

The Northwestern Lutheran

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

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"FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION"

1 Thess. 4, verse 3

Dear Father mine in Heaven,
Thy tender mercy mild
Unbounded good hath given
To Thy unworthy child.
My life and every blessing
In love Thou dost impart;
Thy grace divine confessing,
Grant me a grateful heart!

Oft have my sins offended
Thy holiness, my God.
But Christ, Thy Son, descended
To cleanse me with His Blood!
The curse of Law He suffered
My pardon to obtain.
His spotless life He offered
Thy Heav'n for me to gain.

Thy gracious Holy Spirit, —
In Sacrament and Word,
Hath sealed to me the merit
Of Thy dear Son, my Lord.
His witness sweet assures me
Of Thy paternal love;
His fellowship secures me
In Faith that naught can move.

For all Thy loving-kindness
I thank Thee, Father mine.
Forbid that carnal blindness
Should veil Thy gifts divine!
O sanctify me wholly
In body, soul, and mind,
And grant that in Thee solely
My purest joy I find!

Remove from me the meanness
That seeks another's ill,
Purge me from all uncleanness;
Thy will in me fulfill.
Let earth-born, vain attractions
Not wear my heart from Thee!
O consecrate my actions,
And thoughts and words to Thee!

Dear Father, be Thou near me
To strengthen, heal, and bless.
In mercy do Thou cheer me
When griefs and fears oppress.
My faith increase and strengthen
Till life's last hour is come,
And when the shadows lengthen,
Bear Thou me safely Home!

Epistle Lesson Hymn for the Second
Sunday in Lent, — Reminiscere.

Anna Hoppe.

THE THIRTIETH PSALM

Verses 6—12

Common Experiences of Christian Believers

We are not unmindful of the assumption of some commentators that the present Psalm contains a prophecy of Christ, and, therefore, is in part Messianic. Christ, they say, is here pictured as calling on the saints, to help Him in His praise for His resurrection from the dead. He rehearses something of His experience, and of His cry, when under the fear of death, and then resumes His praise, showing that the resurrection had unsealed His lips or awakened His glory, so that this Psalm is expressive not only of what is said of the Savior in Hebrews 5:7: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard, in that he feared," but also of what Jesus Himself said, "I thank thee, Father, that thou hast heard me." John 11:41. Luther, in his exposition of this Psalm, though not applying it in detail, gives it the superscription, "the joy of Christ over His glorious resurrection from the dead and from hell."

Yet even Luther finds nothing in this Psalm which is not applicable to the saints or Christian believers, as it cannot be denied that it is expressive of their deep personal feelings and experiences as well. And it is from this viewpoint we would consider this Psalm, as we have done so in our former meditation on the first five verses. Entering, therefore, on the second part, we find here a description of common experiences of Christian believers.

"And in my prosperity I said, I shall never be moved." This refers to a past period of the Psalmist's life, when everything seemed to be prosperous, having drawn around him wealth and comfort and plenty of the things substantial to his living, thus making him so secure, that it appeared that he should never be visited with calamity or trial, and that he had nothing to fear.

Is not this the state of mind of many, even among Christian people? They have such vigorous constitutions and enjoy continued health; they are successful in their labors, their callings, their business, their life-work; every enterprise on their part is crowned with success; they have house, property, and the capital they have accumulated is so safely invested, — that it seems as if they were never to know reverses, that it will always be theirs, and that they have nothing to

dread. What is the result? They become self-confident. They forget their dependence on God. In their own minds they trace their success to their own efforts, tact, and skill, rather than to God.

True, there is no wrong in being prosperous, or in having everything in plenty, or in entering on new enterprises, yet worldly prosperity is never without peril. Even David was not strong enough to withstand its power. Because of our sinfulness its natural tendency is to draw away the affections from God. This is often declared in Scripture. Its language is very striking on this point. Moses, in his final song before all the congregation of Israel, says of Jeshurun: "thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." Deut. 32:15. In Hosea God complains about the people of Israel, chapter 13, 6: "According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me." And do we not remember the parable of a certain rich man, whose ground had brought forth plentifully: And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

We are sadly wrong when we pervert God's blessings to the encouragement of carnal security. When the sun shines, why should we say, There will never be a storm or cloud? The carnal mind naturally and easily perverts even a little prosperity to the engendering of pride and self-sufficiency and forgetfulness of God. Hence it is necessary for God to teach us how easily he can sweep all this away, — and thus to bring us back to a right view of the uncertainty of all earthly prosperity.

This David experienced. He continues in our Psalm, "Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled." Referring again to his former state of prosperity, where he thought himself entirely secure, where he feared no enemy and no change, David states that he had experienced serious reverses. God had hidden His face from him, had turned away His countenance, showing him his displeasure, withholding mercy and comfort, and letting loose such calamities which became overwhelming. We know that the affliction which visited David was public, national, swift and terrible. And thus he was troubled, he was confounded, perplexed, agitated, terrified. Why? Because all that he had confidently relied on, all that he thought was so firm, — his prosperity, the welfare of his nation and the strength and power of his kingdom, was suddenly swept away. Thus God had shown

him that there was no real security, no permanent and certain happiness but in His favor; that security and happiness are not in what a man can draw around himself, but in the favor of God alone.

Similar experiences Christian believers often do make. When prosperity favors them, they are likely to give way to unwarranted confidence, and to remit their vigilance and prayer, even the fervency of their devotion to God. Then all that they relied on suddenly is swept away; health fails, business goes wrong, or prosperity takes wings and flies away; God Himself hides His countenance from them, withholding His favor, His strength and mercy, leaving them in utter despair. Thus they are troubled, agitated, distressed, having no strength nor wisdom, finding no peace nor joy. It is in this way God accomplishes His purpose, — a purpose invaluable to them, — of showing them the uncertainty of all earthly things, of teaching them their dependence on His strength and mercy, and that true happiness and security are to be found in Him alone.

We hear of David, furthermore, that he was not driven from God by the reverses he had experienced, but rather to God. Feeling that his reliance on those things in which he had put his trust was vain, he now came to God, the true source of strength and blessing, and sought His help and favor in earnest prayer: "I cried to thee, O Lord; and unto the Lord I made supplication."

This is the design of the reverses which God brings upon His children, and by His divine grace it will always be the effect of their chastisements. When they have placed undue reliance on health, or wealth and prosperity, and when these are taken away, and grave afflictions befall them, the effect will be to lead them to God in earnest prayer. It is true, mere afflictions alone will not accomplish this. Never have men been led to God by external troubles alone. But the Word of God which they listen to and ponder in times of trial, and the divine Spirit which is active in such Word, are always, sooner or later, effectual in bringing Christians back to God. While the ungodly is often driven from God by trial, the Christian is brought back to find his strength and comfort in God. While the one complains, and murmurs, and is wretched; the other prays, and submits to the will of God, and is made more happy than he was in the days of his prosperity, inasmuch as he finds so strong consolation of God his heavenly Father in being brought back to Him.

There is one experience of Christian believers, however, referred to in our Psalm, which appears rather remote, but which is of deep significance, and which Christians would do well to consider more seriously. The Psalmist says, "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" "The argument which the Psalmist urges is that he could better serve

God by his life than by his death; that his death, by removing him from the earth, would prevent his rendering the service which he might by his life." There are indeed specialties of service for God which are confined to the living here, and cannot be entered on after death. Nowhere, for instance, can we plead for God and His Kingdom, help others to know Him, nor give the "drop of cold water" to relieve the suffering, save here. Those in Abraham's bosom, those who are with Christ in heaven, cannot do that. Are we not reminded here of what our Savior says of Himself: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." These words are applicable to all of Christ's followers, and should constantly be heeded during our life's time.

Our work on earth will be soon done, and done finally and forever. Hence, if we are to praise God by leading a holy life and making known His character and perfections, it is to be done in this world; if we are to do anything by personal effort for the spread of the eternal truth of the Gospel of Jesus Christ, and thus to build His Church on earth, it is to be done before we die; if we are to bear witness to the world of its only Savior, or if we are to offer prayer for the salvation of our children, to bring them to the Lord Jesus, to instruct them in the Word of truth, it must be done here. Whatever we may do in heaven, these things are not to be done there; for when we close our eyes in death, the work which we are called to do on earth, will cease forever. Should not the consideration of our death approaching quicken us to improve all the opportunities of life for the glory of God and for the salvation of others? "Shall the dust praise thee? shall it declare thy truth?" Surely, an experience which no Christian can afford to be forgetful of!

Finally, there is one more experience set forth in our Psalm, and which is common to all Christian believers. It is God's answer to their prayers. "Hear, O Lord, and have mercy upon me; Lord, be thou my helper." David here prays to God for mercy to pardon, and for grace to help in time of need. On these two errands we also may come boldly to the throne of grace, as we are bidden to do by the words in Hebrews 4:16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The result is that in due time, God will deliver us out of the troubles He has permitted to come over us, and that He will restore us to our former state of happiness, thus turning our mourning into joy and exultation. How great was the change made with reference to David in this respect! "Thou hast turned from me my mourning into dancing," he rejoices; "thou hast put off my sackcloth, and girded me with gladness." What had become of his troubles, his griefs, fears and anxieties? By the help of God they

had passed away, and he was restored to his former prosperity.

Such, by the grace of God, are the common experiences of Christian believers to this day, and thus they unite in glorifying God, uttering all the memory of God's loving kindness, in exclaiming with the Psalmist, "To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee forever." J. J.

COMMENTS

In Favor of Sunday Law The Lutheran Church Herald in a recent issue contains an appeal in favor of a Sunday law, proposed in a bill now before the legislature of Minnesota. The appeal is signed by H. G. Stub, President of the Council and of the Norwegian Lutheran Church of America, and H. C. Holm, Secretary of the Church Council.

House Bill No. 418 reads as follows: "Be it enacted by the Legislature of the State of Minnesota:

Section 1. It shall be unlawful to keep open, operate, run, or to permit the keeping open, operating or running of, any theatre, show, moving picture or theatrical performance upon the first day of the week, commonly called the Sabbath day. The term 'day' as used in this act shall mean and include all the time from midnight to midnight.

Section 2. Every person violating any provision of section 1 of this act shall be deemed guilty of a misdemeanor."

We are told that several pastoral conferences and districts of the Young People's League of the Norwegian Lutheran Church have unanimously voted to endorse this bill.

The following argument is advanced:

Now as always, the Lutheran Church holds strictly to the separation of Church and State, both of which are divine institutions and have their special sphere of action. However, the Church of Christ has the supreme call to propagate the fundamental principles of truth and righteousness individually and in the community. The Church does not presume to dictate to legislatures, but it must endeavor in all great issues essentially moral, to create such public opinion as shall bring moral pressure to bear upon State Legislatures to enact just such bills as Bill No. 418 now under consideration. The Bill is based upon the right of the Legislature to enact such laws as will conduce to the general public welfare, and it is upon this ground that we urge its enactment. The quiet, undisturbed Sunday, freed from movies and theatrical performances, conduces to the general welfare of the community. The moral destruction of the youth of our land through numerous agencies of evil, among which may be mentioned a large proportion of motion pictures, dancing, unclean books and other literature, is of so appalling a character, that all good citizens will rally to the support of any measure which operates toward the elimination of those evils. The conservation of the youth of the land in the primary virtues of good citizenship, among which is the observance of the Lord's Day, is of prime importance to the future of our state and country.

Upon this basis, that is to say, upon the basis of the general moral welfare of our people, conducive to which is the Christian observance of the Lord's day, our appeal is made to all our people to come to the support of the resolution defining the attitude of the Church on this issue.

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Yes, the Lutheran Church does hold strictly to the separation of Church and State, and for that very reason this appeal to Lutherans should never have been written. There is no warrant in Scriptures for the assertions made concerning the duty of the Church. Least of all have we ever found that the Church is to bring moral pressure to bear on legislatures to enact laws for the moral betterment of the people. The sole mission of the Church is to call men to repentance and to build them up in holiness by the preaching of the Gospel. That is what Paul did, and to this he confined himself. He did not set about to mend the morals of the Romans, sorely though they needed mending, by agitating for moral legislation.

A bill which proposed for purely civic reasons to assure every citizen of one day of rest in five, seven or ten, and so to protect him against exploitation by his employer would perhaps be justified, and a Christian citizen could heartily support it, but it would not be a bill that concerns the Church as such.

The measure in question, however, appears to be of a religious character. The term Sabbath day creates this impression, and the argument of the appeal appears to confirm it: The legislature has the right to enact such laws as will conduce to the general public welfare; a Christian observance of the Lord's day is conducive to the public welfare: therefore a law of this kind should be enacted.

We say, God forbid that our legislatures begin to interpret more broadly than they are now doing the expression "general public welfare" and feel it to be their duty to enact laws in accordance with such an interpretation. They have gone far enough as it is. Such moral legislation will prove a veritable bane to our country. There can be no more freedom of conscience when legislatures consider themselves the moral mentors of the people. To encourage them in this direction means to place into the hands of the law makers the sword that may some day be turned

against us; in fact, we already feel its point in laws inimical to the interests of our Christian schools.

The contention is that the Christian observance of the Lord's day is conducive to the moral welfare of our people. Is the outward observance of one day in seven at all a question of morals, of civic morals at that? We are not a friend of the theater and the movie and have never attempted to avail ourselves of them as an aid in the care of our young people. But, assuming that a play or a film is one that from the standpoint of citizenship can safely be attended on a week day, will an unbeliever be a better citizen for the fact that he avoids it on Sunday to sit home reading the latest society scandal reported by his paper? Will our spiritually neglected youth be safer with the gang on the street corner than in the movie?

No, the "quiet Sunday" without the hearing of the Word of God would leave them just as they are and would not improve the morals of the public in the least.

And here we have arrived at the real cause of the trouble: so many of our people are flagrantly despising preaching and the Word of God. Against this soul-destroying sin we should raise our voice; this is the evil that we must strive to overcome. Our aim and purpose must be to lead men to love the Word, to live in it every day of the week and to avail themselves gladly and gratefully of the opportunity for hearing and for worship our public services offer them. Our only means to this end and our only weapon against the foe of our soul is the Word itself.

The civil powers can do no more for us than to maintain external discipline in the community and to protect us in our civil rights.

"Church and State, both of which have their special sphere of action" — let us beware of leaving our own sphere and as well of tempting legislatures to overstep the bounds that circumscribe their proper functions.

J. B.

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"America's Greatest Cathedral" A vigorous campaign is now being made to complete "America's Greatest Cathedral," the Protestant Episcopal Cathedral of St. John the Divine in New York. Bishop Manning's frank appeal for funds to those also who are not of his church has clearly not been in vain. The gifts range between Henry Unglaub's three cents to John D. Rockefeller's \$500,000.00. Among the contributors are: The Amateur Sports Committee, which, according to The Living Church, will donate the proceeds from a track meet and an amateur boxing tournament; the Advertising Club of New York; Mr. Ed. Lynn who will pay the expenses, \$1,700, of a benefit performance of The Grab Bag; the Society of Tammany, though it has never before engaged in any religious movement; the Swedish Masonic Lodge of New York; and many members of

other denominations, Methodists, Baptists, Presbyterians, Catholics and Jews. The good wishes, says *The Literary Digest*, and the active support of the Church in its broadest interdenominational sense, of business, education, the States, labor, the judiciary, Masonry, the arts and sciences, the Army and Navy, are pledged by leading representatives to give to, and work for, the cathedral.

The plea for contributions by outsiders is based on the grounds that this cathedral is to be "a house of worship for all people."

Bishop Manning is quoted:

"The Cathedral of St. John the Divine, which we are now to build, will not only be the greatest building of its kind in our own land; it will be one of the two or three greatest in the whole world. It will be a shrine of prayer and worship for all people. It will be a great center for the religious life of our city as a whole. It will be a witness for God and for the things of the spirit, the power of which will be felt not only in this metropolis but in our whole national life.

"The great power of the cathedral is its influence for fellowship and brotherhood. And here in our great cosmopolitan city where we are having a most marvelous illustration of this.

"The movement to build the cathedral has drawn men together as few efforts in the name of religion have ever done. People of all churches and of all faiths are giving their help to build this great house of God.

"The unifying influence of this movement has been so extraordinary that the eyes of the whole country are now upon it. Every interest and activity in the life of our great city is, I believe, participating in this splendid undertaking. Never, perhaps, has New York been so stirred and moved by any religious project as it now is by this one."

We are told:

"Its doors will be open to all; no one will be a stranger there. The sanctuary 'is constantly in use,' says Bishop Manning, 'for services of a community significance; so that now a company of letter-carriers, now a guild of artists or actors, now a great gathering of seamen, now a throng of singing children or a memorial service for a great statesman, all find room. Members of every religious faith participate in such services as members of the congregation. It has no regular congregation, but is a house of prayer and worship for all the people of the city. All the strong currents of civic life flow into it and receive spiritual interpretation. It is the People's Church, the Stranger's Church, the City's Church.'

"And so the people, the strangers, the city, as well as those whose creed happens to be that of Bishop Manning, are summoned to help."

While it is true that the Protestant Episcopal Church is broad enough to mislead to such extravagant words, it by no means intends to share the control of the cathedral with "non-Churchmen" contributors.

Mr. Rockefeller, we read in *The Living Church*, timidly offered a suggestion to that effect:

"The purpose of the Cathedral is so lofty, so broad, and so nobly stated, and it is being carried out so liberally, that quite conceivably the time will come when it will be deemed desirable in the furtherance of its Catholic purposes to include among the twenty-five trustees charged with the responsibility of its erection, maintenance, and management a small number of laymen of sister Churches. Since a large minority of the funds which have already gone into the Cathedral and are being currently contributed have come from members of other

Churches, it would seem but fitting that this large, friendly outside interest should be represented on the board of trustees. Moreover, such a practical demonstration of the spirit of Christian unity for which the Cathedral stands would give a tremendous impetus to religious tolerance and co-operative endeavor."

But Bishop Manning gently sets his mind at rest upon that point:

"We should also pray and believe that in due time the spiritual forces now working toward Christian unity will bring about a situation in which the different Churches can work and function together as integral parts of one great organization. The Cathedral is itself in its essential idea one of the greatest and most powerful influences in this direction."

He declared explicitly, that

"The time has, however, not yet arrived when the different Churches can function in one organization, and any attempt prematurely to force such an arrangement would retard the cause of unity rather than aid it. This closer fellowship must come to pass, as it is quite evidently coming to pass, through the working of the Spirit of God in the hearts and minds of all of us alike rather than through formal methods of organization. I am quite sure that you recognize this, for the clause which you add to your gift makes no condition as to its acceptance and imposes no obligation, legal or moral, upon the trustees of the Cathedral to take any action. You express only your own hope that in time such action may become possible, together with the statement that your gift is not to be regarded as in any way militating against or conflicting with such action."

In plain words, the cathedral will remain a Protestant Episcopal cathedral and is no more the "People's Church, the Stranger's Church, the City's Church, than are all the other churches in New York, save for the fact of the extreme broadness of the Protestant Episcopal Church in its doctrine and its practice. Within the bounds prescribed by its conscience any other church of the great city cheerfully offers its services to all who seek them.

What, then, is the psychology of the "Pentecostal," some one calls it, enthusiasm for this project? Is it the Americans' delight in big things, for the cathedral will cost millions, that attracts even the Society of Tammany and swings it into a "religious" movement? Is it the love for architectural beauty? Or, is it the banner of religious broadness that proves so attractive to men in all walks of life? A careful perusal of the extravagant statements in the press almost persuades us that the idea of the "common brotherhood of man," the humanitarian religion, is uppermost in the mind of many non-Churchmen contributors.

J. B.

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The Australian School Situation In the Australian school situation there is no material improvement. The Australian Lutheran voices the following complaint:

We had hoped that when the Legislative Assembly in South Australia had passed a Bill which removed the disabilities imposed on the existence of our schools since 1916 that the injustice then done to the Lutheran Church should continue no longer, that, even though there was no hope that we could immediately reopen many schools, yet the stigma would be re-

moved, and we should enjoy equal rights and liberties in this respect with others. The Legislative Council has, unfortunately, shown a lack of the fair-mindedness displayed by the Assembly with regard to this matter. It adopted the Bill, but with an Amendment, according to which what it gives with one hand is taken away by the other; for according to the Amendment we shall not be allowed to open a school without the specific consent of the Minister of Education, who shall in turn only give his consent with the approval of the Director of Education, who again shall refuse to approve if by the establishment of a Lutheran school the status of any neighbouring public school be reduced. As the establishment of a Lutheran school in a town will certainly take pupils away from the public school, it will certainly tend to lower the status of that school. So what chance will there be for us to reopen any of our schools. Still, we do not yet give up hope. We continue to pray for our rights. The Assembly we have been pleased to note has rejected the Amendment.

It is left to the Minister of Education together with the Director of Education to decide whether or not a Lutheran parent may follow his conscience in the education of the child for which he is responsible to the Lord. It is passing strange that in an age for which such extravagant claims are made as to the advancement of our race so little regard should be paid to the rights of the individual. We boast that we are now too enlightened to tolerate slavery and then set about to enslave the free citizen. Truly we have little to expect from a further development of mankind in the direction it is now taking. The spirit with which our brethren over there have to contend is making itself felt more and more here also.

J. B.

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"De Gustibus" There is no disputing about tastes. A woman appearing before a committee of the Wisconsin legislature in support of a eugenics bill is reported to have declared: "I would be proud to get a certificate from a physician telling me that I was physically clean."

Even now there is nothing to prevent her from securing the prized certificate and displaying it in her home for the admiration of her friends. But without a state law this certificate would not be official and would, therefore, not place the stamp of public approval on her possible marriage to some certified young man. And besides, how can we in these days of progress tolerate it that other people follow their own tastes in such matters and prefer to repose a little confidence in the woman of their heart.

A woman, or for that matter a man as well, who cannot be trusted to bring a clean body into wedlock cannot be trusted to remain clean even after an officially approved marriage. State control of the individual is very poor substitute for the fear of the Lord.

J. B.

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Nome We worried for Nome. Many undoubtedly prayed for Nome. The doctor, the nurse, and they who risked their life to carry antitoxin to Nome were rightly applauded for their faithfulness and their

spirit of sacrifice. And then, this in the Milwaukee Sentinel:

"Nome celebrated the lifting of the quarantine with a dance held under the auspices of the American Legion. This evening a second dance and celebration was held, in which the entire population participated."

To us it would seem that Nome's thoughts could have profitably been turned in a different direction and that its relief and joy could have found a better expression. "Do ye thus requite the Lord, O foolish people and unwise?"

J. B.

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"An Interesting Comparison" "An interesting comparison" the Kirchen-Blatt (Iowa) calls it. The bodies compared are the Primitive or Hard Shell Baptists and the Missionary Baptists.

Both bodies began their work in Texas about in 1835. Here are the data from the Government Report on Religious Bodies:

	Primitive B.	Mission B.
Value of church property	\$18,050	\$10,500,000
Membership	2543	400,000
Churches	88	3,750
Pastors	50	4,000
Sunday Schools	none	Number not given
Colleges	none	Value \$4,000,000
Students in Colleges	none	5,000

Other church rubrics are said to show about the same proportion. From 1906 to 1916 the Primitive Baptists have had a loss of 21 per cent. How far, one would ask, are they from extinction?

The Primitive Baptists do not believe in Christian schools and in mission work. They do not have to spend as much money as do other churches who train their own and preach to others. As far as dollars and cents are concerned, dying is a cheap process for a church. But how about the duty of giving God's message to the world; how about the duty of saving the souls of men? Where would we be to-day if the first Christians had been men who were satisfied that they were saved and refused to bring Christ to others?

The Primitive Baptist are acting on an avowed principle, but a wrong one. There are Lutherans who imitate them, though not on principle, at least on none they would openly avow. We mean the Lutherans who give nothing or next to nothing for missions, though they are in a position to contribute adequately to the needs of their church. Lutherans who show little interest in the schools, colleges, seminaries of their congregation and their Synod. If you recognize yourself as one of these or note that you are drifting in that direction, contemplate the above comparison and learn what you are doing not for, but to your church. Would you really starve your church until her voice grows faint and her feet so weak that she can no more carry the glad tidings of salvation out into the world?

J. B.

**"PROFESSING THEMSELVES TO BE WISE
THEY BECAME FOOLS"**

Rom. 1:22

If there is one thing evolutionists pride themselves on it is their superior wisdom and knowledge over against Bible Christians, but every now and then their attacks upon the Biblical account of creation are so palpably silly that they make themselves utterly ridiculous even before their own kind. It will be remembered that in his "Outline of History" (at least in the first edition) H. G. Wells scoffed at the idea that the patriarchs attained the great ages ascribed to them in the fifth chapter of Genesis and offered the explanation that those "years" were equivalent to months. But the ink of the book was hardly dry when a Christian writer called attention to the fact that according to this theory several of the patriarchs begat children before they had attained the age of six years. Professing himself to be wise he became a fool.

Now another of the world's "wise men" is led by his evolutionary theory and his contempt of the Bible to make a fool of himself. Arthur Brisbane has such a high standing and prestige as a "wise man" that his comments or editorials are syndicated and that many newspapers eagerly pay large sums of money for the privilege of printing his "stuff." Recently, as published in the February 6th issue of the Arizona Gazette, he felt prompted to set his readers right concerning the origin of man. He writes: "Your real ancestor . . . was a meteorite, flung off from another planet. . . The religious man says to the scientist: 'Your explanation of life on this earth is worse than foolish, it's sinful.' The scientist replies: 'How do you account for the fact that every man has the same number of ribs on both sides of his body? If one rib was taken out to make Eve, there should be one rib missing on one side.'"

Brisbane stresses two points: First that Bible Christians generally believe that a man has more ribs on one side of his body than on the other and, as he endeavors to show by means of an anecdote, that they consider it "blasphemous" to go so far as to count the ribs of skeletons for the purpose of verifying the matter, and secondly that if, as the Bible records, God removed one of Adam's ribs to make Eve man must now have more ribs on one side of his body than on the other.

In regard to the first point the present writer will only say that he for one has never noticed that Bible Christians hold the view that on account of the surgical operation which God performed upon Adam man now has more ribs on one side of his body than on the other. In regard to the second point we rise to inquire, by what method of reasoning can Brisbane or any other evolutionist reach the conclusion that if God removed one of Adam's ribs man must now have more ribs on one side than on the other? Would any

sane evolutionist draw the same conclusion from a surgical operation not recorded in the Bible? We have known men who have had a leg amputated, but we have never noticed that their children and grandchildren had to hobble along on crutches. It has been our observation that they, like other people, were equipped with two serviceable legs. We have known many who had their appendix removed, but we never heard that in consequence thereof their children were ushered into life without an appendix. If we had one of our ribs removed by a surgeon, we would not think that we were maiming our unborn children and grandchildren and compelling them thereby to struggle through life with an insufficient number of ribs. If through force of circumstances they should be compelled to submit to such a surgical operation, not even the most rabid evolutionists would shun marriage for fear that their descendants for all time to come would be cripples. But, of course, if the Bible records a surgical operation by which Adam lost a rib and gained a helpmeet, — that is a different matter from the point of view of at least some evolutionists. "Professing themselves to be wise they became fools." "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Im. P. Frey.

REJECT THE SCHOOL STRAIT-JACKET

The child labor amendment has a younger brother whose fate will bear watching. The Sterling-Reed bill, creating a United States Department of Education, with a big office staff and appropriations to match, is still before Congress. Probably it can not be forced to a final vote during the next ten weeks, but people must keep their eyes open. An educational strait-jacket may very possibly be imposed upon the nation.

The advocates of the Sterling-Reed Bill are zealous. They argue that the education of coming citizens is a national problem, that certain states are failing to maintain sufficiently good schools, and that therefore, to quote from one committee report, it is desirable "to let education as well as war, commerce and labor sit in at the President's cabinet conference." This has an admirable sound and probably will convince many of the unthinking.

No control of education is granted to Congress by the Constitution. The proposed department, however, would immediately gain tremendous power by the right it would possess of distributing the ample funds at its disposal only in those states which complied with its mandates. "Suggestions" in such cases become laws. Furthermore, the instant a new governmental department is created its chiefs, by a kind of ordinance of Heaven, seek always to enlarge their authority. To suppose that a Department of Education would confine itself simply to fatherly advice is to deny one of the recognized processes of human nature. It would soon have all the state organizations completely at its mercy.

Granted that today a few states still fail to do what they should to educate the next generation, is the case so desperate that Minnesota, let us say, must pay extra taxes to mend their shortcomings? Granted that a Department of Education could counsel in some matters wisely, is it fair that local bodies, usually far better versed in local needs, should fall increasingly under its dominion? And what of that very real danger lest for years the Presidency should be captured by some sinister interest, organization or "ism," and the new Department be used deliberately to promote the teaching of warped theories to millions of children across the Republic?

Today a legitimate criticism of American life is its tendency to extreme uniformity from fads in collars to fads in literature. There is already too much rather than too little standardization in our public schools, all communities and conditions considered. "Efficiency systems" can do much, but they can never take the place of intelligent, devoted teachers choosing freely the things which meet the special needs of their own schools and pupils.

The Sterling-Reed Bill will apparently put a premium upon this tendency to make education a matter for control by a remote central mechanism, rather than by discriminating, loving kindness. Incidentally, the proposed Department of Education would ask first for a moderate appropriation, then for a bigger one, then for one bigger still. That is always the way.

Very powerful organizations and persons are behind the Sterling-Reed Bill. It is time to "stop, look, and listen."
—Minneapolis Journal.

WHEN IS A MAN A MAN AND WHY?

The Acid Test of Christianity Applied to All Ancient and Modern Literature

By W. F. Beitz

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, for in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him.—Col. 2:8.

By his pictures of the novel, "When a Man's a Man," Harold Bell Wright has been preaching to packed houses the country over. He has endeavored to show "when a man is a man." Man (Wright) has said when a man is a man. Let us "prove the spirits whether they be of God." We have a privilege of proving, testing all things by the inerrant word of God. In fact, we are exhorted to do so. Just because Wright says a thing does not make it true. A thousand Wrights might say a thing and still be false. We are going to be like the Bereans, "Search the Scriptures daily to see whether these things told us and shown us are so." In spite of the fact that book reviewers claim that the great popularity of Wright's books is infallible proof as to the truth of the novels, in the words, "The great heart of the reading public is an unprejudiced critic" that the books are good. In spite of the fact that

the religion that Wright advocates in all his novels is popular, in spite of the fact that Wright is regarded by many as a certain little god enthroned in their hearts, yet we will say with David about to fight with Goliath: "Let no man's heart fail because of him." Like a David let us go. "I come to you in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied."

With due forethought I am making this statement: I believe no one man has wrecked and weakened more faiths in this country than Harold Bell Wright has with his novels teaching a philosophy that is contrary to the very heart and center of true Christianity. This we shall see as we endeavor to put the searchlight of the word of God to his recently filmed novel, "When a Man's a Man." We do this not in the spirit of fault-finding and antagonism. Would to God we could speak well of it. Would to God we could say of his novels what we can say of Mrs. Grace Lutz's novels, and as heartily would we recommend them. As it is, however, let us test them out.

The problem that the author has set himself to do in this novel is to show how a man that is void of the characteristics that make up a man, acquires them. In short, it is the age-old problem, How to build character. It is the burning problem before our country to-day in education. Is Wright's way the remedy? The panacea? The cure-all? Let us see. He takes a citified, tailor-cut, pampered young man and in the course of a few years converts this specimen unworthy of the name of "man" into the finest type of manhood. And all by what means? It is accomplished by living close to nature, by seeing the wonders of God's handiwork, by seeing models of men, according to his own preconceived idea of a "man." He has built morally without even the slightest mention of Christ. But you say he mentions Christ a few times. Yes, certainly, and that makes it all the more dangerous—"false prophets in sheeps' clothing." Now, I am by no means saying that he does so intentionally. But there is telling what a man will do when he has once forsaken Christ as a Savior from sins (I Pet. 2:24), and substituted a Christ as a model. "Because they received not the love of the Truth (Christ, I am the Truth—Jh. 14:6) that they might be saved and for this cause God shall send them strong delusion, that they should believe a lie" (II Thess. 2:10-11), and believe it very sincerely very often.

Now, if Wright's way of building character, of bringing about a moral life, of making a man of a man is right, then the word of God is a lie. Then I have been preaching lies to you all along. Then it is time you are casting out this false preacher and get one on the type of Wright, of which we have a goodly number already. If Wright is right, God is a liar, and I as His messenger am a liar. Why?

Nowhere in the whole process of his making a man do we hear of a Christ as the foundation of character. Nowhere do we find, "Ye must be born again" necessary for the building of morality. Christ has died in vain; He was a fool, possessed with a fool idea. His talk about "being

born again" is tommyrot and is not to be taken seriously. After man has by his own bootstraps lifted himself well out of the mire of immorality, in which he is by nature, this "being born again" is no longer necessary. It becomes superfluous as soon as man has climbed to a certain rung on the ladder of so-called education.

If that be true, try it in your temporal matters. You build a house, but do not put the foundation under it that is specified in the blueprint and specifications, and see whether the architect and supervisor will approve of it. If such a thing does not pass in worldly affairs, why in the name of common sense do we try to pull such stuff off on God? If there is still anyone denying the devil and his work, he can see an indication of him here with such blindness as he bamboozles people.

I hear someone saying, "Why, Wright does not mean to preach; he is writing a novel." Certainly, but do you realize, whether preaching or writing a novel, "Other foundation can no man lay than that is laid, which is Jesus Christ?"

No young man about to build his character, or any older one about to mend his, will ever be cured or consummate his desire with the means Wright advocates. Never, even though he tries it from now until doomsday. It can't be done, for God says no. God is not going to change His plan for Wright nor any other man, and God says: "Ye must be born again." You say, maybe, Patches was born again, somehow, somewhere. Would you describe a car and say nothing of the engine?

Finally, it is the same old story; man needs no revelation, no God. He himself is his god. By making an effort, by working out and developing the good that is in him, he can make a man of himself. Do you realize why we have so few real men to-day? Building without a foundation of rock, on one of sand.

"How shall a young man cleanse his way (build character)? By taking heed thereto, according to thy (God) word. Wright's way is a revision of God's way.

"By grace are ye saved" (even as to character, whatever there is of it in this world) through faith (in Christ as Savior from sins) and that not of yourselves, it is the gift of God, not of works, lest any man should boast." That certainly is not Wright's way. Oh, what beautiful husks of description and human nature he portrays, but alas! of what good are they to me if the dishes are filled with poison?

Wright is building "wood, hay and stubble" which will not pass the eye of the all-seeing Judge on that great day. God did not so build the characters of the Bible record, nor of the world's history since the Scripture record is closed. "Abraham believed the Lord," trusted in the coming Messiah, the Christ. That belief, faith made him a character of big-heartedness that Wright would have Patches work out for himself. Joseph was a man because he had that revealed God before him, a God of mercy, and for that reason would not sin against God. Daniel was a man, a character, because he trusted the living God

as a God of mercy. David was a character, a man, because he could say, "The Lord is my light and my salvation, whom shall I fear. The Lord is the strength of my life." As the battle with Goliath clearly exemplifies. Peter became a real man only when he with his heart believed and built on the confession: Thou (Jesus) art the Christ (Messiah), the son of the living God. Paul became a character, a real man, only after he had found and believed Jesus. Before that he was a "Wright" man.

"Beware, lest any man (Wright included) spoil you through philosophy and vain deceit, after the tradition of men—and not after Christ—for ye are complete in Him." — Col. 2:8.

SATURDAY NIGHT

"Every Saturday night in a very true sense offers a time for a checking up process in the lives of individuals or collectively of families. There was a time in the history of this people when a solemn hush came over the family as the twilight hours fell upon the city and countryside. Shoes were blackened, cooking was finished, the family altar was set up, and whole families awaited in a true religious manner for the dawn of the Sabbath day. But Time is a relentless sort of machine. It crushes ambitions, annihilates traditions, destroys our fondest dreams. To-day much of the solemnity which in former days was a part of Saturday nights has disappeared, and one and all, old and young, give themselves over to thoughts of relaxation from the strenuous work of the preceding week and surcease from worry. In a sense it would be a magnificent thing if we here in America could get back to some of the old-fashioned ideas which we have held relative to Saturday nights. If we could sum up, for example, our week's accomplishments and plan for the coming days we could go forward to new and greater tasks, we should gain new inspirations for service to ourselves and to others. This may sound idealistic, but it is the sort of idealism that we need more and more as we progress."

Why not begin with Saturday night?

The Dayton News.

DO WE NEED HYSTERICS?

"Late again, Bobby! Why didn't you get up when I called you?" reproached mother as Bobby came down the stairs half an hour after he was due.

"But mother," he replied, "you did not call hysterically!"

There doubtless are homes like that, where the children quickly learn that the only command which positively must be obeyed is the fire alarm of hysterics.

We have been wondering recently whether there are churches like that also, which do not think seriously of responding to a situation of need unless it is screamed out with hysterics. We have wondered about it particularly in regard to the state of the income

for the general benevolences of the Methodist Church this year. This is not a year of hysterics. In frankness, with thoroughness, and with hearts deeply moved by the seriousness of the situation, the facts of the need of home and foreign missions under the cut necessitated this year have been laid before the church. But there have been no hysterics, no shrieks. Will the church respond to that calm, honest presentation of a situation? The steadily falling income gives rise to fears that there are a good many in the church about like Bobby, who have plugged their ears against all normal tones. Must the call of our Christ and the world always come with hysterics?

L. in Western Christian Advocate.

IS UNION OF CHURCH AND STATE THREATENING?

It would seem that people to-day have so long neglected their Bibles that they have quite lost sight of the purpose of the Christian religion. That purpose was announced by the angel who spoke to Joseph concerning the approaching birth of Christ. "Thou shalt call His name Jesus," the angel said, "for He shall save His people from their sins." Matt. 1, 21. So far as this life is concerned, salvation from sin is the only thing that Christianity aims to accomplish. And this fact limits the application of Christianity to individuals; for people can be saved from sin only as individuals. "His people," says the text, are to be saved from "their sins"; that is, each person is to be saved from his own sins. He is not promised salvation from any other person's sins. No matter how he may be affected by some other person's wrongdoing, or how much he may prefer salvation from that to salvation from his own failings, Christianity gives him no assurance that he will be saved from any adverse conditions outside his own heart. He is not promised salvation from sickness, from poverty, from persecution, or from obnoxious conditions in society, in industry, or in the government. And when Christianity saves individuals from their sins, it is doing all that God has undertaken to do for the world and is making itself as practical as it ever was or could be.

This is what Christianity has been doing from the days of righteous Abel down to the present time. It has saved countless millions of people from their sins and thus prepared them for a part in the kingdom of Christ when it shall take visible form upon a recreated earth. The value and necessity of organized effort were understood by the Founder of Christianity, but the organization which He instituted to give power and effect to the efforts of His individual followers was the Church, not the civil government or any other political or secular association of men. And how effective an instrument His Church can become for the promotion of human welfare when He is permitted to use it without hindrance, was demonstrated by the Church of the first century of the Christian era, which planted the banner of the Cross in all parts

of the civilized world, against all the opposition of imperial Rome, the mightiest despotism the world ever knew. And again in the sixteenth century, under the leadership of the Reformers, the power of the pure Gospel of Christ was demonstrated by a spiritual revival, which woke the world from the slumber of centuries and changed the whole current of human history. The reason why such power was not manifested through the Church at other times, and is not seen to-day, is that the professed followers of Christ had fallen away from their allegiance to God and to the faith and had ceased to worship Him in spirit and in truth. Truth has been exchanged for tradition and Bible doctrines for the commandments of men. They have, as the Scripture says, a form of godliness, but deny the power thereof.

And now, according to the announcement that is given out, the churches are to find a way to apply the principles of Christianity to social, international, and industrial conditions and so "usher in a practical Christian era." This is declared to be "the only workable plan for abolishing war." There have been conferences of the nations to establish peace, which have all failed; now there will be a conference of the churches. And we shall be told that secular conclaves have been unsuccessful because their program of world peace did not invoke the aid of religion. Foremost in this conference of churches, also, it can easily be seen, will be that Church which has for centuries maintained diplomatic relations with the nations, and whose mandates are obeyed by more millions of adherents than are enrolled in any other denomination. The churches are to devise, and the world powers to put into execution, a program which will be acclaimed as the last hope of securing world peace. It looks as if the way were being prepared for a union of Church and State on a scale of unprecedented magnitude.

Leon A. Smith, in Liberty (Washington, D. C.),
October, 1924.

A USEFUL MAN

Rev. N. M. Ylvisaker, of the Norwegian Lutheran Church, in a letter to the Lutheran Church Herald, December 23rd, writes as follows about Andy Hart:

"As one of our traveling companions to the far West, we had the privilege of having Conductor Andy Hart with us. Who is Andy Hart? Years ago he was a very popular conductor on the Illinois Central Railroad. His daily passenger run took him through a part of Illinois and Iowa. In his prime he was known all over the railroad world and among the traveling public as a courteous, Christian gentleman who always went out of the way to do a deed of kindness, especially to the unfortunate. He kept a close eye on his passengers, and many is the young unsophisticated girl he has saved from the pitfalls of a great city by guarding them against the fiends who are ever on the lookout for those who travel unaccompanied and come as strangers to the large cities of our

country. When we hear that 60,000 girls disappear annually and that most of them are forced into a slavery, worse, a thousand times, than the slavery of the black man before the Civil War, one can begin to appreciate the wonderful mission of such conscientious public servants as Mr. Hart. But that was not all. When he came through his train he was forced many times to listen to conversation that was oftentimes far from edifying. To these cursing blasphemers, Conductor Hart had a special message always. Quietly he would approach them and calmly but earnestly would he whisper into their ears: 'You are taking the name of my Savior in vain. Please do not do it!' And years later he would receive letters of gratitude from some of the worst offenders who, by his earnest pleading, had been led to see the curse of such an awful habit and who now worship where before they blasphemed. We told Conductor Hart, who now is an old man, that we were going to tell the young people of our Church the message of his life. That is the reason we have mentioned him and his influence here. Are we willing to make such a bold confession of our Christian faith as did this public official who even preached his faith on the trains where the influences were seemingly all against him?"

GLORY OF THE CROSS

In the long, long ago a young, wandering street-preacher, a homeless, lonely man, who for several years, half-starved and destitute, had been teaching His views through an isolated mountainous province of the Roman Empire, had been arrested and brought before the provincial procurator. It seemed to be a case of fanaticism and bigotry; but the governor is frightened by threats into unwillingly condemning the young man to the excruciating and ignominious death of crucifixion. We see Him in the early dawn now, standing amidst the unwashed mob that had hounded Him down. He seems helpless enough! He is pale and worn and haggard from lack of food and loss of sleep and deep distress of mind. His hands are shackled. His clothing has been torn off. His body is nude and shivering. There are the prints of blows upon His thin, delicate shoulders. His hair is entangled with thorns. His face is besmeared with tears and blood and the spit of slaves. Amidst jeers and yells of exultation He is led through the "Via Dolorosa" and other crooked, narrow streets of Jerusalem, bearing a heavy cross, straining and falling under its weight. Soon He is lifted to view, nailed to the cross, quivering and racked with agony. The green hills are thronged with curious crowds, coming and going, talking and laughing, mocking and exulting. Before the sun sets, the pallor of death has swept over the features, and the young man's body hangs dead, and stark, and white, outlined against the clouds that lower over Judea's hills.

It is appalling that this story was not exceptional, not even rare. It has been asserted that, between the time of Pilate and the time of Titus, thirty thousand Jews were crucified around the walls of Jerusalem. Many of them, no doubt, were brave, conscientious, heroic men. Many of them gave up their lives for the sake of duty. Around their crosses may have been witnessed the same pathetic scenes. Many of them were young men. Their broken-hearted mothers wept at the foot of their crosses; or, perhaps sadder still, wives and little children gazed with wondering and helpless despair at dying husbands or fathers. Thirty thousand! How horrible; and yet, no one living to-day has ever heard the name of even one of them. Why have **they** been forgotten? Why have these thirty thousand tragedies faded from the memory of men, and the **One** story grows in vividness and power, transforming the world by its pathos? Why have thirty thousand crosses disappeared from the horizon and **One** cross stands out clear and terrible against the Eastern sky? Because He that hung on Calvary's rugged, scarlet, cross-crowned height on yon first Good Friday was the **Son of the living God**, the Fairest among the children of men, the Chief among ten thousand, and the One altogether lovely.

Perhaps another story will throw some light upon this question. A popular New England preacher went out West to preach to the Indians. He selected for his first service a sermon that had greatly moved a Boston congregation. It was a simple and pathetic description of the sufferings of our Lord in Gethsemane, and on the Cross of Golgatha. To his surprise, his audience was not affected at all. These children of nature were familiar with scenes of suffering. They had themselves witnessed warriors die in torture, and give no sign. Again the preacher came a second time with a sermon that had charmed his New England audiences. It was a sermon on the greatness and majesty and wisdom of God. But his words seemed feeble to these children of the forest. They had heard the voice of God, whom they called the Great Spirit, in the thunder. They had seen His power in the tornado. They had beheld His glory and majesty in the gorgeous sunsets, and in the heaven-kissing mountain-peaks, and had read His wisdom in the stars. But once more the preacher came back, and now he moved his audience. He brought these two sermons into one. He told them, that it was the same "Great Spirit," who spoke in the storm, flashed in the lightning, and whose voice resounded in the thunder, who came in love and pity for His children, who battled in the Garden of Gethsemane until the ruby drops of perspiration ran down His noble brow, and who hung on Golgatha's bloody brow between heaven and earth suspended, — a spectacle for men and angels and devils to admire. And this is the power of that story. Because that great Cross-bearer was

the true God and eternal life, that is the reason why the **One** story has grown greater, and thirty thousand stories have grown dim. This is the reason why **One** cross stands supreme, and why thirty thousand crosses have disappeared. It was "God in Christ, reconciling the world unto Himself." Christ is the outward expression of God's thought, the revelation of God's feeling, the manifestation of the divine heart. The tears and groans heard in Gethsemane and on Calvary arise from the heart of **God**. Yes, His agony, and blood and death-pangs are **God's** agony, **God's** blood, **God's** death-pangs. How tremendous, how marvellous, how glorious the thought! No wonder the story lives! No wonder that in all climes and countries, among white and black and red brown people, ransomed souls love to sing:

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertakes me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds new lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

John C. Schmidt.

SURRENDERING THE PARENTAL AUTHORITY

Under the above head the folder "Freedom In Employment" printed the following in its February number:

The federal census of 1920 tells us that there were less than 9,500 children in the entire country in that year under 14 years of age who were employed in factories or manufacturing enterprises.

Disregarding the fact that practically all of these children were employed under special permits because of exceptional circumstances, and that the number included office boys, messengers and those engaged in other relatively unobjectionable occupations, it may be stated that the above figure probably defines the limit of the child labor problem as it rests in the mind of the average citizen to-day.

Nevertheless, in order to secure its elimination through federal enactment, we are asked to surrender to Congress and those who shape its policies, the present parental authority over the lives of approximately 40,000,000 children and youth of the land. Does the extent and seriousness of the problem warrant the payment of such a price?

If the figures cited above are correct, and we have no doubt they are, the whole present agitation carried on in so many states of the Union would seem like

the demand for a sledge hammer to drive a tack. Many an injury is due to the use of the wrong tools.

Apart from this consideration there is another, much more weighty; the heading gives it expression: surrendering parental authority. This land of the free has progressed to a point where it were best for the citizen to awaken to a safeguarding of his own peculiar rights and interests. This is true in general, it is particularly true of the parental rights regarding the child. Let us not be blinded by the smoke screen with which many to-day are striving to hide their clever operations. Perhaps we might manage still to be happy if the process of absorption were carried yet a little further, but what's the use? Christian fathers and mothers will be content if the government safeguards and protects them in the exercise of their rights and will not clamor for relief from the same. G.

ITEMS OF INTEREST

Offers \$500 for Each Thief Slain

ST. LOUIS, Mo.—As an incentive to policemen to put forth heroic efforts to exterminate crime and criminals from the city, a prominent St. Louis business man has publicly offered to pay \$100 to every officer who shoots and captures a bandit, and \$500 to each officer who kills a robber.

—Milwaukee Leader.

U. S. Missionaries Led Korean Riots

TOKIO—Forty persons were injured and many arrested following a riot at Taiku, Korea, between factions of the Korean Presbyterian Church, it is reported. According to the newspaper advices, a group of native churchmen opposed to American control of the church successfully brought an ouster suit in the Korean courts.

American missionaries, aided by 1,500 Korean Christians, stormed the church Sunday, according to the dispatch, endeavoring to regain possession.

Police and firemen quelled the fighting that ensued. The church was reported wrecked.

—Milwaukee Leader.

Samaritans Still In Palestine

The Samaritans are an Israelitic sect living on Mount Gerizim, in the center of Palestine. They adhere only to the five books of Moses and have rejected the teachings of the prophets. Now reduced to one hundred and fifty souls they still retain their ancient rites, even to offering sacrifices, a rite they perform, Passover, on Mount Gerizim on the site of their former temple.

—The New Palestine.

Modernists' Gifts to New Episcopal Temple Rejected

NEW YORK—(By U. P.)—The great drive for \$15,000,000 to complete the mammoth Episcopal Cathedral of St. John the Divine has been addressed to all denominations, races and classes, with special emphasis on the fact that the cathedral will be a "temple for all creeds."

Apparently the contribution list is open to all creeds with the exception of certain kinds of Episcopalians.

The Rev. William Norman Guthrie of St. Mark's Church on the Bouverie, who has been arguing with Bishop William T. Manning for the last year about the propriety of his program of eurhythmic dances within the church, has made public correspondence with the bishop showing that the latter had

turned down a \$500 gift sent by Mr. Guthrie for the cathedral fund, as well as Mr. Guthrie's offers to help augment the collections.

The impression left is that the split between the fundamentalist and modernist factions of the church in New York is as bitter as ever. Gifts have been accepted from Catholics, Jews and others of varying faith, and loud praise has followed for the givers. The largest gift was that of John D. Rockefeller, Jr., who contributed \$500,000. —Milwaukee Journal.

OBITUARY

It pleased the Almighty God to summon out of this vale of tears to His divine favors Mrs. Emma Elisabeth Pankow, wife of Rev. Erdman Pankow and eldest daughter of Henry and Barbara Kalbfleisch. She was born September 16, 1859, at St. Louis, Mo., where she attended the parochial school and was confirmed. In 1879 she was united in marriage with Rev.

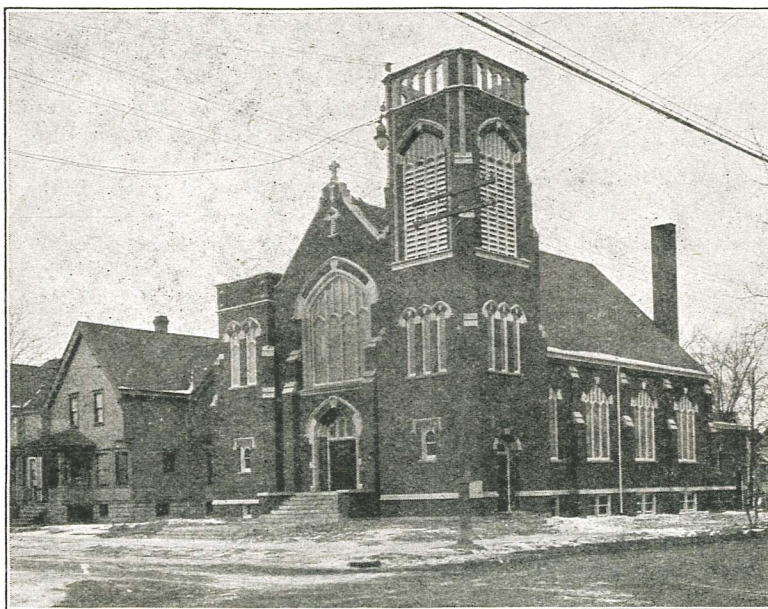
eral services. Both hymns express the thoughts that filled her heart and gave her strength cheerfully to walk the paths which God led her through life, even through tribulation, and to cleave in true faith and Christian submission to her Lord and Savior during the days of her long and painful sickness until the Lord granted her a blessed death and receive her soul into His kingdom of eternal blessedness and rest.

The remains were buried in the cemetery at Madison. Her bereaved husband, six sons, thirteen grandchildren, and other relatives mourn her loss.

FROM OUR CHURCH CIRCLES

Church Dedication

On January 25th, Zion Evangelical Lutheran Church of South Milwaukee dedicated its new church building with appropriate services. There were three



Zion Evangelical Lutheran Church of South Milwaukee

Erdman Pankow, at that time pastor of St. John's Church at Ridgeville, Wis. For almost 46 years they journeyed together through life, sharing each other's joys and sorrows. Mrs. Pankow had the gift of adapting herself to changed conditions and of sharing the woe and weal of others, thus winning the love and respect of young and old.

January 30, 1925, at the age of 65 years, 4 months, and 14 days, she passed away at Madison, Wis., where they resided since Rev. Pankow retired about two years ago. The funeral services were held February 2nd, Rev. Uffenbeck of Portage, an old family friend, officiating at the house. In the church Rev. J. Mittelstaedt preached the German and Rev. A. Lochner the local pastor, the English sermon. The congregation sang two hymns, "Wie wohl ist mir, o Freund der Seelen, wenn ich in deiner Liebe ruh" and "Aibde with me." The former was the favorite song of the deceased and she had therefore selected it for her fun-

festival services at which the Pastors Wm. Nommensen, E. Ph. Dornfeld, Theo. Volkert, and H. K. Mousa preached. The choirs of the church and also the Mixed Chorus of St. Peter's, Milwaukee, assisted.

The new church, costing about \$55,000.00, is complete in every detail, including a new organ and a bell in the tower. The basement is finished as well and was used on the day of dedication by the women of the church to entertain the guests of the day. Every visitor must have been impressed by the beauty and utility of the whole. There is seating room for 450 in the church auditorium and balcony.

Zion, of South Milwaukee, is not an old congregation, as congregations go, having been founded in 1892 by the late Pastor B. P. Nommensen. The locality was then known as Oak Creek and the Lutherans of the region were first served by Pastor J. H. Koch, who also had charge of Waukegan. He soon was called to serve Zion alone, and began a parish day

school in which he labored himself until a teacher was called for the work in 1904.

The first church building was erected in 1892 and was enlarged in 1905. The present pastor, O. B. Nommensen, succeeded Pastor Koch in 1909 and continued the work, introducing regular English services. Today services in both German and English are held on all Sundays and holidays.

The congregation has a well organized parish school and having acquired a new parsonage while retaining some of its former real estate is in a splendid position to await further developments of the community with confidence. The membership, which now stands at 145 voting members, financed the new venture with the aid of a bond issue and is active and enthusiastic. Building the new church was not a final achievement for Zion but rather an earnest that the future needs of the growing church will not be neglected.

The Lord has signally blessed Zion and surely will continue to bless it.

Installation

By request of the Honorable President E. B. Schluter, the undersigned, assisted by Rev. Ed. Zell, installed Rev. O. Gruendemann as Pastor of the Evangelical Lutheran St. John's Congregation of Gibson, Wis., on February 22nd, 1925.

Address: Rev. Otto Gruendemann, Mishicott, Wis.
Paul J. Kionka.

Call for Candidates

The College Board of the Dr. Martin Luther College appeals to the congregations and members of Synod for a list of candidates for the professorship left vacant by the death of Professor Reuter. The new professor must be able to teach the musical branches. Names should reach the undersigned before April 1.

Herbert A. Sitz,
Box 249, New Ulm, Minn.

25th Anniversary

The 25th anniversary of the ordination of the Rev. H. Wolter, Town Lomira, Dodge Co., Wisconsin, was celebrated February 11th by St. Paul's of Town Lomira and Zion's of Town Theresa. The pastors of the Dodge-Washington Counties Conference were also present. The Rev. A. Werr of Cambria preached the sermon, based on Psalm 77:6. The undersigned spoke in the name of the conference. The two congregations, through their representatives, presented their pastor with tokens of their esteem. May he serve many more years in the Lord's vineyard!

Ph. H. Koehler.

Change of Address

Rev. E. Ph. Ebert, 2329 Lake Drive, Whitefish Bay, Wis.

Acknowledgments and Thanks

Christmas cheer was brought to the Indians of the Whiteriver field through the generous gifts of the following individuals, societies, and congregations:

From Wisconsin: Rev. P. J. Schroeder, Marshfield; Mrs. M. Schuster and Mrs. M. Rettgen, North Freedom; Rev. G. C. A. Gehm, Woodville; Rev. Paul Hensel, Manitowoc; Mrs. A. Petermann, Newburg; Rev. E. Sterz, Shiocton; Scholars, Ruth Schaller, Milwaukee; Elvira Marquardt, Algoma; Miss Ella Kettelhohn, Columbus; Friedens Ladies' Aid, Kenosha; L. F. Zimpelmann, Eagle River; Junior Bible Class, Rev. W. Gieschen, Milwaukee; Ladies' Aid, Rev. J. M. Thurow, Waterloo; Members Congregation, Rev. M. C. Schroeder, Pardeeville; Ladies' Aid, Hustisford; Ladies' Aid, Mt. Olive Church, Appleton; Teacher Louis Ungrodt, Milwaukee; Ladies' Aid, Rev. Theo. Thurow, Sun Prairie; Mrs. O. Radloff, Hustisford; E. F. Meyer, Pardeeville; Mrs. A. F. Weber, Milwaukee; Mrs. Bertha Ode, Milwaukee; G. A. Guell, Fond du Lac; Mr. and Mrs. Aug. Rieckmann and children, Readfield; Rev. R. Lederer, Green Bay; Mrs. J. Froelich, Sullivan; Congregation, Rev. O. Hagedorn, Milwaukee; Mrs. F. Steckling, Fremont; Mrs. E. K. Andrae, Milwaukee; Mrs. C. Schmidt, Milwaukee; Edna Vitense, Milwaukee; Will A. Dolgner, Pardeeville; Congregations, Rev. F. C. Weyland, Readfield; Renata Walter, Appleton; Mrs. Hy. Seidemann, West Bend; Rev. W. Wadzinski, Manchester; Ladies' Aid, Rev. F. E. Stern, Watertown; Missionary Society, St. Paul's Lutheran Church, Appleton; Katharine Mayer, Milwaukee; Mrs. J. Sommerer, Jefferson; Children of Wm. Hellermann, Neenah; Sophia Kommueller, Fountain City; Lutheran Aid Society, Hartford; Mr. Aug. Manthey, Pardeeville; Ladies' Aid, St. Matthew's Church, Town Cady, St. Croix Co.; Mrs. H. Schroeder, Strum; Mrs. C. Heffner, La Crosse; H. Lange, Alois; Mrs. Otto Reebe, Milwaukee; Theo. Klug, Milton Junction; Rev. J. Brenner, Milwaukee; Mrs. Marie Wilkins, West Bend; Rev. O. Hagedorn, Milwaukee; Herman Lawrenz, Lomira; Friedrich Hempel, Watertown; Ina Klusmeyer and friends, Waukesha; Young Folks' Society, Fond du Lac; Ladies' Aid, Rev. L. E. Kirst, Beaver Dam; Ladies' Aid, Zion Lutheran Church, Hartland; Ladies' Aid, Rev. A. Schlei, Algoma; Ladies' Aid, and others, Rev. W. A. Kuether, Kiel; Miss D. Koehler, Oconomowoc; Congregation Members, Rev. M. A. Zimmermann, Mindoro; N. S. Twelve Club, Appleton; Ladies' Aid, Rev. Fred Schumann, Sawyer; Mrs. Wm. Kurtz, West Bend; Ladies' Guild, Rev. Paul Pieper, Milwaukee; Berea Society, Neenah; Congregation, Rev. J. Martin Raasch, Lake Mills; Mrs. H. Radloff, Green Bay; Mr. Edwin Wilkins, West Bend; Students, Northwestern College, Watertown. — **From Minnesota:** H. J. Heilmann, Minneapolis; Rev. I. P. Frey, Graceville; Ladies Auxiliary, Rev. A. Ackermann, Mankato; F. A. Steiner, Mankato; Mrs. J. T. Fuhrmann, St. Paul; St. Paul's Day School, St. James; Rev. Henry Albrecht, Hutchinson; C. Muenchow, Nicollet; Mrs. J. H. Schlueter, Olivia; B. Ernest, Mankato; Mrs. J. L. Bursch, Rogers; Eda L. Kamrath, New Ulm; J. C. Thimijan, Lake City. — **From Michigan:** Mrs. Robert Rhode, Mt. Pleasant; St. Paul's Congregation, Rev. R. C. Timmel, Sodus; Albert S. Bauer, Unionville; Rev. Henry A. Hopp, Daggett; Young People's Society, Owosso; Mission Society, Lansing; Parochial School Children, Owosso. — **From Nebraska:** Aug. Steinbeck, Ulysses; Ladies' Aid, Rev. J. Witt, Norfolk; George Tiefel, Hadar; Mrs. Ed. Wagner, Norfolk; Emil Trettin, Stanton; C. H. Doerr, Omaha; Mrs. Frank Wichert, Norfolk; Mrs. J. E. Haase, Norfolk; Sunday School Children, Rev. M. Lehninger, Plymouth. — **From South Dakota:** Rev. A. W. Fuerstenau, Akaska; L. J. Landdeck, Watertown; Congregation, Rev. Aug. Pamperin, Hazel; Ladies' Aid, Rev. Otto Klett, Rauville;

Esther Gehrke, Willow Lakes; Box 42, R. R. 2, Hazel; Congregation, Rev. K. G. Siefert, Willow Lakes. — **From Washington:** Rev. and Mrs. Arthur Sydow and Congregation, Tacoma; Rev. L. C. Krug, White Bluffs; Mrs. H. A. Knuppe, Tacoma. — **From Arizona:** Verna Foster, Prescott; Zion's Lutheran Church, Ladies' Aid, Phoenix; Ella Bauske, Prescott; Jean K. Stacy, Supai. — **From Illinois:** M. Kassler, Chicago; 6747 Loomis Street, Chicago. — **From Montana:** Otto Meyer, Missoula. — **From Iowa:** F. Kowalke, New Hampton. — **From Arkansas:** Mrs. G. Seebach, Mena. — **From Ohio:** Sophia Perchonke, Akron.

Sincere thanks to one and all!

E. Edgar Guenther.
Erich E. La Haine.

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The following donations received and acknowledged from January 1 till February 1 from pastors, Ladies' Aid and congregations for our little Mission Church at Carbondale, Michigan:

Ladies' Aid, Rev. Walter Reineman, Elkhorn, Wis., \$2.00; Ladies' Aid, Rev. Fr. Schumann, Sawyer, Wis., \$10.00; Ladies' Aid, Rev. C. F. Barenwald, Morrisonville, Wis., \$5.00; Ladies' Aid, Rev. M. Wehausen, Johnson, Minn., \$15.00; Rev. C. H. Henning, Grover, Wis., \$1.00; Ladies' Aid, Rev. Henry Hartwig, Hartland, Wis., \$5.00; Ladies' Aid, Rev. E. Abelmann, Warrens, Wis., \$1.00; Ladies' Aid, Rev. M. Kionka, Tippecanoe, Wis., \$5.00; Ladies' Aid, Rev. Herman Gieschen, Wauwatosa, Wis., \$5.00; Ladies' Aid, Rev. Wm. Schaefer, Colome, South Dakota, \$5.00; Ladies' Aid, Rev. W. H. Lehmann, Darfur, Minn., \$5.00; Ladies' Aid, Rev. L. H. Koeninger, North Fond du Lac, Wis., \$5.00; Rev. Fred Koch, Caledonia, Racine Co., Wis., \$3.50; Ladies' Aid, Rev. F. Kolander, South Shore, S. Dak., \$4.00; General Synod, Treas. North Wisconsin District, \$5.00; General Synod, Treas. Michigan District, \$5.00.

We wish to express our sincerest thanks to all for these donations, and may God bless the givers.

Henry A. Hopp, Pastor.

* * * * *

Donations received from the following societies and individuals contributed to the cheer and comfort of the Apaches at East Fork Mission. Not only the pupils in the Boarding School, but also the Orphans, the Day School pupils, and the camp Indians, were benefited by these gifts.

L. A. S., Reidsville, Wis.; L. M. S., Elroy, Wis.; L. A. S., Sheboygan Falls, Wis.; L. A. S., Manitowoc, Wis.; G. M. S., St. Paul, Minn.; St. Paul's School, New Ulm, Minn.; L. A. S., Naugart, Wis.; Students of N. W. C.; L. A. S., Hoskins, Nebr.; L. A. S., St. Mark's, Watertown, Wis.; W. M. S., St. Martin's, Winona, Minn.; L. A. S., Rusk and Iron Creek, Wis.; Bethany Junior Girls, Detroit, Mich.; St. Stephen's Y. P. S., Milwaukee, Wis.; L. A. S., Randolph, Wis.; Y. P. S., Olivia, Minn.; L. A. S., Warren, Ariz.; Men's Club, Detroit, Mich.; L. A. S., Belle Plaine, Minn.; Kensington Club, Omaha, Nebr.; L. A. S., Winneconne, Wis.; Zion Lutheran Bible Class, Akron, Ohio; L. A. S., St. John's, Stillwater, Minn.; W. L. Hospice, Los Angeles, Calif.; L. A. S., South Haven, Mich.; Luther League, Escanaba, Mich.; L. A. S., Jefferson, Wis.; Bethlehem Girls' Club, Milwaukee, Wis.; L. A. S., Norfolk, Nebr.; Y. P. S., Zion, Milwaukee, Wis.; Senior Walther League, Fairmont, Minn.; L. A. S., Dale, Wis.; J. F. F. Club, Sioux City, Ia.; St. Mark's School, Watertown, Wis.; Trinity School, Wauwatosa, Wis.; L. A. S., Aberdeen, S. Dak.; St. Stephen's School, Beaver Dam, Wis.; L. A. S.,

Bristol, Wis. — IOWA: Wm. J. Miller, Miss L. Klement, Mr. and Mrs. F. Rehberg, Rev. L. C. Krug, Mrs. J. Fitting, Rev. J. Abelmann, Mrs. H. Schell, Mrs. E. Baetzel, Mrs. W. Gnewikow, H. W. Limp, F. C. Warge, Mrs. Ed. Switz, Mrs. A. Prochnow, John Thurow, E. W. Wendorf, Wm. Adam, Miss Della Liefer, Rev. A. Berg. — WISCONSIN: Wm. J. Miller, L. Kalsow, N. N., Mrs. Rhode, Mrs. Alberta Hein, Mrs. Bertha Hein, Mrs. Aug. Rosenthal, Fred. Schleifer, Theo. Schleifer, Harrison Pfaff, Chas. Lash, Geo. A. Pfaff, Rev. J. J. Meyer, M. Gensmer & Son, Walter Urban, Miss A. Zienert, Misses Florence and Marie Muhly, Miss H. Libera, Mrs. F. J. Sulzbach, Miss Emma Habeck, Mrs. E. Lemberg and Family, Miss H. Lehmann, Mrs. V. Boden, Teacher H. Frommholz, H. F. Behn, Miss Margaret Janke, Teacher Emil Trettin, Mrs. Henry Tenner, Miss Ruth Tenner, Mrs. Laura Storandt, Mrs. John Dahl, Mrs. Alex Storandt, Mrs. Henry Fischer, Miss Bernice Schleifer, Mrs. Ben Pfaff, Miss M. C. Fischer, Miss Frida Schindler, Misses Aila and Wilma Radke, Mrs. A. Prochnow, Mrs. Ernst Rogge, Miss Severa Splitt. — ST. PAUL: L. M., Mrs. Otto H. Lawrenz, Miss Eleanor Rosell, Misses Rose and Hannah Keller, Miss Amanda Braun, Miss Clara L. Hill, Lois, Ruth, and Durlin Pawlisch, Mrs. C. L. Krueger, Rev. Paul G. Naumann, Rev. C. Haller, Mrs. A. Becker, Miss Mabel W. Baumann, Mrs. Arth. Dahms, Misses Ruth and Bernice Damerow, Mrs. Wm. Rabe, Rev. H. Lange, Mrs. Theo. Schraven, Mrs. A. J. Little, Rev. Robt. E. Avellemant, Mrs. B. Emmel, F. H. Retzlaff, Otto G. Burk, Mrs. H. A. Marquardt. — DETROIT: N. N., Orlando Kessler, Mrs. Wm. Kessler, Miss Marie Abelmann, F. M. Pottratz, Hugo C. Schwan, Mrs. Henry Hein, Miss Eva A. Krug, Ernest Kuesel, Rev. R. B. Lange, Misses Freya and Charlotte Jeschke, C. F. Wille, Miss Harriet Felger, Miss Dora Schellin, Miss Anna Hoppe, Mrs. O. List, C. J. Bender, Mrs. Wm. F. Ogden, Rev. F. Kolander, Mrs. G. H. Miller, Louise Schade, Rev. R. Lederer, Mrs. R. Rahm, Mrs. Sophia Perschonke, Miss Ida W. Zoch.

Because of the length of the list, the donors will readily pardon the omission of their addresses and a mention of the nature of their donations.

With many thanks to all, in the name of the recipients.
H. C. Nitz.

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The Lord has blessed the Apache Indians at East Fork with many friends in the East. The children in the Day School and the Camp Indians received many gifts for Christmas and shortly after. The things that arrived after Christmas did not come too late to be of good use. Clothing of all kinds, new and old, literature, toys, some candy and nuts, money, and other things were received from the following:

Ladies' Aid, Mrs. A. F. Wendt, Watertown, S. D.; Ladies' Aid, Rev. Henry Geiger, Naugart, Wis.; Students, Saginaw Lutheran Seminary, Saginaw, Mich.; Mr. George F. Meyer, Medford, Wis.; Ladies' Aid, Rev. A. Werr, Cambria, Wis.; Mr. G. M. Meyer, Rev. E. E. Rupp, Bay City, Mich.; Ladies of Congregation, Rev. M. Zimmermann, Mindora, Wis.; Mrs. Alexander Maercker, Milwaukee, Wis.; Ladies' Aid, Rev. Paul Froehлке, Winona, Minn.; Students, Lutheran Seminary, Wauwatosa, Wis.; Zion Lutheran Sunday School, Rev. H. F. Zapf, Monroe, Mich.; Ladies' Aid, Rev. E. Walther, Randolph, Wis.; Rev. O. Eckert, Saginaw, Mich.; Ladies' Aid, Rev. R. Heidmann, Arlington, Minn.; Congregation, Rev. H. R. Zimmermann, West Salem, Wis.; Mrs. Albert Mueller, Unionville, Mich.; Mrs. G. Timmel, Oconomowoc, Wis.; Mrs. R. Setz, Waterloo, Wis.; Ladies' Aid, Wood Lake, Minn.; Congregations, Rev. R. H. Vollmers, Dempster, S. D.; Tabitha Club, Rev. Wm. C. Albrecht, Sleepy Eye, Minn.; Mr. Wm. Mewkill, Poughkeepsie, New York; Con-

gregation, Rev. G. L. Press, Burke, S. D.; Mrs. Rusch, Minocqua, Wis.; Ladies' Aid, Rev. W. F. Sprengler, Hancock, Minn.; Walter E. Rahm Jr., Montclair, New Jersey; Ladies' Aid, Rev. J. F. Zink, Bay City, Mich.; Congregation and Children, Rev. P. W. Weber, Fremont, Wis.; Prof. Karl Koehler, Wauwatosa, Wis.; Mr. Robert Kanitz, Medford, Wis.; Mr. C. J. Bender, Red Wing, Minn.; Ladies' Aid, Rev. M. Lehninger, Plymouth, Nebr.; Mrs. Taump, Flint, Mich.; Children, Rev. A. P. Voss, Milwaukee, Wis.; Rev. Carl C. Kuske, Bison, S. D.; Miss Julia Ungrodt, Medford, Wis.; Mr. John A. Mienke, Buffalo Lake, Minn.; Mrs. H. Koeppe, Stewart, Minn.; Rev. E. E. Rupp, Bay City, Mich.; Congregation, Rev. E. Zell, Mishicott, Wis.; Ladies' Aid, Rev. Carl Machmiller, Manitowoc, Wis.; Mixed Choir, Mr. L. Serrahn, Manitowoc, Wis.; Lutheran Men's Club, Manitowoc, Wis.; Miss Ida Schaefer, Manitowoc, Wis.; Mrs. Frank Croll, Manitowoc, Wis.; Mr. R. Evert, Grafton, Nebr.; Y. P. S., Rev. J. F. Zink, Bay City, Mich.; Dorcas Society, Watertown, Wis.; Ladies' Aid, Rev. R. Schlei, Algoma, Wis.

The names of some donors I do not know. Through Rev. Sponholz, Mukwonago, I received money. Through Ernst Kaufmann, Chicago, Ill., I received seventy Testaments. Through the Wartburg Publishing House, Chicago, Ill., some booklets. The name of one giver I cannot publish.

The missionary thanks all the givers who have shown such a kind interest in their Indian Mission.

Melvin W. Croll.

* * * * *

The Bylas Mission Station received gifts for its Indians from the following:

The Congregation at Prescott, Wis., W. P. Haar, Pastor; Wautoma, Wis., E. G. Behm, Pastor; Powers, Mich., W. Gutzke, Pastor; Sleepy Eye, Minn., Wm. Albrecht, Pastor; Lake City, Minn., Th. Albrecht, Pastor; Summit, So. Dak., J. C. Bast, Pastor. The Ladies' Aid of Algoma, Wis., A. Schlei, Pastor; Wood Lake, Minn., J. H. Hinck, Pastor. The Parochial School at Greenleaf, Wis., E. Blauert, Teacher; Reedsville, Wis., H. A. Braun, Teacher; Maribel, Wis., Mildred Buending, Teacher. St. Paul's Lutheran School, New Ulm, Minn.; Miss A. Christenson, Red Wing, Minn.; Mr. Ferd. Blek, South Shore, So. Dak.; Messers. G. Vater, A. Pfaff, H. Lash, A. Craig, of Mindoro, Wis.; Mrs. R. Henslin, Fairwater, Wis.; Mrs. J. Fitting, Waukesha, Wis.; Miss Ella Schlegel, Benton Harbor, Mich.; Mr. F. H. Retzlaff, New Ulm, Minn.; Mr. J. M. Frohmader, Jefferson, Wis.

To the kind donors we express our sincere thanks!

Gustav J. Schlegel.

STATEMENT OF RECEIPTS AND DISBRUSEMENTS

Collections	July 1, 1923 Feb. 1, 1925 19 months	Budget Allotments 19 months
Pacific Northwest	\$ 1,356.24	\$ 2,411.12
Nebraska	13,593.43	11,008.52
Michigan	37,405.03	44,764.52
Dakota-Montana	16,571.08	14,246.64
Minnesota	75,937.80	67,512.06
North Wisconsin	81,342.57	115,059.79
West Wisconsin	100,690.58	121,762.08
South East Wisconsin	75,199.06	105,462.95
Total from Districts	\$402,095.79	\$482,227.68
Remittances direct to Treasurer	\$ 4,729.52	
	\$406,825.31	
Revenues: Institutions, Funds, etc.	\$109,839.33	\$104,658.27
	\$516,664.64	\$586,885.95

Less Debt Collections	\$ 3,692.58	
	\$512,972.06	
Seminary Building Coll. remitted..	\$ 1,317.84	
Total Budget Cash	\$511,654.22	\$511,654.22
		\$ 75,251.73
Total Disbursed	\$594,994.00	*\$ 8,108.05
Deficit	\$ 83,339.78	\$ 83,339.78

*Budget Exceeded.

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration	\$162,545.07	\$ 56,664.58
Educational Institutions	168,509.90	280,536.57
Home for the Aged	6,099.37	10,581.16
Indian Mission	44,303.00	58,566.72
Home Mission	90,287.66	145,785.10
Negro Mission	22,728.92	22,728.92
General Support	17,630.30	20,130.95
	\$511,654.22	\$594,994.00
		\$511,654.22
Deficit		\$ 83,339.78

Statement of Debts

Debts on July 1, 1923.	\$289,508.05
Received and paid thereon:	
From Seminary Building Committee	\$ 61,034.44
From Seminary Debt Collections	1,437.58
	\$ 62,472.02
Sale of Bues Farm	\$ 45,000.00
Paid off on "Old" Debt	\$107,472.02
Remaining "Old" Debt	\$182,036.03
Liabilities incurred since July 1, 1925..	117,448.07
Debt on Feb. 1, 1925..	\$299,484.10

Increase in 19 months — \$9,976.02

Analysis of "New Debts"

Deficit as per statement	\$ 83,359.78
Borrowed for Church Extension	25,638.82
Other Outstandings	1,916.01
Total excess expenditures	\$110,894.61
Borrowed Cash on hand	\$ 6,553.46
1923-1925 Debt as above	\$117,448.07
Cash Balance July 1, 1925	\$ 9,459.61
Sale of Assets	75.00
Total Capital Cash	\$ 9,534.61
Borrowed Cash on hand	6,553.46
Budget Cash on hand	4.00
Total Cash on hand Feb. 1, 1925....	\$ 16,092.07

THEO. H. BUUCK, Dep. Treas.