

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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THE PRECIOUS BLOOD

(Wisconsin Synod German Hymnal 161: Herr Jesu Christ, dein teures Blut)

Lord Jesus Christ, Thy precious Blood
Is my soul's highest, noblest Good.
Life, strength, and balm it can impart,
From all transgression cleanse my heart.

Thy holy Blood and Righteousness
Is my unspotted, glorious dress.
Thus garbed before my God I'll stand
And enter Heaven's Glory-land.

Blest Son of God, to Thee I trace
Salvation, comfort, pardon, grace.
Thy precious Blood, the sap of life,
Renews my strength to bear the strife.

Lord, when my life's last hour draws near,
When Satan, death, and hell I fear,
Then let this truth my solace be,
Thy Blood from sin can set me free.

Translated from the German. Anna Hoppe.

"SPIRITUAL BLINDNESS AND EYES OF FAITH"

Luke 18:31-43.

The subject under discussion is, "He that hath eyes to see, let him see."

One of the most wonderful gifts of God is a pair of eyes, the gift of seeing. We confess eyesight to be a gift of God in Luther's explanation of the first article of our beloved Creed: "I believe that God has made me with all creatures, giving me my body and soul, eyes, ears and all my members, my reason and all my faculties." The ability to see all the wonderful works of God in the world and in nature is oftentimes not appreciated until we become blind.

Yes, that's the only reason God gives practically all of His children a pair of eyes that they might be able to see Him, to see His glory, that our eyes might pasture on His wonderful works. Adam and Eve before the fall had perfect eyes to see their merciful Creator in His glorious works. But after the fall they were afflicted with spiritual blindness. Because of the veil of sin over their eyes they couldn't see the loving-kindness and tenderness of God any more. Fact is, they didn't want to see Him, and ran away when they heard His voice. They could henceforth really only see themselves.

But in His mercy Jehovah said, "I am the Lord that healeth thee." He prepared a remedy for the spiritual blindness of the world. He promised and sent His Son, Jesus Christ, who took on Him the form of a servant, lived and closed His eyes in death that we might open our eyes unto everlasting life. Yes, eyes above all are one thing we are going to make liberal use of after we have passed from earth to Heaven. There, before His Throne, we will bathe our eyes in scenes that will fill our hearts with rapture, for we will see our Saviour as He is, He will be transfigured before our eyes, we will see His glory, we will see His holy angels, and all those whom He has redeemed through faith, robed in white garments washed by the Blood of Christ.

But already here on this earth in our spiritual blindness He in His great mercy has given us eyes of faith with which we can see Him. This faith can be compared to a high-powered telescope with which we can see things we otherwise can not see with a naked eye. In our text we have the story of a blind man who nevertheless saw with eyes of faith. Yes, his spiritual sight was so perfect through faith that the Saviour restored his bodily sight through the strength of his faith. "Thy faith hath saved thee," He said. We also hear the story of His disciples who had sound physical eyes, but still they were afflicted with a certain kind of spiritual blindness. **Spiritual Blindness** and **Eyes of Faith** shall constitute the two parts of our discourse.

I.

The disciples were spiritually blind. It was just before Christ was about to begin His atoning suffering. And He said to His disciples: "Behold, we go up to Jerusalem and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked and spitefully treated, and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again." However, even if Christ made the matter clear to His disciples in words that couldn't possibly be misunderstood, words that couldn't be made clearer, still our text says of them: "And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Blind! Blind by their own fault. And still blind by the consent of God. As we shall see, He had planned

His own time in which He hoped to open their eyes.

The disciples were really without excuse for not understanding the words of Christ. The prophets of the Old Testament had painted such a true picture of the coming Messiah, especially in His sufferings, that eyes of faith could not make a mistake. Isaiah says in the 53rd Chapter that the Servant of God would be deeply humiliated, despised and rejected, stricken, smitten and afflicted with grief and sorrow, wounded and bruised and chastised with stripes, for our transgressions and iniquities, that He would be numbered with the transgressors and pour forth His soul unto death, that He would rise again and be highly exalted and glorified. And in the 22nd Psalm they heard the soul-piercing cry of the Messiah, on whom the Lord hath laid the iniquity of us all, "My God, my God, why hast Thou forsaken Me!"

Again they were without excuse, for Jesus told them about His future suffering not only once but time and again. In Chapter 9 He tells them twice. And the second time He said, "Let these sayings sink down into your ears: for the Son of Man shall be delivered into the bonds of men. But they understood not his saying, and it was hid from them, that they perceived it not; and they feared to ask Him of that saying." In Matthew's report of the same chapter of our text he says, "The Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock and scourge and to crucify Him. And the third day He shall rise again."

Surely they had been forewarned. Nothing had been kept from them. But they were blinded. "They received not His words." Christ may have sunk them deep down into their hearts but they on the other hand covered them up with fear and doubt and unbelief. So that when Jesus was taken captive in Gethsemane, in their bewilderment they all forsook Him and fled. When He was dead and buried, they wept and mourned as those who have no hope, just as if they had lost a Saviour, just as if their hopes had been shattered, just as if God's plan had been spoiled. And when witnesses of Christ's resurrection came and told them, they were afraid to believe it. Witness the peculiar mixture of emotions in the hearts of the disciples of Emmaus who were telling the risen Christ of all of these things not knowing that it was He. From the whole conversation we gather that they didn't understand why Christ should suffer and die and be raised again. They were plainly puzzled and doubted the report of the women at the grave at Easter morning, at the same time fearing that it was true. They simply had not understood the Prophet who had said, "The Lord hath laid on Him the iniquity of us all." They did not realize that "He was de-

livered for our offenses and raised again for our justification." In this one thing they were blind, hopelessly blind: They hadn't grasped the deep meaning of the sufferings of Christ.

And the Saviour reprimanded them: "O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory?" And beginning with Moses and the prophets, He showed them how that the Scripture was fulfilled through His sufferings, death and resurrection. He also appeared to all of the disciples personally and upbraided them for their unbelief and hardness of heart because they believed not those who had seen Him risen. Then they believed. But even then they didn't as yet understand the real meaning of His sufferings. He ascended into Heaven before their eyes. And they stood gazing up into Heaven, **amazed**. He had comforted them. There was no more fear in their hearts. They had been reassured. But they were still puzzled. They were still partially blind. (Cf. Acts 1, 6.)

However, on Pentecost Day the scales fell from their eyes. Christ ascended into Heaven but He really came nearer by going away, for He sent His spirit, the Holy Ghost, into their hearts. And now they understood all of the things which Christ told them about His sufferings in our text. His sayings were no more hid from them and they knew and remembered the things which He had spoken. They were no more spiritually blind but saw with eyes of faith.

And, in a sense, it was a good thing that they had been blind so long. It redounded to good. It was their own fault, they were without excuse, but no doubt it was a part of God's plan that they should be temporarily without spiritual sight. Just as the terrible things which the wicked did to Christ were a part of God's plan: God allowed it and made use of it for the salvation of mankind. Likewise did He consent to this inexcusable blindness of the disciples.

First of all, if they had been posted and had expected all these things to happen, they no doubt would have made an attempt to interfere and hinder the words of the prophets from being fulfilled. Peter tried to do that, as it was, in the Garden of Gethsemane. The life of Christ as written by the Evangelists is a well planned drama of God.

Then again, it was God's will that the sorrow of the disciples after Christ's death should at all times be an example of the hopelessness of life without a living Saviour. God wanted them to know how it felt to be without Christ, to have lost a Saviour, so that they might know how to preach to lost and condemned creatures. He dragged them through the darkness of Hell, so that they might all the more appreciate the light which Christ brought into this world.

And they saw this light on Pentecost Day, and their eyes were opened, and they understood why it was that Jesus simply had to suffer and die and be raised to fulfill the prophecy: "He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed." On Pentecost Day the words of Christ recorded by John were fulfilled: "I have yet many things to say unto you, but ye can not bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth!" Also these words: "These things understood not His disciples at first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." They saw the light, they beheld His glory as of the only begotten of the Father full of grace and truth. And straightway thy went to preach what they had seen and heard.

Secondly, let us see what great things are possible to them that have eyes of faith.

II.

But what is faith? That is the big question. Many are called but few are chosen to know, to grasp the simple but deep meaning of this little word—**faith**.

Faith is something that can not be described in one word or one sentence or one sermon. If you want a definition of faith you must read the whole Bible. Faith is the whole life of a Christian. To have faith means to believe like a child, to **follow blindly**, to trust implicitly in the Lord with all your heart, and to lean not on your own understanding but on the revealed and inspired word of God. To believe that you are a sinner. To believe that Christ your Saviour died for your sins. That He was raised for your justification. That God who spared not His own Son but delivered Him up for us all will with Him freely give you all things. That He is **with you** always even unto the end of the world, helping you in your work and struggle of life. To have faith means to love Him because He first loved you. To love all those whom He has loved, and for whom He shed His blood. It means to cast all care upon Him who careth for you, in spite of the fact that your sinful nature is afraid. **To study His will in your life**. Faith is that power and life, that life-giving power in the heart of the poet which caused him to write these beautiful lines:

"Saviour, I follow on,
Guided by Thee,
Seeing not yet the bond
That leadeth me;
Hushed be my heart and still,
Fear I no further ill;
Only to meet Thy will,
My will shall be."

You can learn what faith is by studying the life of a Christian: the life of Abraham, David, Paul, Luther and above all the life of Him who did not even lose faith when He was cast into Hell by the Father, but even then could still cry out, "My God, My God!" In our text the blind man at the wayside had eyes of faith. You can get somewhat of an inkling and insight into what faith really means by studying that little bit of his life revealed to us in our text.

This blind man sat by the wayside begging. He noticed that there was a great commotion around him. A multitude of people went by, and he no doubt heard their clamorous voices, the swish of their garments and the shuffle of their feet. He realized that something unusual was taking place around him. Something was disturbing the monotony of his former hours and days. And he asked what it was.

That was the beginning of faith. He inquired. He wanted to know. He wanted to learn. He didn't take for granted that a thing was wrong before he heard it. He didn't close his ears lest he might hear or learn something. The heart with such a spirit of inquiry has a chance some day to be inflamed with the fire of faith.

Upon his inquiry he was told that Jesus of Nazareth was passing by. He must have heard of Him before, or somebody must have told him about Jesus right then and there. And he cried, "Jesus, Thou Son of David, have mercy on me!" These words were a prayer. One of the first things that he who has faith does is that he prays. After his conversion St. Paul was found praying at Damascus. That's faith.

Notice that he calls Him "the Son of David." By that he confessed Him to be Christ the Messiah, the Son of God, promised in the Old Testament. According to prophecy the Messiah was to be a descendant of King David. It is necessary that our Saviour be the Son of God, promised, sent and ordained by God Himself. Any Saviour who is not the Son of God, promised, sent and ordained by the Father, is a fakir. The blind man believed confidently that Jesus was the Messiah promised to David, whom David himself called the **Son of God**. A wonderful confession! That's faith.

"Jesus, thou Son of David, have mercy on me!" From this prayer, it is evident, the blind man admitted and believed that he needed help, that he didn't deserve help, that he wanted help very badly, and that Jesus actually could help. That's faith. No one has eyes of faith, and nobody will be saved who thinks he doesn't need it, or who thinks he has deserved it, or who doesn't want salvation, or who thinks Christ can not help.

Again, it is conspicuous in our text how persistent the blind man is in his prayers. Nothing can discour-

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age him. There were a few snobbish people who tried to quiet him by rebuking him and telling him to hold his peace: and to this day we sometimes find the same thing in the church. When a big sinner finds his way to church, somebody is bound to pass a sarcastic remark about it. But don't let that discourage you, sinner. Learn from the blind man in our text. It is said, "But he cried so much the more, saying, Thou Son of David have mercy on me." That's faith.

And Jesus said unto him: "Receive thy sight: thy faith hath saved thee." And immediately he received his sight. And he spent the rest of his life following Him, glorifying God. That's faith.

Jesus said, "Thy faith hath saved thee." This is the great power of faith. My friends, should faith be any less powerful today? Surely not. Through faith the man by the wayside was healed from bodily blindness, but Scripture says that faith has power to heal our spiritual blindness and save us unto everlasting life, where we shall again see Him as He is. "By grace are ye saved through faith." O wonderful power of faith that can lift us from this vale of darkness to the light of our Heavenly Father!

However, we certainly would not dare to deny that faith has not the power to this day to heal and save from bodily ailments. It is true, we have never yet in our life seen faith so great that it cured cancer in its last stages or brought sight to a man who had no eyes, but we would certainly be denying the Scriptures should we declare it impossible. Christ told us that if our faith was great enough we could move mountains. We have seen with our own eyes and heard of some wonderful faith cures, mountains which faith hath removed.

We are not Christian Scientists. A dyed in the wool Christian Scientist of the old school doesn't believe there is anything like sin or sickness, death or Hell. That's only imaginary, he says. How he explains the passage, "Christ died for our sins," we don't know, but common sense tells every sane mind

that the aforementioned statements are the boldest lies that the Devil invented. Physicians and medicines are a gift of God, and a means He uses to heal. He can heal without and often does, but wherever possible He wants us to make use of His gifts. "All things are yours." But He doesn't want us to put our trust in the physician or in medicine, but to depend wholly and alone on Him who says, "I am the Lord that healeth thee," "Who forgiveth all thine iniquities, Who healeth all thy diseases, Who redeemeth thy life from destruction."

Members of the Wisconsin Synod, you have seen the effectiveness and the power of faith in the development of individual congregations and of your synod at large. "He that hath eyes to see, let him see." We could mention a great many things in the historical development and growth of this Synod in the last seventy-five years, inwardly and outwardly. For brevity's sake we call attention to only one thing. In the last year our Synod has raised in the neighborhood of \$500,000. Fifteen years ago we would have thought it impossible and declared it a miracle. How was it possible? Through the power of the same kind of faith manifested by the blind man at the wayside.

And there are a good many other things that still can be accomplished in the Wisconsin Synod through the power of faith. We have a debt of about \$100,000. We need another \$100,000 in our seminary and debt collection. God knows we need a new recitation hall in New Ulm. If we had the men and money we could start new congregations and build new churches in a hundred different places. Likewise we could build some urgently needed mission parochial schools. The Synodical Conference hasn't a single missionary in Africa. We could use more missionaries in Arizona. Friends, the power of faith in the hearts of EVERY pastor and EVERY communicant member of the Wisconsin Synod can still do miracles to remove these mountains. The power of faith in the hearts of our pastors is the one thing that will make it possible for them to make clear to their members how urgently these things are needed. The world that trusts in itself says, "Where there is a will, there is a way." The Christian who trusts in God says, "Where there is faith there is power."

Faith is the eye of the soul. He that hath eyes to see, let him see. Yes, in this Lenten season may He take away our spiritual blindness, so that in spirit we may go with Him and His disciples to Jerusalem and see the sufferings of the Saviour and realize what they mean to us, being not hid from us, but looming up clearly before our eyes of faith. May He also send unto us His Holy Pentecostal Spirit to understand the infinite meaning of His passion and learn to sing and pray with the poet in this solemn Lenten season:

"O Lamb of God most holy,
 Upon the cursed tree slain,
 E'er patient, meek and lowly,
 Though heaped with hate and disdain,
 ALL SINS THOU BOREST FOR US,
 Else had despair reigned o'er us:
 Have mercy on us, O Jesus."

And may God grant that, when He has healed us from our spiritual blindness through the Passion of His Son, we may spend the rest of our life following Him, glorifying God. Then all the problems of the church will be solved. God grant it for Jesus' sake. Amen.
 Philip A. C. Froehlke.

COMMENTS

The Group or the Individual The group or the individual? Privacy or the community life? The Living Church in a recent issue quotes Professor Fitch, of Carleton, "that the dying out of privacy in American life is one of its most uncivilized tendencies."

We are living in the age of the socialization of the individual, which may be said to be the religion of the day.

The Living Church is not exaggerating when it says:

We are vividly aware how great has been the tidal wave of socialism in our times, how helpless we are now to make good our proclamation, "Private Property—No Trespassing," how almost indecent exposure is our lot, whatever we may wish, how we must forever be seen on Main Street, how our income, our refreshments, our work, our play are subject to easy inquiry, how we are afraid to think about saving our souls because we are afraid to call our souls our own, afraid of being called selfish by the general voice of the moral community if we do anything so individualistic as to seek salvation.

There is an element of truth in the position of the exponents of the social interpretation of life. No man can live his life for himself. He is dependent on others and owes others his service. He is born into relations from which there is no escape for him. From these relations he draws happiness and through them he gives happiness.

However, this side of man's life is being stressed beyond all bounds. Society strives to absorb the individual entirely, leaving him nothing that can be called private. The individual is to die in order that the group may live.

The Living Church rightly says:

Total abstinence from privacy would quite frustrate society itself, which would be senseless except as an organization—or organism if one prefers—of real individuals. The dying out of privacy is a most uncivilized tendency.

There need be nothing mysterious about this. It is a question of the development of character. Society can never be simply so many million pounds of human stuff spread unevenly over the earth; it is an organism of organisms,

and the character of each individual is important for the character of the community. And if individual character is to develop, it must do so as a unit, having a value in itself. A person is a complex of experience which has unity in itself, purposes of its own, and a life which to itself is momentous. The integrity of civilization depends on the integrity of the persons who make it up.

The point is well taken. It is, after all, the individual that counts. In the individual and through him society has all that it possesses. It is essential to the wellbeing of society that the individual be built up a strong and a good character, and, we add, that he builds up a strong family life. To do this, he must have privacy for himself and for his home. Society should not try to preempt all his time and his interest. This especially, as his real life is his religious life, which is a matter between his God and him.

When reading this discussion, we thought of present-day church life and wondered whether there is not observable in the churches a tendency similar to that seen in the community.

No Christian can live his life alone. By his regeneration he is born into the One Holy Christian Church, the Invisible Body of Christ. As soon as he is made a living building stone, he is built in with all other believers into "the holy temple of God, the habitation of God through the Spirit."

This oneness of the Christians in the body of Christ finds its expression in the fellowship of the believers on earth. An individualism that disregards the relation the common confession creates between men would be an unscriptural thing. The apostle admonishes the Christians of his day not to forsake "the assembling of ourselves together as the manner of some is." Our faith calls for confession with the brethren. Our love for the Lord finds its expression in love toward those who belong to him, which love unites the hearts and the lives of the believers. They are one in their joys and in their sorrows; they are one for mutual service. Our common commission calls for the united effort of the many in the spreading of the kingdom of God. We derive great blessings from the fellowship with the brethren and we are to become a blessing to others through it. An isolated Christian life is possible, but it is abnormal.

Yes, it is necessary in these days to impress on the Christians the fact, the need and the duties of Christian fellowship.

But we must, on the other hand, not forget that it is, after all, the individual that counts. We are born as individuals and die as such. Our life takes its own course through this world and arrives at its destination. All the work done by the Holy Ghost in this world is done in the individual and through him. Our life is hidden with Christ in God. Whatever gifts God grants his Church he grants it in the individual Christian and through him.

That should not be forgotten by the individual Christian. There is a certain danger that we regard our life in the fellowship of the brethren as our religious life. Some feel that to be a "good church member" is synonymous with being a true Christian. No, a person can be a "good church member" and yet have no part in Christ. A man may work zealously in his church and at the same time neglect his own soul.

The own soul should have the first claim on our interest. We need to grow in knowledge and understanding; we must seek for ourselves a growth in holiness. Our own edification in Christ should be our first concern.

No work done in the church can be considered a substitute for the work we are to do in our home within our family. The person who gives so much time and thought to the common task that he neglects his own soul and the souls of the members of his family is making a grave mistake.

Our churches should be reminded of this. As we have said above, a good part of the life of the Christian is spent within the fellowship of the brethren. We labor with them in the work of the home church and in the work of our synod. Under existing circumstances we are compelled to unite our efforts in the various charitable organizations. And so the fellowship of necessity claims much of the time and the interest of the individual Christian.

We should, however, be careful not to overdo this. The Christian must be kept conscious of his personal responsibilities; he must constantly be admonished to seek growth in grace. For this he requires privacy, privacy for himself and for his home. For this he must have time and undisturbed quiet.

Often the almost hectic life in a church with all its various movement prevents the Christian from doing the first things first.

We should not attempt to absorb him entirely in the Christian community, for instance by making even his social and recreational activities activities of the church. We should be very slow to foster new groups and mass movements for fear that the external and purely natural things always connected with groups and movements distract his interest from the things that are vital to him.

The church will never grow strong through community efforts; its strength lies in the strong Christian character of the individual in whose soul the Holy Ghost is at work. Yes, give us more privacy in our church life also. J. B.

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Lent This is a season of the year which most people consider as set apart—even some of those who are not professedly Christians being vaguely affected by the general sentiment. While different people may

lay stress on different features of what they consider necessary or salutary in a proper observance of Lent, there is one thing that all must have who would share the blessing of this time—the Word of the Cross. We may mark the time by abstaining from some of the things in which we otherwise took pleasure, but our souls should be daily and richly fed with the Bread of Life. Emphasizing this truth Dr. Luther says:

"In this season of the year it is customary for the Church, both in her hymns and sermons, to dwell especially upon the passion of Christ. We also will follow this custom. Indeed we consider it very appropriate that the narrative of the sufferings of our Lord should, at a certain fixed period of the year, be read in the churches to the people, word for word, from beginning to end, and that it be fully explained to them, so that they may understand its use, and derive from it much consolation. It is sadly evident with what effect the devil resists the Gospel, though it be preached daily, and how the hearts grow cold towards it, so that they do not amend, but rather grow worse from year to year. This distressing fact ought surely to prompt us to continue in the preaching of the Word, and especially of that part of it which tells of the suffering and death of Christ. We must endeavor to have the people know and appreciate this part of the Gospel; nor dare we be derelict in the performance of this duty. If we would neglect to preach on this subject one, two or three years, the people would surely forget it. Even we, who continually busy ourselves with the Word, experience a decrease of interest in it if we neglect the perusal of it for a day or two; how great then would be the injury to the people at large, if they should miss the preaching of these truths for a year or two? They would become as wild beasts; therefore it is so urgent that we preach and teach the Word in season and out of season. The devil is ever active in resisting the efficacy of the Word, else there would be many believers, and people would be converted; for surely it is now preached often and clearly."

Let us mark this season by faithfully observing the Saviour's injunction, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Blessed are they that "seek Him with the whole heart." Finding the Christ of the Scriptures it will be our joy to confess:

Paschal Lamb, by God appointed,
All our sins on Thee were laid;
By almighty love anointed,
Thou hast full atonement made;

All Thy people are forgiven
Through the virtue of Thy blood;
Opened is the gate of Heaven,
Peace is made for man with God. G.

* * * * *

The Individual and the Law The case of Laurenta Wick, less than 14 years old, against her father from whom she sought \$5,000 damages for injuries sustained, as the complaint alleged, as a result of his careless driving of an automobile, came up for trial in the Kenosha county circuit court before Judge Belden. The judge found in favor of the little girl against her father and said in part in his decision: "I appreciate no valid reason,

considering modern tendencies, other than adherences to ancient precepts, why one spouse may not sue the other, or a child a parent, for injuries proximately resulting from such other's neglect. That such action might disturb 'cherished concepts relating to the unity of the family and the sanctity of the family relation' or have long been considered contrary to public policy, is overridden by modern concepts of individual rights and remedies."

The case was appealed to the state supreme court and there it was reversed. The decision was written by Justice Owen, the other justice, as far as we know, concurring. Justice Owen wrote that it was against state policy to permit minor children to sue their parents for damages caused by negligence of the parents. He went on to say that "it is deemed better policy that occasional injuries of this kind go unrequited rather than encourage or tolerate proceedings so repugnant to natural sentiments concerning family relations."

Our readers will observe that both courts are arguing from feeling and sentiment. Judge Belden feels compelled to countenance the proceedings and in this case even found for the plaintiff because he interpreted "modern tendencies . . . and modern concepts of individual rights and remedies" in such a way that members of a family, even minor children, might sue others of the same family to gain their "individual" rights.

Justice Owen falls back on "public policy" and natural repugnance against the practice.

We know that this is not the first case of the kind that has come before our courts in recent years. The situation seems to arise under our modern compensation laws, for one thing, and for another under the various clauses of insurance companies that protect passengers, whoever they may be, against damages sustained as a result of operation of the insured car by the insured, or rather, it protects the insured owner against damage suits from all such who may be injured by him. So it is quite possible that in a particular case a minor child is caused to sue its own father for damages with the father's best wishes for success, for the damages would not be paid by the father but by the insurance company in which he is insured. Apparently Judge Belden was quite willing that the insurance company live up to the letter of its agreement, while Justice Owen scented all sorts of legal complications in future suits if this precedent were established.

At first sight the decisions, both of them, indicating "modern tendencies" and the weak protection offered by "public policy" were quite alarming. One saw a near future when mother anxiously greets father as he returns from work: "Well, father, has baby sued you yet for negligence in overheating her milk bottle before last? And if so, how much

is she suing for? Is it \$5,000 for physical injury and another \$5,000 for mental anguish, as it was last time, when Johnny sued us?" — Such fears might easily have come to every parent, especially in view of the fact that there are agencies innumerable that do not hesitate to make themselves responsible for what goes on between parent and child. Every juvenile court swarms with representatives whose word goes a long way in the estimation of the court.

There is not much to be done about this in our modern life. Every possible situation is met by insurance and counter-insurance so that a court calendar means nothing as to the actual sentiments of the litigants. The defendant may be the one who hopes most ardently that the plaintiff wins against him. Our courts are trying to remedy a condition that is as old as the world of sin by awarding material damages. Even the Mosaic law was compelled to recognize that condition and tried to effect justice, but the anomalous situation of a defendant who might profit by losing the suit was then not known.

To us the whole situation does not appear quite so unnatural in the way in which Justice Owen saw it; it is quite natural if we recognize the sinful nature of man which is to-day, more than ever before, reducing every human experience to the scale of material, monetary equivalents. The family, no less than the church, has long ago lost its sanctity — nothing is sacred where material advantages are in the balance. Both family and church have contributed as much as the courts in fostering this brutalizing standard of values. The more laws we get the more this "concept" will entrench itself. Judge Belden spoke of protecting the rights providing the remedies for the individual. To us he appears wide of the mark in that observation. The individual is not protected when an overwhelming public opinion measures his every experience by the yardstick of material advantage, he is destroyed. The illusion that the individual is not harmed but is aided is created by the accident that most losses, or damages, are paid by a "soulless" corporation, usually an insurance company, sometimes an employing company. You sue to-day — to-morrow you are sued.

There was once within the Lutheran Church a pronounced disinclination to tolerate insurance of every sort. That was somewhat before our day and we are not familiar with the arguments employed; such as we heard did not impress us as being well taken. But in the light of the gross worship of financial protection that swallows up every other consideration, no one should ever quarrel with a Christian who for himself prefers to keep his vision unclouded by the smoke screen of financial security behind which and in which lurk all the degradations of materialism. We would not make any instance of such "protection" a matter of conscience, but we cannot close our eyes

to the fact that it is a pronounced manifestation of that grossness which has no understanding and no love for that which is spiritual. In a Christian the Spirit must constantly contend with the flesh and it is against the Spirit to pamper and coddle all carnal considerations, even when, as is often the case, they try to disguise their materialism under a mask of humanitarianism and spurious charity.

The individualism which permits the individual to be different, especially in regard to his conscience and his spiritual life we cherish; all other manner of living appears to us as a mockery. But the individualism which would compel every individual to subscribe to the code of materialism and knows no higher gospel than that "everybody should have a chance to get his" is the morality of the tiger and the jungle; it is ungodly and — never succeeds even by its own standards.

H. K. M.

* * * * *

Broken Homes Cardinal Hayes and the Catholic charities probation bureau, assisted by psychiatrists, psychologists and physicians under the direction of Mr. Edwin J. Cooley, professor of criminology at Forham University, recently conducted a comprehensive study of a large group of criminals, 3,053 in number, and now offer their conclusions to the public. Of the 3,053 offenders, we are told, 44% were under 21 and 68.2% were less than 25. Only 32% had regular contact with churches.

The investigators arrived at the conclusion that poverty is not a cause of crime and that the popular belief that criminals are mentally deficient is erroneous.

A very significant fact revealed is that almost half of the entire group came from broken homes, homes broken by the separation of the parents.

To us this is not at all surprising. The all wise Creator instituted marriage and founded the home. He declares of the man and the woman united in marriage, "the two shall be one flesh." He commands, "What God hath joined together let no man put asunder."

He who destroys a home lays unholy hands on a sacred institution and offends the dignity of the Creator; he commits a grave offense against his injured spouse; and he sins against his children, for whom he will have to render an account to God; he disturbs the well-being of society.

Even a home that is not quite what it should be is better than a broken home. An injured spouse should consider the welfare of his children and for their sake continue to bear his marital cross in patience.

But the blessings of a home after the heart of God can hardly be overestimated. What we know from the Holy Scriptures is fully borne out by our observations and experiences in life.

If we would only keep this in mind and apply this truth to the many vexing problems with which we are confronted.

A broken home is bad for all concerned, a neglected home is not much better. And the neglect of the home has in our days almost become proverbial. General H. M. Lord can hardly be said to be caricaturing the situation when he complains that the old time American home is almost vanishing.

We are born in a maternity ward; reared by a nurse; educated by a governess and then sent to a boarding school. Later we are married in a church, eat in a cafeteria, get our recreation from the movies, die in a hospital and are buried from a mortuary chapel.

It is, indeed, as the report suggests, for the churches to give the home their attention and to work for its restoration. No church work is of greater importance to-day than that of inculcating parents with a sense of their sacred responsibilities.

By conducting Christian day schools, Sunday schools, confirmation classes and Bible classes, the churches are now coming to the aid of the home. It is, however, painfully noticeable that parents are only too ready to delegate their duties entirely to the teachers and leaders the church provides and to relinquish their responsibilities to them. Am I not sending my children to the Christian school, etc.? And many a parent feels that no more than that is expected of him. He forgets that the church only wants to come to his assistance, that the responsibility still rests on him, the parent, and that there is still enough for him to do.

We do not want to be misunderstood as advocating that this help should be withdrawn. Under our conditions it is necessary. But the fact should always be impressed on the parent that the church wants to do no more than to help him.

We should not forever be planning new things for the further lightening of the burdens of the home. We should not, for instance, offer to take over also the duty of providing for the social and recreational life of the young people. The responsibility should be thrust back on the home consistently and energetically.

If this is done, some parents will very likely feel a little helpless at first, somewhat like a man inexperienced in the use of oars who finds himself adrift on a lake; but they will learn and will grow by experience. In the end they will be glad and thankful that we have shown them their duty.

Much time and energy is sometimes spent in attempting to get the various members of the family into some organizations within the church.

More good would be accomplished if this time and energy would be devoted to the purpose of reminding parents of their duties and in training them for the faithful and efficient performance of these duties.

J. B.

Warning Perhaps it would not be amiss to reprint from the Lutheran Standard the following warning:

"The Lutheran Foreign Missions Conference representing the Boards of Foreign Missions of all Lutheran Synods and general bodies in America, has instructed its officers to publish and declare to all whom it may concern, that a certain Indian Lutheran, who has assumed the title of Sadhu, (holy man), whose name is John Nelson Christianada, is not to be regarded as an authorized representative of any Lutheran board or society doing work in India. Formerly he was in the employ of the Hermannsburg mission and its successor, the mission of the Joint Synod of Ohio, but withdrew, and, with a number of followers, is now attempting an independent effort at Tirupati in the same field in which he formerly was employed. Any encouragement or money given him will benefit only him and his independent work.

In the name and by the authority of the Lutheran Foreign Missions Conference of America."

WITHOUT PURSE, WITH PURSE

H. B. Taylor

"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey," Matt. 10:9, 10.

"But now, he that hath a purse, let him take it, and likewise his scrip," Luke 22:36.

Those passages are both sayings of our Lord, and they were spoken to the same men. Superficially they suggest a contradiction. In reality they express a great truth. The first saying was part of our Lord's charge to the disciples when He sent them upon their missionary journey to the lost sheep of the house of Israel. That was to be a "Faith mission." The disciples were to make no outward and material provision for their need, but to go forth in simple dependence upon the assurances of their Master that their needs would be met as they arose. And the men took the Lord at His Word. They made the venture of faith. They went forth with nothing in their hands, and they learned the lesson of faith so well that when, later, Jesus said to them, "When I sent you without purse and scrip and shoes, lacked ye anything?" they were able to answer Him with a glad and unanimous "We lacked nothing." And then it was that He said to them this other thing, "But now, he that hath a purse let him take it, and likewise his scrip." It was because they had learned the lesson of their Lord's sufficiency that He told them to take those things. They could take their purses because they had learned to do without them. They could take their scrip because they knew it was not the indispensable thing.

Now, that puts us in possession of a great truth. There are many things that you and I do not know how to use until we have learned to do without them.

There is, for example, money. The only man who really knows what to do with money is he who knows how to do without it. Apart from that, money is a dangerous and demoralizing thing. If money is the essential thing in his life, the be-all and end-all of his existence, then the man is not fit to be trusted with it. Money is either a man's master or his servant, and if it is his master it is his curse. The happiest and most beneficent owners of wealth are those who hold their wealth lightly, and who know that there are a multitude of things that are greater and more precious than pounds, shillings and pence. So is it with many of our habits and pleasures. We only know how to use them when we have learned to do without them. When they become the object for which we live they blight the soul, and make us insensible to the real meaning and purposes of life.

But, of course, the supreme application of this truth is to our life and service for Jesus Christ. Take the case of the Church. The Church employs a great variety of methods and agencies and means. She uses money and scrip. She uses organization and methods. She employs the accomplishments of men. And all that is right and proper. But it is only right on one condition. She must have learned that she can do without those things, and that her power and usefulness would be as great if she were sent out, at her Master's bidding, without a penny in her purse, or any organized plan to help her in her task. In her heart she must enshrine this truth, learned in the unquestioning ventures of an implicit faith, that the only indispensable One is Christ Himself. That is the Church—the Church which has proved the Lord's sufficiency, and which gladly answers when He puts the question, "Have ye lacked anything?" "No, Lord, we have lacked for nothing"—that is the Church to whom He says, "Now ye can take purse and scrip, and employ machinery, and have your selected methods and plans."

—News and Truths.

THE LENTEN SERVICE MESSAGE

A recent editorial in *The American Lutheran* (New York) discusses with some frankness and an admirable directness the character of the message at the noonday Lenten services and Holy Week services which are being popularly increased by Lutheran groups in the great cities and the smaller communities. Not only is the character of the cosmopolitan audience discussed but some of the pitfalls are pointed out which beset the guest preachers who come to take part in these services and the pitfalls which are encountered by the persons who plan the programs. The editorial reads as follows:

"With intense satisfaction we see the rapid spread of the noonday Lenten service idea in our circles.

The circle of cities which have introduced this splendid means of Gospel dissemination is constantly growing. There is no more effective means of presenting the truths of Scripture to the general public than this. If these services, however, are to attain the highest degree of effectiveness, the underlying purpose must be borne in mind. These services are not to be inter-congregational Lenten celebrations, to which the public is incidentally invited, but they are to be of a distinctly evangelistic character with the purpose of winning the unchurched drifter, and of presenting the simple truths of salvation to the casual visitor. In other words, these services are primarily a missionary endeavor. The church members have their congregational Lenten devotions in their own church homes, and while they necessarily must furnish the big nucleus of the audiences at the noonday services, the object of these services is to inform and win the stranger.

"There is evidence that this primary is frequently lost sight of, particularly by the guest preachers. We have heard addresses that might have been edifying in the pulpits of well-indoctrinated congregations but which went way over the heads of strangers in the audience who seldom hear a sermon. We have heard again and again well thought-out but heavy and dogmatic dissertations with little or nothing of a direct, personal, heartgripping appeal. As a result, the speaker fell flat and the service was a failure. The speaker's allotted time is very short, usually from fifteen to eighteen minutes. In these few minutes, he has no time for thorough exegetical analysis of a long text nor for dogmatical niceties. He has just a few minutes to send a shaft of divine truth into a callous superficial, spiritually untrained heart, and he must shoot straight and true without any preliminary flourishes and theological gymnastics. With utmost simplicity and earnestness he must shoot his message to the heart and not to the head. We Lutherans are just a little afraid of lapsing into the emotional sentimentalism of the revivalistic exhorter and therefore permit our noonday Lenten efforts to lose that personal, practical application which the casual attendant needs and unconsciously expects.

"The selection of the hymns also indicates sometimes that the management had our own church people in mind rather than the unchurched stranger. Such services are not the proper occasion for the exhibition and demonstration of the beauties of our old Lutheran hymns, which our Lutherans know and can sing, but which are utterly unfamiliar to the stranger. We want the stranger to sing with us and not merely to listen to our singing. We must, therefore, choose hymns with generally known tunes. According to hymnological standards, they may be inferior to our old hymn

gems, but for the present occasion they are the most appropriate and should by all means be chosen.

"Let us develop the evangelistic character of the noonday Lenten services. This evangelistic note may be emphasized without becoming superficial or sensational or sentimental." — News Bulletin.

A TRANSLATION

Isaiah was the prophet, whom, of old,
The Spirit did this vision, bright, unfold:
He saw the Lord upon a throne, with crown;
The temple's floor was covered with His gown.
Two seraphim stood at His side near by,
Six wings each had wherewith they were to fly;
But twain they used their countenance to veil,
And twain they used their bare feet to conceal.
With other twain they to and fro did fly
And met each other with the joyful cry:
Holy is God, the Lord of Sabaoth,
Holy is God, the Lord of Sabaoth,
Holy is God, the Lord of Sabaoth,
His glory to the world they did exalt.
Their cry made sill and beam to crash aloud.
The entire house was filled with smoke and cloud.

— C. Hinz.

IN TRUST

There is a difference between owning a thing and holding it in trust. When you own a thing it is yours and you can do with it what you please. But when you hold a thing in trust it belongs to some one else and you are to administer it according to the will of the owner. A trust implies a responsibility and a reckoning.

God has given the church the means of grace, the Word and Sacraments. Of course, these she is to use for her own instruction, edification, admonition and comfort, and in this sense they are hers. But the church also holds the Word and Sacraments in trust for a perishing world. The precious Gospel which you hear is not yours in the sense that you can do with it what you please. God gave you the truth not only that you should use it yourself but that you should pass it on to others. The Lutheran Church is the church of the pure Word. God has blessed her with the pure doctrine. Nowhere is God's great plan of salvation confessed clearer and purer than from Lutheran pulpits and in Lutheran class rooms. But this pure doctrine is not simply a precious heritage, a priceless possession, but a sacred trust. The truth which we hold and confess belongs to the whole world. God has given it to us in trust. If we withhold this truth of the Gospel from a world perishing in sin, going to ruin for want of it, what an awful reckoning will await us!

We are daily coming in contact with thousands who are unhappy because they know not Christ as the "Lamb of God which taketh away the sin of the world," who are on the broad road to destruction because they have set their affections on the things of this world. What are we doing to offer these perishing masses the only real remedy for the world's ills? They may not accept the remedy even when it is offered by those who hold it in trust. But if they perish because it was not even offered what a reckoning there will be for those servants who hid the Lord's talents instead of putting them to work.

Our Home Mission work is simply an effort to make good our stewardship of the spiritual treasures entrusted to us. After we ourselves have enjoyed the blessings of the pure Gospel how can we but be interested in passing them on to our neighbors and friends? In fact, if we have no interest in the salvation of others that is pretty good evidence that we have little interest in our own salvation, that with us religion is merely a matter of forms and ceremonies. If we have money to burn, and we are burning thousands in tobacco and gasoline for joy-riding, why are all our mission treasuries swamped with deficits? In this land of plenty, in these times of peace and prosperity, why should the Home Mission Board be hampered in its efforts at building mission chapels and calling missionaries to bring the light of the Gospel to the spiritually blind multitudes of our great cities?

Do we really appreciate the fact that we hold the truth of God in trust for a perishing world? Are we in earnest when we claim that outside of Christ and His precious Gospel there is no salvation? Do we really mean it when we say that when Christ comes we must render an account of our stewardship?

—Lutheran Standard.

I HAVE IT

Mrs. Wang came to town the other day, and that does not happen often, for her home is many miles out in the country. What was her errand? Just this, she wanted to be baptized. She had believed the Gospel more than ten years, but had been too busy to take the necessary instruction for Baptism. All adults desiring to become members of the church must have a certain knowledge of the great Christian truths and show a changed life.

Ten long years she had believed that idol worship was foolishness and that there was only one true God who was mighty to save, and all this time she did not think that she was saved.

Were there many to be baptized that Sunday? No. Mrs. Wang was the only one. But being alone would be very embarrassing for a Chinese woman facing a mixed crowd of people in the church. Yes,

indeed, but she would dare anything to be a Christian and obtain eternal life. Was it not written as the very words of the Lord Jesus: He who believes and is baptized shall be saved?

And why was she in such deep earnest now, she who had been thinking of Baptism so many years and had always put it off till some more convenient time? "It was this," she said, "that my relative, Mr. Wang, died half a year ago, and he had been a Christian and a witness to us. Most of the people in our village were indifferent to his testimony and some opposed him. I went to see him when he was sick, and I found that he had something I lacked. He had a wonderful peace in his heart. After he had spoken to and admonished those who stood around his bed he remained silent a long time, and then he suddenly opened his eyes and said: 'Ioliao, ioliao!' (I have it, I have it). 'What do you have?' one of us asked. 'I have eternal life,' he replied! 'God so loved the world that all who believe in Him shall not perish but have everlasting life. I believe,' he said, and those were his last words. At that moment I determined to take time for instruction in the Christian religion and to be baptized, for I too wanted eternal life."

I and many others were witnesses to her Baptism by Pastor Thorson, in our Kioshan church. The Monday following she went home to her village rejoicing, for now she was sure of eternal life.

Can the reader of the above also say with Mr. and Mrs. Wang: I have it, I have everlasting life?

—O. S. Behrents.

INCONSISTENCY OF THE MODERNIST

The inconsistency of the Modernist, who while denying fundamental doctrines of the Christian faith, nevertheless wants to be counted among Christians, is exposed in a striking manner by "The Truth Seeker," a Free-Thinker's magazine of New York:—

"So passionately he (the Modernist) clings to the skirts of Jesus, even though he perceives that the one he is grasping can no longer be considered the Almighty Creator of the universe. Therein lies the weakness of Modernism, and upon this point must Free Thought oppose it. And yet I believe that the Christian Liberal is, on the whole, our friend. He does not so consider himself, it is true. . . . But he is accomplishing in some measure some of the things that we set out to do. Inconsistent as the Modernist is, compromiser as he is, and although he esteems himself against us, he is with us. Of a sudden from within there arises among the defenders themselves a friend who attacks from the inside."

Just so, "attacks from the inside." One is involuntarily led to think of him who betrayed his Master with the kiss of friendship.

—The Lutheran Companion.

FROM OUR CHURCH CIRCLES

A Fifty-fifth Anniversary

To but few pastors is given the privilege of serving in the Lord's vineyard for a space of over fifty-five years. This special favor was granted to the Rev. J. Haase of Cold Spring, Wis. The pastor came as usual to the Winter-meeting of the Central Conference which was held in the congregation of Rev. J. Klingmann, at Watertown, Wis., on February 15th and 16th, not in the least anticipating what had been prepared for him, namely that the fifty-fifth anniversary of his ministerial work was to be celebrated at the time of the meeting of said conference. In the evening of the first day of the conference being in session there was, as usual, communion service in which he took a part. After this service had come to a close Rev. J. Haase was led to a seat of honor which had been placed for this purpose at the altar. The congregation having sung a hymn, a very able jubilee sermon was delivered by the Rev. G. Bergemann, president of our Joint Synod, based on the words of holy writ: "This is a faithful saying, and worthy of our acceptance that Christ Jesus came into the world to save sinners." 1 Tim. 1, 15.

The church choir then rendered a selection, after which the undersigned delivered a short address to the celebrating pastor setting forth the great love and the many blessings which the Lord, his God, had showered down upon him during the fifty-five years of his ministry. Then the best wishes, a token of the central Conference and letters of congratulations of former congregations and old friends were handed to him. Pastor Haase then gave voice to the emotions within him, thanking the speakers, the conference, his former congregations and above all his Lord and Saviour for the fullness of grace that was bestowed upon him in the fifty-five years of his ministry.

O. H. Koch.

Church Dedication

On Aug. 22, 1926, Pastor Belno Lange preached the first Lutheran sermon ever heard in Martin, Bennett County, S. D. On that day he installed the undersigned as missionary in this newly settled county. The dilapidated town theatre served as his preaching place. Twelve lonely souls comprised the audience.

On Feb. 27, 1927, just about six months later, Pastor Lange preached his second sermon in Martin, S. D. This time he spoke not in that theatre, but in a neat little Lutheran chapel. His audience neared a hundred persons. Through God's grace we found means to erect a house of worship of our own in Bennett County. And Feb. 27th was Dedication Day for us.

All the day of dedication it snowed and it snowed. And still people came to our church. Families motored

as far as ninety-five miles over Dakota's snow-covered highways just to worship with us. And our little church was crowded to its capacity.

Pastor Witt, who preached in the morning, gave us much comfort in his sermon on Paul's words: "We preach Christ and Him crucified." Pastor Lange, the speaker of the afternoon, showed us David's model love for the habitation of the Lord's house. David, like a quarry, was pursued by his enemies. Yet in God's house he found his joy. Our Christians, who wish to be sincere, must encounter bitter foes of our faith. In our new tabernacle we find our joy. Here we find Jesus, our Savior. Our Dedication Day in Martin was one of great rejoicing for the resident pastor and for his little flock of Lutheran Christians.

In the past years the Lord has been good to our new community. He has blessed us with ample rain when many parts of this state suffered drouth. We could harvest crops. Now it is our prayer that the Lord shower His blessings upon the seed sown in our new house of worship so that also this seed may bear fruit, fruit a hundred fold.

V. Winter.

Installation

Rev. Theophil Voges, formerly of Burt, N. D., was installed on the fourth Sunday after Epiphany, Jan. 30, 1927, as Pastor of Zion Lutheran Church at Morgan, Minn. Rev. W. C. Albrecht assisted.

Address: Rev. T. C. Voges, Morgan, Minn

J. Carl Bast.

Ladies' Aid Celebrates Fifteenth Anniversary

On Tuesday evening, Jan. 19th, it was a fiercely cold night without, but within the church of the St. John's Lutheran congregation it was a joyful time, a special time for one of the societies of the church. The Ladies' Aid Society was celebrating the fifteenth anniversary of its existence. The society was organized Jan. 18, 1912, by the Rev. Theo. Engel, now the pastor of the Lord Jesus' Polish Lutheran Church in Chicago, Ill.

The celebration began with a divine service in the church proper, as it becomes of all true church societies. The pastor, the Rev. Paul W. Spaude, delivered a sermon based upon the text of Phil. 4:3. He showed the audience that a true women's society is a blessed help in the noble cause of the gospel of Jesus Christ. The Lord has not excluded the women from participation in church work, as many ignorant minds maintain. There is a special work of the gospel that the women of a truly Christian congregation are permitted to do. We believe, however, according to the Holy Scriptures, that a woman may not hold the office of the holy ministry. If she does thrust herself forward into that calling, she is then a usurper, encroach-

ing upon forbidden ground. Any society within the church is not a little church in the church. On the other hand, a church society, like the Ladies' Aid, is merely an organization of the church, by the church, and for the church. It exists solely by the authority of the congregation and is subject, at all times, to the control of the church. It should labor primarily for the great cause of the gospel of Christ. It is a poor scheme for any society to work largely for the local church.

After the service a short program of a humorous nature was rendered by the various members of the Aid in the church basement. At 9:30 a light lunch was served to all the guests present. All enjoyed the good time our women had prepared. One of the members, Mrs. Herman Schmidt, received a purse of money as an appreciation for the good work she had performed for the last 10 years as president of the Aid.

It may be added that during the divine service a silver collection was taken up for the benefit of our missions. The amount was exactly \$10.00.

The Rev. Paul W. Spaude, B. D., S. T. M.

St. Croix Conference

The General Pastoral Conference of the Minnesota District will meet, D. v., in Danube, Minn. (Rev. J. C. Siegler's charge) April 26th to 28th, sessions beginning Tuesday afternoon. Communion service (German) Wednesday evening.

Confessional address: R. Heidmann (J. Guse).

Sermon: Waldemar Sauer (Jul. Lenz).

Papers have been assigned to the Pastors Horn, Ernst, Ackermann, Schulze, Ave-Lallemant, Schuetze, W. Sprengeler.

Make your reservations early!

Paul W. Bast, Sec'y.

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will convene at Weyauwega (Kurt Oswald, teacher), from Monday evening to Wednesday noon during the Passion Week, April 11th to 13th.

The following works will be presented:

- Creation—Primary Grades.....Miss Grace Arndt
- Eins Ist Not—Intermediate Grades.....Mrs. Sievert
- DoxologyG. Wachter
- Eternal LifeS. Bergemann
- Third CommandmentE. J. Schulz
- Nature Study—Primary Grades..Miss F. Witschonke
- The EyeA. Moskop
- TaxationA. Dierks
- Adverbial ModifiersA. Kurth
- World War—How People Make Their Living in Germany or Switzerland or Norway and SwedenA. Pape
- Composition on Rubber.....J. Gawrisch

- Dalton PlanL. Serrahn
 - Dr. Arnold of Rugby.....E. Jacobs
 - Werden Vereine innerhalb der Luth. Kirche die Kirche rettenB. Hagedorn
 - Allerlei Paedagogische Absonderlichkeiten..... H. Zautner
 - H. Zautner
 - Das rechte Verhaeltnis zwischen Haus und SchuleH. Goetsch
 -H. Goetsch
 - Methods in Drawing.....H. Eggebrecht
 -H. Eggebrecht
- All members are urgently requested to notify Mr. Kurt Oswald, Weyauwega, Wis., at least by April 1st, whether they are coming by train, bus or auto.

E. Kuehn, Sec'y.

Wisconsin River — Chippewa Valley Conference

The Wisconsin River—Chippewa Valley Conference will meet on the 20th and 21st of April, 1927, in Marshfield, Wis. (Pastor O. Hensel).

Confessional Address: Kolander (Krause).

Sermon: Kammholz (Keturakat).

Papers: Discussion of God's Message to us in Galatians, by W. F. Beitz (carried over from the Fall Conference).

Das Gericht der Verstockung, H. Brandt.

Other papers by Schroeder, Keturakat, Hensel, Gieschen, Motzkus, Beitz, Parisius.

Please announce early whether you are coming or not.

Gerh. Gieschen, Sec'y.

Supplementary Acknowledgment

In my acknowledgment of Christmas gifts for Indians at San Carlos, which were addressed to my son, were omitted, through an oversight on my part, the following:

Ladies' Aid Society, Trinity Lutheran Church, Rev. R. H. Jeske, Whittier, Cal.; Sewing Society, Peace Lutheran Church, Mrs. H. C. Berndt, President, Hartford, Wis.; Rev. E. H. Palechek and Congregation, Chaseburg, Wis.; Mrs. F. H. Retzlaff, New Ulm, Minn.

Heartly thanks and God's blessing to these kind donors who greatly contributed to the Christmas cheer of the Indians in the said district. F. Uplegger.

ITEMS OF INTEREST

Receives Memorial Library

Gettysburg College has announced the gift of \$75,000 from Rev. H. H. Weber, D. D., York, Pa., former general secretary of the United Lutheran Church Board of Home Missions and Church Extension and for some time a trustee of the college. The fund is to be used for the erection on the campus of a memorial library to be called the Emma Weber Memorial Library as a tribute to his wife who died recently. Dr. Weber, together with Dr. Henry W. A. Hanson, president of Gettysburg College, will soon select the site for the building which is to be erected in harmony with the other buildings on the campus. A new science hall and a new gymnasium, now under construction at a cost of \$250,000, will be completed by June.

Students at Warsaw

Out of the total enrollment of 60 students studying at the Lutheran Theological Faculty of the University of Warsaw, Poland, ten are members of the Polish Lutheran churches located in the Republic of Czechoslovakia. It is also a noteworthy fact that this body of 60 students includes three or more Ukranian Lutherans from Galicia, who, under the impulse of the Evangelical movement now sweeping the three and a half million Ukranians in Galician Poland, have made their decision to study for the Gospel ministry.

Papyri Dictionary

The Lutheran professor, Dr. Friederich Priesigke, of the University of Heidelberg, Germany, is progressing rapidly with the preparation of a huge dictionary of Papyri, the fifth volume of which has already been published. The dictionary, which is written in the so-called Koine language, used by the Greek legislature and the great mass of the people from the time of Alexander the Great up to the Arabian epoch, is now complete from Alpha to Sigma.

The words included in the work are all of those used on the Papyri of the period, the scroll manuscripts of papyrus which were used as books. As all of the words are followed by definitions and individual quotations from the Papyri the book becomes not merely a dictionary but a reference index to the Greek literature of the period, and is naturally of inestimable value to philologists, historians, lawyers and theologians.

Dr. Priesigke, an authority in his sphere, originally took up this work as a pastime during a period of several years which he served as an official for post and telegraphic affairs for the State Department in Germany.

Lutheran Bequests

The will of the late Charles W. Wattles, Pittsburgh jeweler, set aside nearly \$100,000 for educational and inner mission institutions of the Lutheran Church. Ten thousand dollars, in memory of his mother, was given to the Passavant Hospital, Pittsburgh; \$10,000, in memory of his father, to Mt. Airy Theological Seminary, Philadelphia; \$10,000 to Thiel College, Greenville, Pa., and \$10,000 each to the Lutheran Orphans' Home, Zelenople, Pa., the Lutheran Inner Mission Society of Pittsburgh, the Pittsburgh Mission and Church Extension Society, and the Kingsley Association.

Five thousand dollars each were given to the First Lutheran Church of Pittsburgh, of which Mr. Wattles was a member, the Industrial Hospital for Crippled Children, the Pittsburgh Children's Hospital, the Downtown Y. M. C. A., Pittsburgh, and the Pittsburgh Branch of the Association for the Improvement of the Condition of the Poor.

In addition, every employee of Mr. Wattles' jewelry house was remembered with a bequest. Mr. Wattles was the son of the late W. W. Wattles, a prominent Pittsburgh layman, who likewise remembered church institutions generously in his will.

Among Jugoslavian Lutherans

Aided by the moral support and material assistance of their fellow believers in other lands, the Lutherans of Jugoslavia have recently formed a new church organization on the doctrinal basis of the Holy Scriptures as the Word of God and Luther's Small Catechism and the Unaltered Augsburg Confession as true witnesses to the same. This is a great achievement in view of the varied racial elements and nationalistic sentiments existing among the Lutherans of this new country. The officials of the Lutheran Church of

Jugoslavia are striving with the state to secure exemption from the law demanding that all churches of every confession shall celebrate the Orthodox holidays of the saints, which would be in conflict with conscience, and to recover their church schools, which have been taken away from them by state legislation. They complain because American Methodists have been endeavoring since the close of the war by shipment of clothing and gifts of money to win proselytes from the Lutheran ranks, although ultimately with little success. They plead for the moral support of the Lutherans of the world and for gifts for the aid of poorly paid pastors, particularly in the weak town or city congregations and in the Diaspora.

The religious statistics of Jugoslavia, whose official name is the Kingdom of the Serbs, Croats, and Slovenes, suggest the importance in a missionary sense of the maintenance of the body of witnesses to the pure faith of the Gospel and the sacraments rightly administered in this new nation. The population of Jugoslavia in terms of the religious faith of the people is as follows:

Eastern Orthodox	5,600,000
Roman Catholics	4,890,000
Evangelical Lutherans	170,000
Greek Catholics	50,000
Reformed	50,000
Jews	65,000
Mohammedans	1,400,000
Other Confessions	62,000
Without Confessions	4,000
Total	12,291,000

BOOK REVIEW

Bible History References. Explanatory notes on the lessons embodied in the "Comprehensive Bible History for Lutheran Schools." Vol. II. New Testament Stories with maps and illustrations together with topical index. 477 pages. By F. Rupprecht. Concordia Publishing House, St. Louis, Mo. Price: \$2.50.

The book covers seventy stories of the New Testament, and is a careful and painstaking work, furnishing useful material for teachers, both in the regular day-schools and those engaged in Sunday-schools. The Bible stories are carefully analyzed with subheadings, thoroughly explained, offering practical helps and suggestions. A special feature of this book are the frequent references to the Catechism throughout the lessons and to the hymn-book and corresponding Bible readings. J. J.

Faith Unshaken. A Popular Defense of Christianity. Dedicated to the young people of our Church. By John Theodore Mueller, Professor Concordia Seminary, St. Louis. Concordia Publishing House, St. Louis, Mo. Price: 85 cents.

In twenty-five reasonably brief lectures our young Lutheran people are here instructed in matters pertaining to Christian faith and life. The lectures are given in popular language and will serve as a guard against modern assaults on Christian religion. J. J.

Proceedings of the Thirty-Third Regular Convention of the Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled at Holy Cross Ev. Luth. Church, St. Louis, Mo., June 9-18, 1926. \$1.25. Concordia Publishing House, St. Louis, Mo.

Tract No. 104. **Origin of Protestant Denominations**, by John Theodore Mueller. 5 cents each, 48 cents a dozen. Concordia Publishing House, St. Louis, Mo.

Hymns for Synodical Conventions, Pastors' and Teachers' Conferences, Circuit Meetings and similar occasions, English Edition. Selected by Prof. L. Fuerbringer, D. D. 5 cents each.

Hymns, German-English Edition. 5 cents each, \$2.50 per hundred.

The Battle of the Bible with the "Bibles." William Dallmann, D. D. Concordia Publishing House, St. Louis, Mo. Price: 60 cents.

The author of this booklet says in the foreword: "Since we are sending workers into foreign fields, our people should know something of the religions we are battling. This booklet was written to inform and interest them." Twenty-five "Bibles" of false religious and anti-Christian cults are here briefly set forth our own Bible — the Bible of Christianity — is battling with, from the bible of Judaism and the bibles of ancient Indian religions, down to the bibles of modern cults — Christian Science, New Thought, Russellism, Freemasonry, Modernism and Evolution. In a brief space the booklet contains valuable information on the false religions of the world.

J. J.

Men and Missions, edited by L. Fuerbringer.

No. IV. **Our China Mission.** 30 cents. Concordia Publishing House, St. Louis, Mo.

We quote the following introductory words to this pamphlet: "Our mission-work in China was begun in 1913 under the auspices of a mission society organized within the Synodical Conference by Rev. E. L. Arndt and other pastors. Rev. E. Riedel joined Rev. Arndt at Hankow in 1915. At the 1917 Delegate Synod the Missouri Synod decided to take over the work of this society as a part of the Foreign Mission work of Synod. Rev. L. Meyer was the first pastor sent out by Synod. Since that time missionaries have been sent out each year except in 1924. In 1925 only one worker arrived, Miss Baden, a graduate nurse. Since the beginning of the work three missionaries have had to resign on account of illness. The largest number of missionaries arrived in 1921, four married couples, one unmarried pastor, and one woman teacher having been commissioned that year. The Australian Synod and the Norwegian Lutheran Synod also are represented in our Mission. Work is now being carried on in six main stations and several outstations."

Of this promising mission in China the present pamphlet contains an interesting and instructive history which is well adapted to familiarize its readers with this mission and to awaken interest in the same.

J. J.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of January, 1927

Rev. G. A. Krause, St. Paul's, Tomahawk, Wis. ...\$	40.00
Rev. W. A. Siffring, St. John's, Brewster, Nebr. ..	25.00
Rev. W. A. Siffring, Our Savior, Mery, Nebr.	12.00
Rev. O. Hagedorn, Salem's, Milwaukee, Wis.	60.00
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis.	100.00
Rev. Edwin Jaster, Zion's, Bristol, Wis.	48.60
Rev. Wm. C. Albrecht, St. John's, Sleepy Eye....	146.00
Rev. H. Wolter, Zion's, Town Theresa, Wis.	19.00

Rev. H. Wolter, St. Paul's, Town Lomira, Wis...	14.00
Rev. Wm. F. Schink, St. Paul's, Crandon, Wis...	31.64
Rev. R. Lederer, 1st Luth. Church, Green Bay....	20.00
Rev. E. Redlin, Dreieinigkei, Ellington, Wis.	60.00
Rev. Leo. Kirst, St. Stephen's, Beaver Dam, Wis.	105.00
Rev. P. Monhardt, St. Matthew's, So. Ridge, Monro roe Co., Wis.	10.00
Rev. Donald F. Rossin, St. Luke's, Lemmon, S. D.	26.00
Rev. H. A. Pankow, St. Paul's, Hustler, Wis.	20.00
Rev. H. Kuckhahn, Geneva Mission, Geneva, Nebr.	8.50
Rev. Aug. Kehrberg, Emmanuel Luth. Church, Tawas City, Mich.	10.00
Rev. Fred Graeber, Apostel, Milwaukee, Wis.	132.80
Rev. Arnold Schultz, Trinity, No. Milwaukee, Wis.	10.00
Rev. Edw. C. Dux, St. John's, Shennington, Wis.	5.40
Rev. Edw. C. Dux, St. Matthew's, Town Lincoln	10.00
Rev. J. H. Schwartz, Christus, West Salem, Wis.	8.00
Rev. L. F. Brandes, St. Paul's, Jordan, Minn.	1,000.00
Rev. O. K. Netzke, St. John's, Town Weston, Wis.	45.00
Rev. Henry Lang, Nathanael, Alois, Wis.	30.00
Rev. John Brenner, St. John's, Milwaukee, Wis.	135.00
Rev. Paul T. Bast, Minneapolis, Minn.	50.00
Rev. G. A. Ernst, St. Paul, Minn.	20.00
Rev. P. Gedicke, Zion's, Essig, Minn.	6.40
Rev. A. C. Haase, Dreifaltigkeit, St. Paul, Minn.	507.50
Rev. Roy B. Gose, St. Paul's, N. Mankato, Minn.	2.50
Rev. E. G. Hertler, Trinity, Brownsville, Minn...	50.00
Rev. T. E. Kock, Nye, Wis.	20.80
Rev. J. W. F. Pieper, Salem's, Stillwater, Minn...	15.00
Rev. Geo. W. Scheitel, Frieden's, Echo, Minn.	3.00
Rev. C. J. Schroeder, Immanuel's, Pelican Lake...	20.00
Rev. H. W. Herwig, St. John's, Lewiston, Minn...	5.00
Rev. A. P. Voss, St. James, Milwaukee, Wis.	30.00
Rev. J. P. Scherf, St. Paul's, Roscoe, S. D.	25.00
Rev. J. P. Scherf, Jacobus, Cloyd Valley Tp., S. D.	10.00
Rev. H. Lau, St. John's, Altamont, S. D.	5.00
Rev. Fred Kolander, St. Luke's, Germantown, S. D.	15.00
Rev. Fred Kolander, Immanuel's, So. Shore, S. D.	9.00
Rev. C. A. Otto, St. Paul's, Brownsville, Wis.	100.00
Rev. E. Zaremba, St. Jacobi, Norwalk, Wis.	38.25
Rev. Wm. Lindloff, Immanuel's, Ward, S. D.	5.00
Rev. Geo. Luetke, Zion's, Toledo, Ohio	122.00
Rev. G. C. Marquardt, St. Paul's, Greenleaf, Wis.	171.85
Rev. Elmer Kiessling, St. John's, Libertyville, Ill.	87.00
Rev. Walter Krenke, Paradise, N. D.	2.50
Rev. Wm. Hartwig, St. John's, Montello, Wis. ..	35.00
Rev. J. H. Schwartz, Christus, West Salem, Wis.	15.00
Rev. A. Werr, Zion's, Cambria, Wis.	29.00
Rev. F. Brenner, Trinity, Hoskins, Nebr.	100.00
Rev. G. Gerth, Christus, Town Greenfield, Wis. ..	210.00
Rev. G. Gerth, St. Paul's, Town Caledonia, Wis...	10.00
Rev. Paul Pieper, St. Peter's, Milwaukee, Wis...	7.50
Rev. Gustav J. Fischer, St. Matthew's, Town Wash ington, Savanna, Ill.	3.00
Rev. Gustav J. Fischer, St. Peter's, Savanna, Ill...	23.50
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis....	125.00
Rev. E. Ph. Dornfeld, St. Marcus, Milwaukee, Wis.	20.00
Rev. Ph. H. Koehler, St. Lucas, Milwaukee, Wis.	2,122.25
Rev. John Henning, St. John's, Newville, Wis.	24.70
Rev. John Henning, Immanuel's, Deerfield, Wis.	27.21
Rev. W. C. Nickels, St. John's, Red Wood Falls..	10.00
Rev. A. Habermann, Frieden's, Town Hartland..	21.00
Rev. John Brenner, St. John's, Milwaukee, Wis...	1,000.00
Rev. A. E. Schneider, St. John's, Bloomfield, Wis.	65.00
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis...	10.00
Rev. Geo. Tiefel, Immanuel's, Hadar, Nebr.	20.00
Rev. H. C. Westphal, Trinity, Marinette, Wis.	80.00
Rev. M. C. Schroeder, St. John's, Pardeeville, Wis.	1.00

Rev. H. C. Westphal, Trinity, Marinette, Wis.	5.00
Rev. E. W. Penk, Faith, S. D.	30.00
Rev. W. Reinemann, Frieden's, Elkhorn, Wis.	25.00
Rev. C. E. Berg, St. John's, Ridgeville, Wis.	2.00
Rev. G. M. Thurow, St. John's, Waterloo, Wis.	100.00
Rev. G. M. Thurow, St. John's, Waterloo, Wis.	25.00
Rev. J. H. Schwartz, Christus, West Salem, Wis.	50.00
Rev. Karl F. Toepel, St. John's, Newtonburgh, Wis.	200.00
Rev. E. E. Guenther, White River, Church of The Open Bible, White River, Arizona	60.00
Rev. G. C. Marquardt, St. Paul's, Greenleaf, Wis.	5.00
Rev. A. Eickmann, St. John's, Dakota, Minn.	53.50
Rev. Paul W. Spaude, Immanuel's, Verdi, Minn.	40.00
Rev. Eckert, Riga, Mich.	300.00
Rev. F. Soll, Grace, Yakima, Wash.	52.00
Rev. A. F. Matzke, St. John's, Mansfield, Wash. . .	7.45
Rev. A. F. Matzke, Mission, Withrow, Minn.	4.10
Rev. A. F. Matzke, Waterville, Wash.	1.75
Rev. Herm. C. Klingbiel, St. John's, T. Forest, Wis.	10.00
Rev. Henry Geiger, St. Paul's, Naugart, Wis.	5.00
Rev. Wm. C. Albrecht, St. John's, Sleepy Eye. . . .	60.00
Rev. Geo. Krause, Tomahawk, Wis.	6.00
Rev. E. F. Kirst, St. Paul's, Palouse, Wash.	8.00
Rev. E. F. Kirst, St. John's, Clarkston, Wash. . . .	85.00
Rev. E. H. Palechek, St. Peter's, Chaseburg, Wis.	300.00
Rev. John Dowidat, Oakfield, Wis.	40.00
Rev. M. A. Haase, St. Paul's, So. Haven, Mich. . . .	14.00
Rev. John Witt, St. Paul's, Norfolk, Nebr.	1,158.32
Rev. Julius Engel, St. Marcus, Town Lebanon, Wis.	50.00

\$ 10,110.82

Previously acknowledged 412,880.27

\$422,991.09

Expenses, January, 1927

H. Niedecken Co., Carbon Paper	\$ 3.00
John Brenner.	

**RECEIPTS FOR THE NEW SEMINARY AND
LIQUIDATION OF DEBTS**

Month of February, 1927

Rev. E. P. Pankow, Green Lake, Wis.	\$ 250.00
Rev. John C. Masch, Immanuel's, Black Creek, Wis.	10.00
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis. . . .	75.00
Rev. O. K. Netzke, St. John's, Town Weston, Wis.	75.00
Rev. H. A. Pankow, St. Paul's, Hustler, Wis.	5.00
Rev. A. Eickmann, St. John's, Township New Hartford, Winona County, Minn.	35.60
Rev. G. C. Marquardt, St. Paul's, Greenleaf, Wis. . .	5.00
Rev. J. W. Uhlmann, Immanuel's, Township Her- man, Wis.	87.00
Rev. H. Gieschen, Jerusalem's, Milwaukee, Wis. . .	5.00
Rev. Henry Bruns, Zion's, Sanborn, Minn.	75.00
Rev. J. Klingmann, St. Markus, Watertown, Wis. . .	55.00
Rev. G. Ehnis, St. Paul's, Monroe, Mich.	11.25
Rev. Fred Brenner, Trinity, Hoskins, Neb.	40.00
Rev. M. F. Stern, Immanuel's, Plum City, Wis. . . .	50.00
Rev. A. Habermann, St. Paul's, Angelica, Wis.	5.50
Rev. G. Hinnenthal, St. Paul's, New Ulm, Minn. . .	14.00
Rev. W. G. Haase, St. John's, Two Rivers, Wis. . . .	1,295.07
Rev. Edgar Gamm, Glenham, S. Dak.	5.00
Rev. W. Krenke, Paradise, N. Dak.	2.50
Rev. G. M. Thurow, St. John's, Waterloo, Wis. . . .	25.00
Rev. J. Henning, St. John's, Newville, Wis.	30.00
Rev. J. Henning, Immanuel's, Deerfield, Wis.	38.00

Rev. T. Redlin, Zion's, Kingston, Wis.	70.00
Rev. Carl Henning, Town Grover, Wis.	22.00
Rev. W. K. Pifer, St. Paul's, Eldorado, Wis.	35.00
Rev. J. C. Siegler, St. Matthew's, Danube, Minn. . . .	35.00
Rev. Paul Lutzke, Zion's, Elroy, Wis.	107.00
Rev. Paul Lutzke, St. Luke's, Township Glendale, Wis.	40.00
Rev. C. W. Siegler, St. Paul's, Bangor, Wis.	10.00
Rev. Theo. Bauer, Zion's, Mission, S. Dak.	16.66
Rev. L. F. Karrer, Andreas, Milwaukee, Wis.	10.00
Rev. M. A. Haase, St. Paul's, South Haven, Mich.	34.75
Rev. M. Lehninger, St. Paul's, Plymouth, Neb.	120.00
Rev. H. Brandt, St. John's, Neillsville, Wis.	59.00
Rev. H. W. Cares, St. Paul's, Mayville, Mich.	5.00
Rev. C. F. Kock, Trinity, Belle Plaine, Minn.	15.00
Rev. C. F. Kock, Trinity, Belle Plaine, Minn.	2.00
Rev. J. W. F. Pieper, Stillwater, Minn.	5.00
Rev. Geo. W. Scheitel, Frieden's, Echo, Minn.	16.00
Rev. Carl G. Schmidt, St. John's, Wood Lake, Minn.	700.00
Rev. Emil Wenk, Apostel, Toledo, Ohio.	3.00
Rev. F. J. K. Soll, Grace, Yakima, Wash.	20.00
Rev. Arnold Sitz, Grace, Tucson, Ariz.	310.60
Rev. O. Kuhlrow, St. John's, Jefferson, Wis.	4.50
Rev. H. Wolter, St. Paul's, Town Lomira, Wis. . . .	15.00
Rev. Wm. Franzmann, St. John's, Baytown, Minn. . .	50.00
Rev. Wm. Franzmann, St. Matthew's, Grant, Minn.	50.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	2,578.50
Rev. G. C. Marquardt, St. Paul's, Greenleaf, Wis. . .	5.00
Rev. F. Brenner, Trinity, Hoskins, Neb.	60.00
Rev. A. Meier, East Fork Mission, Whiteriver, Ariz.	5.00
Rev. A. Schlei, St. Paul's, Algoma, Wis.	50.00
Rev. Herm. C. Klingbiel, St. Paul's, Town Forest, Wis.	10.00
Rev. H. E. Lietzau, Salem's, Woodbury Township, Minn.	60.00
Rev. G. F. Wacker, St. John's, Berns, Mich.	900.00
Rev. Chr. Albrecht, St. John's, Douglas, Ariz.	12.00
Rev. Chr. Albrecht, Grace Mission, Warren, Ariz.	15.00
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	101.50
Rev. A. Eickmann, St. John's, Township New Hartford, Winona County, Minn.	55.80
Rev. H. Wolter, Zion's, Theresa, Wis.	15.00
Rev. Herm. C. Klingbiel, St. John's, Town Forest, Wis.	30.00
Rev. Ad. A. Zuberbier, Salem's, Hamburg, Wis. . . .	6.00
Rev. P. Monhardt, St. Matthew, S. Ridge, Monroe County, Wis.	35.00
Rev. M. F. Sauer, Trinity, Brillion, Wis.	53.75
Rev. Ph. Henry Hartwig, Zion's, Hartland, Wis. . . .	10.00
Rev. W. P. Sauer, St. John's, Bear Valley, Minn. . .	23.00
Rev. J. C. Siegler, St. Matthew, Danube, Minn.	50.00
Rev. Robert F. F. Wolff, St. James, Cambridge, Wis.	2.00
Rev. M. F. Plass, St. John's, Oakwood, Wis.	10.00
Rev. E. H. Bruns, Mt. Olive, Delano, Minn.	20.00
Rev. J. Guse, St. Paul's, Litchfield, Minn.	60.00
N. N., Milwaukee, Wis.	5.00

\$ 8,121.98

Previously acknowledged \$422,991.09

\$431,113.07

Expenses, February, 1927

Envelopes and Receipt Blocks, Bethesda, Rev. H. Knuth, Milwaukee, Wis.	\$ 34.89
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John Brenner.