

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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GOD LIVETH STILL

God liveth still! Poor heart, do not despond,
Though veiled from earthly view
Is Salem's realm, where He doth dwell beyond.
His tender love, so true,
With His dear children e'er abideth,
Though oft His smiling face He hideth.
God liveth still!

God liveth still! Let earth in ruins fall
By war and tumult rent!
He e'er remains the mighty Lord of All!
Though on destruction bent
The world its hell-bound course doth follow.
Pursuing sinful pleasures hollow.
God liveth still!

God liveth still! Though famine, strife, and death
Are rampant in the land.
Though godless scoffers, carnal, void of faith,
In bitterness demand
That He from majesty be riven.
He reigns, enthroned in highest Heaven!
God liveth still!

God liveth still! Though mournful Zion weeps
In sadness here, below!
O'er His belov'd a tender watch He keeps,
Her anguish He doth know!
His Holy Word her Guide remaineth.
His Spirit's pow'r her faith sustaineth.
God liveth still!

God liveth still! His hour is not yet come
To judge in righteousness,
To take His blood-bought, faithful Zion Home.
Clad in the spotless dress
Of Jesus' all-sufficient merit, —
Eternal glory to inherit.
God liveth still!

God liveth still! Be comforted, poor heart!
In hope and patience, wait!
His balm divine can heal the bitter smart.
Can bid thy grief abate!
Saved by His grace, redeemed, forgiven,
Thou art in Christ an heir to Heaven!
God liveth still!

God liveth still! Then fear not pain or loss,
Though cares and trials press,
But let thy faith mount upward to His Cross,
Whose Blood and Righteousness
Secured for thee a free salvation,
And learn to say in blest elation: —
"God liveth still!"

Anna Hoppe.

THE SECOND PSALM

The Anointed King

"Why do the people rage,
Devising frantic things?
Why do the kings of earth engage,
Against the King of kings?
'Come, let us burst His yoke', they say,
And cast His hateful bounds away!

"God on His heavenly throne,
Laughs at their impious aims;
He made the nations for His own,
And thus His will proclaims,
'On Zion's hill My King shall sit,
Perish, ye rebels, or submit.'"

(H. F. Lyte, 1847)

There can be no doubt that this is one of the great Messianic Psalms. For this we have fullest authority. Acts 4, 25-27 tells us so. "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." And Acts 13, 33 tells us so once more decidedly: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Then there are actually three of the special titles of our Lord mentioned in the Psalm. He is here called "the Anointed", that is, "the Messiah"; He is the King of Zion; and He is the Son of God." Whether this Psalm was called forth by certain historic circumstances or events in the history of Israel three thousand years ago, as some would infer, is of small moment compared with its plain and unmistakable prophecy of Christ and His kingdom. The portraiture of the Anointed King and of His triumphant ruling in the midst of enemies is so remarkably vivid, as if the Psalm had been written but yesterday.

Behold the spectacle described in its opening: "Why do the heathen rage, and the people imagine a vain thing? Why do the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed?" Why? It is at once a question of mingled astonishment and indignation, suggesting both the enormity and folly of such opposition to the Messiah and His blessed kingdom.

Rev. C. Buenger
65 N. Ridg.
Jan 24

It does indeed seem strange that His coming into the world should meet with such violent opposition. What has He ever done to hurt anyone? If He were a cruel despot, like many of earth's own rulers, it would not be strange if men hated Him. If He were a Nero, or a Diocletian, or a Poincare, it would not be surprising if the nations dreaded Him and if His name aroused rage. But never was there any other king so kind, so loving. The prophet foretold the reign of the Messiah as most benevolent and gracious. Mapping out the programme of the work of Christ in this world Isaiah says: "To bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of weariness."

Ought we not expect, therefore, that the coming of Him who has brought so great a blessing to the world, should be universally welcomed and embraced, and that all the crowns and scepters on earth should be laid at the feet of this King? But it proves quite contrary. Never were the powers of any ruler or state, though ever so tyrannical, opposed with such violence and hatred as the rule and government of Christ. See how He has been rejected and despised from the very day He came into the world when Herod hearing of the birth of the new-born King of the Jews trembled with anger and slew all the infants of the town in which He was said to be, in hope of destroying the hated One. See how the Jewish rulers ceased not to plot against Him, until at last they nailed Him on the cross. See how the history of the world bears testimony to the rage of men against the Lord and His Anointed through all the centuries of the Christian era to the present day. Why is it? Why do the nations rage? Why are princes and people, though sometimes having separate interests, all united here against Christ, not the mighty only, but the mob, the heathen, not the wise and prudent only, but the ignorant and foolish, not the so-called civilized world only, but the scum of human society? Why?

Our Psalm gives the answer to this momentous question. "Let us break their bands asunder, and cast away their cords from us." They can show no good cause for opposing so just, holy, and gracious a government as that of the Anointed King — which will not interfere with the secular powers, nor introduce any dangerous principles, hurtful to their moral, social and economic prosperity; but, on the contrary, if universally received, would bring a heaven on earth. But they will not endure the yoke of the Anointed King, not endure the blessed yoke of the Gospel, not submit themselves to its benign and purifying reign. Yes, they will be content to entertain such notions of

the Church of Christ, as will serve them in their temporal and material interests, and to support their own dominion with. If the Lord will make them rich and great and prosperous in the world, men will bid Him welcome; but if His teachings resent their anti-Christian principles and corrupt practices, regulate and reform their hearts and lives, and bring them under the government of the only true and saving religion — the religion of Christianity, truly then "they will not have this man to reign over them." Luke 19, 14. What does this highly civilized and self-wise world say to a religion which asserts its absolute authority, discarding all other religions as false? What does this money-mad, materialistic race say, if Christ brings to their attention the unchangeable truth that the soul is of far greater value than all the world besides? What does this pleasure-crazed world say, when He urges them to lead more exalted lives than the heathen, who forever say, "Let us eat and drink; for to-morrow we die?" Is not His ardent admonition that the kingdom of God should be placed first in man's longings and efforts scorned? Is not every effort to rescue by aid of the Gospel the multitudes that cast their bodies and souls to the Moloch of demoralizing and destructive mammon and pleasure bitterly resented as an interference with inherent rights and privileges? And if Christ teaches the everlasting truths of the Gospel, proclaiming that faith in His righteousness is the only way by which men can be saved, is it not a stumbling-block and foolishness to the world? Ah, deeply incensed is the enmity of the world against Christ, the Anointed King, breaking forth in a deliberate and political opposition. They "imagine," or meditate, contriving means to suppress the rising interests of Christ's kingdom; and they are confident of the success of their contrivances; they promise themselves that they shall run down the hated religion of Christianity, and establish their own. And it is a resolute and obstinate opposition they make, "setting themselves" in defiance of their own conscience and all the terrors of the Lord, a combined and confederate opposition, "taking counsel together," to push on the unholy war against the Messiah with the utmost vigor, with all their wits at work, to plan devices for the preventing of the establishment of Christ's kingdom.

But now, the Psalmist draws aside the veil, and bids us look from earth, this battlefield of the enemies of the Anointed King, to heaven. There the supreme Ruler of the universe sits enthroned in majesty. With sovereign contempt He surveys these petty plottings, and when the moment comes He confounds them with a word. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Oh, the puny efforts of mortal and impotent man to frustrate His plans! How easily are the attempts of Christ's enemies

ridiculed! God has them in derision, sitting in the heavens, as one easy and at rest, out of the reach of all their impotent menaces and attempts. Will they defeat His work, — the establishing of Christ's Kingdom on earth, the holy Christian Church? Will they annul the decree God has declared in the counsels of His wisdom, before all the world, concerning man's redemption through His Son? Will the enemies triumph in their fight against the King of Zion? Ah, no! God is not disturbed on His throne. He laughs at men's plots and schemes against Him. And He holds Himself responsible for the cause of Zion. He claims its King as His own Son. "Yet have I set my King upon my holy hill of Zion, I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." God having set the Lord Jesus as His King upon the holy hill of Zion, the type of the New Testament Church, and having declared Him as His only begotten Son, investing Him with the dignity and authority of a sovereign Prince, Christ's throne is set up in His Church, that is, in the hearts of all Christian believers. A Kingdom so firmly established as the Christian Church with Christ the eternal Son of God as its Head, cannot and will not be destroyed by enemies ever so powerful, on the contrary, that Church shall be glorious and triumphant; it is built upon a rock, and the gates of hell will not prevail against it.

Moreover, the Lord God promises to the Anointed King, if He will but ask it of Him, the heathen and the whole earth for His possession. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We know that Christ claimed the Father's promise. Before He ascended He said: "All power is given unto me in heaven and earth," — all nations are mine, all the world is mine, it is the field for my work and mission — "Go ye therefore into all the world, and preach the Gospel to every creature." And Paul tells us that having humbled Himself to death on the cross, God hath also exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that Christ is Lord. So all nations are Christ's. America, Europe, India, China, Japan, Africa, and the isles of the sea, belong to Christ. He is the rightful King of all lands. Not, it is true, that He would be politically acknowledged as such by placing His name on the statute of secular powers, as religious fanatics would have it. Christ is not a secular, but a spiritual King who rules solely by means of the Gospel, accepting which by faith men become His spiritual subjects.

What an encouraging truth for all missionaries, and for all missionary work! In going into heathen countries and preaching the Gospel, the missionary is but claiming Christ's own for Him. And wherever it may be, in offering Christ to any man, woman or

child, and asking them to accept Him as their Savior and Lord, we are only asking Christ's rightful subjects to own their allegiance, to receive their true King.

And what a glorious assurance of the success of Christ's kingdom on earth! God will surely give Him the nations for His inheritance, and the uttermost parts of the earth for His possession, because He has promised to do so, and God can never go back on His promise.

But He also warns the heathen and all the peoples of the world that resistance to the Anointed King will only destroy themselves, as a potter's vessel is dashed to the ground. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." Defiance of Christ can have only one issue. It can end only in the utter destruction of those who lift up their hands in rebellion. Submission, therefore, to this heaven-ordained King is the only wise course for anyone. Let all men be wise; let them acknowledge and serve the Lord; let them embrace the Son of God as the way to forgiveness and eternal happiness.

And would we, who know this King to be our blessed Savior and Friend, — would we also know our duty we owe Him? "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Yes, "Kiss the Son," not indeed with a betraying kiss, as Judas kissed Him, and as all hypocrites, who pretend to honor Him, but really affront Him, but with a believing kiss, with the kiss of reconciliation, being at peace with God in Christ, who is our Peace, with a kiss of adoration and worship giving unto Him the glory due unto His name, with a kiss of affection and sincere love, letting Him be very dear and precious to us; with a kiss of allegiance and loyalty, swearing fealty and homage to Him, admitting to His government, and giving up ourselves unto Him, who died for us, and rose again. Thus we are blessed by our beloved King who makes us joint-heirs with Him in His royal glory. J. J.

COMMENTS

"Necessity For A United Lutheranism" Under the heading, "Necessity for a United Lutheranism," the Lutheran Companion (Augustana Synod) makes a number of statements to which we feel constrained to take exception. The writer begins with the story of St. Jacobi Church in Riga, which has been taken away from the Lutherans and given to the Catholics. He tells how, last August, a "law for the protection of churches" was, after a stormy deliberation, rejected by the Latvian parliament. This is to the writer an indication that the Roman Catholic Church is taking advantage of

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the calamity of the World War and the recasting of national groups of peoples that resulted from it to improve her opportunity for expansion at the expense of non-Catholic Church bodies. He quotes a Catholic representative who is said to have remarked, "that the law of protection for churches was not acceptable because it would make impossible in the future Catholic Church expansion at the expense of the Lutheran Church."

For the hostility in Latvia toward the Germans he finds two reasons. The first is that they refuse to become assimilated both nationally and linguistically. "Probably the only exception," the writer adds, "has been America, where through the universal public school system it has been possible to instil into the minds of the youth of all nationalities the spirit of true Americanism, which recognizes but one fatherland, one flag and one tongue." This is, at least indirectly, a slur against our Lutheran parochial school and against all who, while they learn the language of our country, choose to enrich their lives by studying also the language of their fathers. We maintain that it is exactly the Lutheran parochial school that produces patriots in the highest sense of the word.

The second reason is that the Germans are Lutherans. "The Catholic Church realizes that the greatest loss in membership that she experiences to other churches is that to the Lutheran Church." Very correctly he regards it as our only duty to let the light of the Gospel of Jesus Christ shine, which alone can disperse the gloom of ignorance and unbelief.

Then the writer continues:

In this connection it may be of interest to the readers of The Lutheran Companion to know that the entire action of the Catholic Church and the government of Latvia in regard to the Riga St. Jacobi Church has caused considerable excitement in the Scandinavian countries. The missionary leader in Sweden, Rev. Sandegren has published an appeal in "Stockholms Dagblad" in which he indicates an historical mission of the people of Gustavus Adolphus to take the initiative for joint defence of the religious groups of northern Europe. For this purpose he proposes a union of north European Protestantism. The Evangelical Churches of seven north European countries, he declares, Denmark, Esthonia,

Finland, Iceland, Latvia, Norway and Sweden, should create a joint representative board in order to protect themselves against injuries from the outside, and to settle differences of opinion among themselves.

The time may not yet have come for such a proposal to receive sufficient support to actually establish such an organization of European Lutherans. (The suffering because of political intrigue and Catholic intolerance may not yet be so intense that it will draw European Lutherans together. But at all events the St. Jacobi tragedy may tend to strengthen Lutheran ranks in Europe and elsewhere. There can be no guarantee for the survival of Lutheranism anywhere in the struggle for its life that seems to be coming, unless Lutherans of all camps cease to call each other names and meet as brothers. Neither God nor man will ever appreciate the nice distinctions that some Lutheran theologians set up as marks of true Lutheranism and as sufficient to keep Lutherans apart to the detriment and lasting shame of the Lutheran Church as such. Intimations have been made in the press that a large Lutheran body in America would in true sectarian fashion go into Lutheran state churches in Europe to gather together disgruntled elements to unite them into a truly Lutheran Church. Is it to be wondered at that there is a tendency on the part of Lutherans to go over to the Catholic Church even in America, because they are tired of these claims and counter claims of different Lutheran bodies? A man in a position to know said not long ago that the Lutherans in Milwaukee had lost 600 good members to the Catholic Churches there who were tired of the squabble about who was to be considered a true Lutheran and who was not. How long will the laymen of the Church put up good naturedly with this kind of procedure at a time when the Church needs to unite and marshal all her forces?

We beg to differ:

1) The writer sees in concerted action of all Lutherans a guarantee for the survival of Lutheranism. Luther wrote from the Wartburg: "Your Electoral Grace must know, or ought to take cognizance of the fact, that I have received my Gospel not through men, but solely from heaven." "This matter cannot be helped or promoted with the sword. God alone must promote it, without any human assistance or concern."

2) The writer confuses the defense of those who suffer injustice at the hands of their enemies with the practice of Christian fellowship. No Lutheran would hesitate to employ his voice and vote in the defense, let us say, of the Baptist, if any one attempted to interfere with their freedom of conscience, yet we could not in conscience fellowship with them.

3) The term "nice distinctions" does not properly apply to the differences that separate the various bodies of Lutherans from each other. The large Lutheran body referred to is, we take it, the Missouri Synod, which is, in answer to the call of the brethren, rendering them brotherly service. It does not sound Lutheran to call those who, for the sake of conscience, feel constrained to separate themselves from others bearing the name Lutherans, disgruntled elements. God indeed appreciates such "nice distinctions," and so do all they who are obedient to his Word. "Can two walk together, except they be agreed?"

4) The wholesale defection of Lutherans to the Roman Catholic Church is news to us. We happen to live in Milwaukee, but the loss of 600 "good" Lutheran Church members has entirely escaped us. We asked several of the brethren, only to find them equally ignorant. True, there have been cases of mixed marriages, where a man or woman renounced his Lutheran faith for the sake of winning a spouse, but that is most certainly not the motive to which the writer refers. We ourselves have, on the other hand, received a number of former Catholics into our church; and many of the brethren would be able to report the same. Besides, what would such wholesale defection prove, save that the people in question have tired of the pure Gospel of Jesus Christ and have again turned to the law to find their salvation?

5) Then, the oft-heard appeal to the Lutheran layman! At the first glance, the layman might feel himself honored by such appeals to his sturdy Christian manhood. A little study will, however, make things appear in an entirely different light. Is our Lutheran layman today so utterly preacher-ridden that he cannot assert himself and refuse to stand for principles he does not hold? Is he so broken in spirit that he can be kept in durance vile by an insistent clergy? We do not know our Lutheran men and women so. We have every respect for their truly Christian character. It is an insult to them to intimate that they are publicly avowing principles that they do not believe to be correct. Yes, we have members who are very weak in spiritual knowledge and whose faith often wavers. To appeal to such is, however, a thing of which no Christian teacher should make himself guilty. Such poor souls are so easily made careless of doctrinal differences that they readily drift into sectarian churches or even into un-Christian cults. Our faithful and intelligent Christians well know what is demanded by the welfare of the Church, namely, true unity and not outward union. J. B.

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A New Sport? Is the Bible Class to become a new American sport? What the papers tell about a great National Bible Class contest appears to justify the assumption. The race between the classes was for the world's record for attendance. The competition was keen, too keen, in fact. We are told that detectives were employed to check up on the claims of one of the competing classes, and that under their cold scrutiny a proud 31,034 shrank to a timid 13,930. The lie was passed between the class leaders, according to reports. Rooters with a raucous class yell, book-makers and the mobbing of an umpire would have completed the picture.

Later reports state that the controversy will not be continued. Regrets were expressed that the charges had become public and the fear voiced that the good accomplished by the race might be impaired.

We are not publishing this from joy in the shame of others, knowing only too well that similar deplorable things frequently occur among Christians to the joy of Satan and the grief of our Lord. No, we see in this sad affair the legitimate result of employing unspiritual means in church work. It is a most difficult and trying task to interest young and old in the study of the Bible. The spirit of the faithful worker is depressed when he sees a small class only where there should be many eager disciples of the Lord. It looks too much like abject failure. And then we are tempted to employ other means to increase attendance, like this contest, for instance. Perhaps we award a banner to the class that has brought in the most pennies during a certain period of time, etc. That means that we are appealing to the sport instinct in man. Surely, young and old easily respond to this appeal, and visible success is achieved. The only trouble is that the sport instinct is likely to run away with the spiritual interest, so that what is to be religious work actually becomes a sport; the church defeats its own purposes.

No wonder the Scripture so frequently exhorts us to patience. Patient and prayerful sowing of the good seed is required, and patient waiting for the increase that only the Lord can grant. J. B.

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Resigns In Protest According to the Detroit News, Horation S. Earle, former State highway commissioner, recently resigned from the Cass Avenue Methodist Episcopal Church in protest against the political agitation of which he finds the body to which this church belongs guilty. Mr. Earle who had been a member of this church for more than 45 years deplores the great change that has taken place, "Not so many years ago ministers attended to the affairs of the church; now it is the proper thing for them to have assistants to do it for them, even though the church can not meet its annual expenses." The inference is, evidently, that the ministers devote their time and energy to matters that do not concern the church. He deplores that ministers preach the law instead of the Gospel. "In my opinion," he says, "we need a great country-wide revival, with the pastors of all Christian churches in the pews, and the lay members who believe in the Doctrine of Jesus Christ in the pulpits, preaching repentance, forgiveness, brotherly love, and so forth; instead of driving the people away with politics and subscription blanks for the Anti-Saloon League, give them the Gospel, as did the business man — St. Paul."

Mr. Earle is said to be contemplating the starting of a new church, described as follows:

"It would be a church in which you would be scolded every Sunday for being bad, and praised for being good," he said, "and no propaganda of the Anti-Saloon League or any other organization would be disseminated by it. There would be no P. T. Barnum stuff; no preaching to the newspapers such as

is indulged in by certain clergymen of the city, and one in particular.

"This man (referring to the pastor of a large Methodist Church on the east side out Jefferson Avenue) is a showman, not a preacher. He wants to get into the papers, and one doesn't do that by preaching the doctrine of Christ. The preacher who does what he is supposed to do is the one you don't hear anything about."

Many prominent business men, we are told, are ready to back the new venture.

Mr. Earle's resignation naturally had caused considerable comment, favorable and unfavorable. A Lutheran minister is quoted as follows:

Mr. Earle is quite right when he resents such preaching as is heard from a great many pulpits today. Dry propaganda, election propaganda, criticism of men and of government, politics, literature and what not, are drawn on for sermon topics. Such things have no rightful place in the Christian pulpit. The business of the Christian church is to "preach the Gospel," to "teach them to observe all things whatsoever I have commanded," to "give heed to godly edifying, which is in the faith."

The opposite view is expressed by the secretary of the Detroit Council of Churches:

Mr. Earle is wrong in his judgment on the duty of the church. There are two parts of Jesus' program. The first is the positive: "Go ye into all the world and preach the Gospel." The second is the destructive: "Destroy the devil and all his works." The church is not fulfilling its mission if it lets up one whit in its attack on men and politics inimical to the coming of Christ's kingdom on earth. It is just as much the church's business to destroy the liquor evil as to preach the gospel.

We fear the Secretary would find it rather difficult to adduce Scripture for his contention. Upon closer study he would find that it is just exactly the Gospel that destroys the devil and his works and that nothing else will avail against the satanic kingdom. He would learn that the kingdom of Christ is not an external kingdom, but that Christ reigns in the hearts of men. His very criticism of the position of Mr. Earle is a strong argument in favor of that position.

Or, what other weapons should the Church employ against the devil and his works? None remains, save the sword; and Christ has forbidden his Church to use the sword.

While the whole affair is somewhat sensational in character and is, naturally, treated so by the press, it shows that Christian men are beginning to see the light and are demanding of the churches that they remain true to the mission of the Church.

We venture no opinion on Mr. Earle's resignation, as we do not know how far he has fulfilled his duty of admonishing his brethren before taking that step. It would, at any rate, not be necessary for him to organize a new church. If he wants to hear the Gospel preached in its truth and purity, our Lutheran Churches are ready to supply what he demands. They have so far, thank God, confined themselves to their true mission and have suffered reproach for their faithfulness.

J. B.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

(The subjoined two paragraphs, inadvertently omitted at the close of the previous installment, but essential to the summary of the book of Joshua, are added here for the sake of those readers who are clipping the outline for classroom use.)

And well might the rest of the heathen world have paused in its career, as did the sun, when victory attended the arms of Israel at Gibeon and Beth-horon, for this battle, signaling as it did the possession by the Chosen People of its future home in the center of the heathen nations, spelled another epoch in the establishment of God's kingdom, which was to overcome them all.

Joshua, though of less striking personality and lesser caliber than his great predecessor, is of the type of the true servants of God and will ever live in the hearts of believers as the author and the faithful doer of the motto: 'As for me and my house, we will serve the Lord.'

Part IV

IN THE PROMISED LAND

B. Under the Judges.

CHAPTER XXIV

AN EVIL POSTERITY

Read Judg. 1-5.

Unfulfilled Obligations ch. 1. Judah and Simeon make a successful start, after Joshua's passing, in driving out the Canaanites (Adonibezek vv. 4-7; Jerusalem v. 8; Hebron v. 10; Debir, note Othniel, vv. 11-15; Hormah v. 17; Gaza, Askelon, Ekron v. 18), but Benjamin fails to drive out the Jebusites v. 21. Ephraim and Manasseh succeed against Bethel vv. 22-26, but then fail against the inhabitants of Megiddo amongst others. And so do the other tribes vv. 29-36. Note v. 28: Israel content to make the Canaanites tributary.

The Lord's Rebuke at Bochim ch. 2. The angel of the Lord charges the people with their disobedience, and they repent vv. 1-15.

A Prospectus of the Period of the Judges. The generation that arose after Joshua and knew not what the Lord had done for Israel was evil and because of its failure to drive out the Canaanites became contaminated with the worship of Baal and Ashtaroth vv. 6-13; then the Lord withdrew His help and delivered them into the hands of their enemies; their groanings under the hands of their oppressors, however, would cause the Lord to repent and to raise them up judges (shophetim) to deliver them, but after a judge's death they would return to their stubborn way vv. 14-19. Thus there was provided, by the nations left unconquered by Joshua, at once proof of the new

generation's obedience and punishment for their disobedience, and incidentally a school of war 2:20-3:4. Such is the history of Israel under the Judges.

The First Three Judges ch. 3. Othniel, Caleb's younger brother, delivers Israel from Chushan-rishatim of Mesopotamia, vv. 5-11. Ehud, the left-handed Benjamite, deliverer from Eglon, the fat king of Moab vv. 12-30. Shamgar slays 600 Philistines with an ox goad v. 31.

Deborah, the Woman Judge ch. 4 and 5. Jabin of Hazor and Sisera, the captain of his host and of 900 chariots of iron, oppress Israel for twenty years. Deborah orders Barak of Kedesh-naphtali to marshal 10,000 men of Naphtali and Zebulun, and accompanies him to Kedesh. The battle at the river Kishon; Sisera's host pursued to Harosheth of the Gentiles and slain to a man. Sisera, hiding on his flight in the tent of Heber the Kenite (of the children of Hobab, Moses' brother-in-law), is slain by Jael, Heber's wife, with a nail ch. 4. Deborah's song ch. 5.

Note. Cushan-rishatim of Mesopotamia 3:8 not known.

CHAPTER XXV

THE SWORD OF THE LORD AND OF GIDEON

Read Judg. 6-9.

The Midianite Oppression ch. 6. The Midianites in league with the Amalekites and other children of the East overrun the land till Gaza in the time of harvest, like grasshoppers in numbers, so the Israelites have to hide in caves and dens. A prophet rebukes the people, when they cry to the Lord vv. 1-10.

The Calling of Gideon. The Lord calls Gideon, the youngest of a poor family in West-Manasseh, while he is threshing wheat by the wine press to hide it from the Midianites vv. 11-16. The offering of Gideon is consumed by fire for a sign and he builds an altar to Jehovah vv. 17-24. At the behest of God he then destroys his father's altar of Baal and its grove, for which his father defends him against the men of Ophrah and calls him Jerubbaal vv. 25-32. Next Gideon assembles the four northern tribes (minus Issachar) against the Midianites encamped in the valley of Jezreel, ascertaining his divine calling once more by the double sign of the fleece of wool and the dew vv. 33-40.

The Sword of the Lord and of Gideon ch. 7 and 8. Gideon's army of 32,000 is brought down to 300 by the Lord's sign, the 300 lapping of water by putting their hand to their mouth vv. 1-8. Gideon is encouraged by overhearing a Midianite sentinel's relation of his dream of a barley cake overturning the Midianite tent and his comrade's interpretation expressing fear of Gideon vv. 9-15. By his stratagem of dividing the 300 into three companies, equipped with trumpets, empty pitchers, and lamps, and rushing the enemy camp in the dead of night with the battle cry: 'The sword of the Lord and of Gideon', he causes a panic among the Midianites and puts them to rout. They are then pursued by the host of the tribes and the Ephraimites, also called into action, beyond the Jordan 7:16-8:3. Succoth and Peniel

punished, after the capture of the Midianite kings, for their cowardly refusal of aid in the pursuit vv. 4-22.

Laudable and Deplorable Acts of Gideon. He declines the offer of kingship over Israel ('the Lord shall rule over you') vv. 22, 23, but places an ephod in Ophrah, made of the ear-rings of the prey, and all Israel goes awhoring after it vv. 24-27; his concubinage bring on the following trouble vv. 28-35.

Abimelech, the Wicked Son ch. 9. After Gideon's death this son of his concubine at Shechem massacres 70 sons of his father at Ophrah and makes himself king with the help of his mother's brethren at Shechem vv. 1-6. The curse of Jotham, youngest son of Gideon and the only one to escape the massacre, comes true through estrangement between Abimelech and the Shechemites and their war upon each other, characterized by much bloodshed and extreme cruelty on the part of Abimelech, until he finally falls beneath a millstone cast by a woman from the tower of Thebez vv. 7-57.

Note. Jotham's parable of the trees 9:8-15.

ACCORDING TO GOD'S OWN WORD, WHAT IS WRONG WITH OUR EDUCATIONAL SYSTEM?

(This witness to the truth was originally made through the medium of the daily press of the city of Tucson, Arizona. Hence the introduction accordingly. Some of the brethren of the Arizona Conference, seeing the article prevailed upon the writer to have it appear for testimony also in our church periodical, believing that it may serve in a way to "lift up the hands which hang down, and the feeble knees" in respect to true education, to strengthen the brethren "lest that which is lame be turned out of the way." Heb. 12:12-13.)

1 Cor. 13, 2: Though I have all knowledge — and have not love, I am nothing. John 3, 7: Ye must be born again. John 8, 36: If the Son therefore shall make you free, ye shall be free indeed.

There was a time when we simply would not hear that there was something wrong with our educational system. Things have come to such a pass however, that we no longer try to hide our heads, ostrich-like, but see the wrong and try to remedy it. When no less of a regarded authority in educational matters than Prof. Butler of Chicago University makes an indictment that if some remedy is not found "it is a question whether we should not close our schools." When Judge Gary sees industrial ruin ahead if we find no remedy. When our late President Wilson stands aghast at the view of the future politically if things are not righted soon, surely then we lesser lights, shining more or less by reflected light, had better not set up our little opinions against it. It is a fact. If we have our eyes open we will not foolishly try to deny it. We will not cry: "Peace, peace, when there is no peace." Jer. 6, 14. Now, I am not referring to maga-

zine articles that have of late years taken up the hue and cry. They are not by any means in themselves unassailable testimony. But with our eyes opened by the powerful word: "Ephphatha" we can and will see for ourselves that something is vitally wrong, that we have utterly failed in building character, which is true education. That our best statesmen are throwing up their hands in holy horror as to the inevitable outcome if some remedy is not found and soon. Politically, morally, socially, we are facing upheaval and ruin if our coming generation is prepared for life in our schools in the same way that we have done it in the past. It is an undeniable fact. Only the fool denies it.

Man has tried all sorts of remedies. They have heaped the curriculum to such heights that it is beginning to topple over of its own weight. They have advised teaching of morals, good environment, Bible reading. They have added Y. M. C. A., Y. W. C. A., Boy Scouts, Campfire Girls, Parent-Teachers Associations, but to no avail. They have looked to the Sunday School as a salvation. It also has failed. At this time when man has gotten to the end, as it were, of his rope, concerning remedies, is it not well for us, that call ourselves Christians, to see "what saith the Lord" concerning this matter? It certainly is. When all our pet theories have been tried and been exploded, and matters have steadily grown worse rather than better, it is meet and right that we turn to the source of help left us still in this our day of grace: God and His Word.

For simplicity's sake allow me to make a statement which some of you may deny. I beg of you hold your judgment in abeyance till I have tried to show you what I mean. The statement is that the trouble with our school system in training future citizens (if that is as far as you want to go) is: we have been using the law to build character thus far, with the inevitable result: we have utterly failed. Now, allow me to enlarge.

By nature we are so miserably enmeshed and ensnared to believe that all we need to right matters that are wrong is law, and the enforcement of it, which implies force. All summed up under the one great head: law. That is also the spirit that has prevailed in the educational system of our schools. That is the reason we have so miserably failed. For, according to the Word of God the law was not given for the purpose of building character, which is the object of true education. We read, but nowhere can we find a Word of God which says to mankind that law has the inherent power to build character. The fact is, we find the Scripture full of statements which say quite the opposite. Romans 3, 20 we read: "By the law is the knowledge of sin." In Romans 8, 3 we read: "What the law could not do, in that it was weak through the flesh." Nor does God in giving the law indicate it was to be for building of character. If it was, why didn't

He give it at once after character had been ruined? Gen. 3. God says in preface to the giving of the law on Mt. Sinai, Exod. 20: "I am the Lord your God," and then continues it with calling to our remembrance acts of His love, not law, in order to create obedience, character, if you wish to call it such. Galatians 3 bears this out also.

Does not experience bear us out also in this? Forbid a thing and you can be sure there will be a hankering to break that law which forbids. Make a law of prohibition and great numbers of law-abiding citizens are about breaking it. Make a law against speeding and see how soon it is broken if the opportunity to "get away with it" presents itself. The law has no power to change a man, to build character.

I said, "to change a man." Yes, that is what God says. Since we have failed in this let us listen to Him. Here lies the root of the whole evil. In our educational system we worked on the assumption that man is good by nature. That there is no such thing as sin in the heart. That there is no such thing as original sin. Yet, what saith God: "All have sinned and come short of the glory of God. Romans 3, 23. Again: "There is none that doeth good, no not one." Romans 3, 12. Again: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51, 5. "What is born of flesh is flesh." Jh. 3, 6. See also Romans 7, 18, and Gal. 5, 17.

According to God's infallible Word man is evil, sinful by nature, and no amount of law treatment in its different forms will change him one whit to the better. In fact it will make him worse. God says so, Rom. 5, 20, and our experience corroborates the Word. So the tree is corrupt, yea, the very sapling. No amount of law will change it. You can build all sorts of fences around a wild apple tree, you can veneer it, you may even tie fruit thereon, but it remains an apple tree of an unchanged nature still. It is wild by nature. So with the child. You can build all sorts of laws, you can give it the best environment, you can impart all sorts of knowledge, you can have it acquire all sorts of accomplishments, you can have it dress respectably, you can teach it etiquette, and it is the old nature still. Why? Because God simply says no nature will be changed by law, in whatever form that may be applied. And when God says a thing the sooner we take heed, the better for us. If we reject His loving and well-meant advice we only make ourselves more miserable and our children remain unchanged: what is born of flesh is flesh.

Or, do I see too dark? Have our law methods accomplished anything? Now, I do not wish to be understood to say that I am advocating the doing away of the law. God forbid. What I contend for from the Word is that law was not given to build character, to educate. What do we find the actual condition of affairs to be? If we are honest we will say that the

morality, if you still wish to call it such, of to-day is summed up in the words: "if I can get away with it, I'll do it." That is the principle of action, morally, in business, socially, financially, yea, in every line. It is the inevitable result of an education based on law lines. It cannot be otherwise. "Be not deceived, God is not mocked. Gal. 6, 7. No one can fight against God and get away with it. Note Pharaoh. The sooner we admit that the sooner we can remedy matters so deplorable.

Some more evidence. If education is right, I believe every man that has looked into the matter at all will say, it ought to make for more points of contact with his fellowmen about him. With God's creation, human and otherwise. It ought to fit him for greater service, for better service, to a greater number. It ought to make him pliable, so to speak, to adapt himself to every phase and class of human life more readily. As Paul: 1 Cor. 9, 22. 1 Cor. 10, 33. Did our past education accomplish that? What do we find?

Instead of more points of contact we find less, yea even snobbishness. It takes on a "holier than thou" attitude, the Pharisee. Look about you. People that have a "half-baked" education of this sort, regard themselves above others, as little gods. Others, figuratively speaking, must eat out of their hands. Now, if education make such classes, breeds such a spirit, it is not worthy of the name of education. It it makes for a glorification of self at the expense of our fellowmen, and often even God, what term would properly designate it? Yet, is not that the actual state of affairs? So much so that the common duties of life, and those that God has placed at these duties are sneered at. Absolutely false standards are set up. False standards of life, marriage, children, home, yes, practically everything. So much so that any one that dares to say a word in warning when a Business and Professional Woman's Convention lauds everything but the one purpose and sphere that God has designated for woman: a housewife and a mother, he is derided and all but hooted. O tempora, O mores! The result of what I have above termed a law education for lack of a better term. You can develop the old sinful-by-nature nature from now until doomsday and you will not improve it one iota in the real sense of the word. It remains absolutely true: "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh (as man is by nature) shall of the flesh reap corruption," Gal. 6, 7-8, here in time and there in eternity. "Though I have all knowledge — and have not love, I am nothing." 1 Cor. 13, 2. Let man develop his self-reliance, self-sufficiency, self-dependency, self-control, self-mastery, in short the superman, the idea that was perhaps at the bottom of the last cruel war (Nietzsche) and he is still a fool, because man was not made for himself, just as little as fine light fixtures

are made for themselves. They and he are only of value and happiness as they are connected with the source of value and happiness. In the latter that is God. Not a God of Power primarily, not a God of Law, to use our term, but a God "that so loved the world (man) that He gave His Son." Jh. 3, 16. In short a God of love, (1 Jh. 4, 8) Who, seeing and knowing our poor, sinful, corrupt state since we through Adam severed our loving relationship with Him, still found a way to save us and still leave His justice, law, inviolate. "That He might be just, and the justifier of him that believeth in Jesus." Rom. 3, 26. A third party must step in: the only begotten Son, "who bore our sins in His own body on the tree." (1 Peter 2, 24.)

Prof. Butler of Chicago University and a host of others speak of this in very general terms. They say: If religion is not taught, it is a question whether we ought not to close our schools. It's the plaintive cry going through the whole land. But why so indefinite: religion? Religion has always been taught. Some sort or other. There is no one that has not some sort of religion, and as his is, so he teaches it, whether conscious of it or not. That is the reason it is absurd to banish evolution out of the schools. As long as Christ is not the religion, the same devil "with seven others more wicked than himself returns." Luke 11, 26. It will be the law in another color. It will always be law: live right and God will save you. That sort of thing has just exactly brought about the woeful condition we live in. That is, keeping in mind our evilly-inclined nature, identical with telling us to fly. It can't be done. It isn't in us. A new life must be grafted in. Let us put it in the terms as no man ever spake: "Ye must be born again." We ask as Nicodemus: What means this "born again?" It means that we do not trust in our first birth, that we cannot make anything good of that. A new life must be implanted. Born again. Not trusting in ourselves, but in Him who has lived and died for us, as our substitute, according to God's own Word. 1 Jh. 4, 10. Isa. 53. Gal. 2, 19-21. Jh. 11, 25-26. Jesus says: "If the Son shall make you free, ye shall be free indeed." Jh. 7, 36. That plainly indicates that we are not free by nature. We are slaves, "sold under sin." Rom. 7, 14. You may develop that "sold" nature all you want, it remains "sold," a slave still. Some one must free him. Christ has done so. It is a settled fact, though the whole world say otherwise. "Let God be true and every man a liar." Rom. 3, 4. All the boast of education making free is only an empty, deluded boast of the devil, even as he perpetrated it the first time in Eden. Gen. 3, 5. Only the Son as the Savior from sin can do that. Gal. 4, 4-5. Without Him we are slaves to our lusts, our passions, our desires, in short, we live to gratify self — and where is love? Our life is not a self-control, a self-dependency,

but our dependency is of God, through Christ. Phil. 4, 19. 2 Cor. 3, 3. We do not regard ourselves as little gods (Gen. 3, 5) as the devil has still got the world to believe, but we take our actual place as disobedient children, sinners, and whosoever comes that way, "without one plea," shall be exalted. Luke 18, 14.

Now, how does this apply to true education? In every way. Yet, for fear of a too lengthy discourse allow me to call attention to points that will show and guide us.

The law method exalts man, glorifies man, makes man practically a god. While the love, or Gospel method, exalts Him Whose Name is above every name that is named in heaven and on earth. Phil. 2, 9-11. The partaker of that love lives henceforth whether eating or drinking, or whatsoever doing to the glory of God. 1 Cor. 10, 31. Gal. 2, 20. With the law method man is the center. With the love (Gospel) method Christ is the center, for "of Him, and through Him, and to Him are all things." Rom. 11, 36. Eph. 1, 10. Now, if God in Christ, God as a God of Love primarily, is the source, means, and end, of all things, since in Christ are going to be gathered together all things at the dispensation of the fulness of time, why prepare, educate, or attempt to educate our youth without that Christ, that God of mercy? It is attempting to make a house without a foundation, a wheel without a hub.

As long as man learns to know God only as to power, law, force, which is the case with an education as we have it, man will be afraid of that God, because his conscience tells him that he is not right with that God. It is always a duplicate of Genesis 3, 8-10. He will grasp at any and every explanation which makes of God an impersonal being to whom he is not personally responsible. That explains the gullible way in which evolution is accepted and hailed. That makes also, to a great extent, for the awful immorality sweeping the country like wildfire.

Let a man learn to know God as to His power, law, force, and at the same time as to His love, Gospel, mercy (Jh. 3, 16) and you get a soul that is right with God through the sacrifice of Christ, and all knowledge will only show him what a wonderful God, able to keep, he has. It will draw him closer, rather than drive him away from God. Man can learn to know the whole realm of nature, human and otherwise. Every branch taught finally comes under that head, but let him learn to know at the same time God's revelation of self according to His great unsearchable love (Eph. 3, 8) Gospel, that found a way for man out of misery and fear into loving communion with his God as Maker, but above all, as Redeemer in Christ, and you are building a character that has not the damnable life principle: "If I can get away with it, but rather one that feels responsibility to God, and from

that very reborn life lives accordingly." Gal. 2, 20. Such a character is a discipline unto himself, does not feel discipline as a burden. Such a person has joy of salvation, life indeed.

"Beware! Lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." Col. 2, 8-9.

W. F. Beitz.

WHAT A CHRISTIAN MAY LEARN AMONG THE GENTILES

"What hast thou that thou didst not receive?" writes Paul, 1 Cor. 4. What we did receive through Christ will in most distinct form loom up before a Christian's mind when he is not in the midst of a civilization wherein the world also partakes of many blessings of true Christianity. There also he will see much contrast between what is natural and what is spiritual. Often he will with increased decision turn to the one thing needful and, with glowing heart, thank God for the saving grace in Christ Jesus. But be among the Gentiles! See there everywhere and in all conditions of life among them the terrible lack of which, though you heard of it, you had not so clear a conception when living in a Christian congregation with the rich inheritance which came through our forefathers down to us.

There is the messenger — whom you could help send out — with a few Indians and you see him work at explaining to them rudiments of the faith. He gives in drops what you received by the cup. He sets apart, circumscribes, pictures, illustrates, compresses, gives the essence, sums up, presents as the Indians themselves that had seen in a circus a camel formed for it the term Chli-bi-gan-eskid-da, "Pet-animal (horse-like)-his-back-a-hump." So the older people learn in their language to understand the meaning of Ba-ido-honathl-i, "He-by-whom-we-have-life" or "-are-saved", and Noch-nas-ninya-hi, "For-us-come (stepping-in-for-us)-the-one"; so the younger people learn to understand "Savior."

And you come to think of two things concerning yourself: with new interest in the word, you apply to yourself Paul's word to Timothy about the blessed knowledge, — "That from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." While these older Indian people so long lacked everything of the wealth of the new life, you were made acquainted with it when you learned to distinguish between right and left, and it came to you even before then. — And you learned to know it so easily, so quickly, because, in your Christian surroundings, you were familiar with word and thought that so long were strange to the Indian.

Perhaps you will also learn to think what the writer learned, better than ever before: O what a blessing to have learned, by heart, Luther's Small Catechism! To be able to carry in your mind, in form clear-cut and telling, the substance of divine truth, besides the many passages from Holy Writ directly! You may be moved to press the great little book to your heart.

We hear the rude singing of songs, with contents superstitious, heathenish, at the Indian dance, a religious act to them. Your thoughts, also, may go back to the singing of your class in the Christian school, of your congregation, your church choir. Now you may think less of the form and the art, and more of what is in the songs. You see how the teacher among the Indians endeavors to bring them to grasp and enjoy one and another Christian song; you may, returning to your room, with some not superficial emotion, take in hand your old church hymn book.

We observe Indian camp life. We hear of occurrences in it. It is in some respects not so shameful, or shameless, as was life in cultured society of ancient Greece or Rome. But you feel something creeping over your heart. There is no need of dwelling upon abject poverty at many places, upon disorderliness, uncleanness, carelessness, upon passionate gambling, drinking, sudden irritation and use of knife, club or stone by one against the other, adultery, despondency in sickness, recourse to sorcery, hopelessness at death's visit. You will feel shocked when you hear, for instance, that this or that young girl, just home from school, eighteen, seventeen or sixteen years old, or younger, was by her grandmother sold to a man whom the girl did not want but who had a new saddle and some blankets and some promises to offer, — or was by her own father bartered away for horse or cattle. There is strange contradiction: there is love, touching love, to the children, the grand-children, the sisters, the brothers, the nephews, the nieces, and there is gross indifference to their real welfare; there is most cruel breaking of matrimonial ties and ties of blood relationship; there is time-honored custom, though abominable; there is selfish desire, often by poverty driven into blind calculation, clouding, crowding out, crippling even natural love. And in turn — old people often are left to shift for themselves when they can shift no more. — You will think of a home, a sweet home, really so, but so through Him who in the home of Nazareth was subject and increased in wisdom, and stature, and in favor with God and men, and, in His great and painful concern, committed His mother to the care of His beloved disciple. Maybe that there where there is no "home" the "Home, sweet home" assumes more of meaning for you.

We received impressions at the Indian meeting, of what is carried on, what is of foremost and greatest importance there, how it is done, notwithstanding

Indian "dignity," at least in the presence of the white man; and you may think of meetings yonder east, in school, in church. You may remember not a little in congregational and synodical meetings that was not praiseworthy and sometimes disgusted you; but you also may think, after all — what does it matter? We have our treasure in earthen vessels. We have a treasure in them. We had and have something that indeed does matter. Despite many a word beside the mark, and regrettable loss of time and spirit — which the Lord has forgiven and against which we shall enjoy His help — we were not altogether beating the air. When we were tempted by vanity and in danger of being fooled, we were, by one in our midst or by the spirit deeper in our hearts, reminded of the inheritance incorruptible, of holding fast that which we have, which the poor Gentile has not, of the incorruptible crown, of the goal, of the way, which our Gentile fellowmen know not. And now, having witnessed their meeting, you may feel driven for your own edification, with praying heart, once more to read Psalm 84, praying also for those our fellowmen to whom too the Lord wishes to be the Lord and Savior. You may keep on in your Bible or for the time being put it aside, with warmed thankfulness to Him who had mercy on you, and again strongly resolved to do according to His word and, in your way, to "declare how great things God has done for thee," Luke 8.

(To be concluded)

"THE LORD OPENETH THE EYES OF THE BLIND" Psalm 146: 8

As with whites so with the Apaches the weather is an ever available subject for the opening of conversation. "Yeaah, lotsa cold last night, not muchee blankets, no sleep all night." With these words an Apache ushered himself into the writer's study a few days ago. The object of the visit was, of course, to solicit a loan of a few dollars for the purchase of a blanket for his children and some sheeting to serve as drop siding for his camp. In a few days he would establish a winter camp on a secluded yet sunny slope of a hillside near a goodly supply of cedar wood for the winter's supply of fuel.

If the reader had occasion to visit a group of Apache winter camps his attention would immediately be attracted to one or two little wicky-ups situated a little to one side and apparently forming the suburban section of the group.

Being only three or four feet in diameter and barely any higher, their size would lead one to believe them to be sweat lodges; but sweat lodges are built only on the river banks. The crudeness of their architecture and the makeshift material of cedar bark and rags used in the construction would suggest them to be play camps made by the children; but the children appear rather to avoid than to frequent them.

To satisfy his curiosity the reader is invited to peek into one that one of our missionaries happened into about a year ago. Sparsely clothed in rags there squatted in one corner a peculiar figure with matted hair, a withered face apparently of the texture and color of a wasp's nest and claw-like hands groping aimlessly about, that at the first glance bore but little resemblance to a human being. On the other side of the tiny, smoldering fire sat another figure, a few years younger, busying herself with the meager equipment of the home. Here were two people no longer in position to be of any use to the tribe and therefore left to their own tender mercies. They had but one duty and that was to die.



"Somebody's Mother"

The hesitating groping about of her hands betrayed the first to be blind. The missionary touched them with a loaf of bread. For an instant the clawlike fingers felt questioningly over the loaf then snatched it furtively and hastily drew it under the rags at her feet. A piece of blanket next placed into her hands was similarly hidden and told only too eloquently the story of how this poor creature was utterly at the mercy of the vultures of her own race. The missionary's solicitous questioning drew forth the following story: "A long time ago I was a little girl. Then I could see and I was as happy as other little girls of my own age. One day when I was about 12 years old I went up on the mountains to cut grass with a knife. Accidentally I cut into a rattlesnake and some of the poison flew into my eyes and since that time I have been blind. I cannot walk but must crawl on my hands and knees. (The cause given for her blindness is an example of the Apache's habit of tracing

every ailment back to some very definite occurrence.)" The missionary remained a moment in silent reverie. — Here was a woman more than a hundred years old; she had never seen a white man nor any of the things he had brought, whether blessings or curses. She was of the earth, yet the earth had sped past her rather than carried her with it. How fortunate she had been in many ways in spite of her affliction. How much sinfulness had sped past her sightless eyes. And yet how unfortunate she was to have missed during all this time the beauties of God's creation.

But the missionary had come to preach and not to muse. To strike a responsive chord he referred to the woman's blindness: "I am sorry to see that you are blind. You cannot guide your steps even if you were able to walk. There are many beautiful things that you have not seen; you have had many troubles and few friends. Worst of all you cannot see the way to heaven, a place where God lives, a place where there is no hunger, no cold, and no blindness. But, fortunately, to find that place you do not need your eyes. There is One who can give you an eye to see better than many of your people who have their vision," and so he continued to tell her of Him through whom "the eyes of the blind shall see out of obscurity and out of darkness." Immediately after, the missionary was called away from the field for a time but his words had not been in vain. The soul which had only monotonous nothing to occupy it for decades now feverishly ruminated over and over the little Gospel crumbs which had so unexpectedly dropped into it. Repeatedly the question was put to the wizened companion on the other side of the fire: "Why does not the man return who told me of the eye with which I can see heaven?" At last he returned and eagerly she clutched his hand when he spoke to her. She had grown quite deaf by this time and it was possible to tell her only the simplest of Gospel truths. One of these was the assurance of adoption given us in Holy Baptism, and she asked to be baptized.

One cold morning word was brought that she had died. Hunger and exposure had done its work. On his arrival with the coffin the missionary found the place practically deserted. There had been plenty to rob the poor woman of the things that had been given to her, but there were none to assist with the last duties of common decency. With the help of the interpreter and the faithful old woman of the fireside they were finally performed and the coffin placed back on the car. Somewhere in a little canyon clinging to the mountain side, whither no vehicle had ever ventured before, someone, not out of love, but in an effort to assist in ridding the neighborhood of an undesirable, had dug a hurried grave. Here the little centenarian was buried, "unwept, unhonored, and unsung," — and received in heaven with honors to see the Son and the Father who once sent Him.

E. E. G.

A CHRISTMAS CALL FROM ARIZONA

Already the show windows of the Indian traders in Apacheland are blossoming forth with gaudy Christmas trinkets. They are mostly flimsy and worthless affairs and offer little choice to your missionaries confronted with the problem of creating Christmas joy to his motley family. Will you, dear reader, therefore not do our Christmas shopping for us as you have done heretofore? You are already quite well acquainted with our needs, so we need mention only a few things which might otherwise be overlooked. The children of our Mission schools at Peridot, Cibecue and East Fork have wants similar to your own children. The boys and girls at our little boarding school at East Fork will welcome the same articles that you would send to your own children at college, — blankets, quilts, dresses, suits, stockings, etc., not to be forgotten.

The needs of our little orphans are obvious even to the uninitiated.

At Rice and Whiteriver about 200 and 250 respectively, worship with us. Uniform presents for the girls and for the boys such as handkerchiefs, ribbons, neckties, etc., brightly colored, would relieve the local missionaries of a load of worry.

There is a constant request from the old and infirm for old coats, sweaters, mackinaws, overcoats, blankets, etc. We would like to send each of these old people home in the inside of a warm garment on Christmas day. Clothing for the children is, of course, equally as welcome.

And let's not forget the literature: Bible Primers, Juvenile papers of any kind or age, Testaments, Bibles, Primary Leaflets, Sunday School verse cards, etc.

A little cash sent through the prescribed channels will be judiciously expended. When the holiday rush is over we shall be glad to write and tell you all about it.

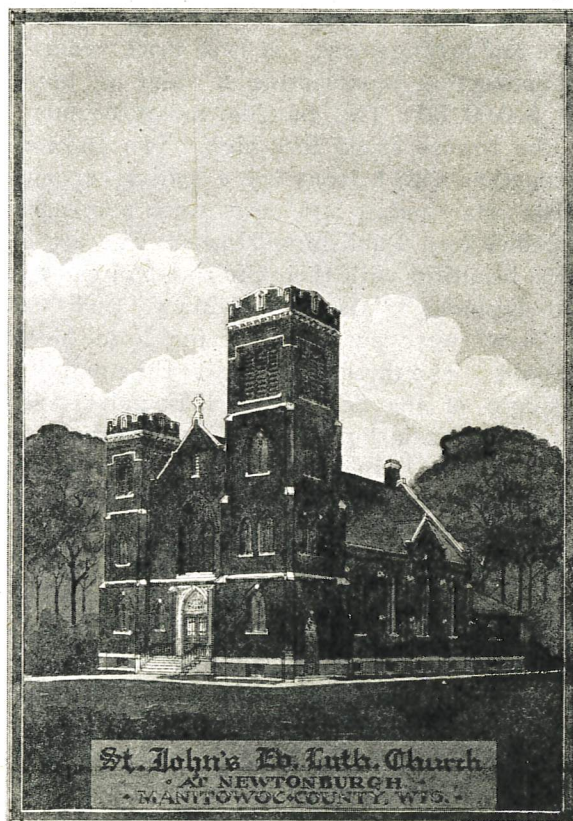
Please send all parcels by Insured Parcel Post to any of the following:

- G. Schlegel, Bylas, Ariz.
- A. Uplegger, San Carlos, Ariz.
- H. E. Rosin, (Peridot Mission School), Rice, Ariz.
- F. Uplegger, Rice, Ariz.
- Lutheran Apache Mission, Globe, Ariz.
- A. Krueger, (Cibecue Mission School), Cibecue, Ariz.
- M. Croll, (East Fork Mission School, Whiteriver, Ariz.
- H. C. Nitz, (East Fork Boarding School), Whiteriver, Ariz.
- Walala Kiessling, (Orphanage), Whiteriver, Ariz.
- Eric LaHaine, Whiteriver, Ariz.
- E. E. Guenther, Whiteriver, Ariz.

FROM OUR CHURCH CIRCLES

Dedication of Church at Newtonburg, Manit. Co., Wis.

"I was glad when they said unto me, let us go into the House of the Lord, and our feet shall stand within thy gates, O Jerusalem." Thus the members of St. John's rejoiced with their many Christian friends, when on Sunday, November 4th, the doors of their new edifice were thrown open and the new church building dedicated to the service of the Triune God. Although the day was cloudy with threatening rain (in the forenoon) yet a larger throng of Lutherans from far and near had never before been assembled on the premises



of St. John's. To join with its members in celebrating that day, which was, beyond a doubt, the greatest and most joyous day in the history of St. John's Congregation. The service began at 9:45. The members of the congregation and their friends assembled at the front of the new church, where a short service, conducted by the local pastor, was held. The doors were then unlocked, in the name of the Triune God, and the assemblage headed by the officiating pastors the trustees and the building committee entered the new church. Although arrangements had been made to seat at least 600 people yet many more thronged through the doors and were pleased to find standing room. The dedicatory services were conducted by the local pastor, assisted by the following, Rev. Chr. Sieker, Prof. Aug. Pieper, Rev. Wm. Roepke, Rev. Paul Hensel. The Rev. Chr. Sieker preached the dedication sermon in the morning. At the afternoon

services Prof. August Pieper preached the sermon. The evening service was conducted in English by the Rev. Wm. Roepke. The various choirs assisted by the male chorus and orchestra of the Lutheran Church of Manitowoc rendered appropriate selections during these services. During the noon-hour and again from 4:30 to 6:30 p. m. the ladies of the congregation served meals to the numerous guests in the spacious basement of the new church.

A strange coincidence was that the new church was dedicated exactly 35 years to the day from the day of the dedication of the church destroyed by fire on January 22, 1922. The new church of St. John's Congregation is a beautiful modern building, both in appearance and arrangement. It is of brick veneer and steel construction representing a value of approximately \$60,000.00. The outside measurements are 94x54, the towers 75x45 feet high. The auditorium 60x40 together with balcony has a seating capacity of 400. The altar, pulpit and pews were purchased of the Northwestern Publishing House. The art glass windows, beautiful with their life-size figures of "The Walk to Emmaus," "Martha and Mary," and "Christ at the Door" were purchased of the Ford McNutt, Minneapolis. The three bells, a gift of the male choir, were bought of the St. Louis Bell Foundry. Steam heating and electric light add to the interior equipment. The light system with all the necessary fixtures, together with the carpets, are a donation from the Ladies' Aid. The new church home, is the fourth to be erected and dedicated by St. John's Congregation. The first a very primitive affair soon gave place to a frame building which served the congregation about 36 years ago when the congregation decided to build a new church of brick and stone. This church building with its towering steeple 125 feet high and visible for miles around, housed the congregation until January 22, 1922, when it was destroyed by fire. Since that day services were being conducted in the school basement. The new church dedicated on Sunday, November 4, is a home, larger and more beautiful than any of its predecessors proving the faith of the congregation and pointing to the divine truth: "God's grace, goodness, and mercy shall be and remain with them that hear and keep His Word and believe in His Son. Yea, the Lord is with His church always even unto the ends of the earth. To Him be all the praise and glory." May St. John's continue to use this new church dedicated to His Holy Name as a house of with the Psalmist speaks, "Lord I have loved the habitation of thy house and the place where thine honor dwelleth." Amen. K. F. Toepel.

Dedication of Parsonage

The 21st of October, 1923, marked an epoch in the development of St. John's Congregation of Town Sevastapol, Door Co., Wis., for on this day the first

resident pastor of this field was installed and the newly erected parsonage was dedicated. A large assemblage of Lutherans from the neighboring congregations of the peninsula had come to attend the services. After the dedication ceremony, which was conducted in the open, the undersigned preached a festival sermon on Luke 12, 35-44. Rev. F. Schumann, who for nineteen years past, has served the Sevastapol congregation from Sturgeon Bay, spoke a few words of farewell. The services were concluded by the installation of the new pastor, Rev. Paul Bergmann.

The St. John's Lutheran Church is located ten miles north of Sturgeon Bay. Under the ministry of Rev. F. Schumann the congregation expanded its membership from twenty to seventy-six members. The new parsonage, built on the hillside opposite the church, is a seven-room bungalow.

A splendid field of work lies around the Sevastapol Church. May the Lord, by His Gospel, keep pastor and congregation faithful in using the opportunity given them to carry on His blessed work!

E. F. Sterz.

Delegate Conference

For the second time this year the pastors, teachers, and delegates of the Fox River Valley Conference got together in Appleton. The sessions were held at Mt. Olive Church on October 23. The sessions were well attended, twenty-three pastors, four teachers, and fifteen lay-delegates being present. The first session was devoted to a paper prepared by Rev. Paul Oehlert on "The Necessity for Parochial Schools." The cause of Christian schools was urged in the discussions that followed. The budget of the Joint Synod for the next two years was read and carefully explained in the afternoon session. The suggestions of the synodical committee on finance were put forth and the delegates to the Joint Synod's meeting at Milwaukee gave their report.

On the following day the pastors of the conference gathered for the consideration of theological questions.

During the conference the members were guests of the ladies of Mt. Olive Church who excelled in providing generous hospitality.

On Tuesday evening communion services were held. Rev. R. Lederer preached the sermon.

E. F. Sterz, Sec'y.

Inter-Synodical Conference

An Inter-Synodical Conference will be held, D. v., January 4th to 6th, 1924, in St. Paul's Church (Rev. F. Graeber, pastor, 218 Seventh Ave., S. W.) at Aberdeen, South Dakota. Subject under discussion: The doctrines of conversion and predestination according to the theses agreed upon by the Inter-Synodical Committee. All pastors of the Iowa, Ohio, Missouri,

and Wisconsin Synods of South Dakota and Southern North Dakota are invited to attend. Railroad and lodging expenses will be equalized. The Committee will provide for lodging.

J. P. Scherf, John Dewald, Committee.

Silver Wedding

On November 2nd Mr. and Mrs. Herman Kramer of the Trinity Lutheran congregation, Elkton, South Dakota, celebrated their 25th anniversary. The undersigned preached a sermon in the German language based on Ps. 71, 17-18. W. J. Lindloff.

Acknowledgement and Thanks

The annual appeal of Northwestern College for gifts of potatoes and vegetables for the College kitchen was made only to congregations in the near vicinity of Watertown this year. The result was a sufficient supply to last until the first of June. About 800 bushels will be needed for the year, the college farm produced about 150, over 500 bushels were sent as gifts. Since these 500 bushels would have had to be bought in the market, the gifts represent a saving to synodical treasury of \$500.00. That would be considered a fine mission festival collection even in a large congregation. On behalf of the synod the college acknowledges these gifts and expresses sincere thanks to the givers.

The following contributions were made:

Farmington, Rev. Paap, 18 sacks potatoes, 2 of vegetables; Ixonia, Rev. Bernthal, 29 sacks potatoes, 1 of corn, 2 of apples, 1 of vegetables; Iron Ridge, Rev. Gruendemann, 19 sacks potatoes, 2 of vegetables; Iron Ridge, Rev. Koehler, 7 sacks of potatoes, 2 of vegetables, 1 of apples, 2 of corn; Kekoskee, Rev. Toepel, 39 sacks potatoes, 1 of vegetables, 4 pounds coffee; Theresa, Rev. Toepel, 8 sacks potatoes; Brownsville, Rev. Otto, 40 sacks potatoes, 2 of vegetables, 1 barrel apples; Theresa, Rev. Otto, 21 sacks potatoes; Newville, Rev. Henning, 36 sacks potatoes, 1 of apples; Hustisford, Rev. Fleischer, 10 sacks potatoes, 3 of vegetables, 1 of corn, 5 of apples, 2 quarts preserves; Lowell, Rev. Koch, 18 sacks potatoes, 2 of apples, vegetables; Waterloo, Rev. Kuhlow, 34 sacks potatoes, 1 of apples, vegetables; Hartford, Rev. Uhlmann, 37 sacks potatoes, 1 of cabbage; Jefferson, Rev. Moussa, 20 bushels apples; Woodland, Rev. Lescow, 2 sacks potatoes; Mr. Strache, 6 sacks potatoes; N. N., 2 sacks potatoes, 2 of apples and vegetables. E. E. Kowalke.

Installations

On the twenty-first Sunday after Trinity the undersigned installed the Rev. Paul Bergmann as pastor of St. John's Church in Town Sevastapol, Door County, Wis., the Rev. E. Sterz, assisting.

F. Schumann.

By authority of President Ad. Spiering, the undersigned assisted by Rev. Wm. Huth and Rev. Ph. Lehmann installed Rev. Wm. G. Fuhlbrigge on November 4th as pastor of St. John's Church at Enterprise and Grace Church at Monico, Wis. May the Lord bless both shepherd and flock.

Address: Rev. Wm. G. Fuhlbrigge, Enterprise, Wis. H. W. Schmitt.

MISSION FESTIVALS

Seventh Sunday after Trinity

Pine Island, Minn., St. Peter's Church, F. Weindorf, pastor. Speakers: Wm. Limpert, Neumann. Offering: \$54.60.

Twelfth Sunday after Trinity

Milwaukee, Wis., Sabaoth Church, Arthur B. Tacke, pastor. Speakers: M. Lehninger, H. Ebert. Offering: \$87.75.

Sixteenth Sunday after Trinity

Pine Island, Minn., St. John's Church, F. Weindorf, pastor. Speakers: Chr. Kock, Art. Koehler. Offering: \$55.88.

Seventeenth Sunday after Trinity

Black Creek, Wis., Immanuel Church, Aug. Herzfeld, pastor. Speakers: Ad. Spiering, A. Froehle, E. F. Sterz. Offering: \$102.81.

Brunsville, Ia., St. Peter's Church, Walter E. Zank, pastor. Speakers: J. E. Witt (German and English), A. F. Krueger (English). Offering: \$38.00.

PACIFIC NORTHWEST DISTRICT

May — October, 1923

Pastors: Arthor Matzke, St. John's, Mansfield-Withrow, \$5.00, School for Deaf, \$59.01 Home Missions; R. A. Fenske, Good Hope, Ellensburg, \$35.00 Home Missions; Louis Krug, St. Paul's, White Bluffs, \$32.55 Home Missions; Wm. Lueckel, St. Paul's, Leavenworth, \$43.85 Home Missions; Fred Soll, Grace, Yakima, \$12.00 General Fund, \$12.00 Debits, \$44.00 General Institutions, \$6.00 Indian Mission, \$35.00 Home Mission, \$5.00 Church Extension, \$6.00 Pension, \$5.00 Negro Mission; Arthur Sydow, St. Paul's, Tacoma, \$20.00 Debits, \$83.88 Home Missions. Total: \$404.79. H. Polzin, Dist. Treas.

STATEMENT

Receipts and Disbursements, July 1 to November 1, 1923

General Fund	\$ 39,745.42	\$ 8,149.86
Educational Institutions	18,253.77	61,486.16
Home for the Aged	261.47	1,803.99
Indian Mission	12,587.69	12,386.95
Home Mission	21,449.21	29,785.23
Negro Mission	5,284.42	5,284.42
General Support	1,279.06	3,856.49
Total	\$ 98,861.04	\$122,753.10
Revenues	12,404.80	
Grand Total	\$111,265.84	\$111,265.84
Deficit		\$ 11,487.26

THEO. H. BUUCK, Dep. Treas.

BOOK REVIEW

The Anti-Christian Spirit of the Lodge, by Paul Pieper. Price 10c per single copy; 60c per dozen; \$4.60 per hundred. Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

This treatise which a short time ago appeared in installment form in our columns has now been published in pamphlet

form. Every Lutheran of our day ought to be informed on the subject here treated. We heartily recommend the booklet to our readers, especially to our younger Christians, that they may be warned and armed against one of the greatest dangers of our time.

G.

Received for Liquidation of Debts and New Seminary

Rev. E. Abelmann, Warren: St. John's....(1 P)	\$ 102.00	J. Klingmann, Watertown	(9 P)	57.00
C. Aeppler, Dundee	34.50	C. P. Kock, St. Paul, Minn.	(2 P)	100.00
C. J. Albrecht, New Ulm, Minn.	200.00	Ph. Koehler, Iron Ridge	(4 P)	25.00
C. J. Albrecht, New Ulm, Minn.	293.50	A. B. Korn, Gresham, Nebr.	(2 P)	10.00
H. Albrecht, Hutchinson, Minn.	137.00	A. B. Korn, Gresham, Nebr.	(3 P)	37.75
H. Albrecht, Hutchinson, Minn.	37.00	A. B. Korn, Gresham, Nebr.	(4 P)	44.00
C. H. Auerswald, Cochrane	100.00	A. B. Korn, Gresham, Nebr.	(5 P)	261.00
C. H. Auerswald, Cochrane	100.00	R. Korn, Y. P. S., Cream	(1 P)	51.75
Theo. Bauer, Mission, South Dakota	79.50	H. Lange, Alois	(2 P)	110.00
W. Bergholz, Kewaunee	24.00	H. Lange, Personal		50.00
A. Bergmann, Rollingstone, Minn.	5.00	W. Lindloff, Elkton, South Dakota, Ward.(1 P)		237.50
F. J. Bliedernicht, Huilsburg	125.00	F. E. Manteufel, Balaton, Minn.	(10 P)	5.00
F. Brenner, Hoskins, Nebr.	350.00	F. E. Manteufel, Balaton, Minn.	(11 P)	40.00
Th. Brenner, Maple Creek	21.00	F. Marohn, Richwood: Hubbleton	(1 P)	5.00
R. Buerger, Waukegan, Ill.	121.50	E. C. Monhardt, Clatonia, Nebr.	(2 P)	120.00
R. Buerger, Libertyville, Ill.	25.00	E. C. Monhardt, Clatonia, Nebr.	(3 P)	108.50
F. Cares, Frankenmuth, Mich.	100.00	E. C. Monhardt, Clatonia, Nebr.	(4 P)	50.00
G. A. Dettmann, Freedom	558.00	O. K. Netzke, Spring Valley: Weston	(2 P)	115.00
Chr. Doehler, Salem Congr.	5.00	O. K. Netzke, Spring Valley: Weston	(3 P)	82.00
J. Dowidat, St. Paul's, Eldorado	200.00	J. H. Nicolai, Adrian, Mich.	(1 P)	25.00
J. Dowidat, St. Peter's, Eldorado	150.00	A. Nommensen, Columbus	(1 P)	15.00
A. W. Eggert, Mason City, Ia.	29.00	A. W. Paap, Farmington	(3 P)	129.50
W. G. A. Essig, Stevensville, Mich.	56.32	A. W. Paap, Farmington	(4 P)	11.00
O. Frey, Saginaw, Mich.	46.75	A. Paetz, McMillan	(2 P)	126.00
J. C. A. Gehm, Woodville	120.00	A. Paetz, March	(2 P)	56.50
J. C. A. Gehm, T. Cady	37.00	A. Paetz, McMillan	(3 P)	125.00
G. Gieschen, Rib Falls	20.00	W. E. Pankow, Friesland	(4 P)	43.00
G. Gieschen, Rib Falls	30.00	W. E. Pankow, Dalton	(4 P)	5.00
G. Gieschen, T. Rib Falls	26.00	R. Pietz, Lomira	(1 P)	659.25
G. Gieschen, T. Rib Falls	15.00	J. Plocher, St. Paul, Minn.	(1 P)	1,700.00
G. Gieschen, T. Stettin	5.00	E. Redlin, Ellington	(3 P)	100.00
H. Gieschen, Sr., Milwaukee	1,700.00	E. Redlin, Stephenville	(1 P)	96.30
J. G. Glaeser, Tomah	62.00	J. Reuschel, Forest Junction	(2 P)	161.00
W. Haar, Loretto, Minn.	95.00	E. C. Rupp, Bay City, Mich.	(2 P)	250.00
W. Haar, Loretto, Minn.	50.00	Chr. Sauer, Juneau	(2 P)	401.15
H. Hartwig, Hartland	143.00	Chr. Sauer, Juneau	(3 P)	121.00
H. Hartwig, Hartland	257.00	Chr. Sauer, Juneau	(4 P)	274.40
W. C. Heidtke, Crivitz	13.50	W. J. Schaefer, Colome, S. Dak.	(4 P)	5.00
C. C. Henning, Peshigo	25.00	H. Schaller, Renville, Minn.	(1 P)	50.00
F. M. Henning, Enterprise	107.00	J. C. Schmidt, Douglas, Ariz.	(3 P)	30.50
F. M. Henning, Monico	5.00	G. Schoewe, Muskego	(9 P)	52.00
M. J. Hillemann, Stetsonville	147.50	G. Schoewe, Muskego	(10 P)	41.75
M. J. Hillemann, Stetsonville	85.00	A. Schumann, Firth, Nebr.	(2 P)	91.00
E. W. Hillmer, Kenosha	27.00	P. Spaude, Lake Benton, Minn.	(1 P)	120.00
E. W. Hillmer, Kenosha	173.50	P. Spaude, Lake Benton, Minn.	(2 P)	18.00
A. Hoenecke, West Allis	153.73	H. C. Sprenger, White, S. Dak.	(1 P)	858.00
W. Hoenecke, Milwaukee	46.00	H. Sterz, Watertown	(1 P)	150.00
S. Jedele, Wilmot	285.00	F. Traub, Bowdle, S. Dak.	(1 P)	85.25
J. Jenny, Milwaukee, Personal	100.00	G. Vater, Prairie Farm: Dallas	(1 P)	175.00
R. Jeske, Caledonia, Minn.	15.00	B. Westendorf, Flint, Mich.	(8 P)	45.00
R. Jeske, Union, Minn.	28.00	B. Westendorf, Flint, Mich.	(9 P)	25.00
L. Kaspar, T. Clayton	82.00	B. Westendorf, Flint, Mich.	(10 P)	30.00
A. Kehrberg, Tawas City, Mich.	100.00	B. Westendorf, Flint, Mich.	(11 P)	30.00
O. Kehrberg, Mosinee	109.00	H. R. Zimmermann, West Salem	(6 P)	59.00
E. H. Kionka, Fontenoy	100.00	H. R. Zimmermann, Burr Oak	(5 P)	32.00
E. H. Kionka, Easton	70.00	Louis B. Trapp, St. Paul, Minn.		20.00
E. H. Kionka, Denmark	30.00	Total		\$ 15,444.90
H. C. Kirchner, Mishicott	60.00	Previously acknowledged		105,601.39
L. Kirst, Beaver, Dam.	83.00	Total		\$121,046.29
O. E. Klett, Rauville, South Dakota	313.50			
O. E. Klett, Personal	100.00			

Correction

In the last list instead of: M. Kionka, Milwaukee, \$48.60 read: M. Kionka, Milwaukee, 3 payment, \$48.60; and instead of: P. W. Spaude, Lake Benton, Minn., \$275.00 read: P. W. Spaude, Lake Benton: Verdi, \$275.00.

Watertown, Wis.,
November 1, 1923.

F. W. GAMM,
Treasurer.