

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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CHRISTIAN LOVE

Romans 12:7-16

Father mine, Whose love so tender
Watches o'er me night and day,
Grant me grace true love to render
To the pilgrims on the way
That leads to the realm above,
Where Thy boundless Father-love
Hath prepared an habitation
For the children of salvation.

And toward those who do not know Thee,
May my love's devotion glow.
Through Thy Holy Spirit show me,
How true love I may bestow
To the throng outside Thy fold,
That Thy love they might behold,
Love that in Thy children dwelleth, —
Love that of Thy mercy telleth.

Thy deep love's unbounded ocean
Showers blessings over me.
Grant that I in pure devotion
Render hospitality.
Freely from Thee I receive,
Freely, gladly, let me give,
And in giving, praise and bless Thee,
With a grateful heart confess Thee.

Unto those who weep in sadness
May I solace true impart,
And rejoice in holy gladness
With each joyous, happy heart.
Let me overcome, my God,
Evil words and deeds with good,
And in love-filled Christian labor
Seek to win an erring neighbor.

Thou didst send Thy Son from Heaven,
Jesus Christ, the Crucified,
That my sin might be forgiven,
He, my sinless Savior, died.
Ransomed, pardoned, reconciled,
Thou dost own me Thy dear child.
Perfect love, let me adore Thee,
And in love bow down before Thee!

Grant me, in the Name of Jesus,
Fervent, loyal, Christian love,
Tender, pure, unfeigned, that pleases
Thee, my gracious God above!
Warm my heart that it may be
Filled with ardent love to Thee,
Love that like a fountain floweth,
Unto all good-will bestoweth.

Grant me fervency in spirit,
Ardor in my daily toil,—
Grace to love Thy Word and hear it.
Let not self-sought gain despoil

Kindness, truth, and charity,
Lowliness, sincerity.
Fill me with the blest endeavor
To abhor all evil ever.

Let my love while here I wander
Of Thy loving-kindness tell,
Till in Salem's mansions yonder,
Love Divine, with Thee I dwell!
Then, as endless ages roll,
Thy great love I shall extol!
Naught from Thee my love shall sever,
Glory to Thy Name forever!

A meditation on the Epistle Lesson
for the Second Sunday after Epiphany.

Anna Hoppe.

THE ONE HUNDRED AND THIRTY-NINTH PSALM

(Continued)

Verses 7 — 12, 17 — 20

The Omnipresence of God

Great is the comfort the Omniscience of God offers us. The fact that God knows all that pertains to our lives from the very beginning to the end of the same, and that, too, with a love that has been manifested in the sending of His only Son Jesus Christ our Savior, must fill our hearts with the greatest of comfort. And no less does the Omnipresence of God offer us comfort.

But who will define this divine attribute? Who will describe it? It is useless for man to make any attempt at that. Men have indeed attempted to describe the Omnipresence of God. But with what result? Such attempts have always resulted in little more than pantheistic conceptions of God. They will say, God is omnipresent in the universe, but not as a Person, filling heaven and earth, but only as to His operation in the mighty world-process. We feel the presence of God everywhere, say they, that is, in His operation of the world-forces, and that is what they call God's omnipresence.

The only source for a true knowledge of this divine attribute as of all other attributes of God we find in the Bible; and the most distinct and full statement of it we find in our Psalm, and that too in language which has never been surpassed for sublimity and beauty.

Biblical Description of the Omnipresence of God

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into

heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead thee, and thy right hand shall hold me." What a wonderful description of God's omnipresence! Is there a place, a spot in the universe, the Psalmist would say, where God is not? Whether he has reference to the Holy Ghost, the third Person in the Holy Trinity, or whether the Psalmist speaks of God as a Spirit, as does Christ saying John 4:24: "God is a Spirit," in either case, God is present everywhere in the universe. More than this, says the holy writer, if he would ascend to the heavens, or make his bed in hell, he would find God there. Heaven and hell are beyond the created material universe; they are spiritual domains, and thus over and above the whole of the material universe God is present.

And God is present as a Person. "Whither shall I flee from thy presence? Thou art there," says the Psalmist, the same one whom he addresses at the head of the Psalm: "O Lord." The Lord God is omnipresent, He who has made heaven and earth; supports and governs all the world, He who has revealed Himself in His Son Jesus Christ, and who sanctifies us through the operation of the Holy Ghost, — the Triune God, He is omnipresent.

Omnipresent, what does that involve? Scriptures repeatedly state, that God fills heaven and earth. "Do not I fill heaven and earth, saith the Lord." Jer. 23:24. That does not mean, however, that God is encompassed by heaven and earth locally; no, He is in, outside, and above all creatures at the same time. Says Solomon in his prayer at the dedication of the temple, 1 Kings 8:7: "But will God indeed dwell on the earth? behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded?" Though God fills all things, He is above all things at the same time. He is never enclosed by any creature, neither by time, space, nor even the universe. All this is God's creature, and therefore He is above it all.

Nor must we think that God's Omnipresence is inactive. "If I take the wings of the morning," says the Psalmist, "and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." The idea is, that if he could fly with the rapidity of light, and could be in an instant over the sea, even beyond its remotest border, still God would be there before him. And not only this. His hand would be leading him and supporting him. God's Omnipresence is indeed never idle, it is an ever effective presence. God fills heaven and earth, the whole universe, in such a manner, that He compasses, preserves and sustains all things. He holds all things in His mighty hand. It is thus, as Paul says, we live, and move, and have our being in Him.

How wonderful and amazing is this Omnipresence of God! Yet God is omnipresent not only in the whole universe, filling heaven and earth, being in, outside, and above every creature at the same time, He is also especially present with His redeemed children, the Christian Church and all its true members. Scripture testifies to the fact that the Triune God, both according to His Person and nature, lives in a peculiar manner in the hearts of His believers. Christ says John 14:3: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Again, the Lord has said: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16. And St. Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. The Triune God, Father, Son and the Holy Ghost, the great and majestic God whose throne is the heaven and the earth is His footstool, has His abode in the very hearts of those who love Him and keep His Word, both in Person and with His whole nature.

This is the gracious presence of God which only those experience whose sins have been forgiven through faith in their Redeemer and who by such faith have become children of God. What a glorious presence of God! Who can comprehend it? Great and incomprehensible as is the Omnipresence of God in the universe, this His gracious Omnipresence is by far more wonderful and incomprehensible. And without this the Omnipresence of God would offer no comfort. On the contrary, it would bring terror upon all men.

Lessons Derived from the Omnipresence of God

Conscious of the import of God's Omnipresence the Psalmist cries out verses 19 and 20: "Surely thou will slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain." It is surely not far from striking the mark in assuming that as the psalmodic poet was reflecting on the fact that God is everywhere present, that He searches the heart of men, that He must know all their conduct, he was suddenly struck with the idea of the condition of the wicked men in the presence, and under the eye, of such a Being.

To the wicked, to those whose heart and mind is stained with guilt, to the unbelievers, who reject their only salvation in Christ, and the only saving revelation of God, who take the name of God in vain, who adhere to false doctrines and propagate false religions — to them the Omnipresence of God is indeed a terror. The wicked cannot escape the presence of God, and His all-seeing eye, though they try ever so hard, and imagine themselves hidden from God in their dark and evil deeds. Says the Psalmist, "If I say surely the

darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." What a terrifying thought this is for a wicked man who seeks to escape detection in his crimes by perpetrating them in the night! God sees him still, He marks all his goings, He perceives all that he does as plainly as at mid-day. This is the case with all wicked people. They meet God everywhere, they cannot escape Him. What folly to expect to elude the eye or arm of God! May we ever keep God's Omnipresence in mind, and, therefore, beware of sin and evil deeds, as did Joseph who in view of God's presence cried out: "How can I do this great wickedness, and sin against God?"

Yet while the Omnipresence of God spells terror to all the wicked and unbelievers, it offers the greatest of comfort and enjoyment to the believing children of God. What a comforting thought it is for a Christian believer, that in the darkest night of sorrow, when there seems to be nothing but deep midnight, when there appears to be not a ray of light shining upon his path, that God is present and that to His eye all is as clear as noon-day! It is there he experiences the truth of the words of the 145th Psalm: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them." It is under the shadow of the Omnipresent God that the Christian will always say with David: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Yes, even in the moment of death God's gracious and all-supporting presence is felt by those who place their confidence in Him. They have the promise of the Lord: "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shall not be burned; neither shall the flame kindle upon thee."

In view of these two great attributes of God — His Omniscience and Omnipresence, the Psalmist may well exclaim verses 17 and 18: "How precious also are thy thoughts unto me, O God; how great is the sum of them! If I should count them, they are more in number than the sand: when I am awake, I am still with thee." Who could estimate the value and the number of the thoughts necessarily bestowed on himself by His Maker in all the care exercised over him by His Omniscience and Omnipresence; all that is done to lead him safely through this life's journey, to defend him from danger; all that is indispensable in providing for his wants; all that was necessary to secure the salvation of his soul! "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways

past finding out! — For of him, and through him, and to him are all things: to whom be glory for ever." Rom. 11:33-36.

J. J.

COMMENTS

Why? Indirectly a few why's have come to us that we feel should be answered publicly. Why did your committee decide to build in Thiensville instead of accepting one of the sites that were to be donated to the synod?

The sites that were offered directly were not in or near Milwaukee, and the synod in its resolution of 1921 restricted the committee to Milwaukee and vicinity.

It was suggested that men not of our synod, and not even of our church, be asked to aid in buying and donating to the synod a site near the present city limits. While appreciating the intentions of those who made this suggestion, we asked them to drop the matter, as we were convinced that our synod wants to pay its way as it goes, relying solely on the contributions of its members.

The committee after a most careful and laborious study of the situation decided on the Thiensville site as this site offered the most advantages and the fewest disadvantages of all sites considered.

Why do you continue your appeals, though you inform us that you have sufficient moneys on hand to build the new seminary?

Our seminary building fund is, indeed, sufficient for our needs. But our collection is to wipe out the "old debt" of some \$289,000.00 and is to provide the \$275,000.00 necessary for the building operations in New Ulm above the about \$55,000.00 previously collected for that purpose.

Besides, the understanding in the synod was that every congregation should for love of the Lord and of the brethren assume its fair share of this common burden, in order that they who have labored hard and sacrificed should not again be burdened with a large debt resulting from the failure of many to cooperate. By our appeals to their love of the Savior we are attempting to enlist every congregation and every individual member of the synod in this undertaking. And we are glad to be able to say that we have been making progress.

If so many congregations in Wisconsin have done nothing or but little, why not admonish them directly instead of distressing those who have done their share by your general appeals?

Such congregations have been, are being, and will again be, approached directly. However, these congregations are by no means all in Wisconsin. Such congregations are found in every one of our Districts.

Now, if these congregations constituted only a small percentage of the entire number, we would, in-

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deed, feel that the time has come to discontinue our appeals through the "Gemeindeblatt" and the "Northwestern Lutheran."

The attentive reader of these publications will, however, know that only about 136 congregations have to this date fully met their apportionment. For this reason we feel that general appeals are still in place. We are more than willing to promise to confine our efforts to approaching the individual congregations directly as soon as three-fourths have met their quota. Naturally, we will even then continue to make our reports in obedience to the constant demand for information on synodical affairs.

Meanwhile the work of the committee is going on. There are frequent sessions with the architects. Matters are developing very satisfactorily. We will be ready for an early start in spring. J. B.

"Helping A Cities Churches" The city of McAlester, Okla., has arranged to invest a portion of its sinking-fund in church property at a reduced interest rate. The churches are enabled to borrow up to 35% of the appraised value of their land and buildings with 6% interest instead of 8%. Churches of a number of denominations have already availed themselves of this opportunity. It is said that the city commissioners approve the idea on the ground that "the building of churches improves the appearance of the city and emphasizes the value placed on religious work and education." The Mayor of McAlester declared that "churches and schools are the best barometer of the city's progress and indicate very accurately the value of investments generally. Churches are the very foundation of society and should be given every reasonable financial encouragement."

Financing the building of a new church has always been something of a problem because of the difficulty of securing bank loans secured by mortgages on church property. This difficulty is recognized in the existence of home mission agencies which meet this financial need. The situation is not due to any disdain toward religious effort on the part of bankers but due to the fact that bankers do not care to foreclose on church property in default of payment, and as one prominent banker puts it:

"All of our loans must be secured by something of value which is negotiable. In making loans to churches no bankers expect to foreclose but in case a congregation finds payment

uncertain and renewal impossible the banker's duty to his indorsers is clearly marked. Any banker would shudder at the necessity of foreclosing on church property. Hence, most of them prefer not to make such loans."

Should the plan of the city of McAlester become prevalent it would do much toward solving the problem of financing the rapidly growing church activities of American cities.—News Bulletin.

In the abstract and at first glance this seems good; but the moment you come down to the concrete and try to apply the plan to a given case, serious doubts as to the feasibility, or even the advisability of adopting, such a plan arise. What is to prevent partiality from creeping into the execution of such a plan, to the detriment of the peace in the community and the clouding of the issue of a complete separation of Church and State? Another consideration is: Will not the finding of easy money at low rates and, as these loans generally go, for a long time tend to extravagance in building and a lack of consideration of actual needs and abilities. As a matter of fact, some of the churches built to-day will probably be paid for by the next generation and the congregations that are realizing this fact are groaning under the load they have assumed. Such a church will naturally have more or less difficulty in recruiting new members. G.

For New Year's Day Phil. 4: 13: I can do all things through Christ which strengtheneth me. Most of our cares are self-made and self-inflicted, a few are put on by God as a necessary cross. Our troubles usually are about earthly things, bodily needs; to have an ample and sure income now and for our whole life, and to be able to enjoy this income, according to our hearts content, in good health and for a long time to come, is the ideal of most people. If these things, one or more, fail, they are depressed; it is as if their God had died, joy is gone out of their lives, for they "love vanity." Is not this inordinate insistence on gaining or regaining health or wealth, by any means, even against the express will of God, a sign of our times, and is not this inordinate lust the curse of many churches and individual members? We feel happy as long as we have a sufficient visible supply, and with the disciples we are worse than puzzled when this gives out (John 6); but this is neither Christianity nor faith. It is doubt and unbelief speaking out of the corrupt heart; it is the imagination of the natural man; he is not reasoning with God, does not perceive the wonderful providence of the Father.

When, however, our eyes are opened by faith, our reason receives its light from the Holy Spirit; when the heart has been emptied of its sinful selfishness and becomes a temple of Christ; then the reasoning is far different. Then we know that our foremost task is not to keep up earthly life and to acquire goods for this end, but at all times and under all circumstances

it is most important to have faith, and to be able to say I believe! Faith rests on the atonement of Jesus Christ; in His name it unlocks the doors to God's treasures, heavenly, spiritual, and also earthly. All we need is to place our wants before Him, and to await His blessing according to His divine appointment. He does not make mistakes when He gives nor when He withholds or even takes. Meanwhile let us observe how His gracious and good will works out in our lives, and we shall yet be satisfied that faith is not a kind of sickly resignation, but a very practical principle to live on; faith is victory and it is aware of its strength, for it knows that "godliness is profitable unto all things, having promise of the life that now is and that which is to come." (1 Tim. 4:8.) Each of us can enter the New Year with the well-founded trust: "I can do all things through Christ which strengtheneth me!"

F. Soll.

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Does the Lutheran Church Value Its Birthright? The Literary Digest quotes the Rev. Russell B. Brady, pastor of Trinity Methodist Episcopal Church, Cincinnati, as making the following criticism of his own denomination, exhorting them to turn over a new leaf:

"It is not very worshipful to watch a minister who has a red tie and uncreased trousers. I have heard the churchgoer deplore the loud suit of the preacher, as well as his habit of stuffing his hands in his pockets, or his thumbs in his vest. I am a lodge man, but personally believe that every bit of lodge jewelry should be covered up during the preaching period. A return to a more respectful preaching of the Word of God is needed badly in the Methodist Churches.

"I also favor the standing during the reading of the Gospel, as well as the attitude of kneeling during prayer.

"As to the Lord's Supper, it has now developed into a mere counter or cafeteria service instead of the religious ceremony of having the minister make use of the silver cup prescribed by church authorities.

"Protestants must adhere to three things, or they will fade away. These are: A different program of religious education for our children; a greater reverence for God's house; and a symbolic and more reverential type of worship. The majority of protestants do not go to church at all."

It is encouraging to find the Pastor Brady sees something decidedly wrong in his church body, but it is regrettable to note that he has missed the real point. The Methodist Episcopal Church has long ago sold even that birthright which it had for a mess of pottage in diligently sifting the chaff from the wheat and throwing the wheat away. The Gospel is life. Once a church body has displaced the Gospel of grace with the Gospel of morality, right-living, and well-doing

it has given up its life; it has committed spiritual suicide, and no amount of primping and decorating of the outer body with the vain gestures of more solemn forms will ever bring back the life.

Nevertheless, there is something thought-stimulating in what Pastor Brady says. The very things which he would see in his church body to save it from "fading away" are the birthright of the Lutheran Church and have been its stronghold for above four hundred years; and that not only as respects the shell but also the meat. The Lutheran Church is established upon a pure Gospel preaching, a reverential worship, a sacred observance of the sacraments as means of grace, and a thorough Christian training of the young through the efficiency of her parochial school system. All these are inevitable and logical results of a pure preaching of the Gospel. Therefore, in these is the life of the Lutheran Church.

Even Pastor Brady feels and admits that the things peculiar to secret societies have no place with things of the church, that the cafeteria style of serving the Lord's Supper is not even good form. Yet have not whole synods within the Lutheran Church discarded the pulpit gown for the undertaker's cutaway, introduced a more superficial observance of the sacraments, winked at secret societies, drifted into a modernistic preaching of the Gospel, openly lent themselves to unionistic practices with false religions, displaced a good parochial school with a poor Sunday School, etc., etc.? Even in architecture they have begun to copy the unevangelical Christian Science Temple style. In aping sectarianism they thought themselves modern and progressive; in fact they have sold their birthright for a mess of pottage; their life-blood is ebbing away.

Is it necessary that Pastor Brady must call our attention to our spiritual frivolities before we are mindful of that which is written in Rev. 3:11: Hold fast that which thou hast, let no one take thy crown?

—R. A. F. in The Evangelist.

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Against "Weeks" Director Loyal Durand of the Milwaukee School Board recently declared himself against the "special weeks" in the schools, introducing a resolution forbidding them, except on the recommendation of the superintendent.

He has in mind chiefly the "milk week" and the "fire prevention week." The former, he is quoted, is purely commercial, the latter, "which puts out the biggest lot of bunk," is sponsored by fire insurance companies.

The trouble, according to Mr. Durand, is that these weeks cannot be controlled by the superintendent, and that they are increasing in number and are usually put on by a paid secretary who is eager to make a record for efficiency.

The Durand resolution declares that the observ-

ance of these weeks is making the schools a veritable hodge-podge of unrelated materials and has led to very marked interference with the legitimate work of the elementary schools.

We have never favored that our schools lend themselves to such campaigns. Education is of one piece, and whatever legitimately belongs to it must be related to the whole and to the other parts.

That is what every educator worthy of the name who has the proper means, and is permitted to employ them, will do. To him a stranger coming to stress a particular feature will be of little service. Indeed, such interference may even tear down what the teacher has built with great care and hard labor.

How much help will, for instance, a talk given before a class by an immature school girl afford him? And if there is a "health clown" or a "safety clown," who have been employed in such campaigns, how will a child be affected that has been instructed in the fifth commandment and taught to regard its body and the life of others as belonging to God and, therefore, to be cared for according to his will and preserved and trained for his sacred purpose? There is a wide difference between a sporadic savings campaign and an education in Christian stewardship.

The same mistake is made in the attempts to train adults by "days" and "weeks" of all kinds. These attempts remind us of the Milwaukee Community Christmas tree in the Court of Honor. There is a tall, dead pole with holes bored in it. Into these holes thousands of small trees are stuck, and so a Christmas tree is built up. It looks like a tree and indeed presents a wonderful appearance. But it is dead. A mass of unrelated units held together mechanically. It will not grow. In fact, the evidence of death would soon show if the tree were not taken down in time.

A tree is a living thing. Cultivate the life within, and the tree will grow in strength and will send out branches in all direction, increasing in beauty from day to day.

So in education life is the chief thing. If there is no life within man, schooling him simply means to hang unrelated dead ornaments on a dead body.

Christ is our life. A man lives when he believes in the Savior and loves him. By the living power of the Gospel, the only true means of education, this life is nourished; it grows and unfolds, becoming manifest in the virtues that grace the Christian's life. All Christian virtues as the expression of the life that is within are related to each other, and the entire conversation of the believer is sanctified to God through love. Paul says: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly com-

prehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

The first psalm thus presents a picture of true education, and shows us the means as well, when it says: "His delight is in the law of the Lord; and his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

J. B.

THE CHURCH'S PARASITIC VINES

What has greatly weakened the Church in this country are the numerous welfare and semi-Christian organizations which have no organic connection with it. They thus live a life of their own, withdraw much of the spiritual and physical energy and activity of its members away from the Church, and like parasitic vines rob the Church of much influence and power. Anyone who will look up the list of societies and organizations interested in a semi-Christian way in many benevolent and educational forms of activity, without paying the least respect or allegiance often to the churches from which their membership is made up, will be impressed with the enormous drain or energy that is taken away from the Church. If the Church insists on well-regulated forms of activity it meets with little encouragement on the part of many who have grown wiser than the Church and know better how to do things. Interdenominational, or so-called non-sectarian, organizations allow a wider freedom of action, and often compete and interfere with great undertakings upon which the very life and prosperity of the Church depend.

It may be said that the Church is to a large extent to blame for the multiplication of these ecclesiastically irresponsible organizations, as it has been so slow to meet great and crying needs in the social sphere. It is charged with being short-sighted, exclusive, over-conservative and slow to move into the wider field of humanitarian and social endeavor. There is some truth in this criticism; for unless the Church shows itself awake and aggressive it must not complain if parasitic organizations step in where it refuses to lead. But the real sore lies deeper. It is the failure of church members to heed the call of the Church and support its agencies and activities with befitting loyalty and energy. It does not get the cooperation of nine-tenths of the membership and of the homes in its endeavor to train its youth to take hold of specific tasks that are worth while. Then when some new interdenominational movement starts up, which breaks away from the direction and control of the Church, thousands of church members, once inactive in their own church bodies, join in with an acclaim and enthusiasm as if a new discovery of duty and service had been made.

—The Lutheran.

A MATTER OF VITAL IMPORTANCE

By Jacob Tanner

We are all heartily agreed in the matter. The Christian Elementary School is the first item in the program of the Church. In the Elementary school the foundation is laid for the child's Christian future life as well as for the work of the Church and the welfare of our country. Such is the theory. We talk eloquently and expansively on this topic. Of course we say, the Elementary school must first of all be provided and maintained.

In practice, however, the matter appears in a different light. In practice it seems that all the other enterprises of the Church come first on the program. These activities receive great amounts of money; but with the Elementary school the matter is about as it was with starving Lazarus. It lives of the crumbs which fall from the rich man's table. The misery of the whole matter is, that, with all our talk, we have not fully realized that the Elementary school is the first and most important item in the schedule of the Church. We have a long way to go before we attain to the mental development which would impel all of us to place the Elementary school above everything else in our thoughts and in the practical work of our Church. Little by little, however, the darkness disappears and the light begins to shine. The matter in itself is so clear that it precludes all argumentation against it. All we need is to learn to think somewhat differently. We are inclined to begin at the top or, at all events, in the middle of the structure. As we think upon the work of the Church, our thoughts naturally cluster about those departments to which we make the greatest money contributions and which have the greatest machinery. Of course it is natural to think that the work which makes the bravest showing is the most important. It is this perverted manner of thinking which has led us to a distorted system of Church work.

Let us begin at the root of the matter. We all know that a plant requires strong rootage if it is to develop in the right manner. The root is not all that is necessary, of course, but without the root the plant cannot even live.

The Church cannot develop in the fulness of its power if it does not conduct the proper Elementary instruction for its children. Without this instruction, Christian character cannot be built up. Comprehension of the work of the Church and love for the Church cannot be developed except as the child is rooted and grounded in the faith. Christian liberality cannot be developed without it. There will be no desire for service, no desire to sacrifice. The great mission of the Church will not become a part of the child's innermost feelings, longings, and dreams. There will be no army of young people who in holy zeal place themselves in the service of the Lord and His Church. Jesus Christ will not become the great Savior of the world. He will not be the King in His marvellous Kingdom on earth.

Without the right Christian education of the children,

the mind of the world will take possession of the child and exert its greatest influence upon it. Like a clammy fog it will lie upon their hearts. There is no vision; no enthusiasm; there is nothing to warm the heart even when gray hairs cover the head. The Church receives scant reverence. There is no glory in Christ. The kingdoms of this world and their splendor captivate the mind and take possession of our energies, time, and means. The Kingdom of God becomes a step-child if it is not entirely cast away. Such is the result wherever the Christian education of the young is neglected.

On the other hand, Christian Elementary Education, conducted in faith and love, will build the future of the Church and the State as nothing else can do it. When the Word of God sinks deeply into the heart of the child, it will learn to think the thoughts of Christ and live in the Spirit of Christ. The good seed will grow little by little, gradually. The child places himself under the banner of Jesus Christ in the warfare against the world, the flesh, and the devil. The child will love Christ and serve Him. It will be renewed day by day in the spirit of His mind. It will become trained to work and to sacrifice. It learns to rejoice in the battle for the cause of the Lord. It rejoices when the Kingdom of God moves forward. It mourns when the cause of Jesus Christ suffers defeat.

Such are the contrasts. To neglect the education of the children means death. To nourish it means life. The hope of the future lies in the Christian education of the children. Such education will furnish the strength of the Church. Elementary Christian Education is therefore the first item in the program of work which Christ has given His Church.

Brethren, let us give Christian Elementary Education wider room in our consciousness and more prominent position in the work of the local congregation.

—Lutheran Church Herald.

THE CULT CRAZE

The cult craze naturally gets some people, and apparently there is nothing to do about it, for the simple reason, as Barnum said, that a fool is born every minute.

"Unless an appeal is taken to the supreme court," says the Rock Island Argus, "the rule of King Benjamin Purnell over the cult he founded at Benton Harbor, Mich., is over, the king is permanently banished, and the organization is to be allowed to continue, kingless, under the watchful eye of a receiver.

"The court making this ruling agreed with the state that the colony is a public nuisance, but would not abruptly dissolve it out of consideration for members, themselves blameless and faithful, who are not prepared to meet problems of the outside world. Purnell was accused of many acts of gross immorality.

"No matter what happens in the case of his cult, others, equally as absurd, will be successfully launched

and maintained. Barnum's reputed statement that "one is born every moment" is abundantly justified by the facts. There are people who just naturally go in for cults. There is nothing to be done about it.

"If some fakir would propose a frog-worshipping society he would not lack followers. The victims of these religious adventurers must pay the fiddler if they want to dance. Some folks are 'bears for punishment,' and when it comes to aligning themselves with freakish associations on a professedly religious basis are apparently incurable. Even when immoralities and frauds are revealed the movement is not checked. The next alleged king, prophet, potentate enters upon a field ripe for the harvest and proceeds to gather in the shekels.

"We waste no sympathy upon some of these 'joiners.' But when children are involved and their lives ruined, it becomes a serious matter. It often takes on a very serious aspect also when the savings of people of advanced years are swept away in the collapse of some cult. It seems, however, that these things must always be—human gullibility being what it is.'

Somehow we can't help but feel sorry for these people who are so easily duped to follow any kit-o'-canstick that comes along and to part with their money without the slightest effort when no power on earth could induce them to give it to a good cause.

—The Lutheran Companion.

THE BLUE-LAWS

Nearly every one of us has heard of the blue-laws, which right now again are frequently mentioned in the press. We may be sure that in the controversy connected with the coming presidential campaign there are going to be many references to them.

Now, just what is meant by blue-laws? If we read any number of references to these laws, the very context suggests that the writers mean those drastic laws enacted by some early settlers of America which interfered with people's private opinions, habits, and religious practices; such laws, for instance, as commanded Sunday observance, prohibited Sunday sports, forbade certain games, prohibited intoxicant liquors, in some cases also the use of tobacco, and, in a few cases, presumed even to enforce attendance at religious meetings. In certain cases such laws excluded all from public office except church-members. To-day, however, the term blue-laws is, in a loose way, used of those laws that are made to enforce Sunday observance and prohibition.

The origin of the term blue-laws is explained by some as dating back to 1638, when a band of Puritans adopted certain laws of this nature in a colony at New Haven, Conn. This colony had left Massachusetts to form a new settlement in Connecticut. After their arrival they drew up laws by which they were to be governed and called them "The Plantation Covenant." In this covenant the

Scriptures were made the supreme guide in civil as well as in religious affairs. It is stated that in 1644 a general court of the colony declared that God's laws, as declared by Moses, should for the present constitute a rule of courts. But these colonists were not the only ones to insist on such laws. The Reformed sects have always leaned toward affiliation between Church and State, they wish to have the State support the Church in its specific regulations and laws, so that also the community may be forced to conform to the standards of the Church.

There is no general agreement among authorities as to why such laws were called *blue-laws*. One suggestion has it that they were called by that name because the laws were bound in a book which had blue covers. But it is also contended that, whereas in the days before the Revolution the color of the Royalists, who supported the king's authority, was red, the Covenanters, who had a grievance against the British government, adopted blue as their color. It is well known that in those early days the Scotch Presbyterians as well as the Whigs were often called "true-blues."

The more important question, however, is, What position are we Lutheran Christians to assume towards the blue-laws?

In the first place, we are to remember that the Lutheran Church did not originate these laws. The Lutheran Church does not teach that the government should enforce external conformity to church-laws or church authorities. Nor does our Church teach that the laws of Moses concerning the Sabbath and other like commands and prohibitions given the Israelites are still in force. Therefore the Church of the true Confession never felt called upon to bring pressure to bear upon the government to issue such laws. We rather believe that it is a grave interference with the government's business for any Church to insist upon religious or ceremonial laws to be enacted or enforced by the State. Our Church has always opposed and denounced the political activity of those who try to have the name of Jesus Christ inserted in the Constitution of the United States, as well as of those who urge religious reasons for the laws of prohibition and Sunday observance.

On the other hand, we must be on our guard not to go to the opposite extreme. As a Church we are not opposed to the state's enacting laws which either prohibit, restrict, or regulate the traffic in intoxicant liquors. If the government discovers that it is good for our country to have the dispensation of strong intoxicants controlled by responsible physicians, let that be done. We Lutheran Christians do not consider the present laws of prohibition to be a religious tyranny. And if the government, for the good of the masses, wishes to designate some day as a day of rest, and the majority declares that Sunday is the most suitable day because the vast, vast majority of all our citizens desire Sunday as a day of rest, then let the state enact such a law without giving any religious

reasons, but simply basing its action upon the natural needs of the citizens.

We Lutherans will therefore not pay much attention to the accusation that this or that candidate is in favor of blue-laws or that this or that party is going to do away with the blue-laws. As we see the situation, no great danger threatens our liberties from a "too rigorous enforcement of the blue-laws." Most of the more absurd blue-laws have either been abolished or have become a dead letter. And even though some feel the inconvenience of what appear to them unnecessary restrictions, that, after all, is a small matter if God but gives us conscientious and reasonable governors, under whose sway we may live a peaceable life in godliness and honesty. Let us pray for that and in every proper way seek the good of this our glorious Republic.

—The Lutheran Witness.

SHORT SERMONS

We cannot build safely except we build in Christ.

We cannot rest safely except we rest in Christ.

We cannot walk safely except we walk in Christ.

We cannot die safely except we die in Christ.

Let your life ever show that your heart is filled with God's love.

A man who lives right, and is right, has more power in his silence than another has in his words. Character is like bells which ring out sweet music and which when touched, even accidentally, resound with sweet music.

No man is so poor as he who has nothing but money.

A little praise will work wonders. Try it.

Three things to watch: Thought, Tongue, Temper.

—The Colored Lutheran.

TO CORRECT ABUSES OF PASTORAL ACTS

War has been declared by the Executive Board of the United Lutheran Church upon alleged "irregular practise of retired and inactive clergymen." At a meeting in New York City on December 15th, the Board received a memorial from the Conference of Synodical Presidents, which met in Chicago early in November, asking that a definite ruling be established concerning the performance of marriages, the holding of funeral services, the baptizing of children, the giving of Holy Communion, and acting in pastoral advisory capacity on the part of ordained ministers who for any one of a number of reasons are not serving congregations.

Presenting the matter for consideration of the Executive Board, President F. H. Knubel urged the establishing of definite regulations prohibiting pastors on the retired or inactive list from performing any of the sacraments of the Church, except on invitation to assist from the active pastor of a congregation. He said, "The administration of sacraments is a congregational act, and is vested in the pastor only because of his office as president

of the congregation. Any authority received by him from the state to perform marriages and conduct other legal acts is granted only because he represents an organized body of worshippers and not because of any personal relationship which he might bear to the state. No ordained pastor should administer the sacraments except as he represents a congregation. It is my understanding that at least one state is at present concerned with the passage of a law which will prohibit ministers not in charge of congregations from performing marriages. This move is a recognition by the civil government of a principle which should be formally established by the churches themselves." —News Bulletin.

A SCOTCHMAN'S VERSION OF THE TWENTY-THIRD PSALM

(The following appealing version of the Twenty-third Psalm in Scottish dialect is copied from the *New Outlook*, the organ of the United Church of Canada. The writer is Mr. William Wilson, nearly ninety-four years old, an elder of the United Church at Port Arthur, Ont.)

The Lord is my Shepherd, noo neathing I'll want.

I lie doon in green lowms, where grass isna scant;

He leads me where waters meandering flow,

And gies me new pith when my heart's like to go.

He guideth my feet the right road to take

And does a' for me for His ain name's sake.

Noo, e'en though I dauner through grim death's dark glen,

Nae ill will I fear; ye'll gang wi' me I ken.

Wi' your crook and your stauve fu' blithely I'll fen.

In spite o' my foes ye hae gien me guid store;

My hied's drest wi' oil an' my cog's rinnin' o'er.

Wi' mercy and guidness I'll gang through life's day,

And I'll bide in the hoose o' the Lord for aye.

—Ohio Christian News.

THE LATEST LODGE

The Secret and Mysterious Order of the Brotherhood of Billy-Goats is the latest secret order. Originating recently in a small Illinois town, it makes claims to thousands of members. Lodges have been organized in Minneapolis, and the national organizer, "Barney Google," has wired his official "Baa-ha," giving them legal standing and the privilege of collecting money from prospective members, who will then have the right to parade as counterfeit Billy-Goats. The officers carry the distinguished titles: "Exalted Angora," "Royal Angora," "Keeper and Getter of Angora," etc.

There is still opportunity for some bright mind to collect a lot of money by organizing a lodge of other animals which have not yet received the distinction of furnishing the name for some secret society. What is the matter with the rattlesnake, the weasel, the skunk, and the jackass? There would be a chance to have some

more supreme, exalted, and royal titles. We have a sense of humor and can understand how people will take to this "just for fun." While this tendency in lodges may be looked upon as a sign of degeneration, it is indeed a parody on the whole business. Some of the "ancient," orders which in the midst of all the tomfoolery of initiation have tried to take things seriously, will find it more difficult to keep a straight face and impress the new candidate with the grandeur of the institutions which claim to "teach valuable lessons" and reveal wonderful mysteries hidden from the eyes of the uninitiated and profane outsider. They have tried to add dignity to the farce by religious rituals, with prayers and burial services, even indirectly holding out hopes of salvation to loyal members, parading with Bibles, and asking that a pastor shall vacate his pulpit in the solemn hour of a funeral and give place to some "exalted," "worshipful," or "supreme" official of the lodge.

This combination of tomfoolery and religion is blasphemous. Some day we may expect that the "Exalted Angora" will demand the privilege of entering the pulpit at the funeral for some deceased "Billy-Goat," if this lodge is organized according to the old line. We believe the phenomenal growth of the Rotary and Kiwanis clubs is owing to the fact that they have omitted trying to make these organizations "religious." There is evidence of a growing sense of propriety, and the time may soon come when it will be more difficult to induce young men to pay good money for being worked through absurd and meaningless degrees.

—Lutheran Church Herald.

SCHOOLS ROUT DEVIL WORSHIP

When a mission school was established in a certain community in Madagascar, and Lutheran missionaries selected, in a clearing which had been dedicated to devil worship, the scene was one which brought joy to the hearts of the workers. They literally went in and possessed the land. An interesting account of the taking over of the clearing is contained in a letter to the Foreign Mission Board of the Norwegian Lutheran Church of America, from Miss Nellie Dahl, one of its educational workers in that island. Miss Dahl writes:

"Schoolboys, many of them, small and big, soon took possession of the clearing. Running here and there, few things escaped their bright eyes. They found a tree dedicated to 'helo' (devil worship) with the usual offerings of live chickens, bottles of honey, and coins in the branches. The generations that had passed, and their children, had respectfully left these sacrifices alone, as they knew that harm would come to the one who interfered. But a new day was coming in over the green hills. Fear of 'helo' was not in the hearts of these children; they had been taught that the Son of God had come to destroy the works of the devil. They played around the 'helo' tree and brought

the 'silver offering' to their teachers. For some time the villagers still brought their offerings to the spirit who dwelt in the large tree, both the one near the mission houses and the one across the stream. But 'helo' worship did not thrive in the new atmosphere, and the trees were deserted. No more does 'helo' speak from their whispering branches. Under the 'helo' tree, and other trees alike do the schoolboys now study their lessons when the later afternoon slants over the valley. Schoolboys, schoolboys everywhere! When classes are over for the day, the older boys walk Athenian fashion in shaded paths with an open book, while the smaller boys, with seemingly more energy, and decidedly more noise, scream out some lesson by heart. But shortly a teacher in charge blows his whistle, and studies are left for the evening hour. One large group of boys is detached to the woods for fuel for next days cooking. One class has to pound the rice for to-morrow's dinner. A whole large flock is put to work in the manioc pile, spreading it out for partial drying, and flanking off the outer peeling. Or they may be sent out to the field to dig sweet potatoes, whence they come, very audibly, with their potatoes in a heavy lumbering oxcart, as a chariot of victory.

"There is a new activity and new voices between these quiet hills. And when morning comes, there floats out from the open windows of the new white chapel a hymn of praise, two hundred voices strong. Such harmony was never heard in the day when 'helo' numbed his dark word in the shadow of his tree."

—News Bulletin.

IS THIS THE TRUE VOICE OF ROME?

Consistently The Baptist has avoided an intolerant attitude toward the Roman Catholic church. When Governor Smith declared himself for religious and civil liberty, we accepted it at its face value as a statement of the position of many American Catholics. But now comes the *Herald of Gospel Liberty* with an excerpt from a discourse given last January by Jesuit Father Oldra in Turin, Italy, as follows: "When the church has exhausted all its resources of Christian patience, when every attempt to persuade and every spiritual and material stimulus fails, and the guilty one deprived of his goods and separated from society, which he infected by his contagion, headstrong in his evil years, continues in his heretical propaganda, stubbornly persisting in wishing to compromise public order and the peace of Christian consciences, then there remains nothing else for the church to do in order to defend itself and its subjects and to compel the heretic to accept the true interpretation and obedience of the Catholic church, except to inflict the penalty of death. The Catholic state has the right and the duty to defend its religion, the only religion which it recognizes as true, viz., the Catholic, to impede the dif-

fusion of every other dissident faith and to banish all that concerns their public manifestation. And for this purification the penalty of death may become necessary." Is the voice of the church that of Governor Smith or of Father Oldra? In the most courteous way possible we should like to ask the *Commonweal* what The Baptist may properly say to its readers in reply to that vital question.

—The Baptist.

ARRANGING HYMNS FOR ORCHESTRAS

Caspar Johnshoy, a member of Fron Norwegian Lutheran Church, Starbuck, Minn., is engaged in the arranging of more than 600 Lutheran hymns for orchestra and band instruments. A limited number of advance copies have been prepared for the B-flat instruments, containing solo parts for cornets, clarinets, and saxophones. The balance of the material for flute, first violin, second violin, cello, bass, E-flat alto, baritone, trombone, and C-melody saxophone, cornet and clarinet, with 2nd parts, are to be published as soon as the music printers have completed the making of plates. Mr. Johnshoy has prepared a five-fold index covering every hymn in five hymnaries used in the Norwegian Lutheran Church — Landstad's, Synodens, Concordia, Christian Hymns, and The Church and Sunday School Hymnal. These indices show the corresponding numbers of the hymns in the orchestra books.

THE TONGUE AN INDEX

One of the first things a physician asks of a patient when he is sent for is to see his tongue. The looks of the tongue indicates internal conditions to the skilled eye of the physician, and anyone can see from a sick person's tongue that things are not as they ought to be. In like manner the tongue is an indicator of the condition of the heart: not what it looks like, but the words that it utters. It may take a skilled ear to detect fine lines of trouble, but anyone can tell that something is the matter when a person's tongue gets away from good sense and kind expressions.

— Selected.

REPORT ON THE STATE TEACHERS' CONFERENCE

The Wisconsin State Teacher's Conference held its last annual meeting during the first week in November in the school of St. Mark's Congregation at Watertown, Wis.

The chairman, L. Serrahn, opened the meeting with an address based on John 3:22-30. He showed that John the Baptist, because of his seriousness, was a fearless and faithful preacher whom we as teachers should regard as an example. In our calling we should not try to push forward our own personal ambitions and desires,

but rather pray that through our work Jesus may increase, even though we decrease.

The work was outlined in the program included theoretical papers read by J. Gawrisch, A. Meyer, H. Eggebrecht, and Wm. Hellermann. Practical lessons were given by E. Kirschke, O. Stindt, E. Schumacher, E. Krause, O. Albrecht, and by the Misses A. Wegner and G. Arndt.

The conference decided that the paper, The Backward Pupil, as read by Mr. Hellermann of Neenah, be published in its entirety in the D. M. L. C. Messenger and also in the Northwestern Lutheran because of its instructive value to parents also as well as to teachers.

On Thursday evening Prof. John Meyer preached a school sermon before a large audience in the gymnasium of Northwestern College. Immediately following the service a rare treat was given the teachers when the combined choirs of Kenosha, Oconomowoc and Watertown under the capable leadership of W. H. A. Manthey rendered the oratorio Suenpfer by Carl Loewe. An orchestra from Kenosha furnished the accompaniment. The soloists were Mrs. Philip Lange, Mrs. E. J. Mohr, Mr. W. Gesch and Mr. Herbert Schneider, all from Milwaukee. A collection amounting to about \$170 was taken up for the benefit of the new recitation building at New Ulm.

An event of unusual occurrence and rejoicing became known when it was announced that Mr. G. Groth, a teacher of St. Mark's Congregation in Watertown, was celebrating his 35th anniversary as teacher in our schools. By a rising vote the entire assembly extended its congratulations.

After adopting resolutions of thanks, acknowledging the kind hospitality of St. Mark's Congregation, the meeting was adjourned. The place of our next conference has not yet been decided upon.

J. F. Gawrisch, Sec'y.

† MRS. O. HOYER †

On Sunday, January 8th, Mrs. O. Hoyer, the wife of Rev. Otto Hoyer of Winneconne, Wis., was laid to rest. She died Wednesday, January 4th, having attained the age of 39 years, 2 months, and 2 days. Rev. John Dowidat of Oakfield officiated at the house, and in the church he preached on 1 Tim. 1:15 in German. Rev. E. Benj. Schlueter preached on John 14:1-6. Rev. O. Theobald of Oshkosh had charge of the burial ceremony at the grave.

Our beloved sister in Christ, Gertrude Adelheid Hoyer, was the daughter of Rev. Christian Doehler and his wife Anna nee Schultz. She was born at Algoma, Wis., on November 2, 1888. In 1892 her father became the pastor of the church at Two Rivers, Wis. There she attended the Christian Day School and was confirmed in the year 1902. On October 15, 1908, she became the wife of Rev. O. Hoyer and has since

then lived in Winneconne, Wis., a faithful mother of 8 children; two of these the Lord had received into His heavenly kingdom above. The surviving ones are: Anita, Gertrude, Waldemar, Hildegard, Theodore, and Bertram. She was a faithful assistant to her husband. She had faithfully served the parish with those gifts the Lord had given her.

That Word of God which her faith especially embraced was the text 1 Tim. 1:15: This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

The nearest relatives of Mrs. O. Hoyer, who by her sudden death are plunged into deep sorrow, but yet find comfort in the thought that she has obtained the victory and received the crown of glory, are her husband, Otto T. Hoyer, her aforementioned children, her father and mother, Rev. and Mrs. Chr. Doehler of Escanaba, her mother-in-law, Mrs. Louise Hoyer, her brothers and sisters: Walter Doehler of Iron Mountain, Mich., Elsie Kurtz of Milwaukee, Wis., Edgar Doehler of Milwaukee, Wis., Martin Doehler of Davenport, Iowa, Ada Abel of Manitowoc, Arnold Doehler of Chicago, Ill., and Miss Geraldine of Escanaba, Mich.

Asleep in Jesus! Oh, for me
May such a blissful refuge be;
Securely shall my ashes lie,
And wait the summons from on high.

Sent in by request. F. C. Weyland.

FROM OUR CHURCH CIRCLES

West Wisconsin District Synod Meeting

Wednesday, February 15th, 10 A. M., the West Wisconsin District will assemble in St. Mark's Luth. Church, Watertown, Wis., for its adjourned meeting. Duration of sessions: "Until the pending matters have been disposed of." It is desirable that the congregations send those men to represent them who have attended the last meeting, held November 15th to 18th. Delegates will kindly secure lodging for themselves to avoid an overburdening of the resident pastor.

G. M. Thurow, President.
O. F. Kuhlow, 1st Vice-President.
Wm. Nommensen, 2nd Vice-President.
Paul Froehlke, Secretary.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet January 23rd to 25th in the congregation of Pastor J. Schulz at Van Dyne, Wis.

First session Monday evening at 7:30 o'clock.
Services on Tuesday evening.
Sermon: W. K. Pifer (E. Pankow).
Confessional address: W. Pankow (A. E. Schneider).

Papers:

- 1) Exeget. on 1 Tim. 5:21ff by W. Pankow.
- 2) Exeget. homil. on Matt. 8:23-27 by E. Pankow.
- 3) Heathenish influence on Jewish character at the time of Christ by H. Kleinhans.
- 4) Catechization on the 6th Commandment by O. Theobald.

Early announcement requested.

F. C. Weyland, Sec'y.

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet on February 7th and 8th in the congregation of Rev. W. Haase at Two Rivers, Wis.

Sermon: Koch, Grunwald.

Confessional: Mielke, Kuether.

Essays: Gladosch: 1 Cor. 7:16-20; Haase: Eph. 1; Hensel: Verstockung; Uetzmann: Bedeutung der heiligen Taufe; Hoenecke: Der Christ als Missionar nach dem Vorbilde Christi.

G. Hoenecke, Sec'y.

Fox River Valley Conference

The Fox River Valley Pastoral Conference will meet on January 24th and 25th in the congregation of Pastor Philip A. C. Froehlke at Appleton, Wis.

Service in the English language on Tuesday evening.

Sermon: Aug. F. Zich (K. Toepel).

Confessional address: E. C. Hinnenthal (J. Masch).

Papers: Louis E. Mielke, Philip A. C. Froehlke, Ad. Spiering.

Early announcement requested.

F. C. Uetzmann, Sec'y.

Southeastern Michigan Pastoral Conference

The Southeastern Michigan Pastoral Conference will meet on February 14th and 15th in the congregation of Rev. H. Hoenecke at Detroit, Mich.

Sermon: Pastor H. Krauss (Koch).

Confessional address: Pastor O. Peters (Luetke).
Papers:

- 1) Exegesis, 2 Tim. 3, by K. Krauss.
- 2) Memorandum on Mission possibilities in the leading cities of our state, by Pastor Bodamer.
- 3) Pastor O. Eckert, Sr.

R. Koch, Sec'y.

Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will convene for a one day's session in Rev. Julius Bergholz's congregation at North La Crosse, Wis., from Tuesday noon till Wednesday noon, January 24th and 25th.

Services in the English language Tuesday evening.

Confessional address: P. Froehle (G. Fischer).

Sermon: C. Kurzweg (W. C. Limpert).

Papers: Isagogics on the Gospel of Matthew (G. Fischer).

Suspension (A. Vollbrecht).

The local pastor will provide quarters upon early request.
W. C. Limpert, Sec'y.

Church Dedication at Palouse, Washington

On the second Sunday in Advent, December 4th, St. Paul's Congregation at Palouse assembled for the dedication of their church building. Twenty-three members of the neighboring church, St. John's, Clarkston, including the choir, had come 52 miles by auto to take part in the celebration.

The church building is frame 22x34 feet with an additional vestibule of 10x14 and full basement, not finished at this time. The pastor and the four voting members have done the work, with no more paid labor added than unavoidable. The main part of the material was salvaged from an old office building which must have been built fully forty years ago; it was bought for 75.00. It was slow and tedious work for the few to work over old stuff, but they did and succeeded in putting up a neat building at the total cost of about \$1,150.00, including the price of lot. Our Synod helped with a loan from the Church Extension Fund.

On Dedication Day the undersigned preached in English in the forenoon on Psalm 48: 9-14, and in German in the afternoon on Col. 1: 18-23; the pastor, Rev. Ewald F. Kirst, preached in English on Psalm 87. St. Paul's numbering 25 souls, the attendance was very good, 27 present from Palouse and 23 from Clarkston.

The Mission at Palouse was begun by Rev. Wm. Hass in 1913. At first services were held in a small Mormon chapel, then in the South Methodist Church and finally in the spacious home of Mr. Hy. Elmer. Palouse, once a live lumber town on the Wild West order, is now a quiet and lovely country town; but it is very well situated, affording good connections by rail and auto; also it is close to Pullman, the home of the Washington State College, where usually a number of students from our churches may be found. Rev. Kirst makes the trip to Palouse every two weeks; the Sunday after Dedication he encountered a severe snowstorm.

May the Lord prosper St. Paul's at Palouse, that the souls served are firmly rooted in the saving faith, and that our Mission may be the means that many find their Savior!
F. Soll.

Acknowledgments

Undersigned herewith acknowledges with thanks receipt of a special gift of \$5.00 for Indian Missions from Mrs. J. W. Preest. Paul T. Brockmann.

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A. R. Hillmer.

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The following have sent Christmas gifts for the Indians at East Fork and I wish to thank them kindly:

Ladies' Aid, Arlington, Minn.; Ladies' Aid, Watertown, So. Dak.; Mrs. H. F. Ahrens, Milwaukee, Wis.; Miss Emma Habeck, Winona, Minn.; St. John's School, Reedsville, Wis.; Ladies' Aid, Sebawaing, Mich.

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For the following additional gifts sent to Northwestern College during the fall I wish to express hearty thanks in the name of the college: From Mr. Paul Wechter, Cambridge: 1 sack potatoes; from N. N., Ixonia, 1 sack beets; from the Ladies' Society of St. John's Church, Waterloo, 1 bolt of bleached muslin; from Rev. Martin's Congregation, Brownsville: 15 sacks potatoes, 1 quarts canned vegetables, 32 cans of corn, beans, and peas, 2 sacks oats, 2 sacks vegetables, \$0.00. K.

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Apache and Mojave Indians at San Carlos, Arizona, were very much pleased with the welcome gifts, clothing of all kinds, Bible Story books, picture books and toys, which were distributed among them. The following friends of the Apache Mission were the kind donors:

The Ladies' Aid at Hadar, Nebr., Pastor G. Tiefel; The Ladies' Aid of St. John's Congregation at Stanton, Nebr., through Mrs. J. H. Benne; The Ladies' Aid at Frontenac, Minn., Pastor W. Petzke; The Ladies' Aid at Phoenix, Ariz., Pastor R. Deffner; Mrs. Gimmeler, Mrs. Werner, Mrs. Just, Mrs. Hass, Mrs. Kuehnert, Mrs. Koepp, Mrs. Loppnow and Miss J. Griebing, through the last named, all of Milwaukee, Wis.; The Children of St. Lukas School and the Sunday School Children of St. Lukas Congregation, Milwaukee, Wis., who paid the postage, through Mr. E. W. Timm, teacher; The Ladies' Aid at Brunsville, Iowa; Pastor and Mrs. C. W. Aeppler, Campbellsport, Wis.; Mrs. M. Huscher, Morton Grove, Ill.; Pastor W. Baumann, Garrison, Nebr.

The following made it possible to distribute among 200 children small bags of candy, nuts and apples: The Ladies' Aid of St. John's Congregation at

Stanton, Nebr., \$10.00; The Ladies' Aid at Hadar, Nebr., Pastor G. Tiefel, \$5.00; Mrs. M. Huscher, Morton Grove, Ill., \$5.00; Mrs. I. Wuerger, Wrightstown, Wis., \$2.50; Mrs. L. Eisenwag, St. Lukas Congregation, Milwaukee, Wis., 10 pounds peanuts; Miss Elisabeth Niemann, St. Lukas Congregation, Milwaukee, Wis., 5 pounds candy; Mrs. R. L. Rupkey, Trader, San Carlos, Ariz., large box of apples and oranges.

Because of the larger number of Indians at this station, my father, Rev. F. Uplegger, divided much of the clothing and other gifts, which he received there at Rice, and brought much to this station to help out, so that more could be clothed here, who otherwise could not have been cheered by a gift here.

All Indians, especially mothers with babies, poor widows and gray grandfathers and grandmothers, who are now keeping warm with the clothing given them, expressed joy and thanked appreciately and herewith wish to have their sincere thanks expressed to all kind friends and through their Inashood and his helpmeet, who also thank cordially.

Alf. M. Uplegger.

New Seminary Posters

In order to make the members of all congregations in our synod familiar with the plans of our projected New Seminary Building Group a poster has been sent out to every congregation with the request that it may be displayed in a place where all members have access to it. If for any reason whatever this poster has not arrived at its destination you may supply the lack by applying to

Rev. John Brenner,
Treasurer Building Committee,
814 Vliet St., Milwaukee, Wis.

Change of Address

Mr. Gustave W. Kalb, 805 Madison Ave., South Milwaukee, Wis.

ITEMS OF INTEREST

Heaven Save America From Its Mayors

Mayor Walker of New York went to Europe. The world is aware of the fact. He made a noise like a drum. Also he behaved like Mayor Walker. A catalog of particular instances would be tedious. Let us be content with one. Propriety and precedence count for a good deal in Italy. Expecting his visit to Rome, the government made arrangement to meet him at the train and escort him to a hotel and so telegraphed him. He declined the arrangements. It was represented to him that his declination would be officially embarrassing. He replied, "If I have to cancel the rest of my trip from Rome and have to leave at once for Paris, I will see the pope first. I am a Catholic and I want to make my first official act in Rome my visit to the pope." The mayor of New York acting officially as mayor in Rome and as an American tells a friendly government to stand aside while he makes an official visit to one of its subjects — reason assigned, "I am a Catholic."

—The Baptist.

2/10 of 1% Non-Lutheran

Out of a population of 2,649,775 in Norway there are 71,062 persons not belonging to the Lutheran State Church. According to recent tabulations these are divided as follows: Lutheran Free Church, 18,204; those having no church connections, 16,999; Methodists, 11,445; Baptists, 7,214; small sects and unclassified "dissenters," 4,413; Roman Catholics, 2,612; free mission churches, 2,488; Anabaptists, 2,031; Adventists 1,928; Jews, 1,457; dropped from the State Church without giving reason, 780; those who belong to Christian Churches in other countries, 567; Mormons, 464; Greek Catholics, 372; Quakers, 73; unclassified non-Christian religions, 25.

Large Gift to College

Dr. G. A. Andreen, president of Augustana College, Rock Island, Ill., has announced a gift of \$75,000, the first in the present campaign for \$1,500,000. The donor does not desire to make known his name at the present time.

During the 67 years of the existence of the college but two gifts received have been larger. The Denkmann family of Rock Island erected the Denkmann Memorial Library, which together with other donations from the same source, totalled \$250,000, and Senator C. J. A. Ericson of Boone, Iowa, gave at various times donations totalling \$100,000. The campaign for funds, which will be carried on during the first half of 1928, will provide the means for building a science hall and a boys' dormitory and for increasing the endowment of the institution.

Lutheran Brevities

In a city-wide drive to educate New York people to combat cancer, 44 hospitals in New York City and Brooklyn, including the Lutheran Hospital of Manhattan, were selected for special work by the local committee of the American Society for the Control of Cancer. At certain specified hours of each week-day, free diagnosis of cancer suspects were made at the hospital. During a period of two weeks a series of public meetings were held presenting different phases of the problem, and newspapers carried daily feature articles on the disease.

One hundred students and professors of Concordia College of the Missouri Synod, at Edmonton, Alberta, Canada, celebrated Reformation Day by gathering at 8:30 in the morning on the roof of the administration building to sing Luther's famous battle hymn "A Mighty Fortress is our God."

In its campaign for \$200,000 endowment fund, Carthage College, Carthage, Ill., has already reached the \$150,000 mark. Every effort is being made this winter to secure the additional \$50,000 by February. — News Bulletin.

BOOK REVIEW

Was Peter Ever In Rome? William Dallmann. Second Printing. Price, 5c; \$3.00 a Hundred. Print of the Northwestern Publishing House.

Short and snappy; informing and easily read. G.

MINNESOTA DISTRICT

December, 1927

Pastors: A. ACKERMANN, Mankato, Indian Mission \$44.64, General Support \$37.13, Luth. Children's Friend Soc. from Ladies' Aid \$15.00, Deaf Mute Mission \$6.35 (P. Salvner); total \$103.12. A. ACKERMANN, Mankato, Indian

Mission from Mrs. Dora Hoffmann \$3.00, Luth. Children's Friend Soc. from Mrs. Chas. Steiner \$1.00 and from Mrs. L. Wettlaufer \$1.00; total \$5.00. HENRY ALBRECHT, Town Lynn, Northwestern College \$7.00, Dr. M. Luther College \$15.00, Indian Mission \$15.00, Home Mission \$26.00; total \$63.00. T. H. ALBRECHT, Lake City, Bethesda, Watertown, from Y. L. W. C. \$25.00. T. H. ALBRECHT, Lake City, Educational Institutions \$43.00, Missions \$15.00; total \$118.00. T. H. ALBRECHT, Lake City, Dinner for one Indian Child from Ladies' Aid Society, St. John's Church \$35.00. T. H. ALBRECHT, W. Florence, Educational Institutions \$34.60. WM. C. ALBRECHT, Sleepy Eye, Synodical Reports \$16.16, General Support \$6.00, Luth. Children's Friend Soc. from children of St. John's Luth. School \$23.86; total \$46.02. R. C. AVE-LALLEMANT, North St. Paul, from Ladies' Aid Society for Home for the Aged, Belle Plaine \$5.00, Indian Mission, Christmas Gifts \$5.00; Luth. Children's Friend Soc. \$5.00, Bethesda, Watertown \$5.00; total \$20.00. R. C. AVE-LALLEMANT, North St. Paul, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. M. Luther College \$25.00; total \$75.00. J. E. BADE, Balaton, Dr. M. Luther College Building Fund \$5.00, Home for the Aged, Belle Plaine \$52.35; total \$57.35. E. R. BAUMANN, Wabasso, Dr. M. Luther College \$7.50, Home for the Aged, Belle Plaine \$5.00, Home Mission \$5.00; total \$17.50. J. R. BAUMANN, Red Wing, General Fund \$10.00, Theological Seminary \$40.00, Northwestern College \$20.00, Dr. M. Luther College \$20.00, Michigan Seminary \$10.00, Home for Aged, Belle Plaine \$20.00, Indian Mission \$20.00, Home Mission \$80.00, General Support \$20.00, Negro Mission \$40.00, Indigent Students \$30.00, Church Extension \$50.00; total \$360.00. J. R. BAUMANN, Red Wing, Home for Aged, Belle Plaine \$10.00, General Support from Ladies' Aid \$25.00, Negro Mission \$10.00, Indigent Students \$10.00, Church Extension \$10.00; total \$65.00. J. R. BAUMANN, Red Wing, Home Mission \$10.00, General Support \$10.00, Negro Mission \$10.00, Indigent Students \$10.00; total \$40.00. J. BAUR, T. Ridgely, Church Extension \$13.05, Synodical Reports \$3.65; total \$16.70. E. C. BIRKHOLZ, St. James, Dr. M. Luther College \$41.11, General Missions \$15.75, General Support \$6.58; total \$63.44. E. C. BIRKHOLZ, St. James, from Ladies' Aid for Negro Mission \$20.00, Bethesda, Watertown \$15.00, Twin City Luth. Mission Soc. Rev. Frey \$15.00; total \$50.00. E. C. BIRKHOLZ, General Support \$52.54. A. W. BLAUERT, Danube, General Administration \$13.92, General Institutions \$20.00, Home for the Aged \$10.00; total \$43.92. A. W. BLAUERT, Danube, from Ladies' Aid for Home for the Aged \$10.00, Negro Mission \$10.00, Student Support \$20.00, General Support \$37.62, Luth. Children's Friend Soc., Minneapolis, \$10.00; total \$87.62. A. W. BLAUERT, Danube, from Robt. Grundeman for Indian Mission \$2.50, Children's Friend Soc., Minneapolis, \$2.50; total \$5.00. A. W. BLAUERT, Danube, from Young People's Society for Home for the Aged \$10.00, Student Support \$15.00; total \$25.00. A. W. BLAUERT, Danube, General Institutions \$30.00, General Missions \$32.33; total \$62.33. A. W. BLAUERT, Olivia, from Ladies' Aid for Negro Mission \$10.00, Student Support \$15.00, General Support \$25.00, Luth. Children's Friend Soc. \$10.00; total \$60.00. A. W. BLAUERT, Olivia, General Administration \$21.19. A. W. BLAUERT, Olivia, Dakota-Montana Academy \$10.00, General Missions \$24.65, Student Support \$10.00, General Support \$10.00; total \$54.65. HY. BOETTCHER, Gibbon, from Ladies' Aid for Church Extension \$50.00. HY. BOETTCHER, Gibbon, Synodic Administration \$20.00, General Institutions \$20.00, Home Mission \$28.77; total \$68.77. L. F. BRANDES, Jordan, Indian Mission from S. S. \$11.00, Home Mission \$100.00, Negro Mission from Ladies' Aid \$9.00, Luth. Children's Friend Soc. Minneapolis from S. S. \$10.00, Synodic Administration \$28.00; total \$158.00. E. H. BRUNS, Delano, General Administration \$69.60, Luth. Children's Friend Soc. \$10.00; total \$79.60. HENRY BRUNS, Revere, Educational Institutions \$17.10. HENRY BRUNS, Sanborn, Educational Institutions \$159.91, Home for the Aged \$50.00; total \$209.91. A. JUL. DYSTERTHEFT, Town Helen, General Institutions part Christmas collection \$55.00, Home Mission part Christmas collection \$55.00, Home for Aged, Belle Plaine from Mrs. F. B. \$5.00, Indian Mission from Mrs. Maria Hardel \$5.00, Indian Mission from Heinrich Hardel \$5.00, Negro Mission from Mrs. Maria Hardel \$5.00, Negro Mission from Heinrich Hardel \$5.00, Luth. Sanitarium, Denver, Colo., from Mrs. Maria Hardel \$2.00; total \$137.00. A. EICKMANN, Nodine, General Administration \$25.00, Dakota-Montana Academy \$20.00, Home for the Aged \$35.00, Home Mission \$75.00, Luth. Children's Friend Soc. Minn. \$22.66; total \$177.66. WM. FRANZMANN, Town Baytown, General Institutions \$15.00, Theological Seminary

\$25.00, Northwestern College \$65.00, Dr. M. Luther College \$45.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$5.00, General Missions \$15.00, Indian Mission \$40.00, Home Mission \$75.00, Negro Mission \$25.00, Poland Mission \$15.00, Madison Student Mission \$5.00; total \$350.00. IM. P. FREY, Graceville, General Institutions \$20.00, Dr. M. Luth. College \$5.00, Dakota-Montana Academy \$4.70; total \$29.70. E. G. FRITZ, Wellington, Home for the Aged \$26.00, Indian Mission \$25.00, Home Mission \$57.00, Negro Mission \$15.00, Madison Student Mission \$5.00, Dr. M. Luther College Recitation Hall \$20.00, Luth. Children's Friend Soc. Minn. \$6.00; total \$154.00. P. GEDICKE, Essig, Home Mission \$9.15. J. C. A. GEHM, Woodville, Wis., General Administration \$6.73, General Institutions \$10.00, Student Support \$10.00; total \$26.73. J. C. A. GEHM, Woodville, Wis., Home for the Aged \$10.00, General Support \$17.36; total \$27.36. W. HAAR, Loretto, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. M. Luther College \$20.00, Mich. Luth. Seminary \$20.00, Dakota-Montana Academy \$5.00, Poland Mission \$5.00; total \$90.00. W. P. HAAR, North Mankato, General Administration \$15.00, Supervision and P. and P. \$5.00; total \$20.00. A. C. HAASE, St. Paul, New Seminary Building \$222.40. A. C. HAASE, St. Paul, General Support \$190.00. R. HEIDMANN, Arlington, from Ladies' Aid for Home Mission Twin City \$25.00, Student Support \$50.00, Bethesda, Watertown \$10.00, Luth. Children's Friend Soc. Minn. \$10.00; total \$95.00. R. HEIDMANN, Arlington, Home Mission \$120.00, Student Support "Mindekranz" for Karl Glander \$3.00, Thanks Offering from Mrs. F. Gorr \$5.00, Home for the Aged from R. H. \$2.00, Rich. Kistner \$2.00, N. N. \$1.00, Bethesda, Watertown \$5.00, Luth. Children's Friend Soc. \$25.00; total \$163.00. E. G. HERTLER, Brownsville, New Ulm and Debts \$10.25, Luth. Children's Friend Soc. \$.50; total \$10.75. E. G. HERTLER, Hokah, Home for Aged, Belle Plaine \$2.25, New Ulm and Debts \$4.00, Luth. Children's Friend Soc. Minneapolis \$2.25, Bethesda, Watertown \$2.25; total \$10.75. E. G. HERTLER, La Crescent, Home for Aged, Belle Plaine \$7.00, Home Mission \$14.00, New Ulm Recitation Hall and Debts \$18.00, Luth. Children's Friend Soc. Minneapolis \$8.00, Bethesda, Watertown \$6.50; total \$53.50. P. HINDERER, Substitute, Cedar Mills, Luth. Children's Friend Soc. Minneapolis, "Mindekranz" in memory of Rev. A. Baur from N. N. \$1.00, from Jul. Duesterhoeft \$1.00, from Rev. and Mrs. Weerts and children \$2.10, from Ladies' Aid, St. John's, Cedar Mills \$5.00; total \$9.10; For Negro Mission, "Mindekranz" in memory of Rev. A. Baur from Ella, Martha and Anna Runke \$5.00, from F. W. Meyer, Arlington \$1.00, from Rev. Hy. Albrecht \$3.00, from Ladies' Aid, St. John's, Cedar Mills \$5.00; total \$14.00; For Student Support, "Mindekranz" in memory of Rev. A. Baur from Rev. Im. F. Albrecht \$2.00, Rev. E. G. Fritz \$3.00, Rev. R. Heidmann \$2.00, Mr. Schliemann, Eden, Minn., \$.50, Mrs. Hy. Duehlmeier \$2.00, Emil Schroeder, Eden \$.50, Rev. and Mrs. Wm. Kuehner \$2.00, Rev. A. Jul. Dysterheft \$5.00; total \$17.00; grand total \$40.10. P. HINDERER, Cedar Mills, General Institutions \$42.25, Synodical Reports \$15.25, Home for Aged, Belle Plaine \$11.26, Bethesda, Watertown \$11.26, Luth. Children's Friend Soc. Minneapolis \$11.28, Luth. Children's Friend Soc. Minneapolis from the school children \$13.38; total \$104.68. G. HINNENTHAL, New Ulm, General Administration \$96.55, Indian Mission \$49.50, General Support \$77.10; total \$223.15. G. HINNENTHAL, New Ulm, General Administration \$723.26. C. A. HINZ, Mason City, Iowa, Home Mission \$13.73. PAUL E. HORN, Zumbrota, Synodic Administration \$25.00, Educational Institutions \$50.00, Missions \$100.00, To Retire Bonds \$6.00; total \$181.00. PAUL E. HORN, Zumbrota, Synodic Administration \$25.00, Educational Institutions \$50.00, Missions \$25.00, Student Support \$10.00, General Support \$10.00, Indian Mission \$13.06, To Retire Bonds \$10.00; total \$143.06. R. JESKE, Caledonia, General Institutions \$20.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. M. Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Home Missions \$27.00, Luth. Children's Friend Soc. Minneapolis \$16.60, Bethesda, Watertown, H. Rusert \$1.00; total \$145.30. R. JESKE, Union, General Institutions \$4.65, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. M. Luther College \$10.00, Michigan Lutheran Seminary \$10.00; total \$44.65. C. F. KOCK, Belle Plaine, from Ladies' Aid for Home for the Aged \$25.00, Indian Mission, Christmas Gifts to the Apaches, Rev. Hy C. Nitz, East Fork Mission, Whiteriver, Ariz. \$5.00, Luth. Children's Friend Society, Minneapolis \$12.00; the whole sum \$42.00 is donated by the Ladies' Aid. C. F. KOCK, Belle Plaine, Theological Seminary \$10.00, Dr. M. Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Home Mission \$20.00, Poland Mission \$5.00, General Support \$8.71; total \$58.71. C. F. KOCK,

Blakeley, Home Mission \$4.90. ARTHUR W. KOEHLER, South St. Paul, General Support \$25.00. ARTHUR W. KOEHLER, South St. Paul, General Institutions \$35.00. F. KOEHLER, Nicollet, Theological Seminary \$93.13, Dr. M. Luther College \$24.53; total \$117.66. A. C. KRUEGER, Minneola, Dr. M. Luther College \$7.00, Indian Mission \$6.58; total \$13.58. A. C. KRUEGER, Minneola, Synodic Administration \$4.13, General Mission \$5.00, Twin City Luth. Mission Society from Y. P. S. Minneola \$13.13; total \$22.26. C. W. A. KUEHNER, Winthrop, Student Support \$10.50, General Support \$20.00, total \$30.50. C. W. A. KUEHNER, Winthrop, Home Mission \$36.05, Luth. Children's Friend Soc. from children \$37.75; total \$73.80. M. C. KUNDE, Centuria, Wis., General Institutions \$1.50, General Support \$27.47; total \$28.97. M. C. KUNDE, Rock Creek, Wis., General Support \$8.35. CARL C. KUSKE, Oshkosh, Theological Seminary \$8.90. CARL C. KUSKE, Oshkosh, Northwestern College \$15.27. CARL C. KUSKE, Dr. M. Luther College \$14.58. CARL C. KUSKE, Taunton, Dr. M. Luther College \$7.03. CARL C. KUSKE, Taunton, Northwestern College \$3.06. A. LANGENDORFF, Spring Valley, Wis., Home Mission \$50.00, Negro Mission \$12.00; total \$62.00. JUL. F. LENZ, Bremen, Reich Gottes Kasse \$26.00. JUL. F. LENZ, Bremen, Home for Aged, Belle Plaine \$10.03, Home Mission \$10.00, Indigent Students \$5.00, Wheatridge, Denver \$6.25; total \$31.28. JUL. F. LENZ, Hammond, Home Mission \$9.00, Reich Gottes Kasse \$6.56; total \$15.56. JUL. F. LENZ, Hammond, Home for Aged, Belle Plaine \$3.11, Home Mission \$5.00, Reich Gottes Kasse \$5.00, Luth. Children's Friend Society from Bremen and Hammond congregations \$16.01; total \$29.12. MR. F. L. LEPPKE, Treas., Omro Twp. Reich Gottes Kasse \$13.85, General Institutions \$10.00; total \$23.85. F. L. LEPPKE, Treas., Omro Twp., Student Support \$12.17, Church Extension \$12.00; total \$24.17. O. P. MEDENWALD, Amery, Wis., Synodic Reports \$3.34, Home Mission \$47.98; total \$51.32. O. P. MEDENWALD, Clear Lake, Home Mission \$15.07. O. P. MEDENWALD, Nye, Wis., Home for the Aged \$3.00, Home Mission \$8.15, General Support \$5.00; total \$16.15. L. W. MEYER, Osceola, Wis., Home for Aged, Belle Plaine \$30.00, Student Support \$5.80, General Support \$30.00; total \$65.80. O. K. NETZKE, Elmwood, Wis., Mich. Luth. Seminary \$4.00, Dakota-Montana Academy \$4.80; total \$8.80. O. K. NETZKE, Elmwood, Wis., Supervision P. and P. \$1.00, Home for Aged \$5.00, Student Support \$10.00, General Support \$5.00; total \$21.00. O. K. NETZKE, Spring Valley, Wis., Theological Seminary \$15.00, Northwestern College \$10.00, Dr. M. Luther College \$4.30; total \$29.30. O. K. NETZKE, Spring Valley, Wis., Supervision and P. and P. \$2.00, Home for Aged \$10.00, Student Support \$20.00, General Support \$20.00; total \$52.00. W. C. NICKELS, Redwood Falls, Student Support, New Ulm \$18.83. WM. PETZKE, Bay City, Wis., from Ladies' Aid for Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$5.00; total \$25.00. WM. PETZKE, Frontenac, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. M. Luther College \$10.00, Indian Mission \$10.00, Home Mission \$6.61; total \$46.61. WM. PETZKE, Frontenac, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00; total, the whole sum from the Luther League \$30.00. J. W. F. PIEPER, Somerset, Wis., General Fund \$19.51. J. W. F. PIEPER, Stillwater, General Fund \$412.70. J. W. F. PIEPER, Stillwater, General Fund \$131.00, Luth. Children's Friend Soc. Minneapolis \$12.00; total \$143.00. MRS. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, Twin City Luth. Mission Society from Emanuel's \$6.00, St. John's, \$4.00; total \$10.00. J. PLOCHER, St. Paul, General Support \$105.73. R. POLZIN, Alma City, General Fund \$27.93, Seminary and Debts \$11.00; total \$38.93. R. POLZIN, Alma City, Home for Aged, Belle Plaine \$5.00, Indian Mission \$5.00, General Support \$10.00, Negro Mission \$1.20; total \$21.20. AUG. SAUER, Vesta, General Administration \$15.00, Supervision and P. and P. \$10.30; total \$25.30. AUG. SAUER, Vesta, General Mission \$32.10. EDWIN H. SAUER, Gnaden, Town Goodhue, Home Mission \$15.00, Negro Mission \$6.00, Reich Gottes Kasse \$15.00, Luth. Children's Friend Soc. \$6.60; total \$42.60. EDWIN H. SAUER, St. John's, Town Goodhue, Home Mission \$20.00, Negro Mission \$14.19, Reich Gottes Kasse \$10.00; total \$44.19. W. P. SAUER, Bear Valley, Negro Mission \$17.95. W. P. SAUER, Mazeppa, Negro Mission \$20.95. J. E. SCHAEFER, Buffalo, General Support \$16.00, Indian Mission Christmas Gift \$11.60; total \$27.60. J. E. SCHAEFER, Buffalo, General Support \$4.00, Indian Mission Christmas Gift \$5.00; total \$4.50. GEO. W. SCHEITZE, Potsdam, Dr. M. Luther College New Building \$13.21, Luth. Children's Friend Soc. Minneapolis \$11.53; total \$42.74. CARL G. SCHMIDT, Wood Lake, from St. John's Ladies' Aid for

Lutheran Children's Friend Soc. Minneapolis \$20.00. CARL G. SCHMIDT, Wood Lake, General Administration \$25.00, Supervision and P. and P. \$10.00, Finance \$5.00, Home for Aged \$4.50, Northwestern College \$10.00, Dr. M. Luther College \$10.00; total \$64.50. C. J. SCHRADER, Echo, Theological Seminary \$10.00, Northwestern College \$5.92, Dr. M. Luther College \$10.00; total \$25.92. G. R. SCHUETZE, Seaforth, General Mission \$6.55. G. R. SCHUETZE, Seaforth, Home for the Aged \$8.00. G. R. SCHUETZE, Sheridan, General Administration \$26.55. G. R. SCHUETZE, Sheridan, Supervision and P. and P. \$24.55, Finance 10.85, Home for the Aged \$15.00; total \$50.40. M. SCHUETZE, Ellsworth, New Recitation Hall, New Ulm from Robt. Wallmow \$6.00. M. SCHUETZE, Ellsworth, Dr. M. Luther College \$20.00, Reich Gottes Kasse \$10.00, Student Support \$10.00, Church Extension \$2.00; total \$42.00. W. J. SCHULZE, Hutchinson, Educational Institutions \$75.00. PAUL W. SPAUDE, Lake Benton, Michigan Seminary \$16.45. PAUL W. SPAUDE, Lake Benton, Home for Aged, Belle Plaine \$11.28, General Support \$19.92, Negro Mission \$4.45, Luth. Children's Friend Soc. Minneapolis \$10.80; total \$46.45. PAUL W. SPAUDE, Verdi, Michigan Seminary \$17.30. PAUL W. SPAUDE, Verdi, Bethesda, Watertown \$15.00. PAUL W. SPAUDE, Verdi, Home for Aged, Belle Plaine \$10.00, Luth. Children's Friend Soc. Minneapolis \$6.54; total \$16.54. W. F. SPRENGELER, Hancock, General Missions \$24.60. T. C. VOGES, Morgan, Student Support \$9.03. T. C. VOGES, Morgan, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. M. Luther College \$10.00, Mich. Luth. Seminary \$10.00, Dakota-Montana Academy \$10.00, General Mission \$5.00, Indian Mission \$10.00, Home Mission \$540.00, Negro Mission \$5.00, Poland Mission \$3.00, Greensboro \$18.00; total \$131.00. M. J. WEHAUSEN, Johnson, Home for Aged, Belle Plaine \$24.85, To Retire Bonds \$49.42; total \$74.27. F. W. WEINDORF, Oronoco, Theological Seminary \$25.45, New Ulm Building \$15.00; total \$40.45. F. W. WEINDORF, Oronoco, Dr. M. Luther College \$4.00, New Ulm Building \$19.00, Luth. Children's Friend Soc. \$19.00; total \$42.00. F. W. WEINDORF, Poplar Grove, Theological Seminary \$8.55. F. W. WEINDORF, Poplar Grove, New Ulm Building \$12.00. J. WEISS, Pelican Lake, General Support from Ladies' Aid Society \$15.00. F. ZARLING, Town Emmet, General Administration \$9.65, Supervision and P. and P. \$5.25, General Institutions \$25.85, Home Mission \$23.47; total \$64.22. F. ZARLING, Town Flora, General Administration \$7.56, Supervision and P. and P. \$2.06, General Institutions \$4.06, Dr. M. Luther College \$5.84, Home Mission \$5.05; total \$24.57.

SUMMARY:

General Fund	\$1,920.70
Debts	65.42
Synodic Reports	38.40
General Institutions	742.92
Theological Seminary	331.03
Northwestern College	231.25
Dr. M. Luther College	345.89
Michigan Luth. Seminary	132.75
Dakota-Montana Academy	59.50
Home for the Aged, Belle Plaine	438.63
Indian Mission	285.28
Dinner for one Indian child	35.00
Indian Mission, Christmas Gifts	17.10
Christmas Gifts for Apaches, Rev. Hy. Nitz, East Fork Mission, Whiteriver, Ariz.	5.00
Negro Mission	269.74
Negro Mission, Greensboro	18.00
Home Mission	1,032.63
General Support	844.51
Church Extension	137.05
New Seminary and Debts	233.40
Dr. M. Luther College Building Fund	140.46
Deaf Mute Mission	6.35
Bethesda, Watertown	96.01
Lutheran Children's Friend Society (Minneapolis)....	365.36
Wheatridge, Denver	8.25
Twin City Lutheran Mission Society	63.13
General Mission	360.98
Poland Mission	28.00
Madison Student Mission	10.00
Student Support	287.50
Student Support, Dr. M. Luther College	18.83
Total	\$8,569.07

H. R. KURTH,
District Treasurer.