

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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Jan 27
Rev. C. Buenger
65 N. Ridge

“WHOM, HAVING NOT SEEN, I LOVE”

Mine eyes are ever toward the Lord.
For mine eyes have seen thy salvation.

He came from the realms of endless day, —
Christ Jesus, the Son of God,
A world of lost sinners to redeem
He offered His precious Blood.
On Calvary's hill He paid the price,
And now in the Land above
He ever liveth to intercede, —
Whom, having not seen, I love.

The tomb could not hold His form divine;
In triumph He left the grave,
Ascended to Heav'n from whence He came,
And sinners He now can save.
Wherever my pilgrim-path may wind,
Wherever my feet may rove,
I know He will guide me safely Home,
Whom, having not seen, I love.

His Father in love adopted me
To be His dear child and heir.
My every need His grace supplies,
He promised to answer prayer.
His Spirit sustains me in the faith, —
He sent the celestial Dove,
That I might ever abide in Him
Whom, having not seen, I love.

I know I am saved alone by grace,
Through faith in the Crucified,
I know I shall have a dwelling-place
Where all the redeemed abide.
Arrayed in His robe of righteousness,
I'll dwell in the Home above,
And bask in the sunshine of His smile,
Whom, having not seen, I love.

He loved me and gave Himself for me.
His love I can ne'er forget.
To Him Who thus loved me unto death
I owe an eternal debt.
Forgiven, redeemed, and justified,
His wonderful grace doth move
My heart and tongue to sing His praise
Whom, having not seen, I love.

Anna Hoppe.

What an astonishing thing is sin, which maketh the God of love and Father of mercies an enemy to His creatures, and which could only be purged by the Blood of the Son of God! Though all must believe this who believe the Bible, yet the exceeding sinfulness of sin is but weakly apprehended by those who have the deepest sense of it, and will never be fully known in this world. — Thomas Adam.

THE FORTIETH PSALM

Verses 1 — 5

A Lamb goes uncomplaining forth,
The guilt of all men bearing;
'Tis laden with the sin of earth,
None else the burden sharing;
It goes its way, grows weak and faint,
To slaughter led without complaint,
Its spotless life to offer;
Bears shame, and stripes, and wounds, and death,
Anguish and mockery, and saith,
“Willing all this I suffer.”

It is thus we sing and meditate during this Lenten season; and it is this great and solemn Lenten thought we find expressed in the fortieth Psalm. Unquestionably this Psalm is a prophecy of the suffering Savior. What is stated here cannot be applied with propriety to David, its author, nor do we know of any man on earth to whom it can be applied but to the Man of Sorrow. Or is it possible with David or any other man, for instance, that “he had come to do the will” of God, in view of the fact that God could never be satisfied with the sacrifices and offerings, the burnt-offerings and sin-offerings brought by man for the atonement of sin? Is it true, furthermore, that it was written of any man “in the volume of the book,” that he delighted to do the will of God, that His law was within his heart, and that he had come into the world in view of the fact that it had been so written? Surely, these statements of our Psalm are of such magnitude that they can be applied only to One — the Redeemer of mankind. Clearly do we find expressed here the great Passion thought which Paul Gerhardt expresses in these words:

“Go forth, my Son,” He said, “and bail
The children, who are doomed to hell
But for Thine intercession.
The punishment is great, and dread
The wrath, but Thou Thy blood shalt shed,
And save them from perdition.”

“Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest.”

It is somewhat difficult to divide this Psalm into its integral parts, but taken as a whole we have here a wonderful prayer of the Divine Sufferer. Parts of

this prayer are both narrative and declarative, both supplicatory and imprecatory, as well as exhortatory.

The Narrative Prayer of the Sufferer

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." We behold our Savior in the midst of His suffering and agony. How intense was that! Well may He call it an horrible pit and a miry clay. It was as if He were in an abyss — a cavern, deep and dark, where waters roar, and which seems to be filled with horrors, a pit, where there is no solid ground — no rock on which to stand, where there is no hope of being rescued. See Him as His soul becomes exceeding sorrowful, even unto death, lying prostrate in the dust of the garden, and crying to His heavenly Father: "O my Father, if it be possible, let this cup pass from me." Hear Him cry on the cross: "My God, my God, why hast thou forsaken me?" Jesus, so it seems, deemed it possible for His Father to take away from Him that cup of sorrow, that cup of great agony. We cannot solve this great mystery, but we shall not go amiss, if we surmise that Satan himself was active here. In order to thwart the divine plan of redemption this archenemy undoubtedly tried to make Jesus believe, that it could not be the will of God that His only-begotten Son should be given into such unspeakably great agony. Having been unsuccessful in this his device before, by tempting Jesus in the desert, Satan now again tried to achieve his infernal purpose, both while Jesus lay prostrate on His face in Gethsemane, and while He was actually forsaken of God on the Cross, groaning under the heavy weight of intense sufferings in His body and soul.

Nor was this all. God did not remove this cup of agony from His only-begotten Son, but filled it to the brim. Jesus having become the substitute for sinful men, the divine justice demanded full punishment for the sins committed by them. God had decreed that our substitute should suffer all the horrors of eternal damnation in order to expiate our guilt. For that reason it had pleased God to bruise Him, and put Him to grief for our sins, He demanded our debt from Him.

Truly a suffering beyond description. And it is this His suffering, the divine Sufferer, looking back to the past, narrates in His prayer, telling how He had been brought into the deepest abyss of misery, how He had been like one falling into a pit, or sinking in a deep morass, where there is no resting place for His feet.

Yet He does not stop there. He tells us, that He "waited patiently for the Lord." Our suffering Mediator expected relief from no other than from God. He knew, the same hand that tears, must heal, and that smites, must bind up, or it will never be done.

From the Lord Jehovah the suffering Savior expected relief, from the eternal covenant-God, together with whom He had decreed the counsels of mercy for the salvation of fallen mankind, and who through the Savior's suffering has manifested Himself as the God of all grace and mercy, ready to redeem a lost world.

But He waited patiently. It was not a single momentary act of expectation or hope; it was continuous, or was persisted in. The idea is, that His prayer was not answered at once, but that it was answered after He had made repeated prayers, or when it seemed as if His prayers would not be answered. Jesus, however, was big with expectation; He doubted not but relief would come, and resolved to continue believing, and hoping, and praying, till it did come.

And relief did come. The divine Sufferer continues in His narrative prayer to tell us, that God of His great mercy had heard Him when He cried, had delivered Him from His trouble, had set His feet on a rock, and established His goings. At first, so we may infer from this prayer, God seemed as one that would not hear, as one that turns his head away. Ultimately, however, He bent forward to receive the prayer of His beloved one, in bringing Him up from the depth of His sorrows and woe, in silencing His fears, and stilling the tumult of His spirits, relieving Him from the horrors and pains of His sufferings, and thus carrying out the work of atonement for the sins of the world, which He, the Son of man, had volunteered to do.

More than this. In His narrative prayer the divine Sufferer tells us that God had given Him a heart and a tongue to praise Him. "And he hath put a new song in my mouth, even praise unto our God." The deliverance the Lord had blessed our Savior with was so marked, and was such an addition to former mercies, that a new expression of thanks was proper. It was an act of such surprising intervention on the part of God that the language used on former occasions would not be sufficient to convey the sense of gratitude felt for the present deliverance. For the time supposed to be referred to is after the sufferings of our Lord Jesus were closed; after His work of redemption was done. This deliverance undoubtedly includes His reception to paradise, His resurrection from the dead, and His exaltation to the joy and glory of His eternal abode.

Need we wonder that our Savior, in His prayer, points to the glorious effect of this merciful interposition in behalf of Him who had been thus in trouble or distress, and who was enabled to triumph? "Many shall see it, and fear, and shall trust in the Lord," He continues. The effect of the Redeemer's sorrows, and of God's merciful help, would be that great numbers of the human race would learn to put their trust in God, having through faith in His redemptive work become His children and true friends who worship Him in righteousness and holiness. No man, in fact, can com-

pute the number of those who, in consequence of the work of the Messiah, will turn to God and become His true worshipers and friends.

The blessed effect of His sufferings prompts our Redeemer to invite man in particular to make God his hope. "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lie." This is applicable, particularly, to our faith in Christ. Blessed are they that trust not in their own righteousness, as do the proud Pharisees, but in the righteousness of their Redeemer. If sinners would only believe in Him, if they who have sought in vain for happiness in the world, would but seek happiness in Him, they would surely find what they need, peace, life and salvation. Moreover, they would be firmly established in the truth. Trusting in God they will not depart from the straight path, and incline to that which is false and deceitful, but remain steadfast in godliness, which is the best asset to true happiness.

Finally, the divine Sufferer sees, in His narrative prayer, the wonderful works of God produced through His great Passion. "Many, O Lord my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." With what delight does our suffering Savior meditate on the wonders of grace and mercy God has done for the sinful world through His sufferings! The works and thoughts of Jehovah to our fallen race as displayed in Christ Jesus the Son of His love, far exceed all other works, as the works of creation and providence. They go beyond the power of language to express them. No language of man can describe what God has done in saving mankind from sin and everlasting destruction through the sufferings of His Son.

J. J.

COMMENTS

God, by Implication The consistently materialistic scientists had no place for God in their scheme of things. Such unbelievers in every age thought that it required but a statement on their part to explode forever what they conceived of as the superstition concerning the existence of God. That there was a personal God was to them a childish conceit; if others thought of God as force, or as the sum total of all the elements of creation, they merely tolerated such a weak concession to popular obstinacy. Even that form of unbelief aroused their contempt as being half-hearted.

But one generation after another of these preachers of unbelief had to realize that God could not be disposed of in such fashion. Among their own number there was scant harmony; and those who accepted the Bible as the revelation of God were not at all disturbed by the renewal of their attacks against the Almighty.

To these latter, who accept the Word as God's own record of His will and of His work, as far as we are to know it here on earth, belongs the true Lutheran Church. There have been men who grew up in the Lutheran Church and then left it because of their unbelief; that happens in the true Church every day since its inception. But those who remain to uphold the Lutheran faith have always been able to preserve their church as such against any insidious compromise with those who destroy the Truth of God. Other churches have not fared so well. In many of them (one might say in all of them) there has been a gradual infiltration of ideas that had their origin in unbelief and that are characteristic of unbelief.

That accounts for the fact that though certain men as scientists have no need nor any desire to seek to perpetuate churches and religion, yet these same men, still being members of churches and feeling that many fellow-members share their views, try to arrive at some conclusion that will permit them to adhere to their materialistic unbelief and at the same time leave something for the church to say that will at least permit the mention of the word "God." They seek a backdoor by which God may unobtrusively enter. He must not be too definite or too prominent, but if called for He must appear in the background of the picture. Then the lecturing modern-scientific preacher can take his pointer and say to his audience: "That little smudge you notice in the distance is God, — the audience will kindly take notice that I still believe in God, for I put Him into my picture."

Such a backdoor God, such a God by implication (since we moderns do not always positively deny His existence) is offered to the public by Prof. Henry Fairfield Osborn, who ranks high in the counsels of America's scientists and who is listened to with far greater respect by the American public than can be accounted for. Osborn speaks through our newspapers and magazines; he lectures to all sorts of gatherings, including colleges and universities at which our teachers are trained; he utilizes the great museums of Washington and New York as he sees fit. All this makes him dangerous and a bit of his opinion seeps down to every one in the land in the course of time. For that reason it may be well to examine his most recent utterance at first hand.

Osborn has constructed a theory of the origin of man that satisfies him so well that he is willing to forget that it is only a theory and proceeds in his work under the assumption that it is a proven fact. Unguarded readers or hearers are misled most often. At his recent lecture at Cornell University he offered "Six outstanding irrefutable facts . . . in evidence of the geologic antiquity and creative evolution of man."

He opened the backdoor to God when he stated at the outset that there were some things about the "sudden" origin of new attributes in man which cannot

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be accounted for on the basis of pure evolution; for this unaccounted phase of evolution he would use the word "creation." So then, we now have Creation plus Evolution, or creative evolution. The backdoor is slightly ajar and if God can enter through the small opening He is again somehow, however, remotely and indefinitely, connected with the origin of things.

The "six outstanding facts" that prove something or other are the following:

- 1) Man has been on earth according to geologic testimony at least 500,000 years.
- 2) Man belongs to a family of his own, which family has been entirely independent of all other families for at least two and a half million years; again geology is the witness.
- 3) This human, and "pre-human" family, composed of the existing and the prehistoric races, was from the first divided into many branches, all of which have been progressive and intelligent.
- 4) These branches were early dispersed throughout the whole world; only northern Europe is barren of their traces.
- 5) What we know of the anatomical character and "cultural unity" of even the earliest specimens points to a remote common, human stock. "The blood and heritage of this common human stock constitutes a prehistoric brotherhood of man."
- 6) Four generations of expert scientists have interpreted the evidences of geology and of flint and stone industry, as well as anatomical characteristics in this sense.

There, then you have Osborn's six irrefutable facts. They are exactly as refutable as geologists, anthropologists, and archeologists; to refute them it is only necessary to get another set of men who interpret them differently. The evidence is exactly as fallible as man himself. It is the most ancient and prevalent error that makes Osborn's evidences worthless. He has the childish belief (he must permit us to charge him with childishness, as turn-about is fair play) that: as a

man interprets facts, so are the facts. The facts are genuine enough. If Osborn shows us a stone hatchet, we are perfectly willing to assume that it is a hatchet of stone; when he shows us a heap of opened oyster-shells and other kitchen refuse (kitchen middens), we are willing to assume that someone at some time had consumed the edible parts; when he shows us strata of rock in various positions from horizontal to vertical and shows us in them various fossils, we are amenable to the suggestion that there are different kinds of rocks and that the fossils probably were once growing things, organic or inorganic. But, and this "but" is vital: when, and why, and how these facts came into being is more than Osborn and all his brethren can ever know. The very best thing they can do is guess — and guesses are notoriously untrustworthy. The trouble with the gentlemen who do the guessing is that they make their own rules and then point triumphantly to their guesses as being in perfect accord with their rules.

God does not await their permission to enter into Creation. He is the true author of the facts. What He says can alone give us knowledge of the circumstances that surround the facts. In as far as such knowledge is necessary, He has done so. We know the vital facts concerning creation from God. If any man desires to examine the facts in greater detail than the average man finds necessary, he may do so; and when he is moved to make ingenious guesses as to certain origins he should be honest enough to admit that they are guesses and nothing more and should be equally honest in acknowledging that God in His Word has nothing to do with those guesses and that they studiously and avowedly disdain to accept the God who revealed himself. If such a man then feels that he must throw out a hint that God may have had a hand in creation after all, he should be candid enough to say that such a God, of course, has his origin in the same source from which all the other interpretations flow: Man's own irresponsible mind.

H. K. M.

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A Word of Warning One of our readers sent us the following communication which we pass on to the rest of you as the best manner of complying with his request. The letter speaks for itself.

Gentlemen:

I received today the February 21st issue of "The Northwestern Lutheran," and the reading of the article "The Deadly Drift" brings to my mind another person who is spreading poison, through his publications, amongst the people regarding their religious beliefs; he ridicules the fact that the Holy Bible is the inspired Word of God; that our Savior Jesus Christ is the true Son of God; tries to prove that Moses never wrote the first five books of the Bible, calls the Creation of Man story a myth, and the like, and this kind of stuff is just what many people are looking for, because they will believe anyone and anything before they will believe in the Bible.

The person I refer to is E. Haldeman-Julius of Girard, Kansas, who is the publisher of many so-called "Little Blue Books," also publishes the Haldeman-Julius Weekly, and the Haldeman-Julius Monthly. The firm name is Haldeman-Julius Company of Girard, Kansas.

It was through the purchase of some of his Little Blue Books (which are advertised in nearly every newspaper and magazine) that I made his "acquaintance" and also received copies of his Weekly and Monthly, and I even subscribed for these publications, but soon found out what they were. The Little Blue Books sell for 5c each, and there are many of them that will do untold harm to their readers in regard to religious matters and beliefs.

E. Haldeman-Julius is an atheist of the worst kind, and, I believe, a Jew. He is not satisfied to just disbelieve the Word of God, but he must spread poison unto the minds of the people and try to shake them from their religious beliefs.

His Weekly and Monthly are full of poisonous satan-inspired writings which may be doing much harm to "luke-warm" Christians, and my object in writing is to bring this man and his publications to your attention, to ask that you acquaint yourselves with same, and if necessary, to give our people a suitable warning. K.

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Slain in China Nils D. Nelson, senior bishop in charge of the missions of the Norwegian Lutheran Church in China, fell a victim to the internal disturbances that are making of large portions of China an armed camp. It appears that he was unintentionally killed by soldiers while he was on a mission of mercy, attempting to secure the safety of other Europeans in the zone of hostilities.

Bishop Nelson was American-born and was trained at Augsburg Seminary in Minneapolis. He went to China in 1890 and has remained there ever since.

Other Lutheran missions in China that are now doing well are the work of the Missouri Synod; they are watched with the closest interest by other members of the Synodical Conference as well. They center about Hankow which is just now a sort of haven of safety to missionaries and other Europeans of the war-infested provinces. It is removed from the recent scene of hostilities by about one hundred miles.

H. K. M.

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Notes from Kenosha The Church Messenger (Friedens Church) Kenosha, Wis., gives us a report on parochial school conditions in Kenosha which must be highly gratifying to every member of the Kenosha church. On January 11, 1926, the school — first grade to high school — had an enrollment of 364, of which 38 are in the high school. This is an average of 20 pupils over the attendance of last October. Referring to the numbers attending the different grades the report says: "You will see from this report that three of our classes have over 55 pupils each, 56, 57, and 62. Do you think there is room for many more there? But we are thankful to the Lord that He sends the children to our school. Here they are trained in the nurture and admonition of the Lord.

We are doing the Lord's work, obedient to His command and trusting in His help. He will provide."

Our congregations are all more or less busied at the present time putting their finances in order. It may be of interest to some of our readers to read the report which the Finance Committee of the Friedens Church made. We quote the following:

Resolved:

- 1) That collectors obtain the pledges from the contributors and turn in the pledge cards to the foreman.
- 2) That the church board carefully select a sufficient number of men or women to canvass the entire congregation on one Sunday, this day to be set by the church board.
- 3) That the pastor arrange for a special sermon relative to the above subject for that Sunday morning.
- 4) That exact records be kept of all contributions and pledges and that columns under the heading: "Pledges ..Paid..Arrears" be inserted in the annual finance report.
- 5) That the work of keeping the records of contributions be separated from the preliminary work of addressing, etc., and mailing of the envelopes.
- 6) That a committee of three men in addition to the addressograph operator take care of all addressing, etc., and mailing of contribution envelopes and communications.
- 7) That one man, the financial secretary, if possible, do all the posting of envelope contributions, file the envelopes, and conduct the follow-up work.
- 8) That the wording of the pledge card be left to the pastor who is to take in consideration any wishes of the person who will keep the contribution records in regard to ruling these cards for bookkeeping purposes.

Pledge Card

I hereby pledge to contribute to the support of my congregation a monthly payment of \$..... and to bring my envelopes to the church every month. In case I am unable to do so on account of sickness or non-employment, I shall notify one of the church officers.

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Progressive Turkey If laws can change the mode of life of a nation Turkey will be a much changed country from the Turkey of the old. The new Turkish regime has adopted the Swiss code of civil law and has ordered some drastic changes in time-honored customs. So polygamy is forbidden and the old law forbidding marriage between Moslem men and Christians is revoked. Under the new order every citizen is free to choose his religion. Minorities composed of non-Turkish races are to have the protection of the same laws that govern the Turks. It is a radical change and the latent political genius of the Turks may blossom forth anew under its stimulation.

H. K. M.

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The Army Takes Berlin The old joke is coming true. As far back as most of us can remember the superlative degree of the military weakness of any country was described by saying, "Why, we could capture the whole blooming country

with the Salvation Army!" Now we read that the Army is actually taking Berlin by storm; and what is more, its most numerous and enthusiastic recruits are said to be the Berliners who in other days were most directly associated with the fortunes of the reigning house of Hohenzollern. Of the eighty-seven cadets in training in the Army's Berlin training school, not less than forty are described as former "courtiers in the royal palaces." That description sounds inaccurate; more likely the courtiers, so-called, are simply palace employes, butlers, gardeners, and the like, who, having fallen upon evil times and having been forced to give way to state employes of more republican opinions, are reduced to the soup kitchen stage of economic subsistence. It is at this angle of human fortunes that the Army makes its most victorious onslaughts. It used to be said that the way to a man's heart was through his stomach; quite a number of churches are finding in these days that the route to a man's souls leads through the same organ. The Salvation Army was a pioneer in this strategy and even helped to win the late war with doughnuts but it is not in exclusive possession of the formula any longer. H. K. M.

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"Take Counsel Together" The enemies of Christ and His Kingdom are making a demonstration again to-day as they have periodically done since long before David pictured them in the second Psalm. "A militant institution championing the cause of atheism has just been granted a certificate of incorporation by the State of New York" says the Milwaukee Journal. We do not want to cast any slurs upon New York, for there are some very fine people living down there (Lot, you remember, dwelt in Sodom), but we always thought it quite appropriate that one of the entrances to the metropolis was designated Hell Gate. That the Gate was mined and blown up about 1890 was to make it easier for people to get in. Well, this place is to be the life center of an activity described in the words: "Avowedly a destructive agency, the American Association for the Advancement of Atheism, has set up for itself an ambitious program calling for ample expenditure and a large body of men to carry out its work in every state."

In the following you will find related the aims and hopes of this august body. We quote the Milwaukee Journal:

"One measure which the officers have set their hearts upon," Charles Smith, the president, said, "to be carried out as soon as feasible, is the erection of radio stations for the broadcasting of debates and lectures.

"There are in this country millions of atheists whom agitation will precipitate into militancy and who when united can overthrow the religious terrorism that to-day frustrates their pursuit of happiness.

Will Work for Reforms

"Our association will endeavor to stop religion in the public schools, prevent the issuance of religious proclamations by

government officials, remove the church flag from above the national flag on a warship carrying a chaplain and erase the religious inscriptions on coins.

"Our main purpose, of course, will be to wage war on religion itself. The worshiping of a verbal idol must end. Christianity must give way to a humanism which, as D'Annunzio put it, 'will exalt above all things the beauty and power of man, the conqueror.'

"Our methods will be in keeping with our principles. No concessions will be made. Let people name us what they will, we will not reverence or respect the so-called holy traditions of the Christian or any other religion, for to do that is to strike soft in battle and give the enemy an advantage to which he is not entitled. We will not compromise after the manner of the modernists by using religious terms in a new sense of our own.

"Meetings will be held regularly in this city and in local branches which are being formed in practically every state to propagate our doctrines and beliefs. State organizers and national lecturers will be placed in the field.

Will Send Workers Abroad

"It will be the policy of the association to send representatives abroad to conduct atheistic propaganda and to expose the true nature of the prevalent religions, especially Christianity. One representative could undo the work of scores of missionaries, and a few thousand dollars would more than offset as many millions spent by the churches. We will do all we can to prevent our fellowmen in foreign lands from being imbued with the philosophy of the Christian religion. In this country we expect the sternest opposition in the south.

"The circulation of atheistic literature will naturally be one of our principal objects. Cheap editions of the works of the great freethinkers will be published and placed within the reach of everybody.

"We believe that religion has had a fair chance to show its mettle, but it has proved altogether adamant to the call of human reason, having degraded itself by its inhuman stifling of the best ideas of mankind. I do not know if, when he approved our application to be incorporated, Supreme Court Justice Ford realized he was conferring a great boon on humanity."

This is frank, if it is anything. When the devil broadcasts through these instruments we seem to get him better than when he speaks through a Modernist. If we but hold fast to Jesus and His Word we need fear neither of them. G.

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Our Chronicle Antioch College (Ohio) is a remarkable institution in more ways than one. Its students earn two-thirds of their college expenses and all expenses are kept down to the lowest level. It is the most nearly perfect poor man's school. More remarkable than that, however, is the attitude taken by the students recently when they heard that their alma mater was having financial troubles that threatened to wreck it. They decided voluntarily to increase the annual tuition fee by \$50.00. A school that can enlist such loyalty from its students must be a true mother to them. And this loyalty seems to have grown up without the aid of cheerleaders and winning football teams.

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The Sunday Schools of Cedar Rapids on one day tried to write the whole of the New Testament, each

Sunday School pupil copying out one verse. Of the more than 8,500 pupils enlisted a good many must have failed, for the task remained uncompleted. We sometimes wonder who thinks up all these diverting and unusual tasks for the Sunday Schools. They meet but once a week and then only for a short time. They have untrained teachers, largely. The attendance is kept up by wheedling and the giving of prizes and by other flimsy means. And yet they are perpetually engaged in stunts. How can they do school work at all?

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The young ladies who attend the University of California, Southern Branch, are complaining bitterly because there are not enough men to go around. There are 5,000 of them attending the Southern branch of the University of California, but only 1,000 young men. And they "are simply tired of going out with men that every girl on the campus has been out with." They advertised for male escorts that were a little less shop-worn and hope to find a few of them at the neighboring University of Southern California. The distance is a little too great for immediate relief to come from Wisconsin, but otherwise Wisconsin is just the place where the young ladies of California might get relief. Dean Ross recently said that there were one or two thousand students at Madison who were of no use whatever and who had no real intention of letting the professors interfere with their amusements. They seem to be of just the stuff that is needed in California.

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But the University of Wisconsin is not entirely beyond redemption. There are some watchful eyes guarding the purity and integrity of Wisconsin's youth. The W. C. T. U. of Madison is off to a heroic campaign of purification. It discovered in the daily student publication, the Daily Cardinal, an advertisement for some brand of tobacco. Tobacco! Think of it, tobacco! What is to become of our ideals if this outrage is permitted to go on? The Madison W. C. T. U. says it must stop. It is quite possible that the ladies will be successful in banning tobacco advertisements from student papers and thus once again will purity and righteousness be rescued from decay.

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Similar problems of purity and righteousness are disturbing the serenity of some Baptists who became aware of the fact that many of their church hymnals contained a hymn that outraged the finer feelings of so many thoughtful members and threatened to corrupt the morals of the younger generation which, thanks to the recent prohibition successes, is growing up in blissful ignorance of the demon rum. The offensive hymn is really an old and established favorite which makes the matter worse. It is the hymn beginning, "We've reached the land of corn and wine."

It had always been considered a fine Scriptural allusion to the Promised Land, to Canaan; but then, things change. "Times change," says the old proverb, "and we change with them."

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In our periodically appearing "Chronicle" and elsewhere in these pages we have occasion to refer to the fortunes and misfortunes of the Christian Science corporation, one of the most successful business enterprises of Boston, as every follower of financial news must know. Some time ago Mr. and Mrs. Taylor were dropped from the membership rolls of the New York branch of the corporation because of some complicity in the insurrection of Augusta Stetson against the Boston hierarchy. Being dropped from the New York church automatically struck her name from the rolls of the "mother church" at Boston. Now the Taylors went to court to seek reinstatement in both churches and asked the directors to show just why and how Augusta Stetson is a heretic and where her doctrine and practice differs from that of the founder, Mary Baker Eddy. The judge who was to hear the case dismissed the suit and gave the Taylors no satisfaction whatever. That leaves us with the problem still unsolved: Is, or is not Mrs. Augusta Stetson a Christian Science heretic?

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Did you laugh in the month of January? If not, why not? Governor Miriam Ferguson, of Texas, said that you should. Of course, she may have confined her order to the State of Texas, over which she has jurisdiction. But, should arbitrary state boundaries prove a barrier to something as universal as laughter and hilarity? Governor Miriam seemed to think that after Christmas a laugh was needed to clear the air, surcharged as it was with thoughts of tax payments, accounts long over due, and other reminders of the stress of our daily life. Governor Miriam issued the laugh order in the form of a regular proclamation. Governors and other officials frequently issue proclamations on many occasions. If they expect us to take them seriously they ought to see to it that silly proclamations be barred. In fairness it must be said that Miriam's order produced the desired effect even outside of Texas; many people had a hearty laugh.

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For such of our readers who may at some time join the army of the unemployed that moves up and down the highways of our land in tireless endeavor to avoid the localities where life is embittered by work, we would call attention to the excellent facilities offered by Chicago for its transient guests who subsist on invisible means of support. The International Brotherhood Association, a winter haven kept up by James Eads Howe, the millionaire hobo, offers shelter and food, with restrictions, to those who wish to

spend their winters in Chicago. The guests will naturally have much time on their hands and grand opera and other of the higher amusements may not always arouse their interest. For such the Hobo College at 641 West Washington Boulevard offers intellectual diversion. Professors of a number of colleges and universities have scheduled interesting lectures. Among the subjects offered are literature, economics, and religion. Last year's convention was held at Denver. Most of our readers will feel that this winter there have been ever so many conventions and every reader will be sure that his city was the scene. Some may also arrive at the conclusion that of the many problems which America does not know how to handle, the problem of the hobo stands in the foremost rank. All the reformers are playing with it; the Salvation Army, the rescue missions, the Rescue Workers, the Volunteers of America, innumerable other welfare organizations are coddling the hoboes. It seems that "he who does not work shall not eat," which is the soundest economy yet devised, is unknown to our generation. The worst of it is, is that these idlers and shirkers because of their impudence get all the attention and such cases where charity would not be wasted, or would at least relieve real suffering, go unnoticed.

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Frank Whiter, a telegraph operator, earned for himself the title of "Old Punctuality," for in 37½ years of work for the Pennsylvania Railroad he was never late for work. That is a truly fine title and if there were any to deserve it we would have no objection to conferring it upon those who attend church. It might be easy enough to find people who were never late to church for many years, but one would have to look for them among those who do not attend.

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When lawmakers and lawyers put into documents all those words that seem to mean the same thing and when those words are endlessly repeated there is good reason for the procedure. The lawyer is attempting to cover all the cases that may arise under the wording of his law. If he would not cover all the cases some of his colleagues would quickly take advantage of the omission. But even so, laws that appear airtight are no tighter than sieves if one is really determined to test them out. Salt Lake City has a case in point. The city fathers had drafted an ordinance forbidding the wearing of masks in public. The object was to prevent the Ku Kluxers from parading with their masks. The ordinance was duly recorded. In December the usual number of Santa Clauses appeared on the streets dressed as they usually are and wearing the usual ruddy masks with the long silvery beards. The Kluxers were still smarting under the sting which the anti-mask ordinance had given them. They viewed the charity Santas as an opportunity to take a splendid

and manly revenge. They protested to the authorities that the Santas were guilty of lawbreaking by wearing masks contrary to the anti-masking ordinance. The police of Salt Lake City are most fair in their dealings. They ordered the Santa masks removed. We surmise that those of the jobless who were able to show natural beards of the required length took advantage of the situation and screwed up their prices. This variety of the human species is in movie circles known by the euphonious and descriptive name of "airedale." Well, the Kluxers, strict guardians of the law as they are, served the "airedales" a good turn even if they left the standard of law observance pretty much where it was.

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Those readers who look in vain to the columns of the "Northwestern Lutheran" for news from the athletic world shall be rewarded for their pains this time. Notre Dame, the Roman Catholic university at South Bend that is so widely known as the alma mater of super-excellent football teams, owes much of this greatness to Mr. Knute Rockne. Knute Rockne, as his name implies, is a sturdy Norseman. His bold spirit turned to football rather than to the adventurous exploits of his seafaring forbears. He was the coach who made Notre Dame feared on every gridiron where football was played. Being a Norseman, Knute Rockne was by birth a Lutheran. It gave some of us a grim sort of satisfaction to know that the invincible teams of Roman Catholic footballers were taking their orders from a Lutheran. Our satisfaction was destined to be short-lived. We read that Knute Rockne has embraced the religious faith of the teams which he coached. November 20th was the day on which he formally was accepted by the church. Rockne was quite right in saying "it was his own personal affair"; so it is.

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It is a simple matter to organize a society within a congregation. Young people's societies, ladies' aid societies, men's clubs, dramatic clubs, all of them can be called into being. The big problem is, what to do with them after you have them? A pastor who may, not without pains and trouble yet with a degree of success offer his congregation wholesome and sound sermons may yet find himself peculiarly inept when he considers what he is, or rather what he is not doing with his societies. How to keep them interested? That is the bugbear that causes sleepless nights. The answer is not simple. It is far simpler to say what others are doing. And if we proceed to tell about the activities of one pastor with his men's club in the following it is not for the purpose of showing what to do, but of showing what not to do. — The men's club of a certain church (not Lutheran) was known throughout the city as being a live organization. It attracts men from all churches. It has special services when the men are everything and do everything from Sunday

morning to Sunday night. But the greatest glory of this men's club are the ingenious programs devised by the tireless pastor. So recently there was a "stunt night" program at the church parlors. The men, all of them, appeared in costume; a good portion of them in women's garb. That was hilarious enough. But the whole program revolved about the capital idea of having a marriage ceremony without a woman. Every conceivable trimming that a wedding ever had was supplied and acted out by the costumed guests. Yet the very height of humor was attained by the resourceful pastor in whose brain the whole thing had blossomed. He appeared as an opera singer, Madame Human Shank, and sang for the bridal party. His song was said to have been excruciatingly funny; he sang "My Hosiery," in palpable imitation of the popular semi-religious (Roman Catholic) song "My Rosary." We have no quarrel with those who do or do not consider the "Rosary" beautiful music. But whether it is good or bad music, we know that it is regarded with a degree of reverence by members of one church, at least. We have no particular reverence for it. But when a pastor of another church burlesques it and sings it to the guffaws of his men's club in a costume which is itself bad taste under a name which is positively indecent, then we are sure that such a pastor has forfeited every claim to the decent regard of his congregation and of others. This man tries to be a good fellow with his men's club. If it is necessary to be that kind of good fellow, if it is necessary to be an irreverent clown to keep the men's club agoing, then let us either abolish this and all other similar clubs or else let us go into vaudeville. But if we into the show business we will have real competition; the businessmen who runs the theaters would not let anything as raw as this pastor's work survive the first tryout before an empty house.

H. K. M.

THE BLESSINGS OF A COMMON TASK

Those are really happy days, the days of a young congregation's struggle for an existence. Being small, the group is closely articulated. The pulsations of the common life are felt directly in the heart of the individual. Every mind is engaged with the problems that confront the congregation. The sorrows of the group become personal sorrows, and its joys, personal joys. There is a quick, concerted response to any appeal to the cause in which they all are deeply concerned.

And then there is the personal practical work at the side of the brethren. Repairs or improvements become necessary. To engage some one to attend to them, is out of question, for there is no money. So a time is fixed, and all the members come hurrying to the church after their working hours carrying hammers and saws, shovels and picks, and whatever other

tools they may possess or the job may require. Cheerfully they go to work; far into the night they labor; they assemble again and again till the task is finished. They are happy while at work, happy, because they are laboring for the church they love, happy, for every brother who, impelled by the same motive, is working at their side. And then on Sunday they come especially early to inspect their work. "Fine, isn't it?" "Well, that thing is taken care of." And not infrequently some other improvement is planned under the suggestion of the one completed and the stimulation of the joy of having done something for the cause to which they have given their heart.

The advantages of such joint endeavor are many. It is not a social grouping of people according to their natural tastes and predilections. Here the common cause itself is the bond that unites men otherwise so different from each other in one task, and so the common cause is emphasized by their co-operation in that common task. Mutual confidence is strengthened. Personal differences are frequently forgotten and strained relations eased. By practice one learns to subordinate his personal interests to the common cause. Perhaps some member had planned to build a fence on the appointed evening, or has some social engagement. He realizes that it will not do to promise his service for some other time. The brethren are there and they will be handicapped by his absence, so his private interests will have to yield to the interests of the group.

Naturally, there will be a leader in such an undertaking. And he is not always the man who is considered a leader in other matters. An employer of men may thus serve as a helper, because a man who otherwise holds a subordinate position happens to know more about the work in hand.

Almost everywhere we find the man who is trying to the nerves of his fellow-members and who often manages to wear out their patience. He may make his presence felt at such an occasion also, but the others will console themselves, "He at least takes an interest in the church and is willing to work with us." And besides, busy men have no time to quarrel. Keeping busy means keeping out of trouble. Pharaoh's philosophy was not at all wrong; it was only applied to an evil purpose by an evil-minded man. The man whose whole heart is in the common task and whose back is bent under its burden learns to thank God for every heart that meets his heart there and to appreciate the brother laboring at his side.

The blessings of the common task are, as we have indicated above, experienced chiefly in the smaller group; the larger the group becomes, the less directly they are felt. Sound work, however, in larger congregations and in synodical bodies will always have for its ideal the conditions obtaining in the smaller group: every member informed; every member per-

sonally interested; every member at work with the brethren.

True, the good people of Trinity in Jenera, Ohio, cannot well sit down with the members of St. Paul's in Tacoma, Washington, to discuss the affairs of our synod. Nor do we consider something like a referendum by congregations, delegate conferences or even synodical districts, practicable or desirable. Definitely instructed delegates meeting at synod could hardly be said to be working together as the members of a small congregation work together. Brotherly discussion with a free exchange of ideas is necessary for a resolution by which we determine what work we will do together. Delegates must remain free to weigh the arguments of others and to yield to them when they think them correct. Though we can, through our delegate conferences and district meetings, express our views and opinions to the synod, only one out of ten of us is in a position to influence the decision by this vote. In this respect we cannot be as close to the common task as we are in a smaller group. But that really does not matter so much after all. The character of our work is unalterably fixed, we preach the Gospel of the Kingdom. Our delegates to the synod merely decide by a majority vote how that can best be done, which is more or less a matter of individual judgment. Even if we do not entirely agree with the brethren in this or that detail, the work is God's work, and, therefore, our work, our common task.

There are very many of us, and we are scattered far and wide; the most of our co-workers we will never see face to face in this life. Still it is possible, even under such conditions, to get the feel of the brother's shoulder against ours; to see the fire in his eye; to hear his cheering voice, yes, even the deep sigh he breathes after a particular strenuous effort.

The minutes of the synod and the districts, the "Gemeindeblatt" and the "Northwestern Lutheran," the reports at the delegate conferences, and our pastor's frequent references to synodical affairs, aid us materially in this. But the real secret is this, get into the work yourself, heart and soul, sacrifice something for it and **see it through**.

The church member who sits on his porch idle while the others are working, or who leaves early after a brief, half-hearted effort, perhaps knows what is going on, but he will never experience the joy of which we speak. That is only to the earnest, self-sacrificing, enduring worker. Living in the common task, he feels the pulsation of the common life, and so his life unites with that of the brother, whom he learns to appreciate as a comfort and a joy.

To such a man everything looks so different. The financial reports in our papers, for instance, are to him not dead figures, a lifeless skeleton. No, he puts flesh on the skeleton, and the figures begin to live and to speak.

To illustrate: We paged the journal of the Seminary Building Committee recently. Taken at random, there are listed contributors as follows: Individual members who are so eager that they simply could not wait till their congregation would begin to collect, our Apache Indians in Arizona, a "pastor emeritus," a "professor emeritus," a person now a member of a sister synod who could not refrain from sending a contribution as a token of loving interest, the students in our seminary, and so on. We know that the bulk remittances from the congregation represent the donation of the wealthy business man and the gift of the poor widow. A little imagination, and we have before our eyes a picture of the vast group of men from all the different walks of life, moved by one and the same impulse joining hands to build our seminary and to liquidate our debts.

Perhaps we know the conditions in a certain church and can, therefore, realize what the amount it raised actually means to it. Here is a brother with whom we have often disagreed; but what loyalty has he not shown, what splendid work must he not have done to achieve such splendid results? We have seen his heart, and there is no doubt that we will understand him better after this.

We smile to see marching down the column side by side the cheerful, optimistic worker whose equanimity nothing can disturb and the brother of a melancholic disposition whose heart constantly is heavy with cares. Both are bringing in the offerings of their people won by their work. Wonderful, how the Spirit of God achieves the same results in people so different from each other, making us all one in Christ. And do not these opposites when united in the work, balance and strengthen each other?

In this manner the common task in the service of Christ brings the distant brother close to us and binds us to him faster in a blessed and truly helpful fellowship.

This has been the experience of those who have worked diligently. Their letters show it. They are happy. Not to have done with it, for usually even those who have made the quota tell us that more will follow. No, they have experienced some of the blessings of the common task. They are eagerly waiting to see the building started.

And we of the Committee can truthfully say that just this is one of the richest compensations of our labors that we are in a position to feel the life that pulsates in the body of our synod. Every check we receive, even without any interpretation, represents a throb of the heart beating in love for the cause of the Lord, and often there are a few lines that give this interpretation. We certainly appreciate the encouragement and cheer the brethren are offering us. While we refrain from printing the words addressed to the Committee itself, we feel we should not withhold from

our readers some of the things the brethren tell us of their work.

This from one letter: "The full quota has been subscribed. We are just as anxious as any one else to see the debts paid and the seminary built, and we are, therefore, striving to get the subscriptions paid up. . . . We still must have patience. Some of our members who have subscribed large sums at the time **have now lost their property** due to the 'land boom' during the war, or due to 'another South Dakota bank going broke.' The members who are in arrears **will pay up** as soon as they can."

Another brother tells us how he talked to a member recently, who said: "We'll raise our share, even if the congregation has to come to the Van Dyke Place to work off the balance." We certainly hope to meet some of the members of that church on the Van Dyke Place on the day of the dedication of the new seminary.

A cheerful pastor writes: "We have by vote decided to pay our full apportionment. We are with you. We are just now short on funds and long on promises, to be honest. Going to the pay the uttermost farthing!"

And we know from the context that the last words of this communication, with their somewhat ominous associations, are not meant as a reflection on the spirit and the methods of our committee.

Now, these three small congregations, one of them at least is still a mission, struggling under great difficulties. Whence this fine spirit? They responded promptly to the call of the Lord, going to work with a will, and the Lord has given them to taste of the blessings of the common task in his service. Graciously blessed of the Lord, they now become a blessing to the rest of us; for who can read what they say without being refreshed and strengthened to overcome the old Adam in us and to get into our God's work with renewed zeal and joyous confidence? We certainly feel the powerful heave of the shoulders of these brethren; shall we not place our shoulder under the common burden next to theirs? Can we return to the comfortable chair on our porch while they are still working? Can we blandly assure them that we will be around again at a more convenient time? No, indeed. Their example puts us to shame; their spirit is contagious; we want to work with them and we want to go to work **now!** We, too, want to taste the joys and blessings of the common task. John Brenner.

The atoning death of Jesus can avail only for those who, acknowledging its preciousness, consent to stand in the value thereof. They, and they alone, can be said to "Have redemption through His Blood, even the forgiveness of sins." — Frank H. White.

THE REVELATION OF ST. JOHN — WHAT IS IT?

Chapter 1, verse 1, tells us: The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angei unto his servant John.

The Revelation of St. John is the revelation of Jesus Christ. — Jesus Christ reveals what is written in the book of Revelation.

What does Jesus Christ reveal? The revelation, which God has given unto him.

What revelation has God given unto Jesus Christ? To show his servants things which must shortly come to pass. Things which **must** shortly come to pass — **must**, why? Because God says so, because God has decreed that they are shortly to come to pass through Christ. Which are these things? What has God given to Jesus Christ to do? Jesus Himself has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" — or, as St. Mark has it, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And now, in the Revelation of St. John, Jesus shows His servants, how these things, the saving of those who believe, and the damning of those who do not believe, **are** coming to pass and **shall** come to pass — up to the end. In other words, the Revelation is not a world history, of all nations or single nations, of single wars, battles, etc., but a "history" of the Church of Christ, how He leads His people through the world, and how He judges the wicked.

The Revelation is given to Jesus' **servants**, not to unbelievers. His servants are the true Christians. They are Jesus' servants, slaves, as the Greek text has it, first, because He bought them with His holy, precious Blood; secondly, because through faith they belong to Him, body and soul, willingly, joyfully.

To these His servants, then, Jesus reveals what is written in Revelation. Why? He is their Master, their Teacher, they are His disciples. They sit, like Mary, the sister of Martha, at Jesus' feet, eager to hear His words of heavenly wisdom and of salvation. To His servants, then, who know no master but Jesus, and who are eager to learn from Him, Jesus reveals the things which must shortly come to pass.

No one knows the future, not even what shall happen to him in the next hour, or even the next minute. Yet, for the Christian, the future is not wholly hidden. Jesus shows His servants what must shortly come to pass, that is, how He will gather and lead His Church, and how He will lead every individual Christian

through all sin, all temptations, all tribulations, unto and into the finish, the eternal rest of the children of God, the new Jerusalem; how also He will judge those who despise His salvation, again unto and into the finish, the last judgment and the complete and eternal separation from God of the godless.

How does Jesus show all this to His servants — and why does He do so? Answer: 'And he sent and signified it by his angel to his servant John.' — Our faith is weak, we would fain see the things which we believe. Jesus will help our weakness. The things we believe, we cannot now see, they are spiritual, heavenly — but the Lord shows us figures, pictures, of these heavenly and spiritual things; that is the meaning of the word "signified" — and the whole of Revelation bears out this meaning. The pictures or figures are living, speaking, likenesses of the unseen and unseeable spiritual and heavenly things. A Christian, a servant of Jesus, a true believer, believes in spiritual things, things he cannot now see: in God, the Savior, the forgiveness of sins, the Church of God, eternal life, etc.; he it is, therefore, who will come to understand somewhat, at least the pictures of the spiritual things which the Holy Spirit shows to John and through him to all true Christians in Revelation. For the angel by whom Jesus sent and signified Revelation to John, is none other than the Holy Spirit, the Spirit of Truth whom Jesus promised to send His apostles, and who was to lead them into all Truth; see also verse 10. The Master Artist, the Spirit of God and of Christ, paints and shows St. John the picture in Revelation; and he who is of the Spirit and in whom the Spirit dwells, will come to understand, somewhat, at least, what these pictures "signify." H. B.

FROM OUR CHURCH CIRCLES

Pastoral Conference of the Dakota-Montana District

The Pastoral Conference of the Dakota-Montana District will be held at Mobridge, South Dakota, April 13th to 15th. The first session will begin on Tuesday morning at 9 o'clock. The communion service will be held on Tuesday evening. Rev. Blakewell (Cowalsky) will preach the sermon (English) and Rev. Sprenger (Schlemmer) will deliver the confessional (German). The following members of conference are to deliver papers: Cowalsky, Wittfaut, Sauer, Birkholz, Birner, Lau, Lindloff.

Notify Rev. E. R. Gamm whether you intend to attend.
F. E. Traub, Sec'y.

Church Dedication

The second Sunday after Epiphany, January 17, was a day of rejoicing for the St. John's Ev. Luth. Congregation at East Mequon, Ozaukee County, Wis. On that day this congregation was privileged to dedicate its new church building to the service of the Triune God. About a year ago it was decided upon

to enlarge the old church and excavate for a basement and furnace. While excavating, it was found necessary to erect a new building. Despite great sacrifices, the congregation resolved that the work be begun immediately.

The new church, a brick-veneer structure of Gothic type with art glass windows, is 60 feet long and 30 feet wide and has a seating capacity of approximately 300. The altar, pulpit, and pews were bought from the Northwestern Publishing House. The basement provides for a large assembly room and kitchen. The cost of the new church was \$20,000.

Three dedication services were held, two in German and one in English. In the service in the forenoon Rev. E. Ph. Dornfeld of Milwaukee spoke on Luke 10:38-42. The afternoon sermon was delivered by Rev. Walter Hoenecke, Milwaukee on the words 1 Cor. 2. And in the evening Rev. Walter Keibel, West Allis, preached on Gen. 28:16-17. The services were enhanced by solo, trio, and quartette numbers and were very well attended. Meals were served in the new church basement by the ladies.

May this new church serve many weary souls as a haven of rest.
P. Burkholz, Sr.

Acknowledgment and Thanks

Gifts of various kinds providing cheer and comfort for our Apache brethren in the East Fork Boarding School and Orphanage were received from the following. Since a personal letter of thanks was written to all senders, a mere mention of the name may suffice here:

Alabama: Rev. E. A. Westcott. — **Arizona:** Mrs. J. J. Murphy, Grace Lutheran Church, Tucson, C. Hansen, L. A. S., Warren. — **California:** Walther League Hospice Club, Los Angeles, Edna Schnutenhaus. — **Colorado:** Miss Ella Muench, Miss Clara Mandalek. — **Illinois:** Mrs. Fred Kraushaar, St. Paul's Y. P. S., Beecher, St. Paul's L. A. S., Beecher, C. E. Wille, C. H. Trettin. — **Indiana:** Mrs. O. H. Lawrenz, Mrs. Hy. Brandt, Miss Harriet, Felger, St. Peter's Walther League, Mishawaka, Augusta Rahm, Miss Clara Linnemeier, Junior Walther League, South Bend, Mrs. H. D. Schoppmann. — **Iowa:** Mrs. F. J. Sulzbach, Miss Emma Rath, Wm. J. Miller. — **Maryland:** Misses Florence and Marie Muhly. — **Massachusetts:** Miss Louise Wild. — **Michigan:** Mrs. Ed. E. Hein, Mrs. Fred Lueder, Miss Albertha Hein, Luth. Willing Workers, Mt. Clemens, St. John's Lutheran Church, Marion Springs, Rev. A. Lederer, A. Paul, Mrs. Carl Miller, Rev. C. G. Leyrer, Hugo C. Schwan, L. A. S., Marquette, Rev. M. A. Haase, Mrs. Kurt Trump, Rev. B. Westendorf, New Salem L. A. S., Sebewaing, The Mums Club, Detroit, Bethany Junior Girls, Detroit, Luther League, Salem Church, Escanaba, Mrs. Lydia Lindenschmidt, Miss Elsie Warsaw, Mrs. Carl Graf, Mrs. Sam. Lambarth, Mrs. Jacob Theurer, Mrs. M. Grosshans, Mrs. Wm. Brassow, Mrs. Alb. Graf, Mrs. Melita Hertler, Mrs. Kath. Hertler, Miss Helena Hertler, Mrs. F. Lackhardt, Mrs. Geo. Hertler, Mrs. Adam Seitz, Rev. L. A. Wissmueller, St. John's School, Marion Springs, Miss Alma Zienert. — **Minnesota:** A Friend, Winona, Y. P. S., Danube, Y. P. S., Olivia, M. Gensmer & Son, Otto Burk, C. J. Bender, J. T. Fuhrmann, Stippers Club, Winona, N. N., Zumbrota, Jehovah School, St. Paul, Mrs. Aug. S. Gatz, Rev. C. P. Kock, C. J. Hohenstein, Rev. A. Ackermann, Erna

Jahnke, Eva Krug, Rev. J. C. Siegler, L. A. S., Lake Benton, Rev. K. Brickmann, Hy. C. Bremer, St. John's L. A. S., Lewiston, Misses R. and H. Keller, Fairmont Walther League, F. H. Retzlaff, St. Paul's School, New Ulm, H. A. Schlenner, Miss Lillian Grosskreutz, St. Paul's L. A. S., Arlington, L. A. S., Stillwater (Rev. Wm. Franzmann), L. A. S., Mankato, Rev. M. J. Wehausen, Herman Schmechel, Girls' Miss. Soc., St. Paul (Mrs. F. K. Thees); Miss D. M. Liefer, Miss M. Brandt, Mrs. B. Emmel, Miss Mabel E. Baumann, R. Pittlekow, St. Martin's Miss. Soc., Winona, Ardy Johnson, Miss D. Schellin, Willard Laabs, Miss Clara Bettin, A. H. Smith, Miss Anna Fischer. — **Missouri:** Mrs. A. J. Little, E. Spilker, Zion Y. P. S., Blackburn. — **Montana:** Miss Ora June Brookover. — **Nebraska:** Kensington Club, First Lutheran Church, Omaha, Rev. M. Lehninger, Geo. C. Richert, Zion L. A. S., Shickley, Rev. J. Witt, Rev. F. Brenner, Geo. Burger, L. A. S., Hoskins, Goehner Bros., F. C. Paschold, Mrs. C. H. Doerr, Mrs. J. D. Schriefer, Mrs. Geo. Mueller, Leonard Rastede, Mrs. Chas. Bugenhagen, Miss Dick Riechers. — **New Mexico:** A. E. Johnson, Miss J. Markle. — **New York:** Trinity Luth. S. S., Wellsville, Miss Louise Schade. — **Ohio:** Mrs. Sophia Perschonke, Mrs. Wm. Rabe and Children, Mrs. C. L. Krueger, Miss Ida Henry, Zion Luth. Bible Class of Girls, Akron, N. N., Cleveland, Miss Clara L. Hill. — **Oklahoma:** Girls' Senior Class, Zion Luth. S. S., Oklahoma City, Mrs. Ottilie Rosel. — **Oregon:** N. N., Milwaukee. — **South Dakota:** F. M. Pottratz, Rev. A. Fuerstenau, Rev. H. Lau, L. A. S., Mansfield, Mrs. A. L. Hallauer and Family, Mrs. Ida Fuerstenau, J. E. Fuerstenau, Herbert Fuerstenau, Rev. B. R. Lange, Rev. T. Bauer. — **Tennessee:** Miss H. Libera. — **Utah:** N. N., Salt Lake City. — **Washington:** Rev. L. C. Krug, Mrs. Aug. Warskow. — **Wisconsin:** Women's Mission Society, Rice Lake, Mrs. G. D. Ziegler, Miss Anna Hoppe, Mrs. J. Fitting, Miss L. Klement, L. A. S., First Luth. Church, Green Bay, Mrs. Geo. H. Miller, Mrs. Aug. Rosenthal, Rev. J. J. Meyer, J. H. Mueller, Rev. J. Jenny, Lutheran Congregation, Bristol, Rev. E. Ave-Lallemant, Mrs. Reinh. Gitzlaff, Mrs. Gustave Zuehlsdorf, St. Paul's Miss. Soc., Appleton, St. Paul's L. A. S., Winneconne, St. Paul's L. A. S., North Fond du Lac, Mrs. Reinh. Hackbarth, Miss T. Damler, Mrs. Arth. Becker, Rev. C. Bast, W. J. Wolff, Rev. A. Berg, L. A. S., Kendall, Rev. Hans Koch, Mrs. Herm. Mittelstaedt, Mr. and Mrs. Frank Giese, Mrs. Frank Grambo, Mrs. A. Baumann, Mrs. Wm. Meister, Mrs. H. Nothborn, Arth. Nothborn, Rev. J. Abelmann, Mrs. Alb. Pawlisch, Rev. E. Reim, Mrs. Ernst Behrens, Rev. T. E. Kock, Salem Lutheran Church, Barron, Rev. A. Lange, Redeemer L. A. S., Amery, Ernst Kuesel, Rev. H. Koch, Mrs. Alf. Bitter, Mrs. E. Schneider, Mrs. L. Ohde, Miss Hilda Schneider, St. John's L. A. S., Hamburg, Rev. Wm. Lutz, St. John's L. A. S., Baraboo, St. Stephen's Walther League, Milwaukee, Gust. Vater, Rev. A. P. Voss, A. J. Liehe, Mrs. E. Drews, Dr. T. C. H. Abelmann, Fred Siegler, Erwin Bittner, St. Stephen's Sewing Circle, Beaver Dam, Zion Y. P. S., Milwaukee, Lebrecht Kalsow and Family, Harmony Men's Club, First German Lutheran Church, Racine, Miss H. Lehmann, Mrs. Helen Bolte, St. Mark's L. A. S., Watertown, L. A. S., Randolph, Mrs. J. Smith, Mrs. A. J. Gamm, Miss Helen Heidemann, Rev. F. Koch, Rev. H. R. Zimmermann, Miss Eliz. Robisch, Rev. F. Reier, John Miller, H. Frommholz, Mrs. Gus. Bartels, Miss Marg. Lauterbach, Mrs. O. List, Miss Adele Zollmann, Harold and Dorothy Wulf, Walter Urban, St. Paul's L. A. S., Hamburg, L. D. Keuper, First Ev. Luth. Church, Racine, St. Stephen's School, Beaver Dam, Rev. K. Toepel, Dir. L. Pingel, Mrs. Jos. McCurdy, Rev. P. W. Weber, N. N. Barron, Dorcas Society, Watertown, Mrs. Peter Stacy, Miss Dora Langhoff, Zion L. A. S., Omro, Miss Eliz. Mayer, Rev. E. Sterz, Mrs. C. Plass, Mrs. Wm. Broese, Mrs. Aug. Gnatzig, Junior Mission Workers, Winneconne, Rev. A. E. Schneider, Salem L. A. S., Hamburg, Mrs.

Claus Karsten, Miss Delore Karsten, Miss Erna Krenz, Edwin Freudenwald, Gust. P. Berg, Ed. Berg, Erwin Freudenwald, Jos. Olle, Fred Braun, Miss F. Lemke, Mrs. Alwin Schmidt, Edw. Schmidt, Frank Tesch, Chas. Petzke, Rud. Meissner, Erwin Diem, Fred Strangmann, Erwin Meissner, Chas. Zimmermann, Mrs. Wilh. Seyferth. — At Christmas time the East Fork Boarding School was also the happy recipient of a combination Balopticon, a donation from the Walther League made at the occasion of their Thirty-third International Convention in San Francisco last summer.

May the Lord richly reward all the cheerful givers, and may they all continue in a prayerful support of the Apache Mission.

H. C. Nitz.

* * * * *

Grateful acknowledgment is herewith made to the following, who have sent gifts for the Peridot Apaches:

Rev. R. Lederer, Green Bay, Wis.; Rev. P. Monhardt, Wilton, Wis.; Mr. A. F. Gorder, Minneapolis, Minn.; Mrs. Floyd Roberts, Lowell, Wis.; Mr. Wm. F. Mueller, Appleton, Wis.; Mrs. J. Fitting, Waukesha, Wis.; Ladies' Aid, Shiocton, Wis.; Rev. H. Koch, Friesland, Wis.; Miss Ruth Schaller, Milwaukee, Wis.; Mrs. H. Jahnke, Milwaukee, Wis.; Mr. Wm. Hagemann, Raymond, S. D.; Miss Louise Milz, Kaukauna, Wis.; Mrs. Fred J. Kuehl, Kewaunee, Wis.; St. Paul's Lutheran School, New Ulm, Minn.; Women's Mission Society, St. Martin's Church, Winona, Minn.; Rev. H. R. Zimmermann, Cochrane, Wis.; Mrs. Clara Blattert, Staunton, Nebr.; Bethel Young People's Society, Milwaukee, Wis.; Mrs. C. Willing, Monroe, Mich.; Rev. Martin Plass, Oakwood, Wis.; Rev. M. Zimmermann, Burr Oak, Wis.; Ladies' Aid, Greenleaf, Wis.; Congregation at Wrightstown, Wis.; Rev. F. C. Uetzmann; Miss Clara Denninger, Los Angeles, Calif.; Rev. F. Schley, Algoma, Wis.; Rev. Th. Brenner, Freedom, Wis.

And it shall be given unto you, good measure, pressed down, shaken together, running over, shall they give into your bosom.

H. E. Rosin.

* * * * *

Christmas cheer was again brought to the Indians of the Whiteriver Station through the kind gifts of the following Mission friends:

Arizona: Anna D. Ahrens, Tucson. — **Washington:** Rev. L. C. Krug, White Bluffs. — **Arkansas:** Mrs. G. Seebach, Mena. — **Montana:** Mr. and Mrs. O. Meyer, Missoula. — **Illinois:** Immanuel Lutheran Church, Rev. A. C. Bartz, Waukegan; Miss Meta Kassler, Chicago. — **Michigan:** Miss Martha Eisenman, Monroe; Ladies' Aid, Rev. W. Koepke, Marquette; Rev. C. Strasen, Plymouth. — **South Dakota:** St. Martin's Congregation, Watertown; Ladies' Aid, Rauville; Miss Lena Lentz, Rauville; Immanuel Ev. Luth. Aid, Grover; Mr. J. E. Fuerstenau, Hazel. — **Nebraska:** Mr. August Steinbeck, Ulysses; Mrs. C. H. Doerr, Omaha; Rev. J. C. Witt, Norfolk; Mr. F. Tegeler, Clatonia; John Raasch, D. L. Roehrke, Ladies' Aid, Hadar. — **Minnesota:** Mrs. J. Kamrath, New Ulm; Mrs. John T. Fuhrman, St. Paul; H. J. Heilman, Minneapolis; Mrs. Fred Nieno, Mrs. G. F. Lenk, Mrs. P. Schoenneman, Mrs. C. Banke, Rev. W. J. Schulze, Hutchinson; Carl Muenchow, Nicollet; St. Paul's Lutheran School, New Ulm; Miss Anna Fischer, Winona; Zion Lutheran Church, Morgan, and Eden Lutheran Church, Eden, Rev. Paul E. Horn; J. C. Timmijen, Lake City. — **Wisconsin:** A. A. Kuemmin, Ft. Atkinson; Ladies of Klondike Congregation, Rev. Phil. J. Schroeder; Mrs. Alex. P. Maerker and friends; Mrs. Otto Riebe; Rev. J. Brenner, Mrs. G. Schmidt, Andrae Family, Mrs. J. Schumann and daughters, Chas. Kant, "301 3rd St.", Rev. H. Knuth, Mrs. O. Griebing, Mrs. M. Neddersen, Mrs. Theo. Dammann, Mrs.

William Esser, Mrs. C. B. Woelm, Mrs. George Ernst, Mrs. John Piepkorn, Milwaukee; Mrs. W. H. Rosenthal, West Allis; Ladies' Aid First Lutheran Church, Green Bay; Rev. G. C. A. Gehm, Woodville; Mrs. M. Rettgen, North Freedom; Friedens Lutheran Ladies' Aid Mission Society, Kenosha; Ladies' Aid, and Frank P. Hemp, Neillsville; Carl Breaker, Neenah; Theo. Klug, Milton Junction; Rev. C. A. Otto, Brownsville; Rev. H. Schley, Ladies' Aid, Algoma; Rev. W. A. Kuether, Kiel; Mrs. C. Hoefner, La Crosse; Lutheran Aid Society, Hartford; Rev. M. C. Schroeder, Ernst Griepentrog, Sr., Aug. Frederick, A. J. Gruenberg, H. Schwanz, A. Miller, A. Warnke, C. Warnke, W. Warnke, Sunday School, Pardeeville; F. W. W. Co., La Crosse. Rev. Theo. Thurow, Sun Prairie; Mrs. Louis Hansler, West Bend; S. Kammuller, Fountain City, Rev. F. Stern, Watertown; Helen Ketelhohn, Columbus; Mrs. E. Quandt, Mayville; Mr. G. A. Guell, Fond du Lac; Mrs. O. Ratlaff, Hustisford; Rev. H. Wolter, Lomira; Rev. P. Monhardt, St. Matthew's Congregation, South Ridge; Missionary Society, Appleton; Bethany Lutheran Ladies' Aid Society, Hustisford; Ladies' Aid, Mount Olive Church, Appleton; Rev. F. C. Weyland, Larsen; Young People's Society, Fond du Lac; Mr. W. Kalkbrenner, Woodville; Wuenches Sewing Circle, Lutheran Church, Wilton; Ladies' Aid, Fountain Prairie; Ladies' Aid, St. Peter's Congregation, Sawyer, Mrs. W. Hellerman, Neenah; "N. S. 12", Appleton; Herman Lawrence, Lomira; Mixed Choir, Friedens Congregation, Kenosha; Ladies' Aid, St. John's Lutheran Church, Baraboo; "O. L.", Randolph; Berea Bible Class, Neenah; Mrs. H. J. Schroeder, Strum; St. John's Lutheran School, Jefferson; Albert Kirst, Tomah; W. C. Michler, Fond du Lac; Congregation, Rev. H. Koch, Reedsville; Rev. W. H. Kansier, Milwaukee; Rev. E. Ph. Dornfeld, Milwaukee; Young People's Society, Rev. H. Wojahn, Waukesha.

On a few packages names were obliterated during overland transit. Sincere thanks to the kind donors.

E. Edgar Guenther.

* * * * *

Teacher W. Prahl of Milwaukee, Wis., donated the sum of \$45.00 for equipment in our addition to the Boys' Dormitory. In behalf of our school I herewith express our sincere thanks.

E. R. Blifernicht.

* * * * *

The St. John's Lutheran Church of Nodine, Minn., donated one crucifix and two candleholders; the Immanuel Lutheran Church of Verdi, Minn., one hymn-board with numerals, one pulpit antependium, and altar hangings to the Zion's Congregation of Hokah, Minn. In the name of the recipients sincere thanks are herewith extended the presenters.

E. G. Hertler.

ITEMS OF INTEREST

Negro Cult Leader Is Indicted by U. S.

New York—Federal indictments have been returned against Elder W. Roberson, negro "messiah" and 33 of his followers, including 14 women, charging violations of the Mann act.

The charges are said to involve offenses against 18 negro girls who joined Roberson's cult and were transported to its homes, maintained under the names of training schools in Chicago, New York and Absecon, N. J.

The cult was variously known as "the Black Jews," the "church of the ever-living and never-dying," and "the temple of the gospel of the kingdom." Several of Roberson's 14 especial "apostles" are understood to be waiters in Atlantic City hotels.

Federal agents and detectives have begun a roundup of those of the cult known to be in New York, and telegraphed requests for similar action in Chicago and New Jersey.

—Milwaukee Journal.

People of Samoa Loyal to Churches

Ceaseless campaigning is necessary to get people in the United States to attend church and all readers are familiar with the various devices and "whooping-ups" used to get the wayfarer in the pew.

Not so in Samoa. Latest official figures give the population of American Samoa at 8,058 and the church membership as 8,093, which has 100 per cent beaten.

The discrepancy is explained by the fact that the population figure is that of the 1920 census, while the church attendance figure is of April, 1921.

The church membership, including men, women and children, as claimed by the various denominations on April 1, 1921, is as follows: London Missionary Society, 6,783; Roman Catholic, 860; Wesleyan, 180; Morman, 270.

All the missions there are self-supporting, except that of the Mormons. The Samoans are intensely religious, practically all profess to be Christians and all go to church, even those who are not ranked as actual church members. There are some in the latter class, despite the 100 per cent figures given above. Every Samoan home has home prayers and Sunday is strictly observed.

The Samoan also is a generous giver to the church. Not only does he support his home missions, but sends missionaries to other South Sea islands and has thousands of dollars awaiting the call of the L. M. S. Gospel ship.

On each of the lesser islands of the Samoan group the largest building is the mission church. Occasionally the jibe is heard that "All fat Samoans are missionaries," but the Samoan only smiles as such remarks.

That success has attended the missions and their schools is attested in the latest official report of a governor of the islands: "It is said that all Samoans are able to read and to write, but their education is extremely limited except as to the Bible, with which they are more familiar than is the average American."

—Dearborn Independent.

Only Loyalty, Not Religious Conviction?

The Continent quotes a conversation between a Protestant organist in a Catholic Church and the Catholic priest. The organist asked the Catholic clergyman how conversions of Protestants to his church came about and the answer was as follows: "There was a time when Protestants believed something and taught something. That time has gone by, except for the Lutherans and a few others. Protestant churches are mainly social organizations with all sorts of clubs and activities, recreational and pleasure programs, with a little spiritual seasoning in the form of a denatured church service and a haphazard Sunday-school meeting thrown in. The heart of the church service is the music, with an exhortation to goodness or moral conduct, or a discussion of some social problem or economic situation thrown in, in the form of a sermon. What is the result? Protestant people are spiritually starved. Ninety-nine out of a hundred cannot tell even the most elementary things which they believe as distinctly Protestant. They are not being taught anything. The result is that the

only hold upon them is loyalty to an organization, not religious conviction. On the other hand, our church teaches the Catholic religion all the way from childhood up — and our people know what they believe. Most of them stick. Protestants see that we believe something, and being spiritually hungry, they are susceptible to our appeals. Then, too, we maintain an order — the Paulist Fathers — devoted exclusively to the conversion of non-Catholics to Catholicism. They do not threaten or browbeat people emotionally into the Roman Church. They reason and teach. The result is a harvest of non-Catholics for our church. If Protestantism is wise, it will make religious teaching its main theme, and all other things secondary."

The Baptist takes the priest's statement with a "whole barrel" of salt, agrees that "the failure of Protestantism in America to make adequate provision for sustained and systematic religious education with the Bible as its base is one of the glaring sins of omission for which we are making tardy repentance" and expresses its own opinion that thousands of people do not appreciate evangelical Christianity but prefer to let the pastor exercise priestly functions at the altar rather than call upon men to think and act for themselves in all their dealings with God and men. The statement is made that recently a single Roman Catholic Church in Chicago received 16 Protestants into membership and "this is reported on good authority to be a regular event in many churches of that faith." The Baptist says: "We probably little realize the extent to which the direct conversation of Protestants to the Catholic Church is running though we have long known that hundreds of Protestants enter that church by the way of matrimony."

— N. L. C. News Bulletin.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of February, 1926

Rev. H. H. Ebert, Milwaukee, Wis.	\$ 25.00
Rev. Gust. Schmidt, East Troy, Wis.	228.00
Rev. O. Heidtke, Morton Grove, Ill.	5.00
Rev. A. Lederer, Saline, Mich.	100.00
Rev. E. G. Behm, Wautoma, Wis.	3.00
Rev. B. J. Westendorf, Flint, Mich.	10.00
Rev. J. Guse, Litchfield, Minn.	143.00
Rev. W. T. Meier, Raymond, South Dakota	10.00
Rev. W. T. Meier, Clark, South Dakota	10.00
Rev. J. F. Zink, Bay City, Mich.	50.00
Rev. J. F. Henning, Eagleton, Wis.	1,436.50
Rev. J. Abelmann, Wilton, Wis.	12.00
Rev. J. Baur, Ridgeley, Minn.	373.00
Rev. J. G. Glaeser, Tomah, Wis.	3.00

Rev. J. F. Zink, Bay City, Mich.	80.00
Rev. W. Keibel, West Allis, Wis.	88.00
Rev. Karl Brickmann, St. Charles, Minn.	75.00
Rev. D. M. Metzger, Hopkins, Mich.	5.00
Rev. W. Fischer, Merrill, Wis.	50.00
Rev. C. Fredrich, Helenville, Wis.	50.00
Rev. O. Hoyer, Winneconne, Wis.	31.00
Rev. A. F. Krueger, Stanton, Nebr.	20.00
Rev. J. H. Nicolai, Adrian, Mich.	321.00
Rev. F. Koehler, Nicollet, Minn.	30.00
Rev. G. O. Krause, Kenosha, Wis.	25.00
Rev. J. J. Meyer, Wausau, Wis.	5.00
Rev. Herm. C. Klingbiel, T. Forest, Wis.	25.00
Rev. Witt, Norfolk, Nebr.	70.00
Rev. E. G. Hertler, Brownsville, Minn.	4.25
Rev. E. G. Hertler, La Crescent, Minn.	25.75
Rev. A. C. Krueger, Minneola, Minn.	5.00
Rev. F. W. Weindorf, Poplar Grove, Minn.	5.75
Rev. Hy. Boettcher, Gibbon, Minn.	450.00
Rev. Jul. Dysterheft, Town Helen, Minn.	10.00
Rev. J. W. F. Pieper, Stillwater, Minn.	42.45
Rev. Chr. F. Kock, Belle Plaine, Minn.	255.00
Rev. Chr. F. Kock, Blakely, Minn.	45.00
Rev. W. Fischer, Merrill, Wis.	50.00
Rev. John Brenner, Milwaukee, Wis.	15.00
Rev. Henry Bruns, Sanborn, Minn.	2,627.24
Rev. A. H. Birner, Hendricks, Minn.	120.50
Rev. J. J. Roekle, Brady, Mich.	35.00
Rev. J. Gamm, La Crosse, Wis.	3.00
Rev. W. Fischer, Merrill, Wis.	55.00
Rev. E. Abelmann, Town Lincoln, Wis.	200.00
Rev. Edm. C. Reim, Fox Lake, Wis.	117.00
Rev. Aug. Zich, Green Bay, Wis.	65.00
Rev. Aug. F. Zich, Pine Grove, Wis.	35.00

\$ 7,449.44

Previously acknowledged 331,471.73

\$338,921.17

Expenses, February, 1926

Postage Stamps	\$ 5.00
Long Distance Toll	2.45
Jack's Letter Service	3.25
Frieda Kempf, Secretary	28.60

\$ 39.30

Correction

The total receipts to date from	
Ev. Luth. Congregation of Chesaning, Mich.....	\$205.00
Ev. Luth. Congregation of Brady, Mich.....	323.00

John Brenner.

THE EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES COMPARATIVE BALANCE SHEET

Assets

FIXED ASSETS —	December 31, 1925	July 1, 1925	Increase	Decrease
Land and Land Improvements	\$ 116,093.23	\$ 116,093.23		
Structures and Attached Fixtures	558,321.45	539,360.68	18,960.77	
Machinery and Equipment	7,569.63	4,269.63	3,300.00	
Furniture and Fixtures	51,937.35	50,167.14	1,770.21	
Hand Tools and Sundry Equipment	1,089.70	1,086.45	3.25	
Vehicles and Livestock	5,523.31	4,538.31	985.00	
Libraries	18,592.00	18,467.00	125.00	
Laboratory Apparatus	3,185.84	2,852.98	332.86	
Total Fixed Assets	\$ 762,312.51	\$ 736,835.42	\$ 25,477.09	

The Northwestern Lutheran

CURRENT ASSETS —	December 31, 1925	July 1, 1925	Increase	Decrease
Cash in Banks	\$ 19,287.29	\$ 12,526.04	\$ 6,761.25	
Cash Advances	725.00	525.00	200.00	
Church Extension Accounts Receivable	200,157.48	187,096.08	13,061.40	
Fund Administrator	208,640.61	208,640.61		
Accounts Receivable, Notes, Bonds	1,510.00	1,415.00	95.00	
Material and Supplies Inv.	3,793.10	3,673.05	120.05	
Total Current Assets	\$ 434,113.48	\$ 413,875.78	\$ 20,237.70	
Total of all Assets	\$1,196,425.99	\$1,150,711.20	\$ 45,714.79	
Liabilities				
FIXED LIABILITIES —				
Land Contract (Van Dyke)	\$ 25,000.00	\$ 25,000.00		
CURRENT LIABILITIES —				
Notes Payable to Banks	15,000.00	22,500.00		7,500.00
Notes Payable to Others	207,677.11	189,827.11	17,850.00	
Accounts Payable	7,642.73	6,329.31	1,313.42	
Inmates Deposits	5,789.00	5,789.00		
School Campaign Fund	119.78	119.78		
Total Liabilities	\$ 261,228.62	\$ 249,565.20	\$ 11,663.42	
PROPRIETARY INTEREST —				
Church Extension Fund	\$ 175,799.14	\$ 164,525.85	\$ 11,273.29	
Permanent Funds	210,402.91	208,973.42	1,429.49	
Net Proprietary Interest	548,995.32	527,646.73	21,348.59	
Net Worth	\$ 935,197.37	\$ 901,146.00	\$ 34,051.37	
Total	\$1,196,425.99	\$1,150,711.20	\$ 45,714.79	
Accretions to and Diminution of Proprietary Interest				
ACCRETIONS —				
Proprietary Interest July 1, 1925			\$ 527,646.73	
Collections for Operation and Maintenance	\$ 147,306.53			
Revenues for Operation and Maintenance	21,078.38			
Collections for Budget Assets	2,686.94			
Collections for Extra Assets	38,168.80			
Collections for Seminary Building	543.20			
Total Accretions		\$ 209,783.85		
DIMINUTIONS —				
Operation and Maintenance	\$ 187,382.17			
Negro Mission Chapels	171.39			
1923-1925 Funds remitted	881.70			
Total Diminutions		\$ 188,435.26		
Increase to Proprietary Interest			\$ 21,348.59	
Net Proprietary Interest on December 31, 1925			\$ 548,995.32	
Analysis of Budget Deficit				
Collections and Revenues for Operation and Maintenance		\$ 159,050.57		
Disbursements for Operation and Maintenance	\$ 187,374.83			
Disbursements for Negro Mission Chapels	171.39			
Total		\$ 187,546.22		
Operating Deficit			\$ 28,495.65	
Collections for Buildings and Equipment	2,686.94			
Disbursed for Buildings and Equipment	25,597.14			
Building Deficit		\$ 22,910.20		
Deficit as reported *			\$ 51,405.85	
* Less adjustments made.				

THEO. H. BUUCK, Treasurer

AUDITORS REPORT

I have audited the accounts and records of your treasurer for the six months ending December 31, 1925, and certify that, in my opinion, the above Balance Sheet is correct.

ARTHUR C. HARTMAN,
Public Accountant.