

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.

Vol. 14.

Milwaukee, Wis., October 30th, 1927.

No. 22.

THE GOSPEL STREAM

A stream, in crystal splendor
Doth wend its tranquil course.
In God's own heart so tender
It found its depth and source.
Through Abram's habitations
It flowed in silent peace;
Still through the realms of nations
It glides without surcease.

From fear and pain and anguish
It frees the troubled breast,
And thirsty hearts that languish
With cooling balm are blest.
No famished mortal ever
Partakes of it in vain;
God's pure, life-giving river
Flows on through man's domain.

Its fullness never ceases;
All heavenly, divine, —
The holy wounds of Jesus
With floods of glory shine!
Death's sting and condemnation
Sink down beneath His stream;
He giveth free salvation
To all who trust in Him.

O stream of grace, so glorious, —
All light and love thy sheen!
Thy waves once streaming o'er us,
Have bathed us, — washed us clean.
From Heaven thou descendest
To draw us toward thy flow;
To Heav'n thy course thou wendest
That thither we might go!

Flow on, thou sacred River,
Till hearts, unitedly,
Rejoicing in the Savior,
Sing praises unto thee!
Till souls, thy power possessing,
A living fountain prove,
In fullness pouring blessing,
Life, spirit, light, and love!

From Hymnal of German Reformed
Church of Switzerland—No. 156

Translated by
Anna Hoppe.

"Es ist ein Strom erflossen."

The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits us till that period. The day of Christ's coming is of all events the most auspicious. —John Calvin.

THE ONE HUNDRED AND THIRTY-THIRD PSALM

(Concluded)

The Blessings of Christian Unity

It is impossible to read this Psalm without perceiving the beauty and blessedness of true unity. Nowhere has the nature of true unity — that unity which binds men together, not by artificial means or along social, civil and national lines, but as brethren of our Father, brethren in Christ, — been more faithfully described, nowhere so gracefully illustrated, as in this short song. True concord, we are here taught, is a holy thing, which is productive of the greatest blessings not only to the Christian Church but to all the world. Luther in his commentary on this Psalm justly says, "Concord in the Christian Church not only is a beautiful, glorious gift, but also the source and fountain of the greatest blessings."

Most beautifully does the Psalmist introduce the subject. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Behold, how good and how pleasant it is! There is indeed much that is beautiful and lovely in the unity and harmony of Christian brethren. They are redeemed by the same Savior; they have been called by the same Gospel; the same Holy Ghost has enlightened them with His gifts and brought them to faith in their Redeemer; they serve the same Master; they confess one and the same truth, are adherents of the same Christian belief, and are engaged in the same blessed work — the work of promulgating the Gospel of Jesus Christ, and of building His Church on earth; they cherish the same Christian hope, looking forward to the same heaven; they have the same precious consolation in the trials, temptations and sorrows of this life.

Behold, therefore, the beauty, the goodness, the pleasantness of Christian unity. Behold, how pleasing it is to God and all good men; it brings constant delight and innumerable blessings to those who live in unity.

Description of Such Blessings

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Jan 28
Rev C. Buenger
Ave
5026 19th

The Psalmist gives us two figures. Both are peculiar and perhaps difficult for us to understand; but both are very expressive of the blessing of brotherly concord. The first figure is taken from the oil which was poured on the head of the High Priest at his consecration. Such anointing of the High Priest with oil flowing down upon his beard, as stated here, and to the skirts of his garments, as was the case with Aaron's anointing which was representative of all priestly anointing, typified that the whole man with his entire body was consecrated to the highest office in the Church of God.

To this brotherly unity is likened with its blessings. Its wholesome and beneficent influence is felt so abundantly that it pervades the whole spiritual body of Christian believers, the entire Church of Christ; the same sweet and holy influence, represented by the oil of anointing, pervades all, and continues all in one. In other words, all the members of the Christian Church united in faith and doctrine and by the bond of love and peace participate in the same blessing. Very properly Luther remarks: "In that the Psalmist says 'from the head,' he shows the nature of true concord. For like as the ointment ran down from the head of Aaron the High Priest upon his head, and so descended unto the borders of his garment, even so true concord in doctrine and brotherly love flows as a precious ointment, by the unity of the Spirit, from Christ the High Priest and Head of the Church, unto all the members of the same. For by the beard and extreme parts of the garment he signifies, that as far as the Church reaches, so far spreads the unity which flows from Christ her Head."

The second figure expressive of the blessing of brotherly unity is taken from the dew. Like "the dew of Hermon, that cometh down upon the mountains of Zion." The dew first touches the high mountain of Hermon, and then descends down to the lesser hills of Zion or Jerusalem, spreading its refreshing influence over mountain-sides and vales. A beautiful and most expressive figure! The gentleness, and the copiousness, and the vivifying nature of that dew, diffusing beauty, abundance and fertility all around, fructifying fields and meadows, truly is a striking image of the blessed influences produced by brotherly love and concord.

True Christian unity is productive of much blessing. This is not only illustrated by these two figures — ointment and dew; but it is stated here in express words: "For there the Lord commanded the blessing, even life for evermore." There, where brethren dwell together in unity, the Lord commands the blessing. It is God's will and counsel, it is His decree and promise, that "the blessing" should prevail among brethren in faith, that their unity should be a source of all holy influences.

Holy Influences of Christian Unity

Precious are the influences exercised by the unity of Christians. In the first unity brings pleasantness. "Behold how good and pleasant it is!" True Christian unity puts graciousness and beauty upon a community or church, so that men think it pleasant to look upon. It is said of the early Christians in the first century, when the Gentiles observed their unity and love towards one another, they would say "Behold, how the followers of Christ do love one another!" Even to this day the world must acknowledge, whether it will or not, the pleasantness of unity existing in the Christian community or the Church.

With Christian unity there comes, furthermore, peace. In the Psalmist's days brotherly unity brought peace. True Israelites were united in the bonds of peace delighting in the abundance of peace, praying for the peace of Jerusalem: "Peace be within thy walls; they shall prosper that love thee." Psalm 122:7. It is always so when Christian unity gains its power. Strife and jealousy must cease there. Brothers in Christ have one great anxiety, that, if it be possible, they may be at peace with all men. It is their endeavor to promote peace among themselves with all possible means permissible and to avoid every cause for dissension. Having the God of love and peace with them, they live in love and peace with one another.

Unity further gives power. In unity there is strength. United we stand, divided we fall. Our Lord evidently laid much stress upon the value and power of unity among His disciples. In His last prayer observe what He so fervently desired for them: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me." As soon as a church was gathered, the spirit of concord seemed to be a necessary feature, which appeared without being forced. "Then all continued with one accord in prayer and supplication." "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." Acts 2:42. Writing to the churches the apostles evidently think that brotherly unity is of the utmost importance to the prosperity of those communities. They constantly urge its preservation. "I beseech you, brethren, by the name of our Lord Jesus Christ that . . . there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "We, being many, are one body in Christ, and every one members one of another." 1 Cor. 12:12. "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:3.

Such unity of Spirit will always prove a power to the Church. It will unite all the spiritual forces against a world of enemies. Christians united in faith,

confessing the same Gospel and equally convinced of its truth, may not fear the powers of unbelief and world forces constantly encroaching upon them and threatening their existence. United they stand as a mighty wall against the onslaughts of their enemies. Divided, men ever fail, but united, they become more than conquerors. Having the blessed assurance that they do not stand alone in their confession of the truth of Jesus, but that millions of them throughout the world, all engaged in the same glorious warfare against the world and the powers of darkness, — Christians will sing in unison:

“Jesus, our Lord, arise;
Scatter our enemies,
And make them fall;
Let Thine almighty aid
Our sure defense be made;
Our souls on Thee be stayed;
Lord, hear our call!”

On the other hand Christian unity is adapted as no other power to produce an important and salutary influence on the world. In praying for the unity of His disciples Christ says to His Father, “that the world may believe that thou hast sent me.” What a great and blessed purpose the unity of the Christians has! It is nothing less than to evangelize the world. A united Christianity not only has a savory influence on the world, but will save it from destruction. Under its influence God’s holy ordinances and institutions which form the basis for the welfare of mankind, such as marriage, the family, civil government, etc., will remain intact.

Above all will Christians united in faith prove instrumental in spreading the Gospel of Jesus Christ for the salvation of the world. All members of the Church so united have essentially the same work to perform, that work is to convert sinners unto God by the preaching of the Gospel. The Church is a communion, not only of brothers, but of laborers; not only in the hope of salvation, but in the duty and privilege of spreading the knowledge of it, and of multiplying the number of those who partake therein. We are all to be “workers together with God,” and as He would have all men to be saved and to come to the knowledge of the truth, we will, by the grace of God, make united efforts to do our utmost to further men’s salvation.

Blessed unity of Christian believers! May we ever preserve it and pray:

“Thou sweetest Love, grace on us bestow,
Set our hearts with heavenly fire aglow,
That with hearts united we love each other,
Of one mind, in peace with every brother.
Lord, have mercy!”

J. J.

COMMENTS

Letters That Give Joy “This is to inform you that my congregation has decided to take up the Seminary Collection once more and to make its quota. Just as soon as I find time, I shall make a house-to-house canvass.”

There are letters that give us joy. The above letter is an example. Brief, but very comprehensive. It reveals that a congregation has recognized the needs of our Synod and its opportunity for service. It tells us that the Christians of this congregation deeply appreciate what the Lord has done, and is doing, for them by the preaching of the message of His love for us in Christ Jesus. They want to show their gratitude, and they know of no better way of doing this than that of aiding in carrying the same Gospel to other men.

They have in mind, too, that they are co-workers with the brethren in the Synod, and co-workers they want to be. They do not want the others to work and to pay for them; they want to do their honest share.

That is why they are not afraid of the word “quota.” This word may have become a trifle offensive to us by association, raising memories of high pressure drives, etc. But these Christians know that among us it merely signifies a fair and equitable distribution of our common responsibilities, which every one of us is for the love of our Lord joyously willing to meet.

So they write us cheerfully that they have decided to raise their quota.

And this is by no means the only letter of this kind that we have received. Such letters arrive from time to time. In other instances pastors have given us the assurance verbally that their congregation will take care of this matter properly on or before January first, 1928.

We want to tell these brethren that we appreciate this cooperation deeply. It would indeed be a fine thing if other congregations would follow this example and write us even before we have to send them a reply postal to inquire of them when we may expect their balance.

Incidentally, the ground has been broken at New Ulm. The contractors expect to begin pouring concrete within a few days. Your moneys will be needed soon. Send in your balance as soon as possible.

J. B.

* * * * *

The Old Itch Whenever the pope wants to start something he uses the pages of the *Osservatore Romano*, a newspaper published in Rome. Such a feeler was stretched forth recently touching the old question of the pope’s independence as ruler over his own state. In the process of unifying Italy the ruling house of Savoy could not well get along without

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Michigan St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

the traditional capital of Italy, the city of Rome, and consequently captured it and its surrounding territory in 1870. Up to that time the pope had governed as a worldly prince in the "papal states." Since that time the pope has chosen to consider himself a prisoner in the Vatican. The pose was assumed to show before all the world that he does not surrender his claims to territorial possessions. The sulking pontiff has never made much of an impression on most Italians; they seemed to be able to get along quite well without him. But outside of Italy, the papacy has always been able to gain support for its demands of restoration, especially when some Roman Catholic state had demands of its own to make on Italy. In that respect the pope's pose of injured innocence has constantly been a source of irritation to the Italian governments and often enough political parties in Italy pretended to be concerned about the pope's unhappy lot in return for the support of the clerical party votes.

Italy would like to see the question settled; if anything could be gained by a settlement, the pope would also be amenable to any reasonable offer, though he is thriving in his self-imposed exile. Just now there has been more than a little flirting between the Vatican and Mussolini, the Italian prime minister who is virtual dictator. And now comes the inspired editorial in the *Osservatore* suggesting a settlement. There does not seem to be a claim made for possession of the city of Rome and the old boundaries of the papal states before 1870; on the contrary, the demands are toned down to something almost infinitesimal. Some territory under the jurisdiction of the pope, no matter how small, would seem to satisfy the Vatican "in order to convince everybody of the complete liberty and independence of the pope in the spiritual government of the church."

The pope realizes that he will not get those properties back which were taken away in years gone by, nor will he ever be able to dominate the politics of the

Italian state as he did those of the small states before the union, but perhaps by bringing his masterful diplomatic resources to bear upon present conditions he may be more effective than ever before if he makes his peace with Italy. We have a feeling he will have his way.

H. K. M.

* * * * *

English Bishop Charged With Heresy An incident, and only an incident, but one to attract the attention of many was

the public and dramatic charge of heresy made by Canon Webster, rector of one of London's churches, against Dr. E. W. Barnes, bishop of Birmingham. The Bishop is known as a liberal minded theologian and as such enjoys the popularity which such opinions would create. Preaching at St. Paul's Cathedral, in London, he had announced his sermon subject as "Man's Creation — Blind Mechanism, or from Design?" Being known as a confessed evolutionist the general tenor of his sermon could be anticipated. Before the Bishop began his sermon, Canon Webster left his seat in the congregation and proceeded to face the assembled worshipers, reading from manuscript his charges against him. He was not interrupted and after he had finished the service went on as usual.

Everything done in the Episcopal Church is done according to the best established precedents, even a grudge fight is conducted according to traditional fighting rules, so the rector's charge can safely be accepted as a safe guide to the proper way in which to lodge a heresy charge in the Episcopal Church. He began, "In the Name of God, Amen!" then, speaking for himself and "the faithful laity of this diocese," he went on: "I do solemnly denounce Ernst William Barnes, doctor of science and bishop of Birmingham, because by false and heretical teaching in his frequent public utterances he has denied and poured contempt upon the doctrines and sacraments of the Holy Catholic Church."

Declaring the Bishop's presence in any church to be "an indignity to Almighty God and a scandal to the faithful," he called upon the archbishop of Canterbury, in whose jurisdiction London and Birmingham lie, "to inhibit said bishop (Barnes) from preaching and ministering in any church within his jurisdiction; and, further, we call upon the archbishop and bishops of the province of Canterbury to try said bishop in respect to these alleged heretical, profane utterances, and, if he is found guilty, to depose him and cast him out of the Church of God until such time as he do repent and recant his grievous errors."

The reaction of the public and of the clergy of St. Paul's to this unusual charge was typically Episcopalian — there were some remarks about bad taste and deplorable conduct, but no disposition to enter into a genuine examination of the charges or of the person

who made them. It will be ignored and so it remains merely an incident with no further significance.

Whatever sympathy Canon Webster might have aroused is dispelled by later remarks of his in which he declares that he was objecting principally to Bishop Barnes' utterances on the sacrament and did not have the question of evolution in mind. That would indicate that the Canon is chiefly interested in his church's ritualistic practices — in his protest he does indeed refer to an attack on doctrine, but to him doctrine is the ruling of the church on certain practices of the ritual rather than what it means with us: a definition of the teachings of God's Word.

The English newspapers disposed of the incident by calling it a "theatrical performance" and by deploring the fact that so thoughtful and earnest an effort as the bishop's sermon was not given a respectful hearing.

H. K. M.

CHILD PSYCHOLOGY IN THE SCHOOL ROOM

(Concluded)

A paper read before the Conference of the teachers of Watertown and vicinity at Baraboo, Wis., and printed at the request of that body.

Thunderstorms are a dread to some children in the lower grades. The teacher must soothe away that fear and kindle understanding and reason to counteract it.

Obedience

The principle root of obedience lies in the impulse of suggestibility which makes the child do whatever you put before him, and activity which makes him eager to do things.

God Himself, in the Fourth Commandment, stresses the importance of obedience by adding a promise of blessing to those who shall keep the commandment. Disobedience was the first sin and in its train followed many others. It is a sin which holds in its clutches especially children. Here, therefore, the child needs much warning, admonition, and uplifting. Let us use all preventives that God has given a Christian teacher to keep the child from stumbling.

In the stories of **Isaac's Offering**, **Samuel in the Temple**, and **Christ in the Temple**, we can show what true obedience is. Let us make clear to the children that God has given these examples for them to follow. In the story of **Eli's Sons**, **Absalom**, and **Jacob's Sons**, let us emphasize the result of disobedience. These teachings must now be put to practice.

After the child has attained the age of five or six, it looks to its parents and teacher for guidance, because it has confidence in the rightness of their decision. Therefore the guiding hand must be just, wise, and firm. To secure obedience the teacher must let the child feel the affection that seeks its welfare. Obedience is the only means to good discipline.

Keeping the child busy lies at the bottom of good discipline, for then we work in harmony with the impulse self-activity. "We mix far too many don'ts into our government, and thereby squander the effect of an uncompromising 'no,'" says one child psychologist.

Fear of punishment naturally brings about obedience, but where this coercion is practiced, the child is simply led to obey because it wishes to escape pain. Such obedience, when transformed into a habit, is really a reaction to fear and may lead the child to obey against his conscience in later life.

Obedience as the result of the fear of the Lord alone will bring about that permanent result in character which we desire.

Truthfulness

Truthfulness is an impulse of the new man. Again teachers of Bible history have the best means for strengthening this impulse at their disposal. The first lie which man uttered was prompted by fear of punishment, and fear of punishment is the cause of many falsehoods of children. The story of **The Necklace of Truth** shows how imagination may be another cause of lies. The fear of the Lord, the full realization that God sees everything, will bar untruths from the heart and lips of the child.

Cross examinations should be avoided, if possible. Lies must be punished severely; truthfulness should receive recognition. An effective cure for untruthfulness is the grief which the teacher should feel and manifest, because his pupil trusts and loves him so lightly.

Self-reporting systems of discipline lead to escape lies. If such lies are not discovered, the honesty of many other pupils will be undermined, and they will lose faith in justice.

Suspicion and distrust of the teacher when felt by the pupils will encourage deceit. The pupil will speculate with mischief to see how far he can go, before being found out. Deceit will ensue.

Love

Love is that impulse of the new man out of which grow all the elements that raise the human soul to its highest level. Paul, in Cor. 13, 13, says: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." He says: "Though I have all knowledge, and have not charity, I am nothing." This charity is the love which shall already be cultivated in a child. "Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, endureth all things. Charity never faileth."

In the pupil's school life application of this love can be made frequently. Charity will show itself in kindness that expresses itself not in sweet and charming manners, but in the actions of the pupils toward one another. Tattling, quarrels, and fights must not be tolerated. Remarks about poorer children's clothes will be pictured as unkind, and if the guilty child sees it in this light it owes the offended an apology. This procedure requires great care and tact on the teacher's part. The treatment of subnormal children would come under the same head.

The school should provide for a channel through which the child may practice true giving. Our missions open a wide field in this direction.

Joy

God's divine plan of creation was to make man happy. We, who have as an aim to restore the image of God in the child should plan our work with the purpose in mind to conserve the simple cheer of childhood which is the result of a child's faith and trust. In religion, we can show how this complete trust in God will take the gloom from the crosses which a Christian must bear. We will allow the children to express their Christmas joys in songs and hymns, their joys in the beauties of nature by calling their attention to them and reading good descriptions of God's creation, especially in poetry form.

At the present time the consideration for the joy of the child has outweighed many other important considerations. No mother would give a child bright shiny scissors for which it is crying. Neither can we afford to give our pupils joys which are gotten at the expense of harm to the soul.

The Christian educator's aim is to provide the child with simple tools for this life, and to endow it with the one thing that is needful, thereby building up a Christian character. The teacher has reached his aim when the youth leaves the school with Phil. 3, 12 deeply and indelibly impressed in his heart: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ." Then will the youth's ways follow the narrow path, and his faith prosper in good works to the glory of God and the service of his neighbor. Ada Sievert.

A MISSIONARY IN DANGER

Very few of our pastors have the varied life of an institutional missionary. His duties are manifold and in many ways different from those of a pastor in charge of an organized congregation. One evening a missionary arrived at the penitentiary of the State, where he was to conduct the chapel service for the inmate body the following morning. Seated in the warden's office, he chatted pleasantly with the chief

executive of the institution. Presently the night captain of the guards enters the room, ghastly pale. He salutes the warden and reports: "Inmate S., the life convict, has made his escape." The conversation ended abruptly. The personnel of the institution was alarmed at once, and told of the escape. The warden turned to the missionary and said: "Go out on the streets and to the homes of the day officers and tell them that the warden requests their immediate presence at the institution on account of an escape. In a very short time the missionary had found a number of day officers listening to an open air concert on the main street of the city. On hearing the news of the escape, these men rushed to the institution. The warden met them in the large corridor, briefly informed them of the escape, gave his orders and handed each officer a Winchester rifle for his protection. The missionary congratulated himself that his mission had ended after he had summoned the officers to the prison. Great was his surprise, however, when the warden also handed him a gun with the request to stand guard at the doors leading to the large power plant with its huge dynamos — a most dangerous place, whenever there is a prison escape, because the fugitive will try to shut down the light in order to make his escape in darkness. Poor missionary, he, a fisher of men, commissioned on a man hunt! He knew that the law required him to serve, for any officer of peace can request a civilian to assist in an arrest. With a powerful rifle on his shoulder, the mechanism of which he did not understand at all, he obeyed orders. It was a cold night and in his haste he had forgotten his overcoat. There he stood a lone sentinel at the power plant, the cold penetrating his very bones, with the prayer on his lips: "Lord, keep me within my calling, and let me not raise my hand against a human being." For many hours he stood there, until the night had changed into day, when he was released from his perilous duties. With a grateful heart he turned over his unused rifle to the night captain, for the good Lord had spared him a very unpleasant experience. The prisoner had made his escape successfully to the great disappointment of the prison officials, but the missionary did not covet the honor of having blocked the escape. After a few hours of sleep, he preached to hundreds of men in the large prison chapel, again a messenger of peace, his congregation unaware of the unpleasant duty he had performed during the night. In his usual way, he emphasized sin and grace, the Law and the Gospel. He assured these misguided and unfortunate men and women that God has no pleasure in the death of the wicked, but that the wicked turn from his way and live. He asked God to grant His Word free course, and to accompany it with His heavenly benediction, that it may prosper in the thing whereto He did send it.

Dear Christian reader, may the Lord kindle ardent love and zeal in our hearts, that we may labor unremittingly for the conversion of all who do not know Him or have fallen away, that they may not be lost, but turn to Him and praise His name! May He also guide and protect the missionary in his missionary activities, keep him ever mindful of his commission to preach the Gospel to every creature! May the prayers of his fellow-Christians accompany him on his ministrations to the afflicted, the sick, and the unfortunate!

E. A. Duemling.

BROOK SAYERS

Brook Sayers was a little man. He was born in a log cabin at the edge of a mountain at Summit, N. J. His father was dead; his mother died shortly after I made their acquaintance. Brook Sayers had been brought up without religion, but his conversion was very complete. He united with the church and went zealously to work. After his mother's death he lived quite alone in an old, unpainted farm-house. His barn corresponded with the house, and was kept from falling by being propped with several logs.

Brooks did his own washing and repaired his own clothes. They looked as if he had made them himself, and the repairs, varied in color, made a grotesque appearance. He worked his little farm with dilapidated farm machinery and an old horse.

One day the agent of the American Tract Society called upon me and asked who had been contributing \$100 a year to the Society. I said promptly, "No one," and then revised my answer and suggested a wealthy citizen living some distance out of town. The agent of the Tract Society started cheerfully to collect his hundred dollars. He reached the house and was graciously received by the cultured lady who owned the splendid home. The house had just been built at a cost of over \$85,000. The appearance of the house assured the agent, and he presented the cause of the Tract Society. The lady, however, said she was not interested in that work and regretted that he had taken the long walk, for she had never contributed to it. She, however, gave him a dollar.

On his way back he passed over the old farm where Brooks lived and happened to come face to face with him. He recognized the person who had brought in the hundred dollars, supposed to be a farm hand, and said, "Are you not the man that was sent in with one hundred dollars to be credited to the Summit Church and gave no name?" Sayers hesitated, then answered, "Yes." The agent said, "My man, who sent you with that contribution?" Sayers said: "I don't want to tell you," but the agent insisted that in order to collect the one hundred dollars, that had not been sent in recently, he must know to whom to apply. Again Sayers hesitated and answered: "Well, I suppose I must tell you; I gave that hundred dollars myself, but this year my crops are so poor that I haven't got but

twenty-five dollars. If you will wait a moment, I will give you that and get the rest as soon as I can."

Years passed. Brooks was a devoted friend to Harry, the sexton, who had been serving the church for \$50.00 a year. He had left Summit, and the new pastor was a stranger to the conditions, but I happened to know that Harry had borrowed the money with which he built his little home, and had died, leaving a large family of little children. So I went back to Summit, thinking that I might possibly be able to raise the money and pay off the mortgage of one thousand dollars. The first man I met was Sayers. I knew of his generosity to the Tract Society and of his affection for Harry, the sexton. I thought perhaps he would be willing to start the subscription, and with such a start I was quite sure I would succeed. To my astonishment Sayers said to me, "Mr. —, let that alone—you needn't worry about it." I replied that I did not intend to let it alone, but that the mortgage must be paid off if possible. I turned away, surprised and grieved at his apparent indifference to the situation. He called me back and said, "Won't you go home and let it alone?" I said, "I will not." Then he said, "I've got to tell you. You see, when Harry was dying I went to see him and said, 'Harry, can you die in peace?' He said, 'Yes, Brooks, but I am worried about my family. They can never pay the interest on that mortgage.' Well, Mr. — that kind of worried me. You see, I had lent him the thousand dollars, and I just went to Elizabeth and had that mortgage marked paid, and I came back and went into Harry's room and said, 'Harry, now you can die in peace. There ain't no mortgage on your house. Here are the papers.'"

This account is absolutely true, and the incidents occurred forty-five years ago.—Lutheran Standard.

EVERY-DAY RELIGION

By John Timothy Stone

Thoughtless Whispering

Those who are the offenders in speaking without due consideration would probably be the first to say, "How can anyone be so thoughtless?" In an experience of over thirty years I have never yet called the matter to one's attention without some such reply, and it has been given honestly and genuinely. To correct such misdemeanor publicly is sure to offend, and is often an evidence of irritability or temper, but to refer to it through personal interview tactfully, or by wise correspondence will seldom offend. It should be corrected, however, for if allowed to continue it will annoy increasingly, and destroy the reverence of God's house as well.

* * * * *

This thoughtless habit is not confined to religious, but the evidence of annoyance is more readily displayed and more willingly where others about the offender have paid for their seats. A concert or enter-

tainment of any character may be injured if not ruined by a whispering or undertone talker just behind you. If authorities demand bared heads, why should they not demand silence as well? There is no more conclusive mark of poor breeding than this sort of thing, and yet those who indulge are usually ignorant of their annoyance, if not unconscious of doing it.

Nothing so annoys a public speaker. Silence is not only a virtue, but a mark of interest and respect. How much more true this is in the house of God. Reverence is an essential to vital worship.

* * * * *

Of course there are many temptations to "talk in church." Friends sit near you whom you have not recently seen. Questions suggest themselves as to the identity of strangers. One wonders if another has heard of the illness of a mutual friend. The very progress of the service and the thoughts of the speaker suggest interesting comments. Again one near you may be slightly deaf and you wish him not to lose a single point. He shows by his face he did not get it.

I have known a dutiful son to sit next to his beloved mother who was in church regularly, and write important sentences in the sermon all the way through. He always had a pad and pencil, and he did it so quietly and modestly that no one was annoyed.

* * * * *

Whisperers are thoughtless but thoughtlessness is nothing more or less than selfishness, and should have no place nor be countenanced in the place of prayer and worship.

Sometimes whole families are disturbed. I have known those who would like to attend church kept away by their whispering neighbors. I have known others who have changed their pews. I have seen the troubled faces of those who were annoyed, but were too timid or too courteous to mention it.

A sad condition in this evil is that frequently the best of people are the offenders, but piety as well as courtesy shows itself real by quiet lips where others are worshipping. The reverence of God's house cannot be encouraged too much, and the natural bowing in prayer as one enters the pew will lend help to its cultivation.

* * * * *

There is nothing more impressive and inspiring than a filled church where all are silent and worshipful.

But you say, what if someone speaks to you in a whisper, what can one do but reply? A look will answer usually, and without humiliating the questioner one can show by that look or single word the proprieties of the place and hour. A Christ-like spirit speaks without words and a word of explanation after the service may overcome permanently in a most tactful way a thoughtless, habitual whispering, for usually the whisperer has been utterly ignorant of the evil in which he had had a part.

—The Presbyterian Advance.

LAMPS OF GOD

His lamps are we,
 To shine where He shall say,
 And lamps are not for sunny rooms
 Nor for the light of day,
 But for dark places of the earth,
 Where shame and wrong and crime have birth;
 Or for the murky twilight gray,
 Where wandering sheep have gone astray;
 Or where the light of faith grows dim,
 And souls are groping after Him;
 And as sometimes a flame we find,
 Clear shining through the night—
 So bright we do not see the lamp,
 But only see the light,
 So we may shine—His light the flame,
 That men may glorify His name.

— Selected.

GRATITUDE

As when one bites a fair and pleasant apple, to find it rotten within, so it is when love is met by ingratitude. The bitterness is more bitter because unexpected. Ingratitude is not only foul and hurtful, but unnatural.

Gratitude is a flower to be looked for even among the thorns which curse fallen humanity. It is the natural answer of the heart to those who bless it. When one who has natural affection knows that a favor has been done him, he is grateful.

When David realized God's goodness, he wrote: "What shall I render unto the Lord for all His benefits," and the same question should rise to our lips when we realize what God has done for us.

Too often His mercies are received as some children receive good from their parents. They expect it as a matter of course. Could they appreciate the abiding love of a father and mother, their hearts would be moved. Some one says that Christians should do with their mercies as botanists do with flowers — classify them into constellations.

When we attempt such classifications of our mercies — personal and general, public and private, temporal and spiritual, we realize that "they cannot be reckoned up in order," that "they are more than can be numbered." The effect, however, should be the beginning of a new song in our mouths, and the words of our song would be, "the Lord be magnified."

The most natural expression of gratitude to God for his goodness is acceptance. "What shall I render to the Lord for all His benefits?" "I will take the cup of salvation." To neglect what He offers at so great a sacrifice, to slight his invitations, to refuse his salvation, this is the worst ingratitude.

—The Presbyterian.

THE WOMAN WHO UNDERSTANDS

It is the easiest thing in the world for a woman to undercut her husband's motive. Frequently he is working under stress and strain. She knows nothing of it. He works because of love for her; he toils and sweats because of his responsibility to her. Often inwardly something is saying to him, "Life would not be worth the effort if it were not for her." He knows that if he fell out of her life she would be in want; therefore he toils; he forgets himself; he suffers.

Many times the same woman will turn with criticism upon him. She complains to him; she talks about their failures, and insinuates bitter things about his limited income. She thinks nothing of the effect of her words upon him. They burn in his heart like a flame; they cut in his spirit like a sword; they kill in his mind like a poison. She knows not. At last something within him makes him dread his return home at the close of the day, because there, instead of meeting a welcome and warmth and a smile, he is confronted by a dissatisfied, complaining, discontented wife.

Verily, he is a defeated man. When he would do better he finds a weight about him. When he would achieve and do his best he cannot because of the influence of the woman at home. A man is licked at the very start in his battle of life when she who should groom him and inspire him becomes a talkative, distressing, fault-finding creature who reckons not that her spirit will un-man her husband as he goes forth into the battlefield of life.

—Western Christian Advocate.

THE PLEA OF A DEAF-MUTE

Thirty-one years ago a pastor appeared before the student-body of Concordia Seminary, St. Louis, Mo. He had a message for the students. The name of the pastor was Augustus Reinke, the father of our mission among the deaf. With true missionary zeal, in a forceful manner, he told the seminarians how he had been called to preach the Gospel to these silent people. "One day," he said, "I received a letter written by a deaf person which was of more than ordinary interest." The writer of the letter said "I have been reading the entire Gospel according to St. Mark this afternoon. While reading the 16th chapter of the gospel, a verse fastened itself upon my mind, and I have been thinking of it ever since. It is the great mission-command of our Lord given to His disciples in verse 15: 'Go ye into all the world and preach the Gospel to every creature.' It is true, the Gospel of Jesus Christ is preached to many creatures, and large numbers are won for Christ and His kingdom. But, dear pastor, how is it that the Gospel is not preached to us deaf people? Are we not also creatures and therefore included in this mission-command of our Lord? We see our hearing relatives and friends go to their respective

churches on a Sunday, while we must remain at home because no one will preach the Gospel to us in a language which we are able to understand."

Pastor Reinke was deeply touched, and then and there he made up his mind to study the sign-language in order to serve these much-neglected people. After a few months of diligent study he preached his first sermon in the sign-language to the deaf of Chicago and vicinity. That was the beginning of Lutheran mission-work among the deaf.

On that memorable day, thirty-one years ago, in the seminary chapel, the aged pastor addressed a fervent plea to the students to take up the study of the sign-language in order that the Gospel might be preached to the deaf. Three seniors responded to that plea and, after their graduation, took up the work either as full-time or part-time missionaries among the deaf.

Pastor Reinke has gone to his reward, but the work has continued ever since, and by the grace of God seventeen full-time missionaries, serving twelve organized congregations and 110 preaching-stations, are now actively engaged in soul-saving work among the deaf in many States of the Union and in Canada.

May the Lord continue to bless our missionaries and make them a blessing unto many dearly bought souls!

—E. A. Duemling in *The Lutheran Witness*.

"PLAYING THE GAME"

We were intensely interested in a brief account, in *The Christian Century* of July 14, of a financial duel between two leading financiers of London. We have no knowledge of the persons, and as far as that is concerned it might just as well have been any other two persons in London or anywhere else in the world. What was significant to us was what these two men and their friends did, and the terrible outcome of the fight, which ended in suicide on the part of the man defeated. The significance of the thing is the far glimpse that is given into some forms of big business. It helps one to see very largely why society is constantly torn by dissension, strife and war, and why injustice and unrighteousness abound, and why our numerous courts, both civil and criminal, are staggering under their dockets.

"James White, London sportsman and financier, committed suicide by poison and chloroform after his recent defeat in a fierce two-year battle for the control of certain oil stocks. His former friend and chief antagonist in this financial struggle tells his side of the story. The other will never be told, but this one reveals all that need be known of the spirit of that sport, and contains plenty of food for reflection for those who think that all business needs to make it fine and human is that the men who are in it should 'play the game.'

"It was a great battle of finance that one of us had to lose. The one to lose was Jimmy. This gamble was his last desperate effort to come back. He was broke two years ago. I and the group of friends who were

with me were out to smash the gamble. What a fight it has been! Jimmy White knew I was out to stop him and I knew he was out to stop me. I told people he would be smashed by the end of June and smashed he was to the very day The game was over. They lost a million pounds among them. Jimmy's party is ruined. One of them lost every penny he had. They are bitter against me now. They blame me for it. But what could I do? It wasn't my fault. I didn't make the rules of the game. Jimmy knew the rules. They are simple enough It's been a great battle. It's the greatest game in the world, this fighting with millions at stake. I'm not ashamed of my part in it.'

The editor of *The Christian Century* adds:

"Yes, the rules are simple enough. You just buy what you haven't got to send the price up, or sell what you haven't got to send it down, and publish lies to affect the market favorably or adversely as your own interest suggests, and reduce to beggary, if you can, those who stand in your way. If a ruined antagonist commits suicide, it isn't your fault. He was trying to do to you just what you did to him. Truly, the rules are simple enough, but they are not the rules of a game. They are the rules of a gladiatorial combat. Even a 'sportsman,' as White is said to have been, is not going to look upon losing every penny that he has as a baseball player looks upon the making of a home run by an opponent. There is a point at which the analogy of sport breaks down and recourse must be had to more fundamental moral considerations."

These comments to us look rather tame. Such business methods should be ripped up the back until the raw bones stand out from head to foot. To crawl under cover by saying that it belongs to the game is itself a condemnation of the game. If that is the kind of game it is and there is no way of mending the game then the only decent thing to do is to get out of the game. It would not be so bad if this spirit were found only in certain forms of big business. Aside from the size of it the thing is just as bad in little business. It is the same ugly spirit of selfishness, the looking only at one's own things and not at the things of others, whether one is dealing in millions or with a pound of bananas on a city market.

—Lutheran Standard.

OBITUARY

Again we must impart to our fellow-Christians the sad news of a death of a servant in the Lord's vineyard. — On Thursday morning September 29, at four o'clock it pleased Almighty God to take unto Himself Rev. Adolf John Frederick Clabuesch, pastor of St. Paul's at Remus and Zion's at Broomfield, Michigan.

Our beloved brother was born on June 20, 1879, in Hannover, Germany. At the age of five he came with his parents to America; these settling in Berne, Michi-

gan. — After attending the parochial school of St. John's Lutheran Church at Berne and his confirmation by the later Pastor W. Linsenmann, he in 1896 entered the Lutheran Seminary at Saginaw from which he was graduated six years later. — In the fall of 1902 he accepted a call to St. John's Church in Sterling, Michigan, and four years later, having received a call from St. Paul's in Remus and Zion's in Broomfield, took charge of these two congregations which he faithfully served until sickness forced him to give up the work during the past summer.

In 1903 he was married to Emma Geese, this union being blessed with five children.

His health began to fail shortly before Christmas, yet in spite of his weakness and suffering he performed his work until the last Sunday in June.

Twenty-five years he was privileged to serve his Master in His vineyard.

He is survived by his widow and five children, Gerhard, Carl, student of theology at Springfield, Ill., Erna, Clarence and Luther at home, four brothers, Henry, Fred and Ernst in Pigeon and Herman in Sebawaing, and one sister, Mrs. John Dietzel.

The funeral was held on Monday, October 3, at Remus, Michigan. Rev. E. E. Rupp of Manistee, Michigan, had charge of the services at the house and Rev. O. Frey of Saginaw and Rev. H. Lange of Alois, Wisconsin, conducted the services at the church. Rev. Frey basing his sermon on Romans 14:7-9 preached in English and Rev. Lange, classmate of deceased, took for his German sermon 1 Pet. 1:3-9.

The pallbearers at Remus were members of the church boards. At the grave Rev. C. G. Leyrer of St. Louis, Mich., had charge of the concluding service. — Pastors of Saginaw and vicinity and teachers of Michigan Lutheran Seminary acted as pallbearers. Interment was made in Oakwood Cemetery, Saginaw, Mich.

May the Lord comfort the family and relatives of the departed.

G. Schmelzer.

FROM OUR CHURCH CIRCLES

Michigan State Teacher's Conference

The Michigan State Teacher's Conference will convene, D. v., November 2, 3, and 4 at Pigeon, Mich. Kindly announce or send your excuse to Colleague Leo Luedtke. All school teaching pastors are expected to attend.

The program:

1. Geography: Mining, Gehm.
2. English Cat. (choice), Rudow.
3. English Gram. (theor. and pract.), Rudow.
4. Thou shalt have no other gods, Boelte.
5. Spelling, Miss Hoenecke.
6. Division, Miss Zempel.
7. Discipline in School, Mehnert.

8. Physiol. (respiration), Winter.
9. Geog. (Michigan), Luedtke.
10. Hist. Life in the Colonial Days, Mrs. Bauer.
11. Auferweckung des Lazarus, Jantz (English or German).
12. Arithmetic (Contents of Rectangular Solid), Held.
13. Study of Picture, Miss Mueller.
14. Civil Government, Wandersee.
15. Joseph sold into Egypt, Miss Hintz.
16. Calisthenics, Wandersee.
17. Regional Geog., Zimmer.

Kindly announce your time of arrival as the place of meeting is situated in the country.

John B. Gehm, Sec'y.

Mixed Conference of Sheboygan-Manitowoc Co.

The Mixed Conference of Sheboygan and Manitowoc Co., meets, D. v., October 31st to November 2nd, at Town Herman, Sheboygan Co. (L. Mielke, pastor). Papers by the following:

1. The Apostolic Church's Teaching on Holy Communion, Ph. Sprengling.
2. Catechisation: 3rd Commandment, H. Koch.
3. Exegese: Eph. 2: 10, Paul Hensel.
4. With what warrant do we call Holy Communion a Seal of Forgiveness? Paul Gruel.
5. Threatening dangers in the church due to the varied activeness expected of a pastor, P. Wm. Czamanske.
6. Dangers of Modernism, P. W. Kitzerow.
7. St. John's Fifth Letter in Revelation, F. Proehl. Sermon: Kitzerow (Stoeckhardt). Confessional: Huebner (Schlei).

Karl F. Toepel, Sec'y.

Central Conference

The Central Conference will meet November 15th and 16th in the congregation of Pastor F. Loeper, at Whitewater, Wis.

Services on Tuesday evening.

Sermon: E. E. Kowalke (E. Wendland).

Confessional address: H. Allwardt (M. J. Hillemann).

Papers: E. Schoenicke, W. P. Haas, Ph. Lehmann, M. J. Hillemann, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

State Teachers' Conference

The Wisconsin State Teachers' Conference will meet this year for its sessions in the St. Mark's Congregation at Watertown, Wis., on November 3rd and 4th.

All those wishing to apply for quarters, please write to G. Groth, 206 N. 8th St., Watertown, Wis.

J. F. Gawrisch, Sec'y.

Meeting of the West Wisconsin District Synod

Since two months have already elapsed since the sessions of Joint Synod, and the prospect seems very remote that the "Committee" recommended by above Synod, will materialize in the near future, the undersigned deem it expedient and necessary to call a special meeting the West Wisconsin District. The West Wisconsin District, therefore, will convene for synodical sessions in the congregation of Pastor Jul. Klingmann at Watertown, Wis., from November 15, 10 A. M., until noon of November 18, or until all pending matters have properly been transacted.

The local pastor stands ready to provide suitable quarters for a reasonable consideration. The congregations are urgently requested to elect their representatives without delay and to supply them with the necessary credentials.

Opening service will be held Tuesday, November 15, 10 A. M.

Purpose of Synod meeting:

1. Discussing of the theme: "Suspension and our attitude toward suspended persons."
2. Definition of Synod's attitude toward the conference paper: "The Just shall live by Faith" and toward our Theological Faculty's "Gutachten" on the above-mentioned essay.
3. Definition of Synod's attitude over against the pronounced suspensions, and consideration of any and all appeals in this matter.

Timely announcements are desired.

Officers of the West Wisconsin District:

G. M. Thurow, President.

O. F. Kuhlow, 1st Vice-President.

Wm. Nommensen, 2nd Vice-President.

Paul Froehlke, Secretary.

List of Candidates

The following have been proposed for the new professorship at the Dr. Martin Luther College at New Ulm, Minnesota:

Prof. C. Abbetmeyer, Ph. D., St. Paul, Minn.

Prof. E. Berg, Saginaw, Mich.

The Rev. Hy. Boettcher, Gibbon, Minn.

The Rev. Im. Frey, Graceville, Minn.

The Rev. G. Hinnenthal, New Ulm, Minn.

The Rev. Wm. Lehmann, Libertyville, Ill.

Otto Montgomery, New Ulm, Minn.

The Rev. H. C. Nitz, Whiteriver, Ariz.

The Rev. W. J. Schulze, Hutchinson, Minn.

The Rev. Edwin Sauer, Goodhue, Minn.

The Rev. Wm. F. Sauer, Watertown, So. Dak.

Louis Serrahn, Manitowoc, Wis.

F. W. Schweppe, St. James, Minn.

All communications in regard to the above list must reach the undersigned secretary of the board before November 8, 1927.

Herbert A. Sitz, Secretary,
New Ulm, Minnesota.

Silver Anniversary

The Bethlehem Congregation in Stanton Co., Nebraska, celebrated its silver anniversary July 31st. Rev. E. Zaremba, former pastor of the congregation, delivered the festival sermon upon the basis of Psalm 115:1.

The congregation was founded and organized in the spring of the year 1902. It built a church the same year and dedicated the same the 13th of July. The Revs. Gruber, Hoelzel and Press officiated.

Following pastors served the congregation: E. Zaremba, 1902-1921; W. Seefeldt, 1921-1923; A. F. Krueger, 1923-1926; the undersigned since November, 1926.

Following ministerial acts were performed: baptized, 99; confirmed, 51; weddings solemnized, 20; buried, 22; 1,444 were communicants.

God abide with the congregation with His grace and blessing!
E. E. Prenzlou.

Wedding Anniversary

On October 14, 1927, Rev. and Mrs. E. E. Rupp, of Manistee, Michigan, celebrated their 25th wedding anniversary. The celebrants were pleasantly surprised by the members of the pastor's both congregations, who had arranged an impressive service for the occasion. The undersigned spoke on Psalm 103:1-5 in the English language, and on Psalm 31:2 in the German language. After the service both congregations and friends gathered in the school hall where refreshments were served. Rev. and Mrs. Rupp received gifts of silver from both congregations.

May He who in the past has guided the jubilee couple be with them also in the future. F. Wiese.

Installations

Authorized by President Albrecht the undersigned installed Rev. T. Koch as pastor of St. John's Church at Hastings, Minn., on the 17th Sunday after Trinity. Pastor A. Koehler assisted in the ceremonies.

G. A. Ernst.

* * * * *

Upon authorization by the Rev. C. Buenger, President of the Southeast Wisconsin District, the undersigned, assisted by Prof. E. Falk, on the 16th Sunday after Trinity, October 2, 1927, installed the Rev. A. Zeisler, as pastor of Golgatha Church, Milwaukee, Wis.

May the good Lord bless the pastor and people of Golgatha!
J. G. Jeske.

Dedication of Organ

On the 18th Sunday after Trinity St. Peter's Church of Balaton, Minn., dedicated a pipe organ to the services of the Lord. Prof. E. R. Bliedernicht preached the dedicatory sermon and Prof. E. D. Backer func-

tioned as organist. The organ is a donation on the part of several members. It is of one manual type, operating five speaking registers and a Bourdon Bass.

J. E. Bade.

Renovation Festival

The St. Matthew's Lutheran Church, Town of Cady, Dunn Co., Rev. A. Langendorff, found it necessary to enlarge their church, because of increased membership and also beautified it. Renovation services were conducted on September 18th. The speakers were the Revs. O. Netzke, Wm. Keturakat, M. F. Stern.

Acknowledgment and Thanks

With hearty thanks, I acknowledged receipt of the following sums, as collections at lectures on our Indian Mission, for use in the same, from the congregations at the following places:

Norfolk, Nebr., \$18.52; Stanton, Nebr., \$14.60; Hadar, Nebr., \$22.20; Hoskins, Nebr., \$26.50; Sioux City, Ia., \$7.00; Manitowoc, Wis., \$120.00; T. Newton, Wis., \$120.36; Wrightstown, Wis., \$40.00; Appleton, Wis., \$35.74; T. Greenville, Wis., \$68.56; Dale, Wis., \$35.35.

The money has been sent for entry to the General Treasurer of Synod, to be drawn, according to regulations, for the purposes for which they were handed to us.

Heartily wishing all contributors God's blessing.
F. Uplegger.

MISSION FESTIVALS

Fourth Sunday after Trinity

Alma, Wis., St. John's Church, E. Abelmann, pastor. Speakers: C. F. Kurzweg, M. Zimmermann. Offering: \$151.60.

Tenth Sunday after Trinity

Mazepa and Bear Valley, Minn., St. John's Church, W. P. Sauer, pastor. Speakers: G. Hertler, T. C. Voges. Offering: \$120.55.

Eleventh Sunday after Trinity

Stambaugh, Mich., St. Peter's Church, H. C. Kirchner, pastor. Speakers: G. Schroeder, W. Schink. Offering: \$61.28.

Twelfth Sunday after Trinity

Norfolk, Nebr., St. Paul's Church, J. Witt, pastor. Speakers: E. Monhardt, W. Holzhausen, R. Marti (English). Offering: \$630.00.

St. James, Minn., St. Paul's Church, Ernst C. Birkholz, pastor. Speakers: W. Nickels, C. C. Metz, H. Heinemann. Offering: \$127.90.

Plum City, Wis., Immanuel's Church—Waverly, Wis., Trinity Church, M. F. Stern, pastor. Speakers: A. Langendorf, E. Abelmann. Offering: \$125.00.

White, Argo Twp., So. Dak., St. Paul's Church, H. C. Sprenger, pastor. Speaker: M. Hauser. Offering: \$178.00.

Thirteenth Sunday after Trinity

Shickley, Nebr., W. F. Wietzke, pastor. Speakers: J. Witt, E. Friebe, H. Kuckhahn. Offering: \$219.50.

Whitewater, Wis., St. John's Church, Fred W. Loeper, pastor. Speakers: Theo. Thurow, Martin Nommensen. Offering: \$300.00.

Eau Galle, Wis., Zion's Church, M. F. Stern, pastor. Speakers: L. Witte, Rud. Korn. Offering: \$120.00.

Monroe, Mich., St. Paul's Church, G. Ehnis, pastor. Speakers: O. Peters (German), H. Hoenecke (English). Offering: \$122.00.

Allegan, Mich., St. John's Church, J. J. Roekle, pastor. Speakers: J. Nicolai, E. Mayer. Offering: \$131.40.

East Troy, Wis., St. Paul's Church. Speakers: W. Huth, A. Schulz, C. Winter. Offering: \$151.32.

Stillwater, Minn., Salem's Church, J. W. F. Pieper, pastor. Speakers: T. E. Kock, F. W. Janzow. Offering: \$444.24.

Fourteenth Sunday after Trinity

Balaton, Minn., St. Peter's Church, J. E. Bade, pastor. Speakers: Hy. Boettcher, A. Schaller (English), P. Spaude. Offering: \$204.35.

Lake Mills, Wis., St. Paul's Church, J. Martin Raasch, pastor. Speakers: W. Zank, Dr. J. B. Bernthal, Fr. Loeper. Offering: \$336.61; Mission Chapel \$16.60; total: \$353.11.

Cudahy, Wis., St. Paul's Church, Paul J. Gieschen, pastor. Speakers: Arthur Krueger, Enno Duemling (English). Offering: \$79.87.

Shirley, Wis., Immanuel's Church, G. Hoenecke, pastor. Speakers: Wm. Schlei and R. Lederer (German), L. Ave-Lallemant (English). Offering: \$121.19.

Fountain City, Wis., St. Michael's Church, Aug. Vollbrecht, pastor. Speakers: C. F. Kurzweg, K. Plocher. Offering: \$268.00.

Sheridan and Seaforth, Minn., G. Schuetze, pastor. Speakers: J. Baur, F. Zarling, J. C. Bast. Offering: \$127.00.

Pickett, Wis., Grace Church, I. G. Uetzmann, pastor. Speakers: H. Bierwagen, Theo. Hoffmann, T. Redlin. Offering: \$74.00.

Montello-Mecan Parish, Wis., W. J. Hartwig, pastor. Speakers: W. Pankow, O. Kehrberg, M. Schroeder. Offering: Montello, \$224.82; Mecan, \$140.00; total: \$364.82.

Marshall, Minn., Church of Christ, Edw. A. Birkholz, pastor. Speakers: Poethke, Oberheu, Kuske. Offering: \$107.00.

Jambo Creek, Wis., E. Zell, pastor. Speaker: E. Kionka. Offering: \$19.87.

Helenville, Wis., St. Peter's Church, Edward Fredrich, pastor. Speakers: Martin Hillemann, Theo. Thurow, Leonh. Kirst (English). Offering: \$360.00.

Eau Claire, Mich., Grace Church, C. H. Schmelzer, pastor. Speakers: H. Engel, W. Tabbert. Offering: \$69.47.

Willow Lake, So. Dak., R. J. Palmer, pastor. Speakers: A. Lenz (German), Prof. M. Wagner (English). Offering: \$122.00.

Zeeland, No. Dak., Zion's Church, S. Baer, pastor. Speakers: Theo. Bauer, Gustav Schlegel. Offering: \$293.51.

Carlock, So. Dak., Friedens Church, G. Press, pastor. Speakers: A. Uplegger, H. Lehmann. Offering: \$115.20.

Readfield, Waupaca Co., Wis., Zion's Church, F. C. Weyland, pastor. Speakers: F. C. Weyland, P. W. Lueders (also English). Offering: \$118.00.

Osceola, Wis., Trinity Church, T. E. Kock, pastor. Speakers: M. Kunde, A. Koehler. Offering: \$41.80.

Neenah, Wis., Trinity Church, A. Froehlke, pastor. Speakers: G. Dettmann, M. Sauer. Offering: \$485.54.

Mosinee, Wis., St. John's Church, O. Kehrberg, pastor. Speakers: H. Schaller, R. Ave-Lallemant. Offering: \$96.00.

Watertown, Wis., St. Mark's Church, J. Klingmann, pastor. Speakers: Prof. W. Herrmann, C. Buenger. Offering: \$1,023.08.

St. Paul, Minn., Emanuel Church, G. A. Ernst, pastor. Speakers: T. Albrecht, A. Bertram. Offering: \$662.00.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: H. Koch, L. E. Mielke. Offering: \$176.93.

Fontenoy, Wis., Christ Church, Harold O. Grunwald, pastor. Speakers: O. Grundemann (German), G. Marquardt (English). Offering: \$79.03.

Milwaukee, Wis., Siloah Church, P. J. Burkholz, pastor. Speakers: R. Huth, M. Rische, A. Petermann. Offering: \$251.74.

Remus, Mich., St. Paul's Church, A. J. Klabuesch, pastor. Speaker: Prof. E. Berg. Offering: \$79.06.

Green Bay, Wis., St. Paul's Parish, Aug. F. Zich, pastor. Speakers: R. Reier, K. Toepel. Offering: Green Bay, \$202.00; Pine Grove, \$53.44; together, \$255.44.

Wednesday, September 21, 1927

Channing, Mich., Preaching Station, H. C. Kirchner, pastor. Speaker: M. Croll. Offering: \$9.00.

Fifteenth Sunday after Trinity

Maribel, Wis., St. John's Church, Paul J. Kionka, pastor. Speakers: Rev. Schroth, Hass, Grunwald. Offering: \$206.00.

Clark, So. Dak., Peace Church, W. T. Meier, pastor. Speakers: H. Sprenger, A. Birner. Offering: \$90.65.

Abrams, Wis., Friedens Church, Speakers: G. Bradtke, H. F. Eggert. Offering: \$166.68.

Saline, Mich., Trinity Church, A. Lederer, pastor. Speakers: T. C. Haessler, R. G. Koch, A. W. Hueschen (English). Offering: \$580.78.

Fairburn, Wis., St. Paul's Church, H. A. Scherf, pastor. Speakers: Prof. W. M. Heidtke (German), Geo. Pape (English). Offering: \$69.20 (less \$4.20 expenses).

Savanna, Ill., St. Peter's Church — Sabula, Ia., Gustav Fischer, pastor. Speakers: Jul. Bergholz, H. E. Eggert. Offering: \$166.32.

Randolph, Wis., Friedens Church, Hy. Geiger, pastor. Speakers: L. Bernthal, Aug. Paetz. Offering: \$147.50.

Wayne, Mich., St. John's Church, O. J. Peters, pastor. Speakers: George Wacker, George Luetke. Offering: \$350.28.

North Fond du Lac, Wis., St. Paul's Church, L. H. Koeninger, pastor. Speakers: W. Keibel (German), L. Kirst (English). Offering: \$184.15; from Sunday School, \$35.00; total: \$219.15.

Appleton, Wis., Philip A. C. Froehlke, pastor. Speakers: J. Masch, K. Toepel, C. Aaron. Offering: \$240.70.

Norwalk, Wis., Jacobi Church, E. Zaremba, pastor. Speakers: H. Paustian, Martin Glaeser (German and English). Offering: \$78.75.

Daggett, Mich., Holy Cross Church, H. A. Hopp, pastor. Speaker: H. Kirchner (German and English). Offering: \$104.00.

Hopkins, Mich., St. Paul's Church, D. Metzger, pastor. Speakers: O. R. Sonnemann, A. Hoenecke. Offering: \$238.86.

Wrightstown, Wis., St. John's Church, F. C. Uetzmann, pastor. Speakers: A. Dasler, Theo. F. Uetzmann. Offering: \$159.50.

White Butte, So. Dak., Redeemer Church, D. F. Rossin, pastor. Speakers: W. A. Krenke, A. H. Baer. Offering: \$42.50.

Clatonia, Nebr., E. C. Monhardt, pastor. Speakers: A. B. Korn, Alf. M. Uplegger, Jos. Timken. Offering: \$397.25.

Nelson, Wis., E. Abelmann, pastor. Speaker: M. Stern (German and English). Offering: \$24.64.

Appleton, Wis., Mt. Olive Church, R. E. Ziesemer, pastor. Speakers: H. K. Moussa, H. Kleinhans. Offering: \$1,038.57.

Hillsboro, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: W. Parisius, O. Thusius, P. Lutzke. Offering: \$116.00.

Mission, So. Dak., Theo. Bauer, pastor. Speakers: Ed. Hahn, Sam. Baer. Offering: \$75.06.

Sixteenth Sunday after Trinity

Town of Caledonia, Waupaca Co., Wis., St. John's Church, F. C. Weyland, pastor. Speakers: Kurt Timmel, E. Redlin. Offering: \$40.02.

Waterloo, Wis., St. John's Church, G. M. Thurow, pastor. Speakers: Prof. Aug. Pieper, H. Geiger, Wm. Nommensen. Offering: \$430.50.

Crystal Falls, Mich., Zion's Church, H. C. Kirchner, pastor. Speaker: H. Hopp. Offering: \$23.65.

La Crosse, Wis., J. Gamm, pastor. Speakers: Prof. J. Meyer, J. H. Schwartz. Offering: \$1,055.45.

Ipswich, So. Dak., Zion's Church, E. Schaller, pastor. Speaker: A. G. Merckens. Offering: \$18.65.

Akaska, So. Dak., Zion's Church, A. W. Fuerstenau, pastor. Speakers: K. G. Sievert, H. J. Schaar. Offering: \$195.50.

Witten, So. Dak., St. John's Church, R. Kremer, pastor. Speakers: Wm. Holzhausen, Wm. Schaefer. Offering: \$27.12.

Black Creek, Wis., Immanuel Church, John Masch, pastor. Speakers: Prof. W. Schumann, G. Marquardt, Ph. Froehle. Offering: \$92.80.

Brewster, Nebr., St. John's Church, Walter Siffring, pastor. Speakers: V. Winter. Offering: \$61.04.

La Crosse, Wis., Immanuel's Church, Jul. W. Bergholz, pastor. Speakers: J. Schwartz, R. Jeske, Gervasius Fischer. Offering: \$293.00.

Hague, No. Dak., Friedens Church, S. Baer, pastor. Speakers: P. G. Albrecht, E. Schaller. Offering: \$135.00.

Town Summit, Juneau Co., Wis., St. Peter's Church, Wm. F. Lutz, pastor. Speaker: G. Vater. Offering: \$30.72.

Burke, So. Dak., Grace Church, G. Press, pastor. Speakers: Kaul, Hopka. Offering: \$141.35.

Winona, Minn., St. Martin's Church, Alfred W. Sauer, pastor. Speakers: Wm. Franzmann, H. Zimmermann. Offering: \$969.60.

Martin, So. Dak., Our Redeemer's Church, V. Winter, pastor. Speakers: Theo. Bauer, W. J. Schaefer. Offering: \$60.00.

Tawas City, Mich., Immanuel's Church, O. Kehrberg, pastor. Speaker: C. Strasen. Offering: \$181.20.

Lake Geneva, Wis., First Ev. Luth. Church, H. J. Diehl, pastor. Speakers: G. E. Bergemann, E. Tacke. Offering: \$238.78.

Faulton, So. Dak., First Ev. Luth. Church, R. F. Gamm, pastor. Speaker: G. Bauer. Offering: \$34.36.

BOOK REVIEW

Fuel for the Fire. Choice Illustrations covering a wide range of Bible Truths, by C. B. Gohdes, Litt. D., compiled and edited by John Herman Peters. Price: \$2.00. Lutheran Book Concern, Columbus, Ohio.

The book contains numerous incidents from life and history illustrative of a wide range of Bible truths. Well chosen and well told. It consists of 241 pages and of as many illustrations. For those who would present abstract truths interestingly and fascinatingly, like parents, teachers, writers and speakers, this book is a helpful volume. J. J.

Missionary Stories for Young People, by Paul E. Kretzmann of St. Louis, Mo. Price: 50 cents. Lutheran Book Concern, Columbus, Ohio.

These are instructive stories on various phases of Christian mission interestingly and fascinatingly presented. Christian laymen, especially our young people will greatly profit by reading this excellent book. J. J.

The Captivity of Jacob. By John Wm. Richards. Price: \$1.25. Lutheran Book Concern, Columbus, Ohio.

This is a free rendering into English of Caspari's "Christ und Jude." It is a story of a young son of Israel who was brought to Christ by a Christian companion during that tremendous struggle between Christians and Turks at Sigeth, Hungary, in 1556. The stories of Karl Heinrich Caspari who was a Lutheran pastor in 1845-1861 are well known; and this is one of his best. J. J.

Introduction to the Symbolical Books of the Lutheran Church. By J. L. Neve, D.D. Second Revised Edition. Price: \$2.75. Lutheran Book Concern, Columbus, Ohio.

As stated on the title page this is a historical survey of the ecumenical and particular Symbols of Lutheranism, an outline of their contents, and an interpretation of their theology on the basis of the doctrinal articles of the Augsburg Confession. It is a clear and thorough analysis of the Symbolical Books of the Lutheran Church, particularly of the Augsburg Confession. Pastors and theological students will do well to study it. J. J.

Our Church Abroad. The Foreign Missions of the Lutheran Church in America. Editor-in-Chief George Drach, D.D. Price: \$1.25. Lutheran Book Concern, Columbus, Ohio.

A comprehensive history of the foreign Lutheran missions in India, Liberia, Africa, China, Japan, New Guinea, Madagascar, carried on by various Lutheran Synods of America, including the Synodical Conference, containing valuable data of such missions. J. J.

The Life of Louis Harms, the Founder of the Lutheran Mission Society at Hermannsburg, Germany. By H. J. Schuh, D.D. Price: 50 cents. Lutheran Book Concern, Columbus, Ohio.

No one will regret reading the biography of Louis Harms, the great mission man and preacher. It is here offered for our English speaking Lutherans in a creditable manner. J. J.

Weep Not, 467 Texts and Outlines for Funeral Sermons and Addresses. Compiled by Otto Mees, D.D. Price: \$2.00. Lutheran Book Concern, Columbus, Ohio.

Picture Bible for Children. 90 Illustrations by Julius Schnorr von Carolsfeld. 12 colored plates. Price: \$1.30. Printed and Published by Johannes Herrmann, Zwickau, Saxony, Germany.

This neat little book for children contains the principal Bible stories of the Old and New Testament in English with illustrations by Julius Schnorr together with 12 beautiful colored plates.

Evang. Lutherischer Hausfreund. Kalendar fuer 1928. Johannes Herrmann, Zwickau, Germany. Price: 15 cents.

This German Calendar contains good wholesome reading matter for the Christian home. J. J.

The Christmas Prophecy, according to Isaiah in responsive setting for Senior (mixed) and Junior (two parts) Choirs, by I. C. Strieter. Concordia Publishing House, St. Louis, Mo. Price: Single Copy, 20 cents; per dozen, \$2.00.

The Nativity, according to Luke 2:1-14. Arranged for Children's Chorus with Soprano Solo and Violin Obligato, by J. H. F. Hochter, San Francisco, Cal. Price: 20 cents. For sale by Concordia Publishing House, St. Louis, Mo.

We believe that both of these Christmas cantatas will enhance the Christmas celebration. J. J.

GENERAL TREASURER'S STATEMENTS

August 31, 1927

Receipts Distributed and Disbursements

	Receipts	Disbursements	
General Administration ..\$	8,670.13	\$ 4,848.68	
Educational Institutions ..	9,078.90	28,001.02	
Home for the Aged	498.04	1,695.27	
Indian Mission	4,489.60	4,842.25	
Home Mission	9,126.56	17,353.44	
Negro Mission	3,280.28		
Mission in Poland	310.72	1,394.32	
Madison Students Mission		83.33	
General Support	902.55	2,597.10	
Indigent Students	468.50	168.00	
To retire Bonds Church			
Extension Division ...	1,385.39		
Totals	\$ 38,210.67	\$ 60,983.41	
		38,210.67	
Deficit			\$ 22,772.74
Operating Deficit		\$ 21,077.12	
Building and Equipment			
Deficit		1,695.62	
Total		\$ 22,772.74	

Statement of Collections for Budget

	Receipts July 1 to August 31	Budget Allotments 2 Months	Arrears
Pacific Northwest		\$ 295.34	\$ 295.34
Nebraska	1,536.55	1,705.54	168.99
Michigan	3,108.10	6,497.34	3,389.24
Dakota-Montana	1,864.74	2,104.24	239.50
Minnesota	9,109.31	12,389.24	3,279.93
North Wisconsin	5,930.61	16,708.48	10,777.87
West Wisconsin	10,103.98	17,173.62	7,069.64
Southeast Wisconsin	3,220.79	16,959.52	13,738.73
	\$ 34,874.08	\$ 73,833.32	\$ 38,959.24
From other sources	17.55		17.55
	\$ 34,891.63		\$ 38,941.69
Revenues	\$ 3,319.04	\$ 13,750.00	\$ 10,430.96
Totals	\$ 38,210.67	\$ 87,583.32	\$ 49,372.65
Disbursements	\$ 60,983.41	\$ 60,983.41	\$ 26,599.91
Deficit	\$ 22,772.74		\$ 22,772.74
Unappropriated		\$ 26,599.91	

THEO. H. BUUCK,
General Treasurer.

WEST WISCONSIN DISTRICT

August, 1927

Pastoren:	
C. H. Auerswald, Prairie Farm	\$ 243.37
Wm. A. Baumann, Rusk	221.24
H. Brandt, Neilsville	45.75
H. Brandt, Neilsville	25.75
Ernst Berg, Ridgeway	247.75
E. Dux, Shennington	50.00
W. A. Eggert, Wausau	20.00
W. A. Eggert, Ringle	7.10
W. A. Eggert, Schofield	28.50
Gerhard Fischer, Spirit	40.00
Gerhard Fischer, Tripoli	14.00
Gerhard Fischer, Spirit	2.50
Wm. Fischer, Tp. Berlin	425.00
E. C. Fredrich, Helenville	35.05
J. G. Glaeser, Tomah	71.57
J. G. Glaeser, Tomah	575.73

Martin Glaeser, Stetsonville	127.00
A. Hanke, Whitehall	123.90
J. F. Henning, Eagleton	277.12
M. J. Hillemann, Marshall	121.29
E. Hoenecke, Marathon City	60.43
Wm. Keturakat, Menomonie	616.61
Theo. Kliefoth, Oak Grove	97.70
Geo. Kobs, Dorset Ridge	78.20
Geo. Kobs, Kendall	172.00
Gustav Krause, Tomahawk	62.07
Fred W. Loeper, Richmond	142.00
Paul Monhardt, South Ridge	274.00
G. E. Neumann, Goodrich	32.00
A. W. Paap, Farmington	281.55
E. H. Palechek, Chaseburg und T. Hamburg	360.00
H. A. Pankow, Hustler	125.00
H. A. Pankow, Indian Creek	85.38
Wm. H. Parisius, Naugart	52.63
W. H. Parisius, Naugart	400.00
Karl J. Plocher, Ridgeway	260.00
F. P. Popp, Ableman	236.50
H. W. Reimer, Lime Ridge	263.07
H. Schaller, Medford	5.50
M. C. Schroeder, Pardeeville	17.00
J. H. Schwartz, West Salem	306.73
Frank H. Senger, Bruce	10.97
M. Taras, Doylestown	73.31
H. R. Zimmermann, Cochrane und Buffalo City	250.00
M. A. Zimmermann, Melrose	3.50
M. A. Zimmermann, Burr Oak	71.60
A. A. Zuberbier, Hamburg	353.00
Budget	\$7,277.40
Non-Budget	115.97

Total for August

Pastoren: September, 1927

C. H. Auerswald, Prairie Farm	\$ 36.35
Wm. A. Baumann, Poplar Creek	166.74
Arthur Berg, Sparta	324.60
Jul. W. Bergholz, Onalaska	134.06
Jul. W. Bergholz, Onalaska	9.00
J. B. Bernthal, Ixonia	376.76
C. F. Bolle, Hurley	50.32
H. Brandt, Neillsville	32.68
Karl Brickmann, St. Charles	116.70
F. F. Ehlert, Eitzen	309.60
E. C. Fredrich, Helenville	348.15
J. Freund, North Freedom	94.00
Henry Geiger, Randolph	141.50
J. G. Glaeser, Tomah	71.57
O. Kehrberg, Mosinee	10.00
J. Klingmann, Watertown	240.45
E. E. Kolander, Rozellville	106.00
E. E. Kolander, Green Valley	38.40
Gustav Krause, Tomahawk	4.25
O. Kuhlow, Jefferson	910.00
Phil. Lehmann, Richwood	103.05
Phil. Lehmann, Hubbleton	49.60
J. Mittelstaedt, Wonewoc	321.50
G. E. Neumann, Goodrich	3.00
Wm. Nommensen, Columbus	1,091.93
Wm. Nommensen, Columbus	67.45
Wm. H. Parisius, Naugart	49.21
K. J. Plocher, Ridgeway	16.00
K. J. Plocher, Wilson	160.00
J. M. Raasch, Lake Mills	353.11
S. Rathke, Cameron	8.00
S. Rathke, Cameron	13.00
S. Rathke, Cameron	101.48
Herb. Schaller, Medford	233.07
M. C. Schroeder, Pardeeville	112.69
J. H. Schwartz, West Salem	7.50
C. W. Siegler, Bangor	413.11
C. W. Siegler, Portland	62.90
Gustav Vater, Cataract	61.25
Aug. Vollbrecht, Fountain City	268.00
Adolph Werr, Cambria	94.38
Walter Zank, Newville	140.55
Budget	\$7,167.80
Non-Budget	84.11

Total for September

H. J. KOCH, Treasurer.

MICHIGAN DISTRICT

Receipts for July and August, 1927

Rev. A. F. Westendorf, St. Paul's, Saginaw	\$ 482.74
Rev. Oscar Frey, St. John's, Saginaw	9.50
Rev. H. W. Cares, Immanuel's, Greenwood	18.10
Rev. H. W. Cares, Zion's, Silverwood	3.25
Rev. A. J. Clabuesch, St. Paul's, Remus	43.25
Rev. H. C. Haase, St. Matth., Benton Harbor	130.00
Rev. A. W. Hueschen, Salem's, Owosso	5.00
Rev. G. A. Schmelzer, St. John's, Sebawaing	73.57
Rev. Henry F. Zapf, Zion's, Monroe	49.50
Rev. J. Gauss, Trinity, Jenera, O.	30.00
Rev. C. Leyrer, Zion's, Lansing	63.00
Rev. C. Leyrer, Zion's, Grand Ledge	8.35
Rev. W. Bodamer, Salem's, Scio	56.50
Rev. H. Wente, Zion's, Crete	5.00
Rev. A. Hoenecke, Grace Luth., Muskegon Heights ..	20.00
Rev. David M. Metzger, St. Paul's, Hopkins	5.00
Rev. David M. Metzger, St. Paul's, Hopkins	5.00
Rev. A. Lederer, Trinity, Saline	103.09
Rev. A. W. Hueschen, Salem's, Owosso	408.57
Rev. E. Wenk, Apostel, Toledo, O.	40.50
Rev. G. F. Wacker, St. John's, Pigeon	419.00
Mr. Foss, Christus, Swan Creek	8.75
Rev. Gus. Schmelzer, New Salem's, Sebawaing	155.78
Rev. Wm. Bodamer, Salem's, Scio	975.65
Rev. Franz Cares, St. Johannes, Frankenmuth	36.25
Rev. H. Wente, Zion's, Crete	98.65
Total	\$3,254.10

C. J. SCHULZ,
Treasurer.

MINNESOTA DISTRICT

September, 1927

Pastors: HENRY ALBRECHT, Town Lynn, Church Extension \$38.00. WM. C. ALBRECHT, Sleepy Eye, General Fund \$42.41, General Support \$4.75, Reich Gottes Kasse \$37.10; total \$84.26. J. E. BADE, Balaton, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$45.45; total \$195.45. ERNST C. BIRKHOLZ, St. James, Northwestern College \$15.00, Dr. M. Luther College \$5.00, Indian Mission \$15.00, Home Mission \$50.00, General Support \$12.90, Negro Mission \$15.00, Indigent Students \$15.00; total \$127.90. HY. BOETTCHER, Gibbon, General Fund \$75.00, General Institutions \$100.00, Indian Mission \$100.00, Home Mission \$200.00, Negro Mission \$30.00, Mission in Poland \$29.00; total \$534.00. HENRY BRUNS, Revere, General Institutions \$94.52. HENRY BRUNS, Sanborn, Home Mission \$38.67. A. EICKMANN, Nodine, General Institutions \$50.00, Home Mission \$20.00, General Support \$30.00; total \$100.00. IM. P. FREY, Graceville, Home for Aged, Belle Plaine \$2.00, Indian Mission \$36.00, Home Mission \$50.00, Negro Mission \$10.00, Reich Gottes Kasse \$15.00, Indigent Students \$2.50, Church Extension \$2.50, Mission in Poland \$5.00, Twin Cities Mission \$2.00; total \$125.00. E. G. FRITZ, Wellington, Home Mission \$30.00. J. F. GUSE, Litchfield, Synodical Reports \$5.60. J. F. GUSE, Litchfield, Indian Mission \$28.55. J. F. GUSE, Litchfield, General Fund \$30.00, Home Mission \$30.00, General Institutions \$33.50; total \$93.50. W. HAAR, Greenwood, General Fund \$25.00, General Institutions \$100.00, Indian Mission \$56.00, Home Mission \$109.00, Negro Mission from School Children \$11.00, Synodical Reports \$25.00; total \$326.00. W. P. HAAR, Prescott, Wis., Indian Mission \$20.00, Home Mission \$40.25; total \$60.25. W. P. HAAR, Prescott, Wis., Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$5.00; total \$25.00. R. HEIDMANN, Arlington, Home Mission \$40.00. E. G. HERTLER, LaCrescent, General Fund \$32.50, Indian Mission \$25.00, Home Mission \$75.00, General Support \$25.00; total \$157.50. E. G. HERTLER, LaCrescent, Seminary and Debts \$43.00. H. E. KELM, Lanesburg Township, General Fund \$10.00, Theological Seminary \$15.00, Northwestern College \$10.00, Dr. M. Luther College \$10.00, Home for Aged, Belle Plaine \$10.00, Indian Mission \$50.00, Home Mission \$50.00, General Support \$21.70, Negro Mission \$50.00, Reich Gottes Kasse \$50.00, Church Extension \$20.00, City Mission in St. Paul, Minn., \$25.00; total \$321.70. C. F. KOCK, Belle Plaine, General Fund \$10.00, Theological Seminary \$30.00, Dr. M. Luther College \$15.00, Home for Aged, Belle Plaine, from Rosalia Deuber \$5.00, Indian Mission \$25.00, Home Mission \$15.00, General Support \$15.00, Negro Mission \$25.00, Reich Gottes Kasse \$4.90, Indigent Students \$10.00, City Mission \$20.00, China Mis-

sion \$15.00, Seminary and Debts from Fred Muehlenhardt \$10.00; total \$199.90. T. E. KOCK, Osceola, Wis., Seminary and Debts \$16.50. ARTHUR W. KOEHLER, South St. Paul, Negro Mission \$12.00, Twin Cities Mission, Rev. A. E. Frey \$10.00; total \$22.00. H. A. KUETHER, Madison Lake, Indian Mission \$5.00, Home Mission \$8.50, Negro Mission \$5.00; total \$18.50. A. LANGENDORFF, Cady, Wis., Reich Gottes Kasse \$53.37. L. W. MEYER, E. Farmington, Polk Co., Wis., General Fund \$4.03. W. C. NICKELS, Redwood Falls, General Fund \$27.55, Home for Aged, Belle Plaine \$25.00, Home Mission \$100.00, General Support \$25.00, Negro Mission \$100.00; total \$277.55. WM. PETZKE, Bay City, Wis., General Fund \$7.00, Dr. M. Luther College \$10.00, Indian Mission \$10.00, Home Mission \$10.00; total \$37.00. MRS. R. PITTELKOW, Treas., Lutheran Auxiliary of St. Paul, City Mission from St. John's \$6.00, Emanuel \$2.00; total \$8.00. AUG. SAUER, Vesta, Indian Mission \$18.35, Home Mission \$75.00, Negro Mission \$15.00; total \$108.35. AUG. SAUER, Vesta, General Support \$20.00. EDWIN H. SAUER, Town Goodhue (Gnaden), Home Mission \$21.50. EDWIN H. SAUER, Town Goodhue (St. John's), Home Mission \$26.00. W. P. SAUER, Bear Valley, Dr. M. Luther College \$12.49, Indian Mission \$20.00, Home Mission \$30.00, General Support \$18.05, Negro Mission \$5.00, Mission in Poland \$5.00; total \$95.54. W. P. SAUER, Mazeppa, Theological Seminary \$25.00, Indian Mission \$25.00, Home Mission \$3.06, General Support \$10.90, Indigent Students \$10.30; total \$74.26. J. E. SCHAEFER, Buffalo, General Fund \$50.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$16.76; total \$166.76. J. E. SCHAEFER, Crawford Lake, General Fund \$6.10. GEO. W. SCHEITEL, Potsdam, Indian Mission \$16.94, Home Mission \$67.76, Negro Mission \$34.88, Mission in Poland \$15.94; total \$135.52. GEO. W. SCHEITEL, Potsdam, Bethesda, Watertown, from Wm. G. Meyer \$25.00. C. J. SCHRADER, Pelican Lake, Home Mission \$24.00. C. J. SCHRADER, Pelican Lake, General Support \$26.00. G. R. SCHUETZE, Seaforth, Negro Mission \$13.60. G. R. SCHUETZE, Sheridan, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. M. Luther College \$15.00, Michigan Seminary \$15.00, Indian Mission \$20.00, Home Mission \$20.00; total \$100.00. M. SCHUETZE, Ellsworth, General Support \$16.00. M. SCHUETZE, Ellsworth, Indian Child Rich Enfield, Cibecue, Ariz., from Robt. Wallmow \$25.00. W. J. SCHULZE, Hutchinson, Seminary and Debts \$50.00. PAUL W. SPAUDE, Lake Benton, Children's Welfare Society, Minneapolis \$11.50. WALTER G. VOIGHT, Monticello, Home for Aged, Belle Plaine \$5.45. M. J. WEHAUSEN, Johnson, Indian Mission \$3.40, Home Mission \$13.40, General Support \$43.25; total \$60.05. F. W. WEINDORF, Oronoco, Negro Mission \$10.00. R. P. YOUNG, Omro Twp., Dr. M. Luther College \$19.61, Indian Mission \$50.00, Home Mission \$25.00, Church Extension \$50.00, School for Deaf \$10.00, City Mission \$25.00; total \$179.61. F. ZARLING, Emmet, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. M. Luther College \$25.00, Indian Mission \$25.00, Home Mission \$25.00, General Support \$10.00, Negro Mission \$9.41, Indigent Students \$10.00, Church Extension \$25.00; total \$179.41.

SUMMARY:

Reich Gottes Kasse	\$ 160.37
General Fund	319.59
Synodic Reports	30.60
General Institutions	378.02
Theological Seminary	110.00
Northwestern College	65.00
Dr. M. Luther College	112.10
Michigan Luth. Seminary	15.00
Home for the Aged, Belle Plaine	47.45
Indian Mission	659.24
Indian Child. Rich Enfield, Cibecue, Ariz.,	25.00
Negro Mission	413.10
Home Mission	1,429.14
General Support	278.55
Church Extension	135.50
Seminary and Debts	119.50
School for Deaf	10.00
Home for Feeble Minded	25.00
Children's Welfare Society, Minneapolis	11.50
Twin City Luth. Mission Soc., Rev. A. E. Frey	18.00
Mission in Poland	54.94
China Mission	15.00
Indigent Students	52.80
Total	\$4,485.40

H. R. KURTH,
District Treasurer.