

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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No. 7.

"SEI GETREU BIS IN DEN TOD"

Be thou faithful unto death!
O my soul, let trials never
From the Cross of Christ thee sever!
Suffer all in fervent faith.
Be thou faithful unto death!

Be thou faithful unto death!
They who leave the field victorious
Shall be crowned with laurels glorious!
Battle till thy dying breath!
Be thou faithful unto death!

Be thou faithful unto death!
Loyal, though the world may scorn thee!
Soon shall Heaven's crown adorn thee!
Life is but a passing breath,
Be thou faithful unto death!

Be thou faithful unto death!
Anchor in the wounds of Jesus!
From all foes His might releases!
He grants peace and rest Who saith:—
"Be thou faithful unto death!"

Be thou faithful unto death!
Faithful, till through Salem's portal
Thou dost enter Life immortal!
Follow Christ of Nazareth!
Be thou faithful unto death!

Faithful, even unto death,
Let this be my firm endeavor!
Write within my heart, dear Savior,
What Thy Word so kindly saith:—
"Be thou faithful unto death!"

Translated from the German.

Anna Hoppe.

THE SIXTY-NINTH PSALM

Easter

Verses 30 — 36

'Tis Easter — Easter, the festival of Christ's resurrection. We have just ended the Lenten season, when we have contemplated our Savior's deepest agony and humiliation — Judas betraying Him, Peter denying Him, the Jewish council condemning Him, Pontius Pilate executing the sentence of death passed upon Him, the Roman soldiers mocking Him, the Jews and Gentiles crucifying Him. To-day we behold another scene. He that humbled Himself to the deepest of misery, even to the death on the cross, has been exalted to the sublimest exaltation and glory. Christ our Lord is risen again. And with this event has

come Christianity's grandest crowning festival, at which all Christendom on earth joins in the triumphant song and the jubilant Easter music:

Awake, my heart, with gladness,
See, what to-day is done!

Raise your joys and triumphs high;
Sing, ye heavn's, and earth, reply.

Easter is indeed the most joyous — the principal festival of the Christian Church. To the early Christians it meant everything. In its commemoration they chose the first day of the week, Sunday, to remind them that each Sunday was a miniature Easter Day indicative of the glorious fact of their Lord's resurrection. And to this day we latter day Christians have retained Sunday as a day of public worship in commemoration of this fact. And well it might be. For what wondrous treasures are wrapped up in it! What foundations of blessed hope has it laid up for fallen mankind! What comfort and strength of faith it offers! To what heights of glory does it point!

For the contemplation of the momentous Easter Day theme we are at no loss for texts. Scripture affords many fine texts for this joyous festival. Among these are the closing words of the sixty-ninth Psalm. They are the very words spoken by the risen Savior Himself giving expression of praise and thanksgiving for His glorious exaltation.

The Exalted Savior's Song of Thanksgiving

"I will praise the name of God with a song, and will magnify him with thanksgiving." All Christ's life even on earth was not made up of sorrow and anguish alone. There were times when He rejoiced in spirit. When at the appointment of His seventy disciples He spoke those memorable words: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest," thus anticipating the blessed and glorious results in evangelizing the world, it is said of Him: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

But if such rejoicing was the case even in the days of Christ's humiliation, how much more so in His exaltation! All His sorrows have now come to an

end. All His life from His resurrection is a new life. Hence also in our Psalm as in the twenty-second and other Psalms, the scene changes from sorrow to joy; from a state of suffering to one of triumph; from His Passion to His Exaltation. We now hear from the lips of our exalted Savior a song of praise and thanksgiving. He glorifies the name of God.

What does that imply? Even by His mighty work of creation God has revealed His glorious name, His power; wisdom and kindness. "The heavens declare the glory of God," says the Psalmist. When God had made heaven and earth in six days, "the morning stars sang together, and all the sons of God chanted for joy," and we, too, rejoice in the fact that God so wondrously made Himself known in nature. Yet far above all nature and by far more gloriously has He made His name known in the redemption work of Christ. It is there the Eternal has spoken to the children of men, and the God of grace and mercy has made Himself known to a lost and sinful world. This manifestation of God was earth's highest honor; it was also heaven's brightest glory. No higher honor could have been conferred on this earth, the place of man's abode, than that of God's Son should become man and dwell among men and die for men. We may say with reverence that God could not help making such a blessed revelation of Himself. It was part of the joy of His life to bestow life and salvation upon such creatures as are in need thereof. Blessed be God that in due time He came with the voice of mercy, singing the song of redemption, and filling earthly life with heavenly hope and joy!

This is the song of praise our Savior sings to the glory of God's name, magnifying Him with thanksgiving, now that He is risen from death and exalted to the heights of heaven. Need we ask further what it signifies? Now that the glorious Easter morn has dawned upon earth, the triumphant Savior blesses God the Father not only for His deliverance from pain and sorrow and death, but above all else for the glorious blessings of His resurrection. Think how much that comprises.

In suffering all the pain and sorrow so graphically described in our Psalm Christ was our Substitute. "The Lord laid on him the iniquities of us all." "He was made sin for us." Our sins being thus imputed to Him as our Representative, He was treated, in His suffering and death, by Him to whom atonement was offered, as if our guilt were His own. He was held under the arrest of the law of God. Its penalty was required of Him. Every jot and tittle was He to pay, and not till all was discharged could He be justified from the imputed sin and delivered from its bonds. Did He satisfy the law to the uttermost, and was He justified in behalf of all those in whose place He stood,

and for whom He died? And did God accept it as such? His resurrection is the answer. "He was delivered for our offenses and was raised again for our justification." Christ has broken the power of sin; He has snapped its yoke asunder; He has loosed its heavy chains. By His victory on Calvary He has freed His people from its bondage. And in His resurrection God Himself has given assurance unto all men, that the atonement was finished and accepted, the surety discharged, the hand writing against us nailed to His cross, the way of a free and full remission of sins laid open; that Jesus is "able to save to the uttermost all who come unto God by him," and that in Him, whosoever believeth shall be justified perfectly, and have peace with God.

Reason indeed for songs of praise, reason indeed for magnifying God's name with thanksgiving! Yea, "let the heaven and earth praise him, the seas, and every thing that moveth therein," verse 34. The risen Savior calls upon all the creatures to praise God for His deliverance and the blessings of His resurrection. The mercies of God in Christ are such, that they cannot worthily be praised by anything less than an universal chorus of the whole old and new creation. Angels in heaven, and saints on earth, may each of them in their respective habitations extol God for raising our Savior from death.

Need we ask whether God is satisfied with the song of thanksgiving offered by the risen Savior? The Lord says in His song: "This also shall please the Lord better than an ox or bullock that hath horns and hoofs." At the time of the Old Testament when the children of Israel were wont to sacrifice animals prescribed by the Levitical Law for the atonement of their sins, God accepted their sacrifices inasmuch as they were typical of the sacrifice of Christ on the cross. But how immeasurably was He pleased now when that type had been fulfilled! There was joy indescribable with God now that lost mankind had been redeemed and reconciled unto Him. Once more He looked upon men with eyes expressing complete satisfaction and delight. Surely, therefore, our risen Savior's song of thanksgiving meets with God's supreme favor. It is sweet music to Him with which He is enraptured in all eternity. It is the song of all songs, the song which all the saints in heaven will sing everlastingly, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing." Rev. 5, 12.

This song of praise our exalted Savior still is singing by His bards on earth. He commissions His messengers to preach the Gospel in all the world. And wherever that is spread abroad, it manifests its saving power and effect.

The Blessed Effect of our Exalted Savior's
Song of Praise

"The humble shall see this and be glad; and your heart shall live that seek God." It is the humble, then, with whom this song of our Savior will prove its divine power. True, it is meant for all sinners. The Gospel is proclaimed to all the world. The redemption through the blood and death of Christ is offered to all men. Jesus Himself shows the same attitude towards all sinners to-day, as He did nineteen centuries ago, when He died for them on the cross. But alas, there are many of those who despise such salvation. They find no need of the redemption wrought through Christ, no need of the forgiveness of sins merited for them by His suffering and death. They would rather remain in their natural state than turn unto their Savior. Such men do not hear the exalted Savior's song of praise, nor do they rejoice in the same; they neither see nor understand the glorious message of the risen Lord.

But what they do not see, the humble do see. "The humble shall see this, and be glad." Who are the humble? They are the poor, the needy, the afflicted, who feel the burden of sin and guilt. We meet them in the History of the Passion of Christ. Peter having denied the Master felt the bitter woe of his sin. He realized that he had offended against the Almighty, that he had wounded the loving heart of the Savior. For such wickedness, he knew, he deserved to be cast out forever. However earnestly he might resolve to be more watchful in future, however heartily he regretted sin, that could not remove the curse for the past. There was but one thing that could save him, — the grace of his Lord. Looking into the eyes of the Savior, he saw there boundless depths of forgiving, reassuring love. On that love Peter cast himself and was received in mercy by the Savior. The same holds true with regard to the penitent malefactor on the cross. See, how under the load of his guilt he pleads with the crucified one for mercy, crying, "Lord, remember thou me!" and how at the foot of the cross he finds grace and pardon.

It is such that are the humble, sinners who feel the need of a Savior, and who cry:

Not the labors of my hands
Can fulfill Thy Law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

It is with such our exalted Savior's song of thanksgiving has its blessed effect. They shall see in the glorious message of the Gospel their deliverance from sin and death, they shall enjoy life and salvation. The words of the risen Lord: "I live and ye shall live

also" shall ever comfort and strengthen them to new life. "Your heart shall live that seek God." Our Savior having been discharged from His imprisonment in the grave, and having entered into the joy that was set before Him, the humble shall look upon it and be glad, and they that seek God through Christ, shall live forever. The resurrection of Christ is the resurrection of the faith and hopes of all those who believe in Him to a new life and vigor. It makes them new creatures, and adds them to the Church of God, where-in they serve Him in everlasting righteousness and holiness.

It is, therefore, not to be wondered that all true believers join in the Easter song of their risen Savior, asking God to save and build His Zion, the church on earth. They love the name of Jesus, love His cause, love His Church, and therefore offer their praises unto Him. "Let the heaven and earth praise him. For God will save Zion, and will build the cities of Judah; that they may dwell therein, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein." They know that Zion, Christianity, is not a transitory thing, but shall remain unto the end of time. The Redeemer shall see His seed, and prolong His days in them, till they enter into His glory.

J. J.

COMMENTS

The Vested Choir The vested choir seems to be slowly making its way into our churches. But it would be wise to make haste slowly in introducing innovations into our Lutheran Churches and to give every change serious thought before we make it. Several letters in a recent issue of the Lutheran Witness treat of the vested choir and may serve to stimulate thought.

The one writer says:

In your last Lutheran Witness (January 24), under "Notes and News," you refer to the vested choir, when in plain view of the congregation, as having "everything in its favor."

I am surprised at this statement. It seems to me that the vested choir is out of place in our services. The position of the laity in our Lutheran Church is different from what it is or may be in the Catholic or the Episcopal Church or other church denominations. Is not the laity looked upon as being one unit in the church service, from which only the pastor, as the preacher of the Word, is distinguished and therefore vested? And, if the choir members are vested, is there not a distinction made between them and the other members of the congregation? It seems to me that in a Lutheran Church this is not the proper thing. No distinction, through dress or anything else, should be made. Is not the position of the organist more important than that of the choir members? Now, no one has ever thought of having the organist vested, and justly not. The only one appearing in a special gown is the pastor, and there is a reason for that. No one else in the Lutheran Church service should be vested. There should be no segregation, but complete congregation.

Am I wrong?

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The other writer agrees with the first, saying: "If our churches have erred by misplacing their choir, should that condone the second error of vesting the choir? . . . My conviction on this score of vested choirs has always been that which is laid down in our Concordia Cyclopedia under the caption "Choir." I believe we should hold fast to that and disapprove of this innovation despite all the reasons which are being advanced for it."

The Concordia Cyclopedia says:

Since the Reformation three tendencies are to be noted. In the Anglican Church the choir is divided into two sets of voices, the one sitting on the north and the other on the south side of the chancel, the one set being known as the "cantores," from their position near the "cantor" or "precentor," the other as the "decani," from their nearness to the "decanus," or dean. The "decani" usually have the best voices and sing the solos and the first choir in eight-part music. The choristers in the Church of England are vested and are considered members of the lower clergy. The Anglican idea has influenced many other Reformed bodies, which have either adopted it as a whole or adapted it in some form, since it agrees so well with their notion of prayer as a means of grace.

In the Lutheran Church the choir does not belong to any lower clergy; it should, therefore, not be vested, nor should it occupy a position in the apse or in front of the congregation. Its position is on the organ-loft, opposite the organ; it is a part of the congregation and is supposed to lead in the singing, especially of the liturgical part of the services, and to embellish the worship with "ensemble," not solo work (except as a part of a larger piece).

Our liturgical forms should be fully in harmony with the doctrines we preach, yes, they should express these doctrines. Accordingly we have every reason for not vesting our choirs, while no valid reason can be adduced for introducing the vested choir. One of the writers in the Witness says: "We have come to a pretty pass, it seems to me, when we justify the vested choir in our midst, by alluding to the fact that the clerical gown is the only available dress to cover up the knees of the female choir-members."

We have been told that the purpose of the vestments is to spare the feelings of choir members who are not able to dress as well as the others. But then the logical

thing to do would be to put gowns on all those who attend our services.

Many find the processional of the vested choir "so impressive," whatever that may mean. But, if we are trying to "impress" our worshipers, let us not forget that a little incense would aid greatly in making one "impression" still more powerful.

It is our experience that the thoughtless are readily attracted by such innovations and are misled to consider churches that adhere to our good old Lutheran forms as far behind the times and no more able to minister to our present generation. We may be free to introduce new forms, but we must not forget that borrowed forms carry with them the thought from which they have sprung.

Personally we are convinced that the introduction of such innovations does not serve the best interests of our Lutheran Church.

J. B.

* * * * *

The Catholicity of the Pope In one respect the Roman Church is Catholic, indeed. It has wide open arms of welcome whenever diplomacy, politics, or policy dictate. In February the pope celebrated the sixth anniversary of his coronation as pope. The King and Queen of Sweden were present when in the Sistine chapel the pontifical high mass for the occasion was celebrated. Just what this Lutheran sovereign of a Lutheran country needs to do at such an occasion is a mystery. But he was there and the papal press agency sees to it that all the world finds out.

Shortly before Annullah Khan, Amir of Afghanistan, a Moslem ruler of 12,000,000 Moslem Afghans, was received by the pope. Fifteen minutes' conversation by means of an interpreter seems to have been long enough for Pius to decorate the Amir with the Golden Spur, said to be the highest Vatican honor. Each of the Amir's followers that were in attendance received an autographed photograph of Pius XI.

All of these comedies are explainable on the grounds that the pope would like to keep up the fiction of his rank as an earthly potentate.

Less explicable is the conduct of about 5,000 English Romanists who secured the use of Westminster Abbey to celebrate the coronation anniversary. How they secured the use of this national shrine for such a purpose might be interesting to know, but the fact that they secured it is enough to make the graves of Cromwell and his Roundhead dragoons heave under the violent turnings of their occupants. England at this time is fighting a little sporadic religious revolution against Rome; here and there congregations are defying their clergy and even the police in trying to keep Romanist practices out of the Church of England. Apparently the Romanist element planned the Westminster affair as a demonstration in force.

To complete the picture of the pope's universal interest in the affairs of the world we need but the picture of de-

monstrations of joy and gladness in Scranton, Pa., where the Rt. Rev. Thomas O'Reilly had been made bishop by the fiat of Pius XI. Civic celebrations, lead by 400 priests in procession, marked the occasion.

Flitting back to Rome we behold an aftermath of the never-to-be-forgotten Eucharistic Congress that gave Chicago its biggest show since the World's Fair and rivaled the Dempsey-Tunney prize fight for intense interest. The pope, like most of us, always needs money; unlike most of us, the pope always gets it. If he doesn't get it in Spain, or Italy (he gets but little there; that's where much of it is spent, however), or from other loyal subjects, he gets it in the good old U. S. A., which is proving to be the pope's most generous provider. In this case he needed some money for a building for the College of the Propagation of the Faith, the great missionary engineering establishment of Rome. Cardinal Mundelein, ruler of Chicago and adjacent parts, secured the needed money (a million and a half, it was reported) on a bond issue and personally made the official delivery. In return he brings back to Chicago a sheaf of patents to the Vatican nobility for the prominent subscribers to the bonds. He also brings back innumerable trinkets and gewgaws for the wives and daughters of the subscribers who will never tire in showing their visitors the "things that were sent to me personally by the pope."

Speaking of Chicago and Cardinal Mundelein, there is a story going the rounds that is good, even if it is not true, in showing the temper and attitude of various elements of the population of our broad and variegated country. William H. Thompson, an adept politician, made a surprisingly active campaign before his election last year on issues that struck most people as decidedly silly — chief among them was his repeated assault against the memory of British kings who went under the name of George, he seemed to include the present incumbent of the British throne, who also goes by the name of George. To distinguish him from those British Georges who are dead, he was, of course, a different number; otherwise he is in these modern days of just as little account as they are to-day. One of Thompson's favorite dicta was the sonorous pledge, "I'll make King George keep his snoot out of Chicago." That went big with the hard shell Irish element; it seemed to be quite effective, also, in circles that were otherwise known to be violently anti-catholic. The knowing one explained: To the Irish and all the voters of South European extraction that were devoted to Rome the pledge meant King George of England and loyal Americanism; to the anti-catholics, by no means a negligible number, it meant "King" George Mundelein and was a pledge that "King" George would not "pull another Eucharistic Congress on Bill Thompson and 100 per cent. Chicago."

Whatever the merits of this little tale, Mundelein certainly does like to assume vice-regal importance in his bailiwick to the greater glory of Rome. Just like his master in the Vatican in his wider field.

Our Children for Three Weeks You may keep your child three weeks, but no longer, that is the bright prospect held out by modern science to the parents of the future. In the interest of scientific education of children John B. Watson, chief spokesman of the most recent phase of psychology that is in favor, proclaims that no child should be in the hands of any mother, nurse, teacher, or guardian for more than three weeks. He is undecided whether it should be two weeks or three weeks, but being of a strong conservative bent he mentions the longer period of three weeks as the longest period he would allow a child to remain in the hands of a certain person. He fears the crippling effect of familiarity on the development of independence in the child. He would rotate mothers and nurses on that schedule.

His aim is to make children independent of persons and things. Apparently he is not satisfied with the high degree of independence achieved by the younger generation of to-day which to the minds of the laymen has reached so high a state of perfection that parents are only considered and remembered when in later years it becomes necessary to fill out insurance blanks and furnish material to the firm that is working out your genealogy so you can get a "crest" for wife or daughter.

Dr. Watson has long deplored the fact that human babies have never been subjected to thorough analysis and experimentation, such as has been going on in the case of white rats and guinea pigs for generations. He laments the fact that human babies are the least understood of nature's phenomena and would like to have large experiment stations where an ample supply of babies would be secured so that these interesting experiments for the improvement of the race could be carried on with the same degree of efficiency that prevails in the agricultural colleges in the case of pigs and cattle.

To be sure, Dr. Watson's advanced ideas are for the first only reaching the experts and specialists. There is no immediate danger that the state will call for your baby three weeks after its birth so that the process of rotation of mothers and nurses can begin. However, under modern conditions many of these extravagant notions have every chance to become a part of the newer theory of education in general and similar ideas are beginning to seep into the public school system apace.

We see in every manifestation of ultra-materialistic science a further argument to Christians that they must have their schools where such theories can be held in check.

H. K. M.

WILL YE ALSO GO AWAY?

At the end of the Sermon on the Mount the Savior says, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew,

and beat upon that house; and it fell not: for it was founded upon a rock." Our faith and our hope for a life eternal are thus compared to a house, and Jesus says it must be reared on the foundation of His Word. This takes place when we not only hear the Word but also do it. Then are we safeguarded against all dangers: let floods, and wind, and rain, let persecution, pain, and sorrow rise against us, we stand firm for we have built on the rock which naught can move. While the heart's faith is thus firmly placed, the confession of the lips is, "Lord, to whom should we go? Thou hast the words of eternal life." He who first spoke thus was by reason of his confession called Peter, the Rockman. Such Jesus would have us all come to be; that is why He has to this day preserved unto us the treasure of His Word and offers it as a foundation for faith and hope. Sad to say, He offers it to many in vain: they would remain foolish people who build their house on the sand. Thus shall they prove the truth of what the Savior said of such a house: "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." On what are we building for eternity, on rock or sand? May the Savior's word help us to know.

John 6:65-69. "And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father.

From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve, will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God."

Will ye also go away? The question may serve as a **loving reproach** and also as an **earnest reminder**.

A.

It was not without just cause that the Master long since put this question to those who were counted among his truest followers — to the twelve. Many others there had been who like the twelve walked with the Savior. His great deeds which He had performed, his impressive sermons which He had preached wherever occasion offered, had drawn many to Him, and in the hour of enthusiasm they no doubt considered it an honor to be numbered among His followers. Theirs was, however, but a passing attachment. His words struck no deep roots in their hearts. The heavenly seed found an unyielding, parched, and stony soil and was taken away by the evil one or choked in its first tender growth by the cares of the world, as by a strong growth of rank weeds. In the hour of trial they wavered, they fell, and turned from Him entirely. This early desertion pained the Master deeply, although he had foreseen it clearly. He that knows our thoughts before they are uttered saw deep into the

hearts of these untried followers and it was plain to Him that they were still governed by the pride of the flesh. This pride in natural man's reason and the stubborn belief in man's ability to judge spiritual things aright was the stumbling-block that brought about their fall. In the synagogue at Capernaum Jesus had preached the word of the heavenly kingdom. They were present. They heard startling truths from His lips: that outward communion with Christ was in no way a surety, a proof, of fellowship with Him in the life spiritual and eternal; that, indeed, only those who had received and partaken of Christ spiritually, He entering and filling their hearts, subduing their will, making them as members of His own body — that only such could truly claim communion with Christ in this world and receive eternal life in the one to come. Furthermore, He went on to say, that natural man could not by his own exertions work out this change within himself, yea, his reason could not even grasp the method of such change or judge it rightly, but that it all was wrought by the Spirit of God who from heaven had sent His Son on earth that He might bring unto man the bread of life, His Word, which imparts eternal life.

These were hard truths for such as still were governed by human pride. Such teachings stripped man of every shred of dignity and humbled his pride into the dust: they made God the sole factor of good. The companions of the twelve listened with astonishment; their unconquered pride revolted at such sayings; they could not grasp them if they would and they would not grasp them if they could, — faith fell before reason. The verses 59 and 60 tell us of the cause and progress of this battle within them; verse 64 tells us Jesus' verdict upon them; verse 66 relates the end. And now Jesus turns sadly to the inmost circle of His followers and puts the question which His recent experience suggests, "Will ye also go away?"

How many there are to-day to whom this question can be only a loving reproach and who can truthfully answer with but one self-judging confession: We **have** gone back, we wander no more at thy side: our way is not thy way, thy way is not our way. What great throngs have not been baptized into His name, becoming His followers, promising faithful obedience to His will! How many have not on the day of confirmation renewed their broken vows and promised to be faithful followers of the Master unto death! Were we in a position to count the faithful to-day, their number would be even as the proportion of the twelve to the many who had been first drawn to Jesus. The greater number deny their first love, turn back and pursue the path of their own election. And why do they do so? For the same reason as mentioned above: in the hour of trial their faith is found wanting, their pride, their love of things worldly, their self-righteous-

ness, gain the upper hand and they fall away. The hour of trial comes to all, for outward communion with Jesus will some day surely prove to be but a form, demanding an inner proof of good faith and confession by deeds. Thus Christ says to those who claim His leadership: "If any man will come after me, let him deny himself, and take up his cross, and follow me." His word says: "They that are Christ's have crucified the flesh with the affections and lusts."

A follower of Christ cannot but understand that true faith demands confession by word and deed; that, however, is just what the will of the devil, the world, and our flesh would hinder. It is of little consequence to Satan what you call yourself, so that you but do his will and thus in reality serve him. When the Spirit of God within us moves us to make real our service under Jesus by devoting our lives to Him, then the hour of trial has come. The particular form which such service takes may vary widely, the outcome for so many is the same, they are found wanting and fall from faith. The Christian life is made to appear too burdensome, the service of the Master too exacting, His judgments too harsh, His ideals too lofty, the decrees of His Word too hard. Flesh in its pride answers the implied demand with, "This is an hard saying; who can hear it?" The Christian begins to waver, to fall back, to depart from that inner spiritual contact with His Savior, which is walking with Him by faith, and the day is lost. What difference does it make if the traitor still outwardly bears the Master's name, professes still to be a Christian? Jesus says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life." How important, indeed, for the disciple to be ever mindful of his relation to the Master, lest His question become a reproach: "Will ye also go away?"

B.

His question of necessity then takes the added form of a **reminder** that all salvation is found alone with Jesus. Jesus directed His words to those who were bound to him by the closest ties, to the twelve, as verse 67 tells us. Peter hastens to answer before and in the stead of his companions: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

This is a plain, far-reaching answer. It goes far back into the past, it embodies the experiences of recent days, and it gives a great promise for the future. Peter's words seem to say, What were we, Lord, ere you called us to your side? We were groping in the dark, our souls were bound in the meshes of

error, and we knew of no light which could guide our footsteps, of no consolation which would bring peace to a troubled heart. We were longing for the truth and the burden of sin weighed heavily upon us. You have given us all that our souls lacked. It was no vain promise, that blessed invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And now, having found all that our hearts can desire, can we now again depart from you?

And where should we turn, to whom should we go? Should we go to your enemies the Pharisees? They can afford us no peace of mind for they enjoy it not themselves, laboring as they are under the yoke of the Law, deceived by the dream of self-righteousness. Or should we turn to the Sadducees? They deny a resurrection of the dead, they cast aside all hope for eternal life and therefore seek the fleeting joys of this world which are soon past and lead but to dread woe. Or shall we turn to the Gentiles, to the worship of reason? That were forsaking the light to seek darkness, denying truth to embrace error, turning from freedom to assume the chains of slavery. Earth knows no spot, man no scheme of salvation that can give what you have given. Therefore will we abide with thee, for "thou hast the words of eternal life."

This is the true answer, the only confession of the heart which can satisfy the Savior. Jesus would have it from our lips to-day when, reminding us that salvation is only in Him, he ask, "Will ye also go away?"

But who is able honestly to answer thus? Jesus says, "No man can come unto me, except it were given him of my Father." Your Third Article tells how God pleases to do this: by the Holy Ghost through the Gospel. If you turn your back on the means of grace you are therefore ignoring God's order of salvation. If, on the contrary, you prayerfully and constantly seek your Savior where He has promised to come to you, you are shifting the responsibility for your salvation on Him whose pleasure it is that "the wicked turn from his way and live," and who solemnly swears that He is so disposed. In Him may we trust.

I heard the voice of Jesus say,
 "I am this dark world's light;
 Look unto Me, thy morn shall rise,
 And all thy day be bright!"
 I looked to Jesus and I found
 In Him my star, my sun;
 And in that Light of life I'll walk,
 Till traveling days are done.

G.

Only when we put first things first can life fall into its true order. Faith comes before fullness, prayer precedes the obtaining of the promises, consecration is the way to conquest, and self-denial the path of power.

—F. W. Ainsley.

ON WHOM ARE WE TO DRAW?

The New Ulm Building Committee Will Soon Draw On Treasurer Buuck, As the Following Letter Shows

New Ulm, Minn., March 3, 1928

Mr. Theo. H. Buuck,
Wauwatosa, Wis.

Dear Mr. Buuck:—

This past week we let the contract for our building program. Together with the foundation we built last fall and the architects fees the total is about \$302,000.00. This leaves us a margin of approximately \$26,000.00 for contingencies and equipment.

I thought I would let you know, for operations will continue at once, and we may soon be obliged to draw on you for part payments to contractors.

Yours sincerely,

E. R. BLIEFERNICHT.

That is entirely proper. We instructed the New Ulm committee to build. The contractors must be paid. And we pay through our treasurer.

Treasurer Buuck Will Draw on the Seminary Building Committee

That the requisite additional \$275,000.00 for the New Ulm building project are not now in the hands of the treasurer, we all know. A few requisitions will leave him empty-handed. He will have to turn somewhere for funds. Where? To the banks or to individuals — for loans? No! Our indebtedness should not be increased, so we were determined in 1923. To the increased cost of maintenance we must not add a new burden of interest to be paid. So the Synod in 1927 directed Treasurer Buuck to draw on us, the Seminary Building Committee, for the balance of the sum required for New Ulm.

And now we are compelled to ask

On Whom Shall We Draw?

We have, it is true, the Seminary Building Fund. But that must be kept intact until used for the designated purpose; which, incidentally, will be soon. On whom shall we draw? You, the congregations in the Wisconsin Synod, are our only resource.

Of these congregations about one hundred and forty-three have already remitted their full quota to us.

Shall we approach them again? They have contributed sufficiently for our threefold purpose, and some of their contributions have drawn interest for four to five years; shall they through the failure of others to co-operate be burdened with a new debt and with the interest on that debt?

No, that would not be fair and brotherly, every one of you remaining congregations and individual members of those congregations will say.

Well, then we have to rely on you for the moneys still necessary to carry through the New Ulm proposition. We know you will be glad to have us draw

on you for you want to serve the Lord who died for you, and your love for the brethren working with you will not permit you to burden them with your just share of our common obligation.

You have delayed, perhaps because things seemed so distant. But now they are coming on rapidly, in fact, soon they will be crowding us. The requisitions will have to be met; will you not provide us with the moneys to meet them?

If you have started your collection, wind it up as quickly as possible and remit. If you have left off a few years ago leaving your task unfinished, start again and now.

If you have never begun at all, you certainly have not a day to lose.

If you cannot well start now or finish rapidly, why not borrow sufficient money to cover your apportionment and place it at our disposal immediately? In view of the whole situation this suggestion does not at all appear unreasonable to us. We hope that many of our congregations will follow it.

On Whom Shall We Draw?

Many of our congregations and their members know, and they are working hard to enable us to draw on them. For illustration permit us to refer to two individual members.

A recent contribution is from the poorest farm laborer in his vicinity, sick at the present time. He works for \$12.00 a month in summer and for his mere board in winter. Still he had \$10.00 for our purpose.

The other is a bed-ridden invalid of many years, with no means to spare. He contributed five years ago far more than we have received from many men in good health and circumstances. About two years ago he gave a similar amount. And now his third contribution has been remitted, amounting to twice the sum of the former two. John Brenner.

SECOND SPECIAL SESSION OF THE WEST WISCONSIN DISTRICT OF OUR SYNOD

The adjourned special session of the West Wisconsin District was held in pursuance of Synod's resolution on the report of the various committees which had been appointed by Synod in the November meeting and were instructed to do the preliminary work in the pending disciplinary cases, and then to take final action on the findings.

The meeting was opened on Wednesday morning at 10 o'clock with a short devotional service conducted by the chaplain, Pastor P. Lorenz, and immediately thereafter sessions began. The Rev. G. E. Bergemann, general president of our Synod, occupied the chair as moderator during the sessions and Rev. P. Froehle acted as secretary. The attendance at the opening session totalled 99 delegates, namely 60 pastors and professors, 11 teachers,

and 28 delegates. This number increased considerably in later sessions, so that there were approximately 140 representatives present.

Synod at once decided to hear the report of the appointed committees. There were three committees which had reports to present, the committee of twelve, the committee of five, and the committee of three. (See Northwestern Lutheran, Vol. 14, No. 25.)

Committee of Twelve

The duties and work of this committee according to the resolution of Synod were to deal with the men involved in subscribing to and spreading false doctrine and persistently offering opposition to a case of church discipline which Synod had enacted according to the Word of God. It was also to consider a protest filed by the pastors P. J. Kionka and H. Koch, Sr., against the actions of the officials G. Thurow, O. Kuhlow, and Wm. Nommensen, and Prof. Aug. Pieper in regard to the Friesland case. The pastors involved were: J. Abelmann, P. Lutzke, R. Ave Lallemand, W. F. Beitz, W. Motzkus, O. Hensel, W. Bodamer, H. W. Koch.

The committee of twelve submitted through its chairman, Prof. H. Schmeling, a detailed written report. Prof. Schmeling pointed out how the committee had made every effort to meet with the people in question, had written invitations to them in which it asked, yes begged in a most brotherly, Christian, and earnest manner to submit their case in writing and also to appear in person before said committee, so that the matter could be fully and calmly deliberated upon in a spirit of brotherly love and if possible settled in a God-pleasing manner. Yet the repeated and sincere endeavors were not only unsuccessful, but were treated with insult and abuse. A number of the people in question did not reply at all, letting it be known that their former statements and documents are to stand, while others wrote in an arrogant, cocksure, and repelling manner, refusing positively to give any other further information or attend any meeting. They charged the District with being incompetent to judge the matter righteously, a pope-ridden, decadent church, guilty of condemnatory resolutions, brutality in the highest degree, and ungodliness. Such and like statements were made by men who heralded themselves as the true exponents of brotherly love, justice and righteousness, in spite of the fact that Synod so earnestly sought to deal with them, to hear their grievances and point out the errors of their ways in the case of suspension and Beitz's paper. The very things these men charged Synod with in their writings, they have made themselves guilty of — an unbrotherly, ranting, bulldozing spirit. They have spoken their own verdict. They have gone out from us, because they have a different spirit. "We don't understand each other any more." Such is the reply of one of their number to the committee.

In view of these facts Synod without a dissenting vote adopted the recommendation of the committee,

namely that the pastors: J. Abelmann, P. Lutzke, R. Ave Lallemand, W. F. Beitz, W. Motzkus, O. Hensel, W. Bodamer, by subscribing to Beitz's paper, by persistently defying Synod's suspension in the Fort Atkinson case and by arrogantly refusing to be dealt with, have separated themselves from us and are no longer our brethren.

In regard to Immanuel's Congregation at Marshfield, Wis., Synod also resolved that this congregation had separated itself from us, because it held to Pastor Hensel and refused to deal with Synod.

In matters pertaining to the Friesland case, in which Pastor H. W. Koch had been suspended by the officials because of subscribing to the false doctrine in Beitz's paper and in which Pastor P. J. Kionka and Pastor H. Koch, Sr., had protested against the actions of the officials, the committee found that the congregation at Friesland had a perfect right to call in pastors and professors in a controversy of theological questions, especially in view of the fact that the congregation knew that Pastor Koch was at variance with the teachings and rulings of Synod. It found that Pastor Koch was not suspended in an informal meeting of the congregation held three days after the final meeting between council and pastor, but that the suspension took place after Pastor Koch had retracted his confession made in a regular congregational meeting, and unequivocally had subscribed to the false doctrines contained in Beitz's paper. Unanimously Synod adopted the verdict of the committee, namely that Pastor H. W. Koch has separated from us, and that the protest of the pastors P. J. Kionka and H. Koch, Sr., are not justified.

Committee of Five

The work of this committee appointed by President Bergemann upon authorization of Synod and consisting of the pastors H. Brandt, J. Glaeser, C. W. Siegler, Teacher J. Gawrisch and Mr. Otto Schwarz, was to deal with those who in November had voted against Synod's resolution: "To accept the exposition of the Professors and therewith reject the judgment of heart and false doctrine contained in the Beitz paper." In a most brotherly and Christian-like manner these men were invited to present their objections at first in written form and later verbally. But the same treatment received by the committee of twelve was accorded the committee of five. In a harsh, rude, unchristian manner all with a few exceptions refused to deal or appear before any committee of the District, or the Joint Synod, at the same time firmly declared their adherence to the Beitz paper. The committee submitted a document known as the Elroy declaration signed by most men in question and forwarded to the committee. A translation of this document is as follows:

Elroy, Wis., December 16, 1927.

To the Joint Synod of Wisconsin, especially to the West Wisconsin District, committee of twelve!

Brethren:

Answering your invitation received lately to discuss

the existing differences in the week of Christmas, the following be imparted to you:

We, the undersigned, in future refuse most vehemently to deal with any committee of the Joint, or District Synod or appear before such committee in order to submit further information;

1. because our time will be claimed by our work at home, which in many cases has been neglected because of the sad disturbances, and we in view of past occurrences must consider all further dealings useless and time wasted;
2. because the committee of twelve had all necessary information in writing to judge the cases, or could have had it, if Synod had entered upon the recommendation submitted in the memorial;
3. because Synod in Watertown as also in Beaver Dam committed unheard-of impieties (unerhoerte Gottlosigkeiten), or at least tolerated them silently.
4. because we unreservedly subscribe to Beitz's paper and intend to adhere to it.

Only then will we be ready to appear, if the resolutions passed in Watertown and Beaver Dam which were rash and forced be rescinded, all cases taken up anew from the beginning, and Synod therewith shows an altogether different spirit which would give hope to a profitable discussion.

Synod took special note of the last paragraph of this document which apparently contained a condition, Synod resolved that said paragraph contained no condition, since it is impossible to revoke its action based upon the Word of God.

The committee of five recommended that we consider all pastors and teachers who signed this document as such who have separated from us, and Synod as one man adopted this recommendation. Thus also the following pastors and teachers have gone out from us: Phil C. Schroeder, E. Abelmann, Gerh. Gieschen, O. Kehrberg, Wm. H. Parisius, M. Zimmermann, and A. V. Gruber.

In regard to Pastor W. Hass and Teacher H. Jaeger Synod decided that the congregation at Oconomowoc should again deal with these men in the presence of President Thurow, the faculty of our Theological Seminary and others, whom the congregation may desire.

In regard to Prof. E. E. Sauer Synod referred the matter to the committee of five and the Faculty of our Seminary with the instruction to report the result of the dealings to the Board of Northwestern College, which should act accordingly.

Committee of Three

The committee of three, consisting of the pastors F. Stern, R. Siegler, and G. Pieper, had been appointed to investigate the excommunication of two members at Marshfield and to deal with Karl Koehler in matters pending some time.

In regard to Karl Koehler Synod upon recommendation of the committee unanimously adopted the resolution to consider Karl Koehler as one who has separated from us, 1) because he subscribes to Beitz's paper; 2) because he continues to live in impenitence regarding the slander which he committed over against our general president and others; 3) because he refuses to deal with Synod.

In regard to the excommunicated members at Marshfield the committee reported that excommunication could not be justified, because the reasons advanced for the excommunication were groundless and the procedure in the case questionable.

Other Actions of Synod

Because of wild rumors which were spread concerning the administration of funds, a complete report of our funds was submitted to Synod. This report showed that there was no shortage in the accounts of the custodian of funds. Every dollar that was available to the custodian for investment has been satisfactorily accounted for and is represented by securities kept in the vaults of the bank at Watertown. Synod by a vote expressed its confidence in the integrity of the custodian and requested Director Kowalke to have the full report printed in our synodical papers.

The visitors in the various conferences were instructed to notify the congregations of the status of their pastor and if possible deal with the congregations in the presence of other brethren. A committee was appointed to deal with four congregations which had sent a communication to the Synod. The officials of the Synod were instructed to inform other Districts of the position taken by some of their members who were implicated in the affair.

A vote of thanks was given to both congregations, St. Mark's and St. Luke's, for their kind hospitality, also the moderator for his untiring and faithful services.

Beseeching God, that they who have separated from us may come to repentance, begging Him to bless the work which we performed in His name and give us weak vessels strength to remain in His truth, Synod adjourned.

The Committee,

Chr. Sauer, Chairman.

M. J. Nommensen, Sec'y.

F. Stern.

A REPORT ON THE SECURITIES REPRESENTING INVESTMENT OF NORTHWESTERN COLLEGE AND SYNOD FUNDS

Since many rumors and charges have been spread through the Synod that the funds of the Synod and of Northwestern College have been endangered by unsafe investments, it was decided by the Northwestern College Board to present a report on the present condition of those funds. The report that follows is based

on information gathered by members of the Board who live in Watertown, who acted as a committee and spent many hours in making a thorough investigation of each security listed in the audit of April, 1927. This report condenses the information gathered and presents the conclusions arrived at by the College Board in a meeting held in Watertown on February 13.

1) There is no shortage in the accounts of the Custodian of Funds. Every dollar that was available to the custodian for investment has been satisfactorily accounted for and is represented by securities that were kept in the vaults of the Bank of Watertown. These securities are in the form of mortgages, farm loan bonds, public utility bonds, notes, and stocks.

2) The amount received by bequest and otherwise for Synod and College Funds amounted in April, 1927, to \$243,930.41. Of this amount, \$16,200 was temporarily withdrawn from the Eichelberger Fund for the purchase of professors' dwellings and \$500 Antigo Publishing Co. stock had by decision of the Board been written off as a loss, which leaves a total of \$227,230.41 available for investment. The total face value of the securities on hand in April of 1927 was \$221,245.33. The difference of about \$6,000 was on hand at that time as uninvested funds. Since then securities to the value of \$6,000 have been bought, bringing the total securities to a sum slightly higher than the total of the Funds.

3) The Board found furthermore that no investment made by the Custodian during the past 22 years has had to be written off as a loss. The only securities now on hand that have to be reckoned as worthless are \$500 in bonds of the Hurd Farm Co., and the Antigo Publishing Co. stock, mentioned above, both of which were given to the Synod in good faith as part of a bequest. They were willed to the Synod, and the shrinkage caused by the failure of these securities cannot be laid to the charge of the Custodian.

4) A total of \$134,117.61 is invested in mortgages of all kinds. Some of these mortgages are on Dakota and Montana farm lands. Everyone knows that a tremendous slump took place in the value of western farm lands, beginning in 1921, and everyone knows how hard-pressed the western farmer has been since that time. Information furnished by the audit and by Mr. Mulberger, vice-president of the Bank of Watertown, shows that no mortgages on western lands were bought later than February, 1922. In all, 28 western mortgages had been bought between 1916 and 1922. Nineteen of these have been paid in full. All of those bought after the spring of 1920 have been paid. The mortgages that are due and unpaid were not bought after the slump started, but were bought between 1916 and 1919, a time when western mortgages enjoyed the confidence of investors all over the country. Ten mortgages remain unpaid, one of which

will be extended on recommendation of the Minnesota Loan and Trust Company; the other nine have been foreclosed, and the title to these properties now rests in the Synod. The total amount of these foreclosed mortgages plus the cost of foreclosure and taxes paid on the land was \$24,217.61. The Synod now owns these farms and pays the taxes on them, a total of 2,200 acres. Our investment in these lands amounts to about \$12.00 an acre. So if we hold these farms until there is again a market for western lands, and if we then sell them at an average of \$15.00 an acre, we shall not have any loss on the principal and shall also recover the amount spent in costs of foreclosure and paid in taxes. Just now there is no market for western farm lands, and it would be wise to hold these lands in anticipation of more prosperous times. If the West fails to recover from the present depression, there will certainly be a loss here, but few people believe that the western farmer will not again get on his feet.

In judging of the wisdom of these investments, one must remember that these mortgages were bought between 1916 and 1919 at a time when banks, insurance companies, institutions, and individuals all over the land were buying western mortgages because they were considered safe and sound investments. It is safe to say that many a member of our Synod owns western mortgages that fell due several years ago and which are still unpaid.

5) A number of **first** mortgages on city property and on Southern Wisconsin farm lands are, in the opinion of the Board, secured against loss by the present value of the property mortgaged. It is nevertheless also the opinion of the Board that in future only **first** mortgages should be taken and that the loan ought not to exceed one-half the value of the property.

6) Four loans were made on second mortgages. Of these the Board expressed strong disapproval. There will, however, be no loss on these, so far as one can now foresee, and every month the loan becomes safer because regular payments are being made on the first mortgages. Steps have been taken to clear up these second mortgages as soon as possible.

7) The Board also disapproves of the policy of loaning money on notes. Loans on notes amounted in 1927 to \$46,343.48, although by far the greatest part, \$41,728.48, was represented by notes that the Synod itself had given to the Custodian for money that the Synod had borrowed from its permanent funds. Two congregations had also borrowed money from the Funds and gave notes for it. A relatively small amount had been loaned to individuals on their notes, but since the date of the audit most of these have been paid, and the Board has assured itself that the rest can be collected on demand.

8) Public utility bonds, which we own to the value of \$26,700, are all excellent issues, most of them selling above par in the open market today.

9) Farm loans which we own to the value of \$6,100 have not the ready market nor the present value of public utility bonds. There is a total bond issue of about \$12,000 on 640 acres in Cass County, North Dakota, of which we hold about half. The safety of this investment depends on the value of a section of North Dakota land.

10) The Watertown Poultry Farm bonds, of which fortunately we own only \$1,900 out of a total issue of \$8,000, show a present depreciation of about fifty per cent. This investment was made shortly after the company was organized and the bonds were offered to the public. We may have a loss here, but on the other hand, the company is still doing business, and therefore the outlook is not hopeless, although it is not bright. This bond issue is secured by a mortgage on eight and one-half acres and some buildings at the city limits of Watertown.

11) Two other bonds, the Suncrest Lumber Co., \$990, and the Wisconsin Farm Land Co., \$1,000, both bought about fifteen years ago on the recommendation of a business man, then member of the Board, now deceased, will show a loss, although the Suncrest Lumber Co. is still in process of liquidation and has so far paid off a total of thirty-four per cent of the bond issue. On the Wisconsin Farm Land Co. we could get no definite information in time for this report.

12) Only \$316 is represented by stocks, all of which were part of bequests. One of the two issues is paying dividends, the other is being liquidated.

With the exception of four loans made on second mortgages, two loans on land contracts, and a few small individual notes, the Board found no investments made of which it had to disapprove. But even these second mortgages and the land contracts are secured by property that has a real present value, and no loss on them is anticipated. If the western farmland situation improves within the next few years, there seems to be no reason to fear a loss or shrinkage of the principal of the Funds.

Submitted by Dir. E. Kowalke at the direction of the Northwestern College Board.

FROM OUR CHURCH CIRCLES

Winnebago Teacher's Conference

The Winnebago Teacher's Conference will, by the grace of God, convene during the Passion Week, April 2 at 7:30 P. M. to April 4, at Kaukauna, Theo. Boettcher teacher loci.

I. Primary Grades:

- 1) Creation.....Miss Grace Arndt

II. Intermediate Grades:

- 1) How People Make Their Living in Norway.
.....A. Pape
- 2) First Lesson in Percentage.....M. Leyhe

III. Upper Grades:

- 1) Adverbial Modifiers.....Theo. Lau
- 2) Composition on Rubber.....H. Zautner
- 3) Christ, the God-Man.....M. Hoffmann
- 4) Reading Lesson.....Miss R. Toepel
- 5) American Beginnings in Europe,
Subject: The Crusades.....K. Oswald

IV. Theme Papers:

- 1) What can a Lutheran teacher do to meet the "movie evil"?.....H. Braun
- 2) Verhaeltnis zwischen Kollegen an derselben Schule.....M. Dommer
- 3) The Dalton Plan.....L. Serrahn
- 4) Training of the Will Power.....H. Schield

Please announce yourself immediately.

E. Kuehn, Sec'y.

Synodical Conference of North America

The Synodical Conference of North America meets in Omaha, Nebraska, August 8th to 13th.

Papers: Jesus Christ, our Highpriest, by Prof. W. Arndt.

L. Fuerbringer,

Vice-President of the Synodical Conference.

Pastoral Conference of Dakota-Montana District

The Pastoral Conference of Dakota-Montana District will be held from April 17th to 19th, beginning at 9:30 a. m. on first day at Mobridge, So. Dak. (Rev. E. R. Gamm).

Papers: Wittfaut, Birkholz, Lau, Lindloff, Albrecht, Meier, Schaller, Rossin.

Preachers: Herrmann, Hinderer (English).

Confessional address: Schlegel, Schmidt (German)

Early announcement is desired.

K. G. Sievert, Sec'y.

General Pastoral Conference of Minnesota District

The General Pastoral Conference of the Minnesota District will convene at St. John's of Wood Lake, Minn. (Pastor C. G. Schmidt), April 17th to 20th, beginning at noon April 17th. German service with Holy Communion on Wednesday evening.

Sermon: W. Sprengeler (Langendorff).

Confessional address: F. Zarling (Nickels).

Papers: Exegetical, 1 Tim. 2 (Schuetze); 1 Thess. 5:14-24 (Ackeremann); Rev. 2 (Sprengeler); Practical: Mission Work (Ernst); Gestaltung der neutestamentlichen Kirche (Ave Lallemand).

Kindly register with the pastor loci before Easter, stating whether you are coming per auto or by rail.

Paul T. Bast, Sec'y.

Joint Pastoral Conference of Milwaukee and Surrounding Territory

The Joint Pastoral Conference of Milwaukee and Surrounding Territory will convene, D. v., April 24th and 25th in Bethel Congregation, Milwaukee, Wis. (Walter Hoenecke, pastor).

Papers by R. Buerger, W. Hoenecke, Dr. Wm. Dallmann.

Communion service on Tuesday evening.

Every one must provide for his own lodging.

H. Blecke, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, April 30th to May 2nd, in Rev. H. Klingbiel's Congregation in Town Forest east of Fond du Lac on State Highway 23.

First session Monday afternoon at 2 P. M.

Address: R. R. 1, Malone, Wis.

Papers to be read are:

- 1) An exegetical treatise in Genesis 8 (Weyland).
- 2) An exegetical treatise in Romans 7 (Hartwig).
- 3) Betrothal (M. Hensel).
- 4) The pastor as a shepherd of his family (Schneider).

Confessional address: Scherf (O. Messerschmidt).

Sermon: Schmidt (Stelter).

Please use reply card in applying for quarters and state whether you intend to arrive for dinner Monday noon.

O. Hoyer, Sec'y.

Mixed Conference of Sheboygan and Manitowoc Counties

The Mixed Conference of Sheboygan and Manitowoc Counties will meet April 17th and 18th at Mishicot, Wis. First session on Tuesday morning at 9 o'clock; close on Wednesday at 5 P. M.

Papers: Upon what grounds do we call the Sacrament of the Altar a seal of the forgiveness of sin? H. Gruell; The sixth letter, Rev. 3:7-13, Carl Schulz; Catechisation on the Third Commandment, H. Koch; Dangers of Modernism, W. Kitzerow; Exegesis, Eph. 2:10 f, P. Hensel; Custom and aspect of the apostolic church in regard to the Lord's Supper (continued), Phil. Sprengling; Can a Christian support the candidacy of a presidential candidate, who is a member of the Roman Church? P. Kionka.

Sermon: W. Czamanske (E. Stoeckhardt).

Whether you plan to attend or to be absent, in either case, please, notify Rev. Ed. Zell.

E. H. Kionka, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet April 17th and 18th at Kenosha, Wis., St. Luke's, Rev. E. W. Hillmer, pastor.

Papers: Names of God, Heidtke; American Legion, A. Bartz; Doctrine of Lord's Supper, E. Jaster; Class in Catechism, M. Buenger; A Study of Passages which speak of "Verstockung," V. Brohm; Woman's position according to the Bible, Th. Volkert.

Sermon: O. Nommensen (M. Plass).

Confessional address: H. Diehl (O. Heidtke).

Wm. R. Huth, Sec'y.

Northwestern Lutheran Academy, Mobridge, South Dakota

The Board of Control of the new academy created by Joint Synod to be established at Mobridge, South Dakota, met at that place on March 5. An inspection of the buildings and proposed sites revealed more favorable conditions than the board anticipated. A local board and a board of visitors were duly appointed. The many necessities of the institution were thoroughly discussed. Considering the small maintenance appropriation of \$5,000.00 many perplexing problems arose, making it necessary to reduce all operating expenses to a minimum. Congregations could aid considerably by supplying pieces of furniture such as tables, chairs, kitchen utensils, and other school equipment. Appropriate books for the establishment of a school library are also needed. A resolution of the Board recommends that this school be named: *Northwestern Lutheran Academy*. Pastor K. G. Sievert of Grover, South Dakota, has accepted the call to the first professorship. God willing, school will begin in September of this year. A catalogue containing further information will appear soon.

May the Lord bless this "school of prophets."

H. J. Schaar.

Dedicate Faith Chapel in Tacoma

On the evening of the last day of the conference, February 15, the chapel of Faith Mission at the southern city limits of Tacoma was dedicated by an appropriate service. The conference attended in a body. Before the services the pastors enjoyed a beautiful dinner at the home of Mr. and Mrs. Rider, near the chapel. The services were well attended by the people of the Mission. St. Paul's church also sent a large delegation. The organist, Mrs. Arthur Sydow, and a quartet of St. Paul's furnished special music. Carl Arnold, Theodore Jaech, Fred Schmechel, Jr., and John Moeller make up the quartet. A short address was made by Pastor Arthur Sydow who also led in prayer and read the Scripture. Pastor Frederick Soll, President of the District, preached the sermon, emphasizing the Gospel method of building a mission. The benediction was pronounced by Pastor Arthur Schaffer, the founder of the mission.

Faith Mission was begun by Pastor Arthur Schaffer less than two years ago in the building now dedicated. A Sunday School was started with eleven members present. Soon preaching services were begun. The work gave promise

of a larger future and the local Mission Board made application to the Church Extension Fund to help acquire the property, consisting of two lots and a modest church building with annex. With this loan the property has been bought and is temporarily held in trust by St. Paul's Congregation until the organization is completed. Pastor Arthor Matzke, the present missionary, is hard at work organizing with as large a charter membership as possible. This is the second of three projected missions in Tacoma. The beginning was made with Hope, and after Hope was fairly launched, Faith was begun. For Charity four lots were donated by a land company of Tacoma, which are held in trust by St. Paul's Congregation. Thus the preaching of the Gospel in old St. Paul's Church is ever reaching out in wider circles to the glory of God's holy name and the eternal blessing of immortal souls.

—Arthur Sydow.

Twenty-fifth Anniversary

On Thursday, March 1, St. Paul's at White Bluffs, Wash., celebrated the 25th anniversary of the ministry of their pastor, Rev. Louis C. Krug. The celebration was planned and enacted as a surprise. Undersigned was invited and spoke on Psalm 84: 5-8, showing, that for the sake of the Gospel God blesses his ministers. At a banquet in the festively decorated church basement Mr. Wagner expressed the gratitude and best wishes of the congregation and handed over a handsome present; speeches by other members showed in what love and esteem Rev. Krug is held by his flock. All of these 25 years Rev. Krug. has labored for the Home Mission of our Wisconsin Synod, first until March 1, 1910, at Whitehall, Wis., then till July, 1912, at North Yakima, Wash., and since August, 1912, at White Bluffs, Wash. May God continue to bless his faithful servant! F. Soll.

Silver Jubilee

On the evening of March 8th Zion's Congregation at Columbus, Wis., held in its church a special thanksgiving service in acknowledgment of the blessings bestowed upon their pastor William Nommensen, also Vice-President of our West Wisconsin District. Twenty-five years has the great Shepherd granted His servant to serve in the ministry. Of these twenty-five years Rev. Nommensen labored five years in Mauston, Wis., nine years in Wisconsin Rapids, Wis., three years in Hustisford, Wis., and since 1919 in Columbus, Wis.

Although the weather was stormy a large audience assembled in the House of God. The Central Conference, of which Rev. Nommensen is a member, took part in the celebration. The festival opened with religious services. The Rev. G. Thurow, President of our West Wisconsin District, delivered an impressive jubilee sermon in German.

After the choir of Zion's Congregation, under the directorship of the celebrating pastor's brother, Rev. M.

Nommensen, had sung a hymn suited to the occasion the Rev. H. K. Moussa preached an appropriate sermon in English.

The undersigned, who had formerly during the time of thirty-six years been pastor of Zion's Congregation conducted the altar service, delivered a short discourse to the congregation, and in the name of the Central Conference extended the congratulations and a check from the treasurer to the celebrating pastor. The members of the congregation and its three societies presented by their officers liberal purses to their pastor.

At the close of the services Rev. Nommensen gave voice to the feeling of gratitude within him, thanking the congregation and the Central Conference, but above all his Lord and Savior for the fullness of grace that was bestowed upon him in the twenty-five years of his ministry.

After the services in the church a social gathering in honor of the occasion followed in the dining hall of the city pavillon, where the ladies of the congregation served a lunch for all guests. Many of the pastors and members of the congregation gave short speeches, the Rev. L. Kirst was the toastmaster.

May the grace of God continue to abide with pastor and flock!
O. H. Koch.

Anniversary

On March 1, 1903, the Rev. Julius Toepel was installed by his father, the late Rev. Adolf Toepel, as pastor of St. Matthew Congregation of Town Maine, Illinois. March 1st of this year marked the Ebenezer of twenty-five years of service in the Lord's vineyard as well as Rev. Toepel's service of twenty-five years at St. Matthew's, a grace of God not granted to many. The members of the congregation ever loyal to their pastor commemorated the occasion with a special celebration. Church services were held in which the Rev. Rob. F. Wolff, a former classmate, preached the sermon. After services all repaired to the spacious hall in the recently built schoolhouse, where a luncheon was served and the many and very substantial gifts were presented to Rev. Toepel by the congregation, the various societies, and also by the Southern Conference, the latter being well represented by a large number of pastors. Speeches of both serious and lighter character were made by many of the pastors and members of the congregation.

May the Lord continue to bless both pastor and congregation.
C. Heidtke.

Installations

Authorized by President Im. Albrecht, the undersigned installed Rev. Fred Weindorf as pastor of the Grace and St. John's Parish, Goodhue, Minn., January 26, 1928.

Address: Rev. F. Weindorf, Goodhue, Minn.

A. C. Krueger.

This is to certify that on February 26th I installed the Rev. Carl Bolle as pastor of St. James Lutheran Church, St. Paul, Minn., according to the rites of our church by authority of the President of the Minnesota District Synod, Rev. I. Albrecht. Twelve ministers assisted in the ceremonies.

Address: Rev. Carl Bolle, 941 Ottawa Ave., St. Paul, Minn. G. A. Ernst.

Acknowledgment and Thanks

The Ladies' Aid of the congregation at Ann Arbor, Michigan, Rev. W. Bodamer, sent two quilts for the sick rooms in Dr. Martin Luther College.

To the kind donors I beg to express our sincere thanks. E. R. Bliefernicht.

Notices

Pastor A. Zuberbier, Hamburg, Wis., has severed relations with our Synod. Before severing relations, however, he flatly refused to discuss the following accusations with his Visitor, viz.: Spreading of false doctrine in his congregations and perfidious agitations and slander against our synod. His declaration of severing relations, therefore, implies also the lifting of the ties of brotherhood. He can no longer be entrusted with a pastorate in our midst.

- G. M. Thurow, President.
- O. F. Kuhlow, 1st Vice-President.
- Wm. Nommensen, 2nd Vice-President.
- Wm. Eggert, Visitor.

* * * * *

The printed supply of the "Gutachten" is exhausted. A brief review of the pamphlet God's Message to us in Galatians, "The Just Shall Live by Faith" written by Prof. John Meyer in the American language is now in print and can be had for the asking. Orders should, however, be placed without delay with the Northwestern Publishing House.

G. E. Bergemann.

ITEMS OF INTEREST

Negro Missions Pictures

An illustrated lecture depicting the growth of Synodical Conference missionary effort among the negroes of the southern states, has been prepared by the Board for Colored Missions of that association. In 1877 the Missouri Synod opened its first negro mission at Little Rock, Ark.; in 1891 North Carolina was added, and in 1916, Alabama. Immanuel Lutheran College, Greensboro, N. C., and Alabama College, Selma, Ala., serve the negro students from Synodical Conference churches, of which there are now 63. In addition, 51 parochial schools are maintained by this board.

To Distribute Free Catechisms

The Committee on Book Mission of the Norwegian Lutheran Church of America has voted to publish an edition of 50,000 copies of Luther's Small Catechism for free distribution during 1929. In order to make possible this distribution as a unique method of celebrating the 400th anniversary of the first

publication of the book, the committee has asked the churches of that body to make special contributions for the purpose during the year 1929. Endorsing the plan the Rev. Dr. J. A. Aasgaard, President of the Norwegian Lutheran Church, has published the following statement:

"Permit me to add my hearty recommendation of the intention of the Committee on Book Mission to publish Luther's Catechism so that it can be distributed free of charge, as a part of its work. This proposition should appeal to every member of our Church. Next year we celebrate the 400th anniversary of the Catechism, and it would be proper to be in a position to distribute the Catechism as a tract wherever opportunity is given. If this is to be done, we must remember the Book Mission with gifts, as their books are not sold but given away in hospitals, on trains, in free distribution racks in churches and railway stations, as well as in personal mission work. Let us support the Committee on Book Mission in this effort and let us study again and again that wonderful book, Martin Luther's Small Catechism."

Cleaning Up A Deficit

The treasurer's report of Missouri Synod finances for 1927 has just been published. The budget for the year called for \$3,137,500. The total receipts were \$3,843,145, but of this only \$2,138,544 was applied to the budgeted items, leaving a deficit in that account of \$998,956. Dr. F. Pfothhauer, president of the synod, points out that the 1927 budget differed from previous budgets in that it included for the first time an item of \$500,000 for the Church Extension treasury, an item of \$658,882 for the Synodical Building treasury, and an item of \$114,433 for buildings on foreign mission fields. In former years special collections provided for these treasuries. In spite of the budget deficit of nearly one million dollars, which was accommodated largely through curtailing of building programs for foreign mission fields and educational institutions, the total contributions of the synod during last year were \$411,000 higher than in 1926, and \$600,000 higher than in 1925. The synod's accrued liabilities at the present time are \$1,270,040, offset in part by total assets of \$519,009. This leaves a treasury deficit of 751,031 at the present time. Commenting on this fact, Dr. Pfothhauer reports:

"It affords us great pleasure to report that a number of our wealthy and liberal laymen in St. Louis have come together for the purpose of aiding toward the liquidation of this debt. They have already pledged a large sum themselves and are trying to enlist the support of other wealthy members of Synod for this noble work. May the zeal of these men in St. Louis be a stimulus to many! 2 Cor. 9:2. The rich in our Church should not be content merely to help their local congregation reach its budget, but should, in addition, contribute large sums for Synod's work, in proportion to their means, 'remembering the words of the Lord Jesus, how He said, It is more blessed to give than to receive.' Acts 20: 35."

GENERAL TREASURER'S STATEMENTS

February 29, 1928

	Receipts	Disbursements
General Administration	\$ 57,259.33	\$ 21,615.88
Educational Institutions	81,547.28	116,496.63
Home for the Aged	3,977.47	5,614.65
Indian Mission	20,407.04	23,864.80
Home Mission	51,146.33	76,675.70
Negro Mission	13,060.60	13,268.65
Mission in Poland	2,267.94	5,674.35
Madison Student Mission	514.16	1,992.14

Indigent Students	3,906.67	4,075.80
General Support	10,079.35	11,537.63
To Retire Bonds	4,290.82	
	<u>\$248,456.99</u>	<u>\$280,816.23</u>
		248,456.99
Deficit		\$ 32,359.24

Statement of Collections for Budget Allotments and Arrears

	Receipts July 1 to February 29	Allotments 8 Months	Arrears
Pacific Northwest	\$ 678.16	\$ 1,181.36	\$ 503.20
Nebraska	8,115.47	6,822.16	
Michigan	21,970.36	25,989.36	4,019.00
Dakota-Montana	9,337.60	8,416.96	
Minnesota	39,469.66	49,556.96	10,087.30
North Wisconsin	40,897.83	66,833.92	25,936.09
West Wisconsin	47,693.44	68,694.48	21,001.04
Southeast Wisconsin	38,354.46	67,838.08	29,483.62
	<u>\$206,516.98</u>	<u>\$295,333.28</u>	<u>\$ 91,030.25</u>
From other sources	942.78		3,156.73
	<u>\$207,459.76</u>		<u>\$ 87,873.52</u>
Revenues	40,977.23	55,000.00	14,002.77
	<u>\$248,456.99</u>	<u>\$350,333.28</u>	<u>\$101,876.29</u>
Disbursements	280,816.23	280,816.23	*69,517.05
Deficit	\$ 32,359.24		\$ 32,359.24
Unappropriated		*\$69,517.05	
1. Nebraska District	Surpassed its allotments.		
2. Dakota-Montana District	Surpassed its allotments.		
3. Michigan District	Paid 84% of its allotment.		
4. Minnesota District	Paid 79% of its allotment.		
5. West Wisconsin District	Paid 69% of its allotment.		
6. North Wisconsin District	Paid 62% of its allotment.		
7. Pacific Northwest District	Paid 57% of its allotment.		
8. Southeast Wisconsin District	Paid 56% of its allotment.		

THEO. H. BUUCK,
General Treasurer.

**MINNESOTA DISTRICT.
February 1928.**

Pastoren: HENRY ALBRECHT, Town Lynn, Synodic Reports, \$3.50; Indian Mission from School Children, \$4.00; total \$7.50. J. E. BADE, Balaton, Student Support, \$10.00; General Supp., \$40.85; total \$50.85. E. R. BAUMANN, Wabasso, Theological Sem., \$4.00, Dr. M. Luther College, \$10.00, Indian Mission, \$5.00, Home Mission, \$20.00, Negro Mission, \$5.00, Seminary Collection, \$40.00; total \$84.00. E. C. BIRKHOLZ, St. James, Dr. M. Luther College, \$36.11. HENRY BRUNS, Sanborn, General Institutions, \$50.88. PAUL C. DOWIDAT, Minneapolis, Twin City Mission for Rev. A. E. Frey, \$100.00. A. EICKMANN, Nodine, General Institutions, \$20.00, Home Mission, \$50.00; total \$70.00. G. A. ERNST, St. Paul, Synodic Administration, \$28.85. G. FISCHER, Acoma, General Institutions, \$20.00, Student Support (Passionskoll.), \$5.00; total \$25.00. E. G. FRITZ, Wellington, Home Mission, \$45.00. G. E. FRITZKE, St. Clair, Seminary and Debts, \$53.53. J. C. A. GEHM, Woodville, Wis., General Institutions, \$30.00. J. C. A. GEHM, Woodville, Supervision and P. and P., \$2.25. J. F. GUSE, Litchfield, General Institutions, \$41.45. W. HAAR, Loretto, Indian Mission, \$38.00. A. C. HAASE, St. Paul, Home Mission, \$90.55, Seminary, \$115.00, Luth. Children's Friend Society, \$10.00 from N. N., Boarding School for Indians from N. N. \$10.00; total \$225.55. R. HEIDMANN, Arlington, Dr. M. Luther College, \$42.00. P. HINDERER, Cedar Mills, General Institutions, \$19.50, Negro Chapels from Minnie, Louis, Edwin and Clarence Witte for January and February, \$4.00; total \$23.50. C. A. HINZ, Mason City, Iowa, Synodic Reports, \$4.00. P. E.

HORN, Zumbrot, General Institutions, \$25.00, Church Extension, \$25.00, Home Mission, \$25.00, General Support, \$25.00, To Retire Bonds, \$9.05; total \$109.05. R. JESKE, Caledonia, Boarding School for Indians, \$10.00, Negro Chapels, \$40.00; total \$50.00. A. C. KRUEGER (Supply Pastor), St. John's Town Goodhue, General Fund, \$10.00, Dr. M. Luther College, \$5.80; total \$15.80. C. W. A. KUEHNER, Winthrop, General Mission, \$17.40. H. A. KUETHER, Madison Lake, General Administration, \$3.41. H. A. KUETHER, Smith's Mill, General Administration, \$4.00. Fred L. Leppke, Treasurer, Town Omro, Home for Aged, Belle Plaine, \$20.00, General Support, \$9.68; total \$29.68. A. MARTENS, Tyler and Burchard, General Missions, \$7.00. W. C. NICKELS, Redwood Falls, Home Mission, \$29.48. HERM. NITSCHKE, Brighton, Poland Mission, \$6.60, Jewish Mission, \$5.70; total \$12.30. MRS. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, City Mission membership, \$47.00, from Emanuel's Church, \$12.00, Trinity, \$22.00, St. John's, \$13.00. J. PLOCHER, St. Paul, Student Support, \$50.00, from Ladies Aid. AUG. SAUER, Vesta, General Mission, \$27.00, Indian Mission, \$10.00; total \$37.00. AUG. SAUER, Vesta, Dr. M. Luther College, \$22.65. W. P. SAUER, Bear Valley, Theological Seminary, \$18.70. W. P. SAUER, Bear Valley, Northwestern College, \$30.75, Negro Mission, \$10.00; total \$40.75. W. P. SAUER, Mazeppa, Theological Seminary, \$15.75. W. P. SAUER, Mazeppa, Theological Seminary, \$18.40. C. G. SCHMIDT, Wood Lake, Supervision and P. and P., \$5.00, Finance, \$10.00, Home for the Aged, \$10.00, Indian Mission, \$10.00, Home Mission, \$10.00, General Support, \$5.00; total \$50.00. C. J. SCHRADER, Echo, Reich Gottes, \$19.46. G. R. SCHUETZE, Seaforth, Poland Mission, \$13.00. G. R. SCHUETZE, Sheridan, Poland Mission, \$25.60. W. J. SCHULZE, Hutchinson, From Young Ladies Society for Indian Child, \$35.00, Home Mission, Minnesota District, \$101.66, Lutheran Children's Friend Society, Minnesota, \$30.15 (collection), and from Ella Rusch \$1.00, and from Mrs. Aug. Rusch \$1.00, Bethesda, Watertown, from Mrs. Aug. Rusch \$1.00; total \$169.81. PAUL W. SPAUDE, Lake Benton, Poland Mission, \$7.92. PAUL W. SPAUDE, Verdi, Poland Mission, \$19.58. F. E. TRAUB, Eden Town, Theological Seminary, \$10.00, Northwestern College, \$5.00, Dr. M. Luth. Coll., \$10.00, Mich. Luth. Sem., \$5.00, Dak.-Mont. Acad. \$10.00, Home for the Aged, \$1.25, General Mission, \$7.00, Home Mission, \$50.00, Negro Mission, \$5.00, Student Support, \$2.00, General Support, \$5.00, Dr. M. Luther College (Building), \$10.00, To Retire Bonds, \$4.75; total \$125.00. WALTER G. VOIGHT, Monticello, General Fund, \$13.71. M. J. WEHAUSEN, Johnson, Theological Seminary, \$65.50. JOS. WEISS, Pelican Lake, General Fund, \$25.14, Theological Seminary, \$20.00; total \$45.14. F. ZARLING, Town Emmet, Home Mission, \$19.40, Lutheran Children's Friend Society, \$5.00; total \$19.90. F. ZARLING, Town Flora, Home Mission, \$4.06, Lutheran Children's Friend Soc., \$2.15; total \$6.21.

SUMMARY:

General Fund	\$ 121.82
Debts	13.80
Synodic Reports	7.50
General Institutions	206.83
Theological Seminary	152.35
Northwestern College	35.75
Dr. Martin Luther College	126.56
Michigan Lutheran Seminary	5.00
Dakota-Montana Academy	10.00
Home for the Aged, Belle Plaine	31.25
Indian Mission	67.00
Boarding School for Indians	20.00
Indian Mission, Indian Child	35.00
Negro Mission	20.00
Negro Mission, Chapels	44.00
Home Mission	343.49
Home Mission, Minnesota District	101.66
General Support	85.53
Church Extension	25.00
Seminary and Debts	208.53
Dr. Martin Luther College, Building ..	10.00
Bethesda, Watertown	1.00
Luth. Children's Friend Soc., Minneap.	44.80
Twin City Lutheran Mission Society..	47.00
Rev. A. E. Frey, Twin City Luth. Soc..	100.00
General Mission	58.40
Poland Mission	72.70
Jewish Mission	5.70
Student Support	67.00

Total

H. R. KURTH, District Treasurer.