City, Wis., Immanuel's Church, M. F. Stern, pastor. Speakers: W. Rolf, Theo. Kock. Offering: \$100.00.

Clatonia, Nebr., Zion's Church, E. C. Monhardt, pastor. Speakers: W. Baumann, E. O. Potratz. Offering: \$444.00.

Lake Mills, Wis., St. Paul's Church, J. Martin Raasch, pastor. Speakers: Prof. Wm. Huth, J. F. M. Henning, G. Pieper. Offering: \$329.25.

Bay City, Mich., Trinity Church, J. F. Zink, pastor. Speakers: Prof. W. Schaller, Aug. Kehrberg, E. Voss (English). Offering: \$301.10.

Mansfield-Withrow-Waterville, Washington, A. F. Matzke, pastor. Speaker: R. A. Fenske. Offering: \$46.71.

Kenosha, Wis., Bethany Church, Victor Brohm, pastor. Speakers: P. Brockmann, A. C. Bartz. Offering: \$100.00.

Winona, Minn., St. Martin's Church, A. W. Sauer, pastor. Speakers: O. List, E. Hertler. Offering: \$957.23.

Brewster, Nebr., (Germ. Valley), I. P. Boettcher, pastor. Speaker: F. Brenner (German and English). Offering: \$62.00.

Merna, Nebr., Immanuel's Church, E. A. Triebe, pastor. Speakers: P. H. Martin, E. A. Triebe. Offering: \$27.00.

Oconomowoc, Wis., St. Matthew's Church, W. P. Hass, pastor. Speakers: Wm. Wadzinski, H. Fleischer, Ph. Koehler. Offering: \$281.00.

Seventeenth Sunday after Trinity

Akaska, South Dakota, Zion's Church, A. W. Fuerstenau, pastor. Speakers: M. Cowalsky, C. A. Hinz. Offering: \$157.00.

North La Crosse, Wis., Immanuel's Church, Julius W. Bergholz, pastor. Speakers: W. Eggert, H. Paustian. Offering: \$241.28.

Clarkston, Wash., St. John's Church, E. F. Kirst, pastor. Speakers: F. Soll, Wm. Lueckel. Offering: \$32.00; Church Dedication Anniversary, evening: \$56.00.

Eighteenth Sunday after Trinity

Ford River, Mich., W. E. Gutzke, pastor. Speaker: Chris. Doehler. Offering: \$33.00.

Kenosha, Wis., St. Luke's Church, E. Walter Hillmer, pastor. Speakers: Wm. Essig, W. Keibel. Offering: \$95.00.

Milwaukee, Wis., St. Markus Church, E. Ph. Dornfeld, pastor. Speakers: O. Gruendemann, A. Koelpin, L. Karrer. Offering: \$1,026.00.

Kaukauna, Wis., Trinity Church, Paul Th. Oehlert, pastor. Speakers: Prof. G. A. Westerhaus, Frank Reier. Offering: \$359.51.

Monroe, Mich., Zion's Church, Henry F. Zapf, pastor. Speakers: H. Richter, A. Lederer (English). Offering: \$445.30.

Eighteenth Sunday after Trinity

Burt, N. Dak., Zion's Church, T. C. Voges, pastor. Speaker: Frank C. Giese. Offering: \$56.00; Sunday School, \$2.00; Total: \$58.00.

Tolstoy, S. Dak., St. James Church, Paul G. Albrecht, pastor. Speakers: Wm. C. Albrecht, Fr. Traub. Offering: \$93.00.

Ipswich, S. Dak., W. T. Meier, pastor. Speakers: E. R. Gamm, A. W. Blauert. Offering: \$34.00.

Friesland, Wis., Trinity Church, W. E. Pankow, pastor. Speakers: O. Toepel, Wm. Nommensen, J. F. M. Henning (English). Offering: \$140.00.

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speakers: O. Eckert, H. H. Hoenecke. Offering: \$588.24.

Ridgeville, Wis., O. E. Berg, pastor. Speakers: G. Vater, P. Lutzke, J. Abelmann. Offering: \$162.28.

Tomah, Wis., St. Paul's Church, J. G. Glaeser, pastor. Speakers: Prof. E. Sauer, G. Vater, A. Berg (English). Offering: \$470.33.

Toledo, Ohio, Apostles' Church, E. Wenk, pastor. Speakers: G. Luetke and E. Wenk. Offering: \$300.00.

Milwaukee, Wis., Siloah Church, P. J. Burkholz, pastor. Speakers: Prof. G. Ruediger, H. Bartz. Offering: \$141.19.

Nineteenth Sunday after Trinity

Regent, N. Dak., T. C. Voges, pastor. Speakers: T. C. Voges, A. H. Lenz. Offering: \$26.00.

Twentieth Sunday after Trinity

Tacoma, Wash., St. Paul's Church, Arthur Sydow, pastor. Speakers: C. J. Beyerlein, C. Amling. Offering: \$85.00.

ITEMS OF INTEREST

Scholars Find Site of Ancient City of Sodom

ST. LOUIS.—The Rev. Dr. Belvin Grove Kyle, president, Xenia Theological Seminary, University City, and a party of biblical scholars accompanying him, have completed their exploration of the Dead Sea region in Palestine, and Dr. Kyle is on his way back to the United States.

A search for Sodom and Gomorrah, the wicked cities of the plains, whose destruction by "brimstone and fire from the Lord out of Heaven" is related in the 19th chapter of Genesis, was a chief objective of the expedition.

Dr. Kyle in a letter to The St. Louis Dispatch, says that he and his companions satisfied themselves that the sites of Sodom and Gomorrah have long since been covered by the waters of the Dead Sea, which has spread over land to the south as it has receded at its northern end. Dr. Kyle, who first visited the region 33 years ago, was able to see the changes in the sea's extent within that comparatively brief time.

Dr. Kyle dates his letter, "Camp Ghors afieh, which is Zoar." He and his companions believe they have found the site of Zoar, which was the "little city" to which, as is told in the Bible narrative, Lot and his two daughters escaped from Sodom, while his wife, it is related, "looked back, and became a pillar of salt." The letter states:

"Exactly so; there is a stratum of rock salt now some 150 feet thick along that side. It is mixed with marl in which there is sulphur. Lumps of pure sulphur were picked up along the shore.

"Twenty years ago Wright and other geologists pointed out that this was a burned out region of oil and asphalt. At some time something ignited the gases and blew up the strata, carrying the salt and sulphur red hot into the heavens, from which they came down upon the plain.

"The account in the Bible draws aside the curtain to let us see the workings of God's providence; the geologists tell us what took place in nature.

"So just there, in the center of the lower part of the plain, now covered by shallow water, the doomed cities stood, and their ruins are under the water, along the course of the rivers of fresh water."

Dr. Kyle writes that members of his party found a place where the Arabs, making excavations in their own cemeteries, which they forbid others to make, had dug up specimens of "the beautiful light pottery of the early bronze period, the 20th century B. C., the age of Abraham."

"And then," Dr. Kyle says, "beyond our most sanguine hopes, we found a high place, with its standing stones and stone circles, a typical old Canaanite place of worship. Here was the most conclusive evidence of the Canaanites occupying the land in that age of Abraham, and Lot, and Sodom. Their civilization was here then, and ceased then, and never returned. So again the story of the desolation of the plain, where the cities stood, is confirmed — as usual. The Bible has many battles with the controversialists but the Bible always wins the last one."
—Milwaukee Leader.

How Does It Agree?

Rev. W. H. Voliva, leader of the Dowieites, speaking in Shiloh Tabernacle at Zion, Ill., as reported in Leaves of Healing September 6, announced that the time of the millennium is close at hand; it will be the next great event; and seven years later Jesus will appear. On another page of the same paper Voliva advertises real estate in the Dowieite colony, all of it to be had on leases which run for a period of eleven hundred years.
—Lutheran Witness.

A New Era

A professor in the University of California "recently displayed a bone having a half-inch lime incrustation, which he himself had picked up in a Northern cave. All the evidence, he said, inclined him to the opinion that the bone was a fossil and of great age, and he and the scientists present were about to label it antique when he happened upon a beer-bottle with just as thick an incrustation. The whole deposit," says our correspondent, "was then registered under the Pre-Volstead Era."
—Lutheran Witness.

FOR SEMINARY BUILDING AND DEBT FUND

Previously Acknowledged — \$193,903.59

Later Receipts As Follows:

C. J. Albrecht, New Ulm, Minn.	(11 P)	\$	35.00
C. J. Albrecht, New Ulm, Minn.	(12 P)		60.00
H. Albrecht, T. Lynn, Minn.	(12 P)		15.00
Theo. H. Albrecht, Lake City, Minn.	(1 P)		1,274.00
Theo. H. Albrecht, West Florence, Minn. ..	(1 P)		621.00
C. H. Auerswald, Cochrane, Minn.	(6 P)		51.00
S. Baer, Hazleton, N. D.	(1 P)		30.00
S. Baer, Hartford, N. D.	(1 P)		30.00
Wm. A. Baumann, Rusk, N. D.	(11 P)		66.00
Wm. A. Baumann, Rusk, N. D.	(12 P)		40.00
Edw. Birkholz, Marshall, Minn.	(5 P)		30.00
Edw. Birkholz, Marshall, Minn.	(6 P)		25.00
Edw. Birkholz, Wabasso, Minn.	(2 P)		60.00

Edw. Birkholz, Wabasso, Minn.(3 P)	30.00	W. Motzkus, Rice Lake, Wis.(2 P)	39.00
T. J. Blieferticht, Huilsburg, Wis.(7 P)	25.00	O. K. Netzke, T. Weston, Wis.(3 P)	15.00
G. A. Dettmann, Freedom, Wis.(4 P)	20.00	W. Nommensen, Columbus, Wis.(6 P)	525.00
H. J. Diehl, Lake Geneva, Wis.(2 P)	216.00	W. Nommensen, Columbus, Wis.(7 P)	450.00
Chr. Doehler, Escanaba, Mich.(8 P)	10.00	W. Nommensen, Columbus, Wis.(8 P)	394.00
Chr. Doehler, Escanaba, Mich.(9 P)	10.50	W. Nommensen, Columbus, Wis.(9 P)	190.00
E. Ph. Dornfeld, Milwaukee, Wis.(5 P)	102.00	P. Oehlert, Kaukauna, Wis.(2 P)	33.00
G. J. Fischer, Hamburg, Wis.(5 P)	10.00	W. Pankow, Friesland, Wis.(6 P)	25.00
G. Fischer, Hutchinson, Minn.(10 P)	15.00	A. Petermann, Newburg, Wis.(3 P)	64.50
W. Franzmann, Grant, Minn.(1 P)	20.00	Wm. Petzke, Frontenac, Minn.(2 P)	20.00
W. Franzmann, Baytown, Wis.(1 P)	140.00	C. J. Plocher, Ridgeway, Minn.(3 P)	10.00
J. Freund, N. Freedom, Wis.(6 P)	5.00	J. Plocher, St. Paul, Minn.(5 P)	200.00
O. Frey, Saginaw, Mich.(9 P)	5.00	M. Raasch, Lake Mills, Wis.(2 P)	161.00
P. Froehle, Winona, Minn.(1 P)	1,004.50	E. Redlin, Ellington, Wis.(6 P)	45.00
H. Geiger, Naugart, Wis.(2 P)	300.00	M. Rische, Jackson, Wis.(6 P)	77.00
H. Gieschen, Sr., Milwaukee, Wis.(7 P)	75.00	J. J. L. Roekle, Chesaning, Mich.(7 P)	10.00
H. Gieschen, Sr., Milwaukee, Wis.(8 P)	50.00	J. J. L. Roekle, Chesaning, Mich.(8 P)	25.00
Herm. Gieschen, Wauwatosa, Wis.(6 P)	1,050.00	A. V. Rohr, Hartford, Wis.(3 P)	75.00
J. Glaeser, Tomah, Wis.(13 P)	39.00	E. E. Rupp, Bay City, Mich.(4 P)	125.00
J. Glaeser, Tomah, Wis.(14 P)	66.00	Aug. Sauer, Vesta, Minn.(1 P)	413.50
A. J. Grothe, Neosha, Wis.(3 P)	5.00	Chr. Sauer, Juneau, Wis.(12 P)	19.40
W. Gutzke, Powers, Mich.(1 P)	50.00	Chr. Sauer, Juneau, Wis.(13 P)	10.00
A. Hanke, Whitehall, Wis.(2 P)	15.00	Chr. Sauer, Juneau, Wis.(14 P)	50.00
W. J. Hartwig, Montello, Wis.(2 P)	335.00	J. E. Schaefer, Buffalo, Minn.(1 P)	230.00
J. F. Henning, Eagleton, Wis.(2 P)	137.00	J. E. Schaefer, Buffalo, Minn.(2 P)	25.00
C. S. Henning, Peshtigo, Wis.(11 P)	25.00	J. E. Schaefer, Trinity, Minn.(1 P)	93.50
M. Hensel, Weyauwega, Wis.(1 P)	2,644.48	H. Schaller, Renville, Minn.(7 P)	125.00
E. T. Hertler, Brownsville, Minn.(3 P)	11.00	C. G. Schmidt, Porter, Minn.(1 P)	180.00
H. W. Herwig, Lewiston, Minn.(3 P)	285.00	G. C. Schmidt, East Troy, Wis.(1 P)	193.00
M. J. Hillemann, Medford, Wis.(2 P)	299.40	G. Schoewe, Muskego, Wis.(14 P)	35.00
M. J. Hillemann, Stetsonville, Wis.(6 P)	25.00	C. J. Schrader, Buffalo, Minn.(4 P)	208.50
H. H. Hoenecke, Detroit, Mich.(5 P)	35.00	M. Schuetze, Ellsworth, Minn.(2 P)	40.00
W. A. Hoenecke, Milwaukee, Wis.(5 P)	78.00	P. W. Spaude, Lake Benton, Minn.(4 P)	15.00
W. A. Hoenecke, Milwaukee, Wis.(6 P)	60.00	P. W. Spaude, Lake Benton, Minn.(5 P)	8.00
O. Hoyer, Winneconne, Wis.(4 P)	8.00	H. C. Sprenger, Zion(2 P)	10.00
R. Jeske, Caledonia, Minn.(5 P)	11.00	M. Stern, Plum City, Wis.(2 P)	100.00
L. Kaspar, T. Clayton, Wis.(5 P)	65.00	M. Stern, Eau Galle, Wis.(2 P)	100.00
L. Kirst, Beaver Dam, Wis.(14 P)	14.00	M. Stern, Waverly, Wis.(4 P)	28.00
O. Klett, Rauville, S. D.(5 P)	40.00	G. M. Thurow, Wisconsin Rapids, Wis.(2 P)	400.00
O. Klett, Rauville, S. D.(6 P)	15.00	G. F. Tiefel, Hader, Nebr.(1 P)	593.00
H. C. Klingbiel, Malone, Wis.(5 P)	5.00	G. F. Tiefel, Hader, Nebr.(2 P)	140.00
J. Klingmann, Watertown, Wis.(17 P)	11.00	K. Toepel, Newton, Wis.(2 P)	100.00
G. Kobs, Kendall, Wis.(3 P)	42.00	F. C. Uetzmann, Wrightstown, Wis.(1 P)	10.00
G. Kobs, Kendall, Wis.(4 P)	30.00	P. W. Weber, Fremont, Wis.(1 P)	235.50
O. W. Koch, Lowell, Wis.(5 P)	200.00	P. W. Weber, Fremont, Wis.(2 P)	41.00
Chr. P. Koch, St. Paul, Minn.(4 P)	29.00	P. W. Weber, Fremont, Wis.(3 P)	142.00
E. E. Kolander, Zealand, N. D.(1 P)	175.00	A. Werner, St. Joh., T. Center(4 P)	15.00
F. Kolander, South Shore, S. D.(3 P)	5.00	E. Wenk, Toledo, Ohio(1 P)	200.00
F. M. Krauss, Lansing, Mich.(3 P)	81.36	F. Wichmann, Potsdam, Minn.(11 P)	15.00
A. F. Krueger, Stanton, Nebr.(1 P)	40.00	F. Wichmann, Potsdam, Minn.(12 P)	5.00
W. Lindloff, Elkton, S. D.(8 P)	22.00	F. Wichmann, Potsdam, Minn.(13 P)	15.00
W. Lindloff, Elkton, S. D.(9 P)	35.00	A. Wietzke, Shickley, Nebr.(3 P)	5.00
W. Lindloff, Elkton, S. D.(10 P)	25.00	R. F. F. Wolff, Slade's Corners(8 P)	35.00
W. Lindloff, Elkton, S. D.(11 P)	35.00	R. F. F. Wolff, Slade's Corners(9 P)	35.00
W. Lindloff, Ward, S. D.(7 P)	55.00	R. F. F. Wolff, Slade's Corners(10 P)	100.00
W. Lindloff, Ward, S. D.(8 P)	10.00	R. F. F. Wolff, Slade's Corners(11 P)	5.00
W. Mahnke, Root Creek, Wis.(3 P)	325.00	R. F. F. Wolff, Slade's Corners(12 P)	5.00
W. Mahnke, Root Creek, Wis.(4 P)	100.00	R. F. F. Wolff, Slade's Corners(13 P)	5.00
F. Mantenfeld, Balaton, Minn.(23 P)	2.00	R. F. F. Wolff, Slade's Corners(14 P)	35.00
F. Mantenfeld, Balaton, Minn.(24 P)	3.00	W. Zank, Brunsville, Iowa.(1 P)	75.00
F. Mantenfeld, Balaton, Minn.(25 P)	5.00	A. F. Zich, Green Bay, Wis.(3 P)	350.00
F. Mantenfeld, Balaton, Minn.(26 P)	5.00	H. R. Zimmermann, West Salem, Wis.(9 P)	10.00
A. Maas, Ann Arbor, Mich.(2 P)	235.00	Students in Wauwatosa(2 P)	47.00
J. Mittelstaedt, Wonewoc, Wis.(7 P)	100.00	Gertrude Schlueter, St. Joseph, Mich.(2 P)	50.00
J. Mittelstaedt, Wonewoc, Wis.(8 P)	100.00		
J. Mittelstaedt, Wonewoc, Wis.(9 P)	50.00		
J. Mittelstaedt, Hillsboro, Wis.(4 P)	50.00		
W. Motzkus, Barron, Wis.(1 P)	93.00		
		Total	\$221,659.98
		Watertown, Wis.	F. W. GAMM,
		October 19, 1924.	Treasurer.