

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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"BE NOT AFRAID. IT IS I"

Matthew 14:27

He walks upon the waters,
Secure, as on solid land.
The works of His creation
Obey His divine command!
The seamen, fearsome, trembling,
His Form in the darkness spy;
His voice dispels their terror: —
"Be not afraid. It is I!"

Blest Jesus, God Incarnate,
On turbulent, surging sea
My ship of life is sailing.
Do Thou my Deliv'rer be!
O Captain of Salvation,
When breakers and waves beat high,
Calm Thou my troubled spirit: —
"Be not afraid. It is I!"

When in my life's horizon
The shadows of doubt arise,
When clouds of sorrow darken
The blue of the sunlit skies,
I shall behold the lining,
My Pilot, if Thou art nigh!
O cheer me with Thy solace: —
"Be not afraid. It is I!"

From Satan's vile dominion
Thy vict'ry has set me free,
On Calv'ry's cross-crowned hill-top
Thy life ebbed away for me!
Upon Thy blood-bought merit
My sin-stained soul can rely.
Sweet surety of forgiveness: —
"Be not afraid. It is I!" (Isaiah 44:22)

Thy gracious Holy Spirit
In Thy Everlasting Word,
Grants me the blest assurance
Thy Father is mine, dear Lord!
Thy Sacramental table
Doth manna divine supply.
I feast upon Thy comfort: —
"Be not afraid. It is I!"

When I leave earth behind me,
And billows of Jordan roll,
Thou ris'n, divine Redeemer,
Grant peace to my ransomed soul!
O pilot me serenely
To Canaan's realm on high,
Blest Bridegroom, whisper gently: —
"Be not afraid. It is I!"

O Homeland, glorious Homeland,
How oft have I longed for Thee,
When faith through pearly portals
The Sun of my soul could see!
E'en here my fondest yearnings
His presence doth satisfy,
His Word makes earth an Eden: —
"Be not afraid. It is I!"

Anna Hoppe.

PSALM REFLECTIONS

General Remarks

The Book of Psalms is a Bible within the Bible. Luther calls it "a small Bible." It is so because in it beats the very heart of the Bible and of all spiritual knowledge and experience. Without this book the Bible is hardly conceivable. So interwoven is its spirit with that of the sacred Book that the two cannot be separated from one another. Deprive the Bible of this book of man's experiences and emotions, of sighs and tears, of griefs and sorrows, of doubts and fears, of cares and hopes, and triumphant shouts and joy, and it would seem as if there were something lacking. That book is part of ourselves. It is our voice — the voice in which the Church in all her members of every nationality, country and clime, has for three thousand years poured forth her soul before God.

The Psalms speak the language of universal devotion. The religious poems of the East, say the poems of the Vedas, were for an age and for a nation. Israel's hymns are for the world and for all time. It would indeed be a dreary day should they ever cease to be read. Believers in God who grapple with the problems of this difficult life, and bend under the burdens and long for deliverance from its evils, who know the blessedness of true repentance and the unspeakable enlargement of the spirit in its hunger and thirst after righteousness, and the enjoyment of personal communion with the living God, will never exhaust the fulness of the Psalms, never weary of their repetition. What a variety of spiritual thought and feeling pervades this precious book! Relatively no other book of the Bible contains such a great source of religious experience — of religion as manifesting its true life and character in the soul of man.

On this point it may be well to quote some of Luther's remarks in his Preface to the Psalms. Speaking of them as a book of the deepest religious experiences he says in substance: "There you look into the heart of all the holy, as into a beautiful garden — a

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Rev. C. Buenger
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into heaven itself. What delicate, fragrant, and lovely flowers, are there springing up of all manner of beautiful, joyous thoughts towards God and His goodness! On the other hand, where do you find more profound, mournful, pathetic expressions of sorrow, than the plaintive Psalms contain? There again you look into the heart of all the holy, but as into death, as into the very pit of despair. How dark and gloomy is everything there, arising from all manner of melancholy apprehension of God's displeasure! I hold that there has never appeared on earth, and that there never can appear, a more precious book of examples and legends of saints than the Psalter is. For here we find not merely what one or two holy men have done, but what the Head himself of all the holy has done, and what all the holy do still — how they stand affected towards God, towards friends and enemies; how they behave in all danger, and sustain themselves in all sufferings. Besides that, all manner of Divine and salutary instructions and commands are contained therein. Hence, too, it comes that the Psalter forms, as it were, a little book for all saints, in which every man, in whatever situation he may be placed, shall find Psalms and sentiments which shall apply to his own case, and be the same to him as if they were for his own sake alone, so expressed as he could not express them himself, nor find, nor even wish them better than they are. It may, therefore, be called a small Bible comprising most briefly and beautifully all that is contained in the whole Bible, and thus serving as an excellent handbook. Yea, methinks, the Holy Ghost himself was anxious to compile a short Bible and book of examples for Christendom, in order to make it possible for those who could not read the whole Bible to find a complete summary in this little book."

Luther's love of the Psalms might be fully illustrated by the lectures on them with which he began his public career, as a teacher at Wittenberg (1512), by his Commentaries on the Seven Penitential Psalms (1517), by his hymns, by his life and conversation. He clung to his "old and ragged" Psalter as a tried and trusty friend. There were moments when even he, the man of strong and courageous faith, felt something akin to despair, and he asked with the Psalmist, "Why art thou cast down, O my soul?" In such hours he would say to Melancthon, "Come, let us sing the 46th Psalm," and the two friends sang it in Luther's version "Ein fester Burg ist unser Gott."

Time would fail to tell how faithfully and abidingly the words of the Psalms have been embalmed in the sacred memories that gather round the life and death of saints. They have been the stay and succor of faithful men in the most diverse scenes. A Psalm supplied the daily grace with which the early Christians blessed their food; and Psalms were chanted by the communicants as they went to the Lord's table. The Psalter was also the first book which the early

Church put into the hands of her young converts, — the primer of her religious teaching. It is most probable that the Psalms profoundly influenced Christian homes in the early ages of the Church and that they had their part in the education of children. Theodore of Mopsuestia of the fourth century says, "Of other Scriptures most men know nothing. But the Psalms are repeated in private houses, in streets, and market-places, by those who have learned them by heart, and feel the soothing power of their melodies." And of Origin in the first half of the third century it is said that in his boyhood he had learned Hebrew so well that he vied with his mother, who was possibly of Jewish origin, in the singing of psalms.

So also the language of the Psalms was ever on the lips of those who, in early history of Christianity, as well as later, suffered a martyr's death. In the strength of the Psalms, martyrs went to the stake, mounted the scaffold, or endured the rack. Men, women, and children, dragged to gaol, sang psalms along the road, and, as in the days of Paul and Silas, dungeons resounded with earnest praise of God, clothed in the sublime yet familiar language of the Psalmist. Following the example of our Lord Jesus Christ who commended His soul into the hands of God with the fifth verse of the thirty-first Psalm, St. Stephen, St. Polycarp, Huss, Jerome of Prague, Luther, and Melancthon, and many more saints of whom no man knoweth — have bid their farewell to earth and their welcome to heaven with the same words.

Originally the Psalter was the Hymn-Book of the Jewish people. This is apparent from the title which it bears in the Hebrew language. It is called "Tehellim" which means "Praises," or "Songs of Praise." The word "Psalms" or "Psalter" being derived from the Greek, simply means "Songs set to music." Yet it is not merely a collection of Jewish hymns, but a book complete in itself uniting all the psalms, be they of historical, doctrinal, or supplicatory, or laudatory nature, in a perfect whole, presenting the great truths of Divine revelation. Approaching it from the side of our Christian Creed we find here every doctrine of the same most clearly revealed. Above all do we hear here a Voice sounding in our ear telling how "all things must needs be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms concerning me." The theme of Christ the Messiah stands forth predominantly. In His humiliation and in His exaltation He is presented here as fully and clearly as by other Messianic prophecies. This interesting fact is emphasized in the book of Acts where Peter and others use most frequently the prophecies in the Psalms concerning the Christ to convince the Jews that Jesus of Nazareth is the Messiah. Over and over again, as we read the Psalms, some fresh vision of our Lord and Savior is flashed upon our

minds. The familiar words themselves seem to whisper to us: "This is he of whom we speak."

We do not know, and it would be vain to seek, who it was that brought these Psalms into the present form. No one man could have written a book like this. They are spiritual songs, words which the Holy Ghost taught. The penman of most of them, however, was David, the son of Jesse, who is therefore called "the sweet psalmist of Israel," 2 Sam. 23, 1. He was peculiarly fitted to write the songs of God's elect people and to bear this title. He claimed the title of Psalmist by Divine inspiration, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23, 2. We know that some of the psalms were written by Moses, Assaph, and others; but a great number, whose author is not mentioned, correspond too closely with the character and temperament of David, and with incidents in his life, for us to doubt that he is their author.

At any rate the Psalter is a book given by Divine inspiration, and deserves study. To love this book, we ought to know it through and through. We ought to read and reread it and meditate upon it day and night, even as the first Psalm encourages us to do. During certain seasons, when under the stress of peculiar circumstances, it ought to be our daily prayer-book. No better can be offered. Whatever errand we have at the throne of grace, by way of confession, petition, or thanksgiving, we cannot be better assisted in the delivery of it, than by turning to the Psalms and clothing our thoughts and affections in their words.

As to the division of this book, we need not take much pain; there is no connection between one psalm and the other, nor was there chronological order observed in their arrangement. Let devout Christians divide them for themselves, so as may best increase their acquaintance with them for their own edification. For our part we shall endeavor to make choice selections of Psalms for reflections, adapted in a measure to the seasons of the Church-year, hoping that such reflections will serve for better understanding and greater appreciation of this precious book. J. J.

COMMENTS

Who's in Jail? Readers of daily papers now and then are treated to statistics that always appear imposing but seem to be highly improbable. If it is a matter that concerns us little, we let it go at that. If we are truly concerned, we should not let it go at that. More than likely the imposing statistics are nothing but imposing lies, published for a purpose. The newspaper that publishes them usually has had nothing to do with gathering them; some organization pursuing a definite aim is getting them into the news, for a purpose. The old saying is still quite true: figures do not lie—but liars figure.

We are grateful to a reader of the Northwestern Lutheran who forwarded to us a clipping which nails one of the most damaging statistical lies directed against the Lutheran church. The clipping is plain and leaves little unsaid:

"Opponents of church schools claim that the inmates of prisons and penitentiaries are predominately graduates of private and church schools. During the Michigan school campaign of 1920 the Public School Defense league distributed literature in which it was claimed that the Census Bureau in Washington had gathered figures which show that more than sixty-eight per cent of prison inmates came from church schools. That lie was nailed by wiring to Washington. . . Now comes the chaplain of the Illinois State penitentiary in Joliet and declares that he has found only four penal institutions in this country that keep a record of the schooling of their wards. These, however, show that only 3.89 per cent of the prisoners attended private school. Those who attended the public schools numbered 75.14 per cent. Attending both private and public schools, 8.67 per cent. And 12.80 per cent had no schooling whatever."

Even the more favorable statistics do not impress us. There is too much left unsaid and unspecified. There are Jewish, Roman Catholic, undenominational private schools besides our own Lutheran schools. To make one group of them all is not satisfactory. And, in the end, the jail standard is not the standard by which we measure successful education.

It is conceivable that the public school, having as its highest aim civic decency, is content to keep down the population of the penal institutions. (From the statistics available it appears that they are not entirely successful.) The church school as we know it has this aim, to be sure, but it grows out of our higher aim: "to bring them up in the nurture and admonition of the Lord." If we fail in one or the other instance, as impartial statistics may succeed in showing from the prison records to all appearances, we have failed after having tried and we should feel no disgrace. Further, such delinquents as descend the ladder to the degradation of the jail record are not beyond the influence of the training they received in their youth. There is always the hope that they will find repentance. But what hope has society that the criminal with no knowledge of God's justice or of His mercy will ever change his ways?
H. K. M.

The Seminary Building Cost According to a Lutheran Witness report in its convention number, it was argued effectively on the floor of the Missouri Synod delegate convention in May, in support of the Concordia Seminary building proposition, that our Wisconsin Synod was planning to build its new seminary for 75 students at a cost of \$500,000. Since this unintentional misinformation is apt to reach our constituency, we beg leave to offer the following correction. At the same time the argument may be reversed, and thus may serve to stimulate our own campaign, which again is under way this month.

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Our building plans are designed for 150 students and call for an extreme outlay of \$400,000; and be it said that our architect enjoys the reputation, in building circles, of figuring very safely, rather too high than too low; moreover, he arrived at his estimate, not by the rough calculation of so much per cubic foot, but in consultation with contractors, hardware men, etc., his estimate including even the kitchen equipment and steel lockers for the gymnasium. Minus the second dormitory, figured at \$85,000, his estimate calls for \$310,000.

Plan I of the new Concordia, the plan under debate at Ft. Wayne according to the Convention Afterthoughts of the Witness and finally again adopted, proposes to build for 400 students at a cost of \$2,600,000. Allowing \$200,000 for the teachers' dwellings, included in that figure, we have the following situation: that for a little less than one-half of the number of students we plan to build at about one-eighth of the cost of our sister synod's new seminary, and eventually can complete our building for one-fourth of the number of students at one-eighth of the new Concordia's cost. As to the worth of our plans, in point of art and architecture, professional men have given enthusiastic opinions.

A highly trained landscape architect, brother-in-law to one of our pastors, has volunteered to furnish the landscaping plans for the new site as his contribution to the cause, also animated by enthusiasm for the building plans. For the information of visitors it may also be noted that the camp on the new site belongs to a construction company which has done some valuable work on the site free of charge and has undertaken to do more, while it remains during the fall months.

Michigan Schools Temporarily Safe Secretary of State De Land, of Michigan, announced recently that the petitions filed with him to reopen the question of voting the private schools of Michigan out of existence by popular ballot lacked the

necessary number of signatures. There were needed 58,367 names, the petitions filed with him had but 55,945 names. The margin of security was not great but great enough to foil the designs of the enemies of the church school. Hereafter a new law takes effect in the matter of filing initiatory petitions. We may rest assured that this setback will not deter the foes of religious education from renewing their struggle.

Going through the state of Michigan the traveler is struck by the great number of public school buildings recently finished or still in the process of construction. Many of the industrial cities of the state have had a most remarkable growth in the last decade. Their new citizens in many cases are from Southern Europe and large families are quite the rule. With all the construction of new school buildings there is a perpetual shortage of facilities. As we have said before, there is little likelihood that Michigan or any other state similarly situated will increase its taxes to satisfy the whims of a few rabid jingoes who see but one way of Americanizing newcomers, and that is in the public school.

Our safety lies in their fanaticism. Campaigns of education are largely wasted on such situations. Too much organization and ill-advised ranting about our private schools does much to provoke the active enmity of those who would otherwise never think of molesting us. We have heard arguments for the private school that would surely have convinced us that they were dangerous—if we had not known better. There is another danger in our organized campaigns: we are constantly tempted to become embroiled in political issues and political partisanship. Nothing is more un-Lutheran than to be the cat's-paw of second-rate politicians. And nothing is more humiliating. H. M. K.

"What Must We Do To Regain Our Schools?" "What must we do to regain our schools?" Thank God, that we do not have to ask this question. We still have our schools. And yet this question deeply concerns us, for it confronts those who are one with us in the faith, our brethren in Australia, who lost their schools during the war.

What a loss! For the children it meant leaving schools which the presence of Jesus filled with light and life from above, where they were led to love Him and to follow in His footsteps. Prayer and Christian hymns to open the day's work and to close it. Truly the Father's home. It meant to be given into the hands of teachers, many of whom were strangers to Jesus and who, if they believed, were not permitted to offer the children that which is really essential in life. It meant wrong training for them. Only these days, for instance, the head of the schools of a large city was quoted as having before the Parent-Teacher Association plead that children who occasionally lie and steal

should not be dealt with so harshly but should be considered "‘throwbacks’ to the cave man days when it was a virtue, and not a vice, to commit such acts."

But there was also a loss to the parents. We can well imagine how conscientious parents felt when they had to send the children they loved so dearly to schools that endangered the faith they were at home trying to build up in their children. And others lost still more. The writer in the Australian Lutheran is not blind to the weakness of the Christians in their churches. He says:

We must act to induce the Government to repeal the Act by authority of which our schools were closed. We must act to induce the congregations to reopen the schools, when the right to reopen them has been restored to them. The repeal of the Act is one thing, the actual reopening of the schools another. The Government can do the former, the congregations must do the latter. Will they do it? This should be self-evident. Experience will teach, however, that the devil has been at work, and that he will leave nothing undone to prevent the reopening of our schools. When the children of Israel were led into captivity they murmured and complained bitterly. And when they were in captivity and thought of Zion they sat down by the rivers of Babylon and wept. In their great anguish they exclaimed, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy." When, however, the right was given to the Jews to return to the land of their fathers, only a few returned. The majority were quite satisfied to remain in a strange land. And likewise it is to be feared that some who murmured when our schools were closed may be reluctant about reopening them, when this right has been restored to them. Let us consider.

While we mourn with the former parents, we mourn over the latter. Where is in them the faith that overcomes the world? Truly spiritual life is low when it no more even senses the materialistic life that contradicts it and tries to overcome it. Truly we little esteem the precious pearl when we hesitate to sell all and to buy it.

We thank God for the men in Australia who are now again urging this question on their fellow-Christians and pray God that He will grant them success.

And then we are compelled to think of our own situation. What those children in Australia lost through a ruthless act of force, many of our children are compelled to forego by the neglect of their own parents. With God's blessing given us abundantly and preserved to us in spite of our ingratitude—should there be a parent among us who is not eager to avail himself of it for his children? Should a church not value and prize the school by which a gracious God fills it with spiritual life and with strength to overcome the world? The advice of that writer in Australia applies also to us in America:

"Let us Repent!

Let us Pray!

Let us Act!"

J. B.

Who's Being Fooled? The most vigilant editor finds now and then that the policy of his paper has been rudely disregarded by some headline writer whose sense of humor was greater than his obedience to newspaper rules. So we found, much to our delight, a headline in the Chicago Tribune that made of a drab and uninteresting six-line filler a choice morsel. This was the item:

"The Woonsocket Masonic club and Woonsocket Knights of Columbus will meet on Oct. 23 in a social session. . . . Plans are being made on a large scale."

And this the illuminating headline:

"Like Cooing Doves are Masons and K. C. Here."

There is no need to spoil the gentle sarcasm by lengthy explanation. But our question is fair: Just whom are the Masons fooling when they welcome the Columbus Knights with their loving embraces? And whom are the Knights fooling when they slobber tears of brotherhood into the Masonic salads served at their joint banquet?

We have heard it said that when business is dull two Jewish merchants will still turn in a profit by trading hats with each other. That sounds improbable but it is possible in view of the well-known aptitude for trade universally conceded to be a Semitic birthright. But neither Masons nor Knights have any reputation worth mentioning in the business of loving each other. We can only conceive the picture offered by the Woonsocket conclave in the manner familiar from the antics of slapstick comedians: each embraces the other with the left arm only, the Masonic right is carefully hidden behind the Masonic back and holds in an earnest grip a highly unpadded brickbat, while the Columbian right is in the neighborhood of the Columbian spine caressing a fine old shillalah. What a tragedy if by trick of fate a left handed Mason should be delegated to love and embrace a righthanded Knight! Let us hope that in an event so well planned this has been thought of.

H. K. M.

ANTI-CHRISTIAN SPIRIT OF THE LODGE

II.

But the anti-Christian spirit of the lodge manifests itself also in its **doctrine of salvation**. Everyone of the lodges mentioned claims to make its members truly moral and virtuous, and that by living up to the principles of lodgism the members will be enabled to enter the Grand Lodge in heaven.

Let us briefly review the fundamental **teachings of Scripture concerning salvation**. Regarding the subject of salvation we are told that man by sin has forfeited every claim on life eternal. Sin is the transgression of the law, it is rebellion against God. Sin arouses God's anger, it calls forth His punishment. "The wages of sin is death. In the day that thou eatest thereof, thou shalt surely die." "The soul that

sinneth, it shall die." Sin has completely paralyzed man spiritually, therefore it is impossible for him to save himself from sin and its dreadful consequences. Natural man is incapable of doing anything good, he can not atone for his sins, he can not prepare himself for heaven. Man, left to himself, is eternally lost. These are Scriptural truths.—Now it is not at all in agreement with God's purpose that man whom He created in His own likeness should be eternally lost. God created man that he should live together with his Creator in the full enjoyment of heavenly bliss. We know how Satan interfered with God's plan relating to man's welfare by introducing sin. God can not stand for sin. His holiness and righteousness demand that sin be punished, every sin, punished with death and damnation. How could God spare the sinner without violating His own holiness? Man could never have found an answer to this question. But God in His love for mankind devised a means whereby the sinner could be saved and whereby the demands of His holiness should be satisfied. He sacrificed the dearest possession He had, His own Son and sent Him into the world to take the place of the sinner that in his stead He might pay the penalty for sin. Christ our Savior took upon Himself the sins of the whole world, rendered perfect obedience to the law and expiated sin by suffering its consequences, death and damnation. Dying on the cross He cried out: "It is finished!" In that moment the work of salvation was completed. Christ had reconciled God with the sinful world. Christ's atoning death is a perfect sacrifice for sin. There is nothing more to be added to His work. The Scriptures teach this very clearly. The important question now arises: How is the work of Christ appropriated to man? Or we may ask with the jailor of Philippi: "What must I do to be saved?" The Bible knows only one answer to this question: "Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth and is baptized shall be saved; he that believeth not, shall be damned." To believe, means to accept the salvation which Christ has prepared for us and to put our trust in it. Whoever receives Christ's salvation by faith shall be saved. There is salvation only in or through Christ. "I am the way, and the truth, and the life." Acts 4, 12. "No man cometh unto the Father, but by me. John 14, 6. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He that honoreth not the Son, honoreth not the Father which hath sent Him. John 5, 23. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2, 8, 9. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3, 28. Thus the Scriptures reveal to us the way to life. There is no other way.

Is the lodge's teaching in harmony with this? Certainly not, for we have already seen that the lodge takes an antagonistic stand against Christ. But let us examine the individual lodges on this point.

I. FREEMASONS. Albert G. Mackey, a well known and recognized authority among Masons, says in the 'Mystic Tie', p. 30: "Freemasonry is a science which engages us in search after divine truth." Mackey, 'Manual of the Lodge,' ps. 20, 21: "The lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. And here, as with Moses at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'; and ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is about to take place in his moral and intellectual condition. He is already beginning to discover that the design of Masonry is to introduce him to new views of life and its duties. He is, indeed, to commence with new lessons in a new school. There is to be, not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life." If these words mean anything at all, they tell us that the candidate's initiation into Freemasonry is his regeneration, his re-birth. Mackey, 'Lexicon of Freemasonry,' term 'Acacian': "A term derived from *ákakía*, 'innocence,' and signifying a Mason, who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." It would be difficult to state it more clearly that a Freemason by observing the tenets of the craft rids himself of sin. In 'Freemason's Guide' Daniel Sickels says, p. 196: "These three degrees of Masonry (blue lodge) form a perfect and harmonious whole, nor can it be conceived that anything can be suggested more, which the soul of man requires." In 'General History, Cyclopaedia and Dictionary of Freemasonry' Macoy, another Masonic authority, says, p. 147: "The definitions of Freemasonry have been numerous, and they all unite in declaring it to be a system of morality, by the practise of which its members may advance their spiritual interests, and mount by the theological ladder from the lodge on earth to the lodge in heaven." In the close of a funeral ceremony we read the following (Mackey, 'Ritualist,' p. 233): ". . . that after our departure hence in peace and in Thy favor, we may be received into Thine everlasting kingdom, and there

enjoy, in union with the souls of our departed friends, **the just reward of a pious and virtuous life.**" But what need of further quotations? According to these statements a Freemason can get on quite well without Christ. He believes that he will be saved by leading a pious and virtuous life according to the principles of masonry. What a mockery of Christ Jesus our blessed Savior! What a deep-rooted anti-Christian spirit permeates this whole satanic system! Is it possible that a believer in Christ can subscribe to these masonic principles? The way the lodge prescribes does not lead to heaven, but directly to hell.

II. ORDER OF EASTERN STAR. The following excerpt is taken from the work used at the initiation of a new sister: "As a large part of our work lies in acquiring a knowledge of how best to practise the great moral principles, brotherly love, relief, and truth, and endeavoring to find **the true path that leads to everlasting life**, we often unite to address the Heavenly Throne and to plead with God that the very spirit of faith and wisdom may descend upon us and make our meeting-place a place like heaven." (Macoy, 'Adoptive Rite Ritual,' p. 82.) In one prayer we read: "When our earthly labors are ended, have us with Thyself in that glory which shall be our best **and highest reward.**" (p. 100.) Here is another: "Let us be kind, forbearing, and forgiving one toward another. Let us sacredly preserve our lips from slander and evil-speaking. And, finally, let us be governed in words and deeds, by that golden rule: 'That whatsoever ye would that others should do unto you, do ye even so unto them.' Thus may we confidently hope, that in the good providence of God, each of us will be brought, **through a useful and happy life** to a blissful close, and a triumphant entrance into the city of the living God." So it is the same thing wherever we turn in lodgism: Salvation by good works, a way to life without Christ, without repentance.

III. ODD-FELLOWS. I quote from Grosh, 'New Odd-Fellow's Manual': "What **regeneration** by the word of truth is in religion, **initiation** is in Odd-Fellowship." (p. 100.) At the initiation of a candidate the chaplain offers a prayer to "the Supreme Ruler of heaven and earth," that he help the candidate to lead a virtuous life, and continues: ". . . and **when after a life well spent on earth**, he shall pass through the valley of the shadow of death, and cross the silent river to join the loved ones gone before, **may he meet Thee, his Father**, and hear the welcome plaudit, 'Well done, thou good and faithful servant, **enter into the joy of Thy Lord.**'"

IV. KNIGHTS OF PYTHIAS. This lodge also teaches a way to life by good works without Christ. In the initiatory services the Prelate tells the candidate the beautiful story of the friendship between Damon and Pythias and then closes his lecture with this exhortation: "**So live, that when you come to the**

river which marks the unknown shore, **your hands may be filled with the deeds of charity, the golden keys that open the palace of eternity.**" (Ritual.)

V. The FORESTERS also hope to arrive at their goal without Christ. In a closing prayer we find the following: "Guide our footsteps in safety to our homes; through the journey of life ever lead us, and, finally, through Thy infinite mercy bring us to Thy heavenly Court above. Amen." (Ritual.)

VI. The MODERN WOODMEN teach that the members of their order through death enter heaven, no mention made of repentance, of faith, of Christ. At the grave of a brother we hear the Consul say: "We shall leave our departed neighbor in the city of the dead. Mourn not his departure. **He shall live—** (for being a Woodman)—in the eternal glories of his Master." (Ritual.)

VII. The KNIGHTS of MACCABEES close their meetings with this ode:

"Let us be like the brave Knights of old,
So that when our life's labor is o'er,
We will meet in that blissful abode
And dwell on that beautiful shore.
When our life's grand review shall be held
In yonder grand mansion of rest,
All warfare and trials will be o'er,
In that beautiful land of the blest." (Ritual.)

VIII. The BROTHERHOOD of AMERICAN YEOMEN also express the hope of eternal life for the members of their organization. One of the prayers used at funerals closes with these words: "Vouchsafe Thy favor to our fraternity. Show us our duty toward the living, and grant that when the 'appointed time' comes to each of us, we will have lived such lives, and wrought such deeds that will enable us to contemplate without fear the coming season of calm weather, when we shall cross the immortal sea, which breaks on the shore of limitless day. Amen." (Ritual.)

IX. The EAGLES fall in line with the rest of the lodges as can be seen from the following New Year's resolution quoted from the Quartalschrift, vol. 18, p. 131: "I will strive always to assist those in mental or physical distress, so that, when I shall pass hence to the Great Beyond, I shall carry with me the friendship of men, the respect of women, and the tender love of little children."

Thus we can take one lodge after the other, the same anti-Christian spirit pervades them all. They all teach a way to life without and apart from Christ, by good works. It seems almost superfluous to add the following poem which clearly sets forth lodge religion:

THE END OF THE TRAIL

If I live a life that is clean and square
And aid my fellow man
By lending a hand to help him bear
His burdens the best that I can.

I need not fear what its close may be,
Nor how critics my life shall assail,
Nor what the future holds out for me
When I reach the end of the trail.

If I speak a word of good cheer to one
Whose sorrows have broken him down,
And thus give him hope to struggle on
With a smile instead of a frown,
I shall not fear when the shadows fall
And my earthly strength shall fail;
I'll trust in Him, who redeemed us all,
When I reach the end of the trail.

If a part of my little I freely give
To help those who faint by the way,
Or even pure water, so thirsty ones live
Not thinking what will be my pay,
Whether I live in a house by the side of the road,
By mountain, by river, or vale,
I'm willing to reap the seed that I've sowed,
When I reach the end of the trail.

I am aware of the fact that I have not exhausted my subject. One could write at length about the ungodly oaths of the lodge, about its secrecy, its unchristian brotherhood and its pharisaical charity. But what has been stated should suffice to convince a Christian that the lodge is an anti-Christian institution with which he can not and must not be associated, but which he must rather war against with the sword of the spirit as the most dangerous enemy of the church of Christ today. We can not enter an armistice with this enemy, nor can we ever make a compromise. This could be done only with a complete surrender of everything God in His grace has committed unto us. We Lutheran Christians do not want to be guilty of that. For "whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Our duty toward such brethren who have been caught in the net of the lodge is very clear: We are bound to go out after them, to show them their error and to bring them back from the lie to the eternal truth. We can do that by steadfast, fearless testimony. The word of God is powerful even in this day to bring such who have been led astray back to the fold of Christ. If we omit the testimony against the lodge, we are sinning against our brethren in that we condone their unholy affiliation with a Christ-less, anti-Christian institution. We can be sure that if they are still Christians we can get them out of the snares of Satan by an earnest testimony. But if we find that in spite of sincere admonition and exhortation they refuse to submit to the word of God and would rather remain in the chains of darkness, we must sever our connection with them. A compromise is impossible.

Christ Jesus, our Savior, with His holy precious blood and with His innocent sufferings and death has delivered us from the powers of darkness and has re-

vealed Himself to us as the Way, and the Truth, and the Life. May He keep us in this faith by His grace unto our end, may He establish us in the knowledge of salvation, and may He give us Christian courage fearlessly to testify the truth over against our enemies who would deprive us of our salvation.

Paul Pieper.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

Part III

THE PRIESTLY NATION

CHAPTER XVII

THE COVENANT OF SINAI

Ye shall be unto me a kingdom of priests and a holy nation. Exod. 19:6.

Read Exod. 1-24.

Arrival at Sinai 19:1, 2. In the third month of the exodus. Cf. 3:12.

The Chosen People vv. 3-8. Moses with God on the mount. Sanctification of the people vv. 9-15. The fearful presence of God on the mount the third day vv. 16-25.

The Decalog ch. 20. Note different numbering of Ten Commandments by Reformed churches, which separate the prohibition of idolatry vv. 4-6 from v. 3 as a special commandment (the second) and regard v. 17 as one (the tenth).

These commandments are the moral law engraved on man's heart from the beginning, Rom. 2:14, 15; for the Sabbath law, however, compare Col. 2:16.

(Other ordinances ch. 21-23).

The Angel 23:20-25. Note: 'My name is in him', v. 21.

The Covenant ch. 24. Moses writes all the words of the Lord, builds an altar and twelve pillars, reads the 'book of the covenant' to the people, and sprinkles the 'blood of the covenant' on them; Aaron, Nadab and Abihu, and seventy of the elders see the God of Israel. Moses ascends the mount with his minister Joshua; the glory of the Lord on Mount Sinai; on the seventh day Moses goes into the midst of the cloud and remains there forty days and nights. — At the end of this period of legislation (ch. 25-31) God gives Moses two tables of testimony, tables of stone, written with the finger of God 31:18.

Note.—Directions respecting the building of the tabernacle and its furniture ch. 25-27, the priesthood, the garments and consecration of the priests 28-29, the altar of incense and the brazen laver 30, the architects of the sanctuary, the sabbath 31.

CHAPTER XVIII

A STIFFNECKED PEOPLE

Read Exod. 32-34.

The Golden Calf ch. 32. The people, in the absence of Moses, cause Aaron to make a calf vv. 1-6. God ready to consume the whole people and to make of Moses a great nation; Moses reminds God of His promise vv. 7-14. Moses rejoins Joshua, breaks the tables when he sees the calf, burns the latter and makes the people drink of the water strewn with the powder vv. 15-20. Moses, Aaron, the naked idolaters, and the Levites. 3000 idolaters slain vv. 21-29. Moses' intercession with God vv. 30-35. Mark vv. 32 and 34.

The Lord and Moses ch. 33. The Lord refuses to go with the stiffnecked people, they mourn vv. 1-6. Moses pleads, in the 'tent of the congregation', for the presence of the Lord with His people; the Lord relents because of Moses and promises, upon his entreaty, to show him His glory, to make all His goodness pass and to proclaim His name before him, since no man can see His face and live vv. 7-23.

Renewal of the Covenant ch. 34. The tables are renewed vv. 1-4. The name of the Lord vv. 6, 7. God renews the covenant, repeating His injunction in regard to idolatry and Israel's contact with the idolatrous tribes, and in regard to keeping three feasts in the year vv. 10-27 (mark v. 23). Moses on the mount another forty days and nights, the ten commandments rewritten vv. 27, 28. Moses' veil vv. 29-35.

Note.—Connection between the golden calf ch. 32 and the Apis, the sacred bull of Egypt, but Israel's idol designed for the worship of Jehovah 32: 5.—The name of the Lord 34: 6, 7: 'Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation' (ARV).

CHAPTER XIX

A Digest of the Law

Page Exodus, Leviticus, Numbers.

The usual division of the **Mosaic Code** is as follows:

A. The Moral Law.

Its sum and substance is the **Decalog** Exod. 20. Then there are its many amplifications and special provisions for Israel pertaining to the ceremonial and political law.

B. The Ceremonial Law.

1. The Sanctuary. Israel's place of worship on the journey, the **Tabernacle**, is described, in God's design, in Exod. 25-27; its erection is reported Exod. 35-40, its dedication at the beginning of the second year after the exodus, Num. 7. The builders appointed by God were Bezaleel and Aholiab, and the means were contributed by the people in such plenty that Moses restrained them.

A portable structure chiefly of curtains, it occupied the center of the camp facing east, with the tribe of Levi entirely surrounding it and three of the other tribes encamped on each

of the four sides (Judah on the east, Num. 2). In the **court**, an outside enclosure 75x150 ft. and 7½ ft. high, stood the **altar of burnt offerings** and the **brazen laver**, a tank for holding the water needed in the sacrifices. Behind these rose the **tent**, the tabernacle proper, 15x15x45 ft. and divided into two rooms by the **vail**. The walls and rear end of this tent were made of boards plated with gold, the roof and front again of curtains. The outer and larger of the two rooms (30 ft.) was called the **holy place**; it contained on the right the **shewbread table** (twelve loaves of unleavened bread renewed every Sabbath), on the left the **seven-branched candlestick**, the seven summits of which stood in a horizontal line, each holding a lamp. At the western end of the room stood the **altar of incense**, overlaid with gold (hence often called 'the golden altar'; in connection with both altars the horns at the corners should be noted because of frequent allusion). In the room behind the veil, a perfect cube 15x15x15 ft., dwelt the cloud which denoted the presence of Jehovah; it therefore was the **holy of holies**, accessible only to the high priest once a year on the Day of Atonement. It was the sanctuary of the most sacred **ark of the covenant**, which housed the testimony, the stone tables of the law, an omer of manna, and Aaron's flowering rod. Its lid of gold was called the **mercy seat**, since there the cloud of God's gracious presence had its abode.

2. The Holy Order. The tribe of Levi composed the holy order (its appointment Num. 1:47-53). Priestly functions were exercised by the sons of Aaron's family, the eldest always succeeding to the office of high priest (appointment Exod 28, 29; consecration Lev. 8, 9). Nadab and Abihu having been devoured by fire for a strange offering (Lev. 10:1, 2), Aaron's son Eleazar next succeeded to the office (Num 20:23-29).

The particular function of the **high priest** was to offer the **sin offering**, especially on the Feast of Atonement; he was the only one to enter the Holy of Holies, and that only once a year on the occasion mentioned. In the matter of his garments we note the mitre on his head, the ephod, a vestment for the back and breast, the breastplate with the names of the tribes engraved on its twelve precious stones and the strange Urim and Thummim in it, the robe with the pomegranates and golden bells upon its hem. The colors employed in the embroidery (gold, blue, scarlet, and white) are not without significance.

The **priests** of second rank, garbed in a similar but simpler habit, attended to the ordinary sacrifices and the burning of incense, and also pronounced the so-called Aaronitic blessing (Num. 6:25-26). The rank and file of the holy order, the **Levites** as they were known, performed all other lesser service about the sanctuary and in connection with the worship.

3. The Holy Tides. The holy seasons were either of sabbatical or annual occurrence. The **sabbatical seasons** accorded with the symbolic number seven (perfection), as follows: **a. The Sabbath** day, the seventh day of the week (Exod. 20:8-11; 23:12; 35:2; Lev. 23:3). **b. The Feast of Trumpets**, the first day of the seventh month and also the civil new year's day (Lev. 23:24, 25). **c. The Sabbatical Year**, every seventh year, in which the land rested (Exod.23:10,11; Lev. 25:2-7). **d. The Year of Jubilee**, the fiftieth year, in which all Hebrew slaves were freed and alienated lands reverted (Lev. 25:8-55).

The **annual festivals** were: **a. The Passover**, commemorating the Exodus (Exod. 12:14-20; Lev. 23:5-8), 14th-21st day of the first month of the sacred year, known also as the Feast of Unleavened Bread (Lev. 23:6) and Spring Harvest Festival (vv. 10-14). **b. Pentecost** (=50th), the harvest-home festival (Exod. 23:16), celebrated on the fiftieth day from the Passover (Lev. 23:16), the date of the giving of the Law at Sinai, in memory of the latter event. **c. The Feast of Taber-**

nacles, commemorating the wandering in the wilderness (Lev. 23: 34-36, 39-43), known also as the Feast of Ingathering). d. **The Day of Atonement**, celebrated on the 10th day of the seventh month, was a day of fasting and humiliation, the one day in the year when the high priest entered the Holy of Holies solemnly to expiate the sins of the whole people (Lev. 16; 23: 27-32). Beside the usual sin offering, a special ceremony of this day consisted in sending forth the so-called scapegoat into the desert, laden with the iniquities of the people (Lev. 16).

4. **The Holy Rites.** The religious ceremonies of Israel consisted mainly in the offering of sacrifices; they are described in Lev. 1-7 and in other chapters of the same book; for the genesis of the rite of sacrifices compare Gen. 4.

They were of two kinds: bloody and non-bloody. The significance of the **bloody sacrifices** is revealed in Lev. 17: 11: 'The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul'. The bloody sacrifices were essentially sin offerings and designed to atone for the sinner's transgression (peace offering Lev. 3; sin offering ch. 4; trespass offering ch. 5). Male animals without a blemish (bullocks, rams, goats, doves) were sacrificed and their blood sprinkled against the altar of burnt offerings, on which especially the fat of the slaughtered animal was then burned. On account of its sacred characters, the use of blood was entirely forbidden the Israelites (Lev. 17: 12). Beside the individual offerings there were two such burnt offerings daily, performed by the priests in the morning and at even (Exod. 29: 38-42), but the climax of this rite was reached on the grand day of atonement, the ceremonies of which are set forth Lev. 16.

The **non-bloody sacrifices** consisted in the offering of flour, oil, wine, and incense (Lev. 2), and as offerings of thanksgiving were to cement the union of God with the sinner.

Note.—The ceremonial institutions of Israel were a shadow of things to come (Col. 2: 17), types of the New Testament, particular of the Redeemer and His work of atonement. The fullest discussion of this typology or imagery of the Old Testament worship is found in the Epistle to the Hebrews (cf. 4: 14-5: 10; 7: 26-28; ch. 8-10; 12: 18-24; 13: 10-13).

C. The Political Law.

Until the establishment of the kingdom Israel's government was a theocracy, that is to say, it was divinely governed to such an extent that for all the people's undertakings Moses and his successors sought the will of God by direct communication with Him in the Tabernacle. Aside from this the entire civil life of the people was regulated by ordinances given at Sinai and later.

The political or civil law was closely interwoven with both the moral and the ceremonial law, to wit: the penalties for the transgression of the moral law (Exod. 21: 12-27; note 'eye for eye, tooth for tooth' 21: 24); the hygienic value of the law of purification (Num. 19); the social (eugenic) value of the law of marriages (Lev. 18); the economic value of the sabbatical seasons (Exod. 23: 12; Lev. 25: 2-55), etc. Noteworthy are the laws of marriages, which are morally binding to-day and are extended even by the statutes of many states (cf. the Wisconsin statute forbidding marriage of first cousins); furthermore the laws in regard to clean and unclean, forbidding, for instance, the use of the meats of animals which are cloven-footed and do not chew the cud, and vice versa, e. g., the swine (Lev. 11); and finally the law of the Nazarites (Num. 6).

The mission of Israel is succinctly stated in Jehovah's proclamation from Mt. Sinai; 'Ye shall be unto me a kingdom of priests and a holy nation'. The priestly function of this chosen people was to act as

mediator between God and the world of sinners, to carry forward through the ages, amidst the idolatry of a pagan world, the worship of the true God and His gospel of Salvation and to become the cradle of Him who is the salvation of mankind. Through Israel God purposed to realize His promise of a redeemer, given in Paradise, and conferred by Noah on Shem; to which end He called Israel into being from the loins of Abraham, the chosen son of Shem, of Isaac, and Jacob; of whose sons again Judah was elected, and of the tribe of Judah later, David, the father of the King of Kings.

To be sure, the covenant of law, as outlined above, is the distinctive factor of the Old Testament dispensation henceforth; but it did not annul or replace the erstwhile covenant of grace, entered into by God with Abraham more than four centuries before (Gal. 3: 12). The law is merely an adjunct, added because of transgressions (3: 19); by the law is the knowledge of sin (Rom. 3: 20), the law worketh wrath (4: 15), the law entered that the offense might abound (5: 20), by the law God concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe (Gal. 3: 22); and thus the law was the schoolmaster to bring men unto Christ (3: 24). To sum up: the waywardness of the people, which manifested itself at the outset in Egypt and throughout the journey to Sinai and of which we shall hear more anon, required a discipline which would make them realize their sin and the futility of all their own endeavors, and when they had thus learned to despair of their own righteousness, would make them realize the need and attractiveness of the Gospel which they possessed of old. Moreover, hedged in by the many and various ordinances of the three divisions of the Law, the Israelites were to be a 'holy nation', i. e., a people set and kept apart from the idolatry and wickedness surrounding it and thus better fitted to keep intact and carry forward the worship of Jehovah and the Gospel until the coming of the Seed.

How this people proved delinquent, spurned the Promise and thus accomplished its own ruin and the fulfilment of Noah's prophecy that the inheritance should pass unto Japheth, is another story. Withal, Israel has given the Savior to the world. 'Salvation is of the Jews' (Jh. 4: 22). Hence, notwithstanding its political insignificance, the unique and exalted position of Israel among the peoples of the ancient world.

In the next issue: Numbers and Deuteronomy.

THE CLAMOR FOR A LIFE OF "SOFT SNAPS"

If there is one fault to be found with present methods of education, it is the vice of encouraging students to regard the road to learning as a recreation rather than a discipline. It is not hard study, not the determination to master a problem, not persistent application to overcome a difficulty that prevails, but the lazy and indifferent bent of mind which insists that the teacher shall make things easy and pleasurable to the taught. The ambition to acquire, the purpose to

win out, that is what has characterized all men who have made their mark in life. This tendency to educate youth into easy-going habits of thought and action begins in the home where parents do the drudgery to save their children the pain of coping with it. It is continued in the public schools where teachers are supposed to impart and entertain rather than demand real mental exertion on the part of their pupils. In fact, so many things are attempted that very little is actually accomplished. The cramming process invites indifference and carelessness. Thus far all is recreation and pleasure, and why should youth acquire the necessary discipline to cultivate seriousness of purpose?

Failing right here at the foundation of our educational endeavors, what can be expected as a superstructure? An early life of "soft snaps" begets a clamor that they shall continue. In a recent conversation with an intelligent farmer, who was at the same time a carpenter and good mechanic in general, we were much interested in what he had to say as to the outlook for capable farmers and skilled mechanics in the future. "What is going to happen when the present race of skilled carpenters, mechanics and farmers dies out?" was this question. "Young men have an aversion to real labor. What they want is an education to escape real work of any kind. Few seem to care to learn a trade. No one has patience to qualify for a trade as an apprentice. A young man will rather clerk in a bank or a store at a small salary than earn double the salary as a skilled mechanic. Farming is tabooed. Young men want their evenings free to revel in the night and unfit themselves for their tasks the next day. They clamor for a life of soft snaps and we must look to foreign immigration to do our hard but necessary work and keep us alive and comfortable in old age. We are training up a race of young people who want to live on the sweat of other people's brows."

This gives in substance what this farmer had to say, though we fear we have not restated it nearly as effectively as he worded it. He has simply voiced what is becoming more and more apparent every year, viz.: that the large class of young men who are fighting shy of the more productive and useful callings and are clamoring for a life of ease and pleasure is growing larger. The thought, that work is divine, and that no man can live truly who does not live for something that is worth while, does not occur to the great mass of young men. As we have said, the fault is primarily with the home. Over-fond parents have ceased to be educators. They have ceased to impress upon sons and daughters a high sense of duty, an earnest life purpose and a love for work and genuine service. Our great need is fathers and mothers who will love their children wisely and furnish them with enough wholesome discipline to fit them for usefulness in life.

—The Lutheran.

REMEMBER THE PASTOR'S WIFE!

By Adolf Hult

Think not that I mean to plead for any material remembrance — the phrase may seem to suggest it, the intention goes in a far different direction.

Not so often do we bring to consciousness the lot of the quiet, unobtrusive, modest pastor's wife in the home with small means, but for all that with the usual exacting demands. Some days ago I conversed with a young man, purposing to enter the ministry. He told of the meagre income of his father, and of the severe demands on energy and purse. It took but the poorest sort of imagination to picture the lot of the wife, of the brave helpmeet of the pastor in that Northland city. With a fold of four hundred members, yet the parsonage struggling against such fierce odds, one's heart bled, — most for the wife. One, no doubt, of the many "with a countenance marked by life's sobering, softening lessons — a chastened woman, a kind soul" (to use a beautiful expression of James Lane Allen).

Yet I think more especially of those Christ-consecrated mistresses of the hearth, who daily sing and say, as one of our parsonage poetesses voices it.

"Jesus, guide me,
In Thy footsteps, day by day
That I may not fail to follow,
That I may not lose my way."

It is these who often suffer deeply, but humbly, beneath the unbearably heavy burden of the home tasks. Suffer beautifully with the muffled and not complaining heart.

The nature of the pastor's work is such that to him — even at the worst — come variations. He meets folks. He can scatter some of the gathered stress and strain. Some alleviation comes to him. Much less so to her who daily, often hourly must smile along, make a brave show contrary to reason and to experience.

Sometimes I have thought, that if there are — rewards of grace, then it must of necessity (using the promises) be, that a lovely crown of reward will by grace be given to her who at the hearth bore the weary burden of each day, sighed the smothered sigh, dried her own copious tears, wiped those of others away, made the little breads serve a company, used the last store of food in such a manner as if it were sufficiency so as to gladden them that honored the home with their more than welcome selves.

For this marks the consecrate Christian pastor's wife, in the poor home: She uses hospitality, even at a great sacrifice. Oh, oh, the moments or pinching toil, of staring scantiness, of shuddering unpreparedness known only to those quiet sufferers with the smile that blithely bids welcome to royal hospitality, at a fearful cost dispensed! Heart — cost, I mean.

Thank God, things have been bettering. For some. But God knows, — and we know, — that there

are still many whose either gifts shine not or favors come not or adversity bruises or mishaps smite.

It is to turn attention to these who suffer just as nobly as the "successful," perhaps more so, that I write. Oh, I could enliven with examples this writing, but it would not be seemly. Let me, frankly, say, however. In case that a pastor has "less success" as a pastor, this does not lessen his wife's burden, it increases it. Did we ever pause to remember that? (Here is one of my "remembers!") The pastor who may have for some reason been unfortunate in his task, or even derelict, — his consecrated Christian wife's task has only been made doubly frightsome by that fact. It is not so great love to remember kindly the "successful" pastor's wife as the unsuccessful. If we could picture a congregation where the situation were as above noted, and there were in that church **seeing folks**, Christian women with keen discernment, warm heart, who knew their fellow-sister's silent, muffled agonies, and who helped in dire need, — then I should say: All honor to such a congregation when it remembered the pastor's wife.

Oh, it would fill columns to tell it all that burns upon my heart this moment.

There is a church history written in heaven, and not by theologians. In that history the burdened pastor's wife will occupy many central Chapters. Be assured of that.

Are there any churches in our Synod who need to take these words of mine to heart? And I appeal especially to its women, — woman who sees quickly, and when seeing with her heart can, by grace, work **miracles of love**. That's it, miracles of love, love that rises above small conditions, small considerations and acts of Jesus would have the Christian woman do.

—Lutheran Companion.

THE INSPIRED BOOK

No national literature which has existed for any considerable period evidences any marked unity. In American literature the widest diversity is to be observed in the writings of Emerson, Whittier, Longfellow, Poe, and others. In English literature, from the time of Chaucer until Tennyson, there is also a great dissimilarity in the writings of novelists and essayists, poets, and philosophers.

In contrast, the Bible stands forth as a group of sixty-six separate books, written by men of most diverse training and social position during a period of over sixteen hundred years, and yet there is throughout the Bible the most amazing evidence of unity to be found in any collection of writings of different men.

No writer in any literature outside the Bible has ever undertaken to portray a perfect character. If, for instance, one turns to Shakespeare and mentions Hamlet as his strongest character, the mere mention

is sufficient to display his imperfection; but in the Bible we find the Old Testament pointing to the coming of Christ and the New Testament relating His life and teachings in a way that portrays the only perfect character in literature. There is no case outside the Bible where four biographers have written the life of one man without marked disagreement as to their estimate of him. Yet, four relatively unlearned men, some of them unschooled fishermen, have accomplished in the four gospels what the most skilled literary writers of the ages, from Homer to the present day, have failed to do — the depicting of a perfect character. Thomas Parker once said: "It would have taken a Jesus to have invented a Jesus."

It would be possible for forty-eight sculptors, each in a different state in this Union, to prepare the section of a composite statue which, when assembled, would be complete and perfect in its unity. The undertaking would require, however, the services of one master sculptor, who should first prepare the plans and divide the assignments among different workers. The task of those who wrote the Bible, widely separated from each other in time, is not unlike such a case. The unity of the Bible which has resulted indicates manifestly the direction of the Master Writer.

"Holy men of God spake as they were moved by the Holy Spirit," is the only intelligent explanation of the unity of the Bible.

A great tunnel was once built by two groups of workmen, who began on opposite ends of the tunnel and worked toward each other in the earth — each party invisible to the other, yet meeting exactly together at the middle of the completed tunnel. A skilled engineer directed their operations. Similarly the writers of the Old Testament did their work independently of the writers of the New Testament, little knowing that the finished work would bring them to the one central place of agreement, the person of Jesus Christ. Moses knew nothing of Paul, Isaiah of Peter, or David of John, and yet they met in Him.

Such internal evidence indicates the divine inspiration of the Bible. To this is added the external evidence of pragmatism: The Book has the power to transform human character as has no other document in any literature.

—Bible Record.

THE BIBLE IN THE SCHOOLS

A bulletin of the Bureau of Education in Washington sums up the legal status and current practice of using the Bible in public schools. The discussion dates back to colonial days. Two years ago the state of Washington was the scene of a battle between the pros and cons, and during the last six months California has been the center of a controversy as to whether or not the King James version is a "sectarian" book which should be bared from the schools. There are ten states where the Bible may not be used in schools.

With the exception of New York and Louisiana, all are in the West, Minnesota, Wisconsin and Illinois forbid it, and also Arizona and Nevada, Idaho, and Washington. Whenever special attempts have been made to prevent the use of the Bible the controversy has largely hinged upon the meaning of the word "sectarian." The bureau's investigation shows that various states have constitutional or statutory provisions forbidding sectarian instruction. The purpose appears to have been a desire to check strictly denominational instruction. But these restrictions have furnished the basis for the claim that the Bible is in itself a sectarian work. This claim when submitted to the Supreme Courts in three different states was differently interpreted. Illinois upheld the sectarian theory, while Kentucky and Texas denied it. —The Baptist.

SHEEP-STEALING

Sheep-stealing is the cornerstone of the success which the Seventh-day Adventists are able to record. A clear case in point is an article contained in a German paper of this sect, the *Deutscher Arbeiter*. In its issue of May 16, 1923, page 156, we read: —

"The Work among the Germans of Detroit. — We are now looking about for a place where we can put up a tent. The camp-meeting for East Michigan is to be conducted at Jackson, June 21—July 1. Hence, God willing, and if we are alive, we may expect to begin our tent-lectures July 15. The best work that can now be done is to conduct Bible-hours in the homes, where our people can invite their friends and neighbors to take part without letting the pastors know. These are not so well able, then, to prevent their people. The work is thus done more on the quiet, and before they know about it, the people are grounded in the truth, baptized, and added to the congregation."

The "great commission" of the Adventists seems to read: "Go ye into all the world and proselytize all disciples." —The Lutheran Witness.

FROM OUR CHURCH CIRCLES

Fox River Valley Conference

Pastors, teachers and lay delegates of the Fox River Valley Conference will meet October 23rd and 24th in Mt. Olive Church at Appleton, Wis., sessions beginning at 9 o'clock Tuesday morning.

Papers: The necessity for parochial schools, P. Oehlert; The Visitation of the Sick, F. C. Uetzmann; Exegetical analysis of a Reformation Day text, L. Kaspar; Doctrine of the Last Things, E. Sterz; Sermon: R. Lederer (P. Oehlert).

Kindly announce your coming to the pastor, Rev. R. Ziesemer, in due time and state the number of lay delegates from your parish. E. F. Sterz, Sec'y.

State Teachers' Conference

The State Teachers' Conference will meet, God willing, at Jefferson, Wis. (Rev. H. K. Moussa), on November 8th and 9th. Sessions begin at 9 a. m.

Following are the assignments:

A. Theoretical:

1. Was verstehen wir unter einer religioesen Erziehung. (Prof. A. Pieper.)
2. Warum sollten wir gerade in unserer Zeit der luth. Hochschulerziehung erhoehte Aufmerksamkeit schenken. (Past. C. Buenger.)
3. Vortrag: (Past. J. Brenner.)
4. Aims and Methods of Teaching History. (Prof. H. Klatt.)

B. Practical:

1. Bibl. Geschichte: Die zehn Jungfrauen. 7th and 8th grades. (Carl Jungkuntz.)
2. Language: Correct use of verbs Lie and Lay. 5th and 6th grades. (E. Ebert.)
3. Home Geography: What is Wind? 3rd and 4th grades. (Arthur Ehlke.)
4. Arith. Development of numbers. Concept 8. 1st grade. (Miss Zaeske.)

All communications are to be made by October 20. Address: Prof. O. Jungkuntz, Jefferson, Wis.

W. H. A. Manthey, Sec'y.

Eastern Conference

The Eastern Conference will convene on November 13th and 14th in Nain Church, West Allis, Wis.

Services will be conducted on Tuesday evening, November 13th, in the German language.

Preacher: Wm. Rader (A. Koelpin).

Papers to be read by the Pastors: Gundlach, Wojahn, Kneiske, H. Gieschen, Petermann.

Lodging will be supplied for those brethren only who notify the local pastor (Rev. W. Keibel) beforehand. Paul Gieschen, Sec'y.

Central Conference

The Central Conference will meet November 13th and 14th in Zion's Congregation (the Rev. Wm. Nommensen), Columbus, Wis.

Papers will be read by the Revs. G. Stern, L. Kirst, W. Pankow, F. E. Stern, J. H. Schwartz, A. Paap.

Services Tuesday evening. Sermon: the Rev. H. K. Moussa (the Rev. A. F. Nicolaus, alternate). Confessional address: the Rev. O. W. Koch (the Rev. E. Reim, alternate).

Requests for quarters should be made in due time. Theodore Thurow, Sec'y.

Silver Jubilee

In these days in which teachers easily discard their profession it's refreshing news to all Christians to hear that some at least hold out against all alluring offers and all difficulties that constantly obstruct their path. For 25 years Otto Hellermann has taught in one and the same school, Immanuel's of Marshfield, Wis. It's impossible to estimate the true value of any man's work performed in the church. The Lord alone sees things as they are; still, Christians know that Christ has given them the few teachers they have in their Christian day schools. It is, therefore, very natural that Christians should observe as a festival day an occasion which recalls to their minds the mercies the Lord has bestowed upon them through the services of a believing teacher.

September 19 was chosen by the Church Board of Immanuel's as Jubilee Day. Members had been invited to attend services in the evening, G. Thurow, President of the West Wisconsin District, had been asked to deliver an address, S. Bergemann of Wisconsin Rapids had been invited to preside at the organ; on the appointed evening, the congregation assembled in its house of worship, while Teacher Hellermann and family were dining with one of the members of the School Board. Complying with a request to come to the parsonage to arrange important matters, he was met by the School Board who escorted him to his place of honor before the altar in the church.

The President of the District and the local pastor in their addresses stressed the real greatness and the great burden of the Christian ministry of a day school teacher. The work of a teacher was compared to a song sung before children that is to grip them deeply and for life. Because it is a song sung to children, because it is a song of the greatest thoughts conceivable to man, therefore, it is so difficult. A teacher is not to be a mechanical drill sergeant, not a man that labors to develop cold and proud intellect, but is to be a poet that tries his skill on the tender heart of a little child. The closing appeal of President Thurow was, therefore, highly appropriate: "Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto His name; for it is pleasant."

Shortly before the close of the services H. Arndt, Chairman of the School Board, presented the teacher a handsome purse that was to express in a small way that there still are people that believe in a thorough Christian training of the children the Lord has in His mercy granted them and the Church. In his response to the greeting the congregation had given him Mr. Hellermann impressed upon the hearts of the members present that no personal glory or material reward attracts a man to this profession, but that the power of the Gospel which the teacher dare feel in his own heart and which he dare see in the schoolroom

makes this calling pleasant in spite of all the irksome duties imposed upon a teacher.

A little social gathering followed the services. The ladies of the congregation had made preparations to satisfy the needs of hundreds, and several hours had rapidly passed by before all had been served. The event will leave pleasant memories in the minds of all that participated in the celebration.

May the Lord who has so signally blessed Immanuel's continue to protect His congregation to the everlasting praise of His own name. O. Hensel.

Dedication of Parsonage

On September 16, 1923, the St. John's Ev. Luth. Congregation at Sparta, Wis., was permitted, by the grace of God, to dedicate its newly erected parsonage to the service of the Lord. Appropriate sermons were delivered by Prof. H. Schmeling, former pastor of the congregation (2 Cor. 5:18-19) and Pastor J. Gamm (1 Chron. 17:27).

The new parsonage is a one and one-half story frame structure measuring 30x36 feet. The interior with its 9 rooms and bath is practically arranged and has all necessary conveniences.

May the Lord grant this congregation His grace and let the new parsonage be of great blessing unto them. A. Berg.

Laying of Cornerstone

Zion's Lutheran Church at East Farmington, Polk Co., Wis., which on July 9, 1923, was struck by lightning, is again under construction. The work has so far progressed that on the 17th Sunday after Trinity the new cornerstone could be laid. The new church is of a matt faced tile structure 38x64.

Rev. A. C. Bartz of Centuria spoke in the German language in the forenoon on Ps. 110. The afternoon services in the English language were conducted by Rev. R. Ave-Lallemand, Rev. O. P. Medenwald and Rev. T. C. Kock assisting.

The church band of Zion's Church played during the noon hour and also for the services. The ladies of the congregation had prepared to serve all the guests. Liberal collections were taken up for the new church fund.

May the Lord bless the undertaking of the new church. L. W. Meyer.

Change of Address

Rev. A. A. Zuberbier, 1307 Baker St., Muskegon Heights, Michigan.

Rev. Walter H. Beck, 2247 Carondelet St., New Orleans, La.

Notice

The Rev. Richard Buerger having accepted a call to Milwaukee and now a member of the Milwaukee Conference, the Southern Delegate Conference at Burlington, Wis., September 30, 1923, has elected Rev. Th. Plass of Oakwood as its representative on the Synodical Finance Committee.

Rev. Robert F. F. Wolff, Visitor.

Lay Delegate Conference of the Marshfield District

Sunday afternoon, September 16th, delegates of the congregations in the vicinity of Marshfield met in this city to hear the reports of the two men delegated to Synod's meeting as representatives of this district. Meetings of lay delegates are still in their infancy in our circles, still they are an immense power for good, and we cherish the fond hope that our laymen throughout the Synod will more and more take an active part in the various undertakings of Synod. The reports on the sessions of Synod given by delegates J. Wittrock of Wisconsin Rapids and G. Krasin of Marshfield were interesting and exhaustive, causing a good deal of favorable comment among the delegates at the conference. Both stressed the urgent need of a thorough and a continuous Christian training, which, however, is only possible if we erect our own Lutheran High Schools. Both made it very plain to the audience that Synod is not a body existing independently of the congregations, but that the individual congregations constitute Synod.

Interesting discussions developed after the reports had been heard. The delegates believed that the General President of Synod ought to be relieved of all burdens that a congregation would impose upon him holding that the official representative of this fast growing body will at all times be burdened with an abundance of work and that the times call for closer attention to the many problems arising in the church today. It was voted to ask Synod to again consider this question seriously.

Synod's debts and the Seminary naturally received a good deal of attention. The delegates were agreed that there were no cause for pessimism as to the final outcome and were determined to enlighten their respective congregations on the present needs of Synod. Systematic and patient work along the whole line will supply us with sufficient funds to work out all present plans, they said.

After selecting Wisconsin Rapids as the place of the next meeting the delegates returned to their homes in strong hopes that the next meeting would be more successful in point of numbers and interest than the one just held.

May the Lord continue to arouse our laymen to the glory of His own name.
O. Hensel.

MISSION FESTIVALS

Dalton, Wis., Grace Church, W. E. Pankow, pastor. Speakers: A. Dasler, W. Pankow (English). Offering: \$35.00.

Friesland, Wis., Trinity Church, W. E. Pankow, pastor. Speakers: L. Mahnke, O. W. Koch, R. Ziesemer (English). Offering: \$138.00.

Tenth Sunday after Trinity

No. St. Paul, Minn., Christ Church, R. C. Ave-Lallemant, pastor. Speakers: W. Franzmann, Theo. Schroedel. Offering: \$250.75.

Fontenoy, Wis., Christ Church, E. H. Kionka, pastor. Speakers: A. Groerich, R. Lederer. Offering: \$67.00.

Twelfth Sunday after Trinity

Stoddard, Wis., St. Matthew's Church, I. M. Brackebusch, pastor. Speakers: L. Baganz, W. Bodamer. Offering: \$262.24.

Thirteenth Sunday after Trinity

Town Lake Mills, Wis., St. John's Church, F. M. Henning, pastor. Speakers: Prof. E. Wendland, W. E. Gutzke. Offering: \$121.35.

Fifteenth Sunday after Trinity

Bad Ax Valley, Wis., St. John's Church, I. M. Brackebusch, pastor. Speakers: A. Haentschel, J. Bergholz. Offering: \$227.32.

Elroy, Wis., Zion's Church, Paul Lutzke, pastor. Speakers: Prof. G. A. Westerhaus, Wm. Lutz, J. H. Paustian (English). Offering: \$145.05.

Sixteenth Sunday after Trinity

Twp. Glendale, Wis., St. Luke's Church, Paul Lutzke, pastor. Speakers: E. Abelmann, G. Kobs (English). Offering: \$50.02.

Rhineland, Wis., Zion's Church, H. W. Schmitt, pastor. Speakers: M. Glaeser, A. Zeisler (English). Offering: \$194.27.

Jefferson, Wis., St. John's Church, H. K. Moussa, pastor. Speakers: G. A. Ernst, Dr. P. Peters. Offering: \$300.00.

Seventeenth Sunday after Trinity

North Fond du Lac, Wis., St. Paul's Church, L. H. Koeninger, pastor. Speakers: A. Sitz, O. Hoyer (English). Offering: \$176.00, and \$30.00 from Sunday School.

Deerfield, Wis., Immanuel Church, J. F. M. Henning, pastor. Speakers: Prof. H. Schmeling, O. W. Koch. Offering: \$123.00, and \$50.00 from Ladies' Aid Society.

Town Eaton, Brown Co., Emanuel Church, E. H. Kionka, pastor. Speakers: W. Braem, H. C. Kirchner. Offering: \$44.19.

Waukesha, Wis., Trinity Church, Paul Brockmann, pastor. September 16th: Speaker: H. Sterz (German). Offering: \$170.00. September 23rd: Speaker: M. Plass (English). Offering: \$118.00.

Ellensburg, Wash., Good Hope Church, R. A. Fenske, pastor. Speakers: S. Krug, F. Soll. Offering: \$37.60.

Balaton, Minn., St. Peter's Church, F. E. Manteufel, pastor. Speakers: C. Schmidt, F. Kolander, E. Birkholz (English). Offering: \$144.28.

Florence, South Dakota, L. M. Voss, pastor. Speakers: Herbert Lau, Aug. Pamperin, J. E. Schwarting. Offering: \$100.00.

Wausau, Wis., Salem Church, W. A. Eggert, pastor. Speakers: E. Zell, E. Dux (English), O. Hensel.

Jenera, Ohio, Trinity Church, J. Gauss, pastor. Speakers: A. Maas, K. Trautmann. Offering: \$310.00.

Marshfield, Wis., Emanuel Church, O. Hensel, pastor. Speakers: E. Ph. Dornfeld, Geo. Kobs. Offering: \$440.00.

Rozellville, Wis., St. Paul's Church, O. Hensel, pastor. Speakers: E. Ph. Dornfeld, P. J. Schroeder. Offering: \$53.40.

Eighteenth Sunday after Trinity

Danube, Minn., St. Matthew's Church, J. C. Siegler, pastor. Speakers: H. J. Paustian, W. J. Schulze (also English). Offering: \$150.00.

Oconomowoc, Wis., St. Matthew's Church, W. P. Hass, pastor. Speakers: Prof. G. Ruediger, H. Hartwig, A. P. Sitz (English). Offering: \$320.00.

Abrams, Wis., Friedens Church, Paul C. Eggert, pastor. Speakers: R. Lederer, G. Gerth. Offering: \$85.27.

Iron Ridge, Wis., St. Matthew's Church, Ph. H. Koehler, pastor. Speakers: Gruenemann, Rueter, Lutzke. Offering: \$385.00.

Glenham, South Dakota, St. Jacob's Church, E. R. Gamm, pastor. Speakers: C. Strasen, H. Schaar. Offering: \$57.25.

Brewster, Nebr., St. John's Church, C. H. Schmelzer, pastor. Speakers: E. Friebe, C. Schmelzer. Offering: \$65.15.

Golgotha, Milwaukee, Wis., F. Kupfer, pastor. Speakers: H. L. Schumacher (German), Benno Kupfer (English). Offering: \$220.00.

BOOK REVIEW

Northwestern Bible Study. Number One. Old Testament History. The Book of Genesis, Primeval History and the Patriarchal Age is now ready. Price 10 cents per copy, per dozen, \$1.00, and postage. Order from Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

Received for Liquidation of Debts and Building of the New Seminary from the following congregations

J. H. Abelmann, Wilton, Wis.(4 P)	\$ 40.00
C. Aeppler, Campbellsport: Dunece(2 P)	100.00
C. Aeppler, Waucousta(1 P)	70.00
C. J. Albrecht, New Ulm, Minn.(2 P)	426.00
C. J. Albrecht, New Ulm, Minn.(3 P)	303.50
C. F. Baerwald, Morrisonville(3 P)	25.00
Wm. A. Baumann, Elk Mound(1 P)	25.00
Wm. A. Baumann, Poplar Creek(1 P)	50.00
Wm. A. Baumann, Iron Creek(4 P)	125.00
Wm. A. Baumann, Rusk(5 P)	60.00
C. E. Berg, Bristol(2 P)	15.00
Th. Brenner, New London, St. Peter, Lib.(3 P)	10.75
Th. Brenner, Christ, N. Maple Creek(2 P)	21.00
R. Buerger, Waukegan, Ill.(2 P)	59.50
Ch. A. F. Doehler, Escanaba, Mich.(4 P)	20.00
G. Fischer, Hutchinson, Minn.(5 P)	25.00
E. C. Fredrich, Helenville(3 P)	28.00
G. Gieschen, Edgar, Rib Falls(2 P)	10.00
J. G. Glaeser, Tomah(5 P)	71.00

F. Graeber, Milwaukee(2 P)	56.00
F. Greve, Kewaskum(3 P)	246.00
E. E. Guenther, White River, Ariz.	23.00
W. Haar, Loretto, Minn.(8 P)	90.00
H. Hartwig, Hartland(4 P)	90.00
H. Hartwig, Hartland(5 P)	55.00
W. P. Hass, Oconomowoc(5 P)	5.00
E. C. Heidtke, Crivitz(4 P)	5.50
C. C. Henning, Peshtigo(6 P)	45.00
W. Hoenecke, Milwaukee(1 P)	65.00
Wm. R. Hueth, Wabeno(2 P)	30.00
C. F. J. Kaiser, Milwaukee(3 P)	10.00
L. Kaspar, Appleton(2 P)	63.00
O. Kehrberg, Mosinee(3 P)	63.00
M. Kionka, Milwaukee	48.60
P. J. Kionka, Maribel(2 P)	115.00
H. Kirchner, Mishicott(3 P)	105.00
L. Kirst, Beaver Dam(10 P)	87.50
H. C. Klingmiel, Malone, St. John(4 P)	5.00
H. C. Kilingbiel, St. Paul(4 P)	40.00
J. Klingmann, Watertown: \$35, \$10, \$24, (8 P)	23.50
F. Koch, Caledonia(1 P)	375.00
H. Koch, Reedsville(1 P)	700.00
Ph. Koehler, Iron Ridge(3 P)	22.00
B. R. Lange, White River, S. Dak.(1 P)	10.05
B. R. Lange, Surprise Valley, S. Dak.(1 P)	6.83
H. Lange, Alois(1 P)	113.00
C. Lescow, Woodland(2 P)	100.00
Wm. Lutz, Mauston(2 P)	55.00
Wm. Lutz, New Lisbon(2 P)	28.00
Wm. Lutz, Summit(2 P)	17.00
F. E. Manteufel, Balaton, Minn.(7 P)	20.00
F. E. Manteufel, Balaton, Minn.(8 P)	35.00
F. E. Manteufel, Balaton, Minn.(9 P)	37.00
F. Marohn, Richwood(6 P)	5.00
F. Marohn, Richwood(7 P)	7.00
O. Medenwald, Amery(1 P)	100.00
J. Mittelstaedt, Wonewoc, Hillsboro(1 P)	100.00
O. K. Netzke, Spring Valley, Weston(1 P)	133.60
B. P. Nommensen, Milwaukee(1 P)	910.00
O. B. Nommensen, S. Milwaukee(2 P)	11.75
N. W. C. Students, E. Wacker	10.00
Wm. F. Pankow, Rockford, Minn.(1 P)	436.50
W. E. Pankow, Friesland(3 P)	25.00
W. E. Pankow, Dalton(3 P)	20.00
W. Roepke, Marquette, Mich.(3 P)	6.00
W. Roepke, Green Garden(3 P)	43.00
Ch. Sauer, Juneau(2 P)	10.00
J. Schulz, Van Dyne(2 P)	335.68
F. Schumann, Sawyer(5 P)	7.00
F. Stern, Watertown	100.00
A. Vogt, Dowagiac, Mich.(1 P)	75.00
C. Waidelich, Kawkawlin, Mich.(2 P)	53.60
B. J. Westendorf, Flint, Mich.(5 P)	77.50
H. C. Westphal, Marinette(1 P)	1,300.00
H. C. Westphal, Marinette(2 P)	500.00
H. R. Zimmermann, West Salem(4 P)	67.00
H. R. Zimmermann, Burr Oak(4 P)	86.00

Total	\$ 8,883.36
Previously acknowledged	96,718.03
Total	\$105,601.39

Correction

In the last list instead of: L. Kirst, Beaver, Dam, (10 P) \$10.00 — read: Th. Kliefoth, Juneau, F. A. Lenz, \$10.00. Watertown, Wis., F. W. GAMM, September 20, 1923 Treasurer.