

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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HOMeward BOUND

My soul is bound for Gloryland,
Where dwells my Lord and King,
Where white-robed saints in beauty stand,
And sweetest praises sing.
My Father's House has mansions fair,
The gates with jewels shine,
Nor sun nor moon are needed There,
Where beams the Light divine!

My soul is bound for Gloryland,
The realm of endless day;
Since Jesus leads His blood-bought band,
I cannot miss the way.
There may be mountains steep to climb,
There may be valleys dim,
But I shall reach the height sublime,
And ever dwell with Him.

My soul is bound for Gloryland,
So peaceful, calm, serene.
The streets of gold on Salem's strand
Gleam in celestial sheen.
Earth's martyrs, bearing vict'ry palms
Laud Him Who once was slain,
While melodies of angels' psalms
Enhance the sweet refrain.

My soul is bound for Gloryland,
No pain, nor grief, nor loss,
Nor weary tramp through desert sand,
Nor poverty, nor cross,
Nor foiled desires, nor sin, nor death,
Nor Satan's piercing dart,
Can quench the Spirit-kindled faith
Within my trusting heart.

My soul is bound for Gloryland,
I'll lay my burden down,
And from my Savior's nail-scarred Hand
Receive the promised crown.
His love shall wipe all tears away,
I'll know as I am known.
He taught my tested faith to pray
"Thy will, not mine, be done."

My soul is bound for Gloryland,
Each day that passes by
Brings nearer still the Homeland grand
Beyond the starry sky.
Saved by His Grace, washed in His Blood,
Who died my soul to save,
Why should I fear the Jordan flood,
Or tremble at the grave?

My soul is bound for Gloryland,
I have a Pilot true,
On His unfailing Word I'll stand,
Till His dear Face I view.

My hand rests in His loving Hand,
I pilgrim on by faith.
My soul is bound for Gloryland,
Where is Thy sting, O death?

Anna Hoppe.

THE SIXTY-NINTH PSALM

Verses 19—29

The Judgment Prophesied by the Savior

There remains in the Sixty-ninth Psalm one more thought which may justly claim our attention before closing our meditation on the Psalm. It is the prophecy of the Savior concerning those who ignore the work He has done for them through His suffering and death, and thereby reject their only salvation.

It is a grave portion of Scriptures we have here before us, and it is only with fear and trembling we can listen to its words. The Lord here speaks of His adversaries, of the obstinate rejectors of His grace. He predicts their fall, their judgment, and terrible doom. Indeed, our dear Savior, He who has suffered and died for us all, and has risen from the dead, He who has had mercy upon all sinners, who would have all men saved, — here appears on the scene as Judge, and pronounces the curse upon all who despise His grace and salvation.

A subject of this kind is not to the liking of our present day Christians. They are well satisfied with the message of universal redemption through Christ, satisfied to hear that salvation is here for all, but they are ill at ease in being told that the same Redeemer passes judgment on all those who do not accept His redemptive work as the only means of salvation. That Jesus the Savior should condemn men for not accepting the Gospel appears to them incompatible with His love. Nor is it less noticeable that in the Christian literature of our day we hardly ever meet with a treatise on this type. Not even commentaries on our Psalm discuss the matter. Modern commentators discard entirely the thought of Christ the Messiah pronouncing judgment on His adversaries. Such an idea they deem unworthy of His divine character, and for that very reason they do not consider verses 19—28 as being Messianic at all.

And yet Scriptures in general and the words of our Master in particular are so emphatic about the matter that there can be no doubt concerning it. Studying the words of our Psalm in the light of Messianic pro-

Jan 29
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phesy we cannot but see a prediction of the Savior regarding those who reject His redemption.

What Does His Prediction Imply?

"Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of living, and not be written with the righteous."

Listening to this prayer from the lips of the suffering Messiah addressed to His heavenly Father we are at once reminded of the fate of Israel which had rejected its Savior. In this conception we are justified by the fact that St. Paul describing the rejection of Israel, Romans 11, quotes the very words of our Psalm. He says among other things, verses 7, 9, 10: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written: Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway."

Yes, Israel has been rejected. That truth is verified both by the Old and New Testament. It stands out as an everlasting warning to all nations and peoples of the world. We know the cause of its rejection. Israel has rejected the Savior. How this people had been blessed so abundantly! "Happy art thou, O Israel," says Moses (Deut. 33:29), "who is like unto thee, O people saved by the Lord, the shield of thy help." Sitting at tables so well-decked with spiritual blessings and benefits as the chosen people of God the Israelites were blessed as no other people on earth. Not only were they in possession of the oracles of Jehovah and did they have the most convincing evidence of divine truth, the most powerful preaching of the Gospel, the fairest offer of grace, Christ the Son of God Himself dwelt among them, specially sent of God to save Israel.

But with what brazen-facedness did this people reject the gracious offer of God! The Lord complains in the words of our Psalm: "Draw nigh unto my soul, and redeem it: deliver me because of my enemies." His enemies were His own people. "He came unto his own, and his own received him not." With what infernal hatred they did persecute Him! "Away with this one. Crucify him! His blood be on us, and our children!" they said. And how they did triumph as they saw Jesus hanging on the cross! How they did

scoff at Him: "If thou be the Son of God, came down from the cross." Small wonder that the suffering Savior cries to His Father in heaven: "Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness; I looked for some to take pity, but there was none; and for comfort, but I found none."

But let there be no misunderstanding. Not because His own people inflicted such shame, such suffering and such ignominious death on their Savior were they rejected. Jesus prayed on the very cross for His enemies: "Father, forgive them; for they know not what they do." Forgiveness of sin, even for the monstrous sin of crucifying Him, the Son of God, was offered by the crucified Savior to all His enemies; and there were those of them, who had a hand in His death, but who by the grace of God had repented and found mercy, as we see at the Pentecostal gathering in Jerusalem. (Acts 2.)

No, the rejection of Israel is due solely to the fact that they would not accept Jesus the Crucified as their Savior, that they refused to embrace the salvation offered by Him. And this is the judgment the suffering Savior predicts. Before His mind's eye there are countless thousands among His own people, countless millions among all the peoples of the world who wilfully and obstinately refuse to accept the saving message of His Gospel. To the end of time He sees all those who would not be saved by Him, but who spurn the redemption He has accomplished for them through His death. These shall be rejected by God Himself, the suffering Messiah predicts.

The Effect of Such Rejection

"Let their table become a snare before them: and that which should have been for their welfare, let it become a trap." The Lord here foretells the ruin of their spiritual comfort. All the blessings the rejectors of God's grace have received will be turned into a curse. It is a threatening like that spoken by the prophet Malachi (2:2): "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart." Oh what a terrible prediction: "I will curse your blessings!" What desolation and ruin that will have in the following! Those who reject their Savior shall have no comfort, no peace with God, no hope, but the wrath of God is upon them.

The Lord furthermore foretells that they shall be given up to spiritual blindness. "Let their eyes be darkened, that they see not." Loving darkness rather than light their eyes shall be shut against the day-break of the glorious Gospel-time. They shall not see the glory of God in the face of Christ, shall not know

their God and Savior, but the god of this world shall be permitted to blind their minds, as St. Paul so graphically describes spiritual blindness in 2 Corinthians 4:3-4: "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Ah, spiritual blindness is an awful curse. If there is any greater, what is it? None are in so desperate straits as those who will not and cannot see. And this is the unavoidable consequence of receiving Christ crucified.

Again, the Lord predicts, that the rejectors of His salvation shall be given up to terror. "And make their loins continually to shake." There is a gracious terror which opens the way to comfort, such as that of Paul, when at his conversion he was troubled and asked, "Lord, what shall I do?" but this is a terror that shall never end in peace, but make their loins continually to shake, through horror of conscience, loss of manliness and courage.

"Pour out thine indignation upon them," the Lord furthermore prays, "and let thy wrathful anger take hold of them." Those who reject God's great salvation proffered to them, may justly fear that they will be visited with the severity of His indignation and the terrors of His wrath, for "the wrath of God abideth on him, who believeth not the Son." (John 3:36.)

Finally, the suffering Savior predicts to those who reject His redemption: "Add iniquity unto their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous." Those that refuse to submit themselves to the saving, regenerative, quickening grace of the Gospel, and wilfully harden themselves against the work of the Holy Ghost in the Word, will be left to sin more and more, to wax worse and worse, to add iniquity to iniquity, and their names shall be blotted out of the book of the living; they shall not be in the company of the righteous, that is, the living children of God. Despising the Lamb of God which was sacrificed for their sins they shall never join with the saints of heaven in the praise of that Lamb.

The judgment predicted by the suffering Savior! Oh, that all men might heed this prediction and improve the time of God's gracious visitation! J. J.

COMMENTS

A Slogan Under the heading "A slogan for the Lutheran Church" the Lutheran Church Herald gives us the following information:

A recent issue of The American Lutheran (New York), an independent Missouri Synod monthly, devoted largely to church publicity, carried a suggestion of Rev. Oscar Feucht of Calvary Lutheran Church, Kansas City, that the Lutheran Church should adopt a "trade mark or slogan." "Don't write

— telegraph," "Save the surface, and you save all," "Bananas, the body builder," were cited as selling slogans which had done much for the business they advertise. Said Pastor Feucht: "Surely we ought to be as zealous to preach the Gospel and to save souls as the mercantile house is to sell goods. If persistently used for a dozen years, a Lutheran Church slogan will be bound to register in the minds of men, on the records of the Church, and on the books of the Kingdom of Heaven."

Shortly thereafter an Associated Press dispatch in newspapers throughout the country announced that the magazine had established a "slogan contest," and would give a 47-day tour of Europe free of cost to the Lutheran of any general body who prepared and sent in the best slogan. A committee of judges was announced consisting of pastors of the Missouri Synod and the United Lutheran Church in America, and professional advertising men. The response to the announcement was immediate and varied. One newspaper commenting editorially said: "The Lutheran Church is sold on the idea of advertising, and means business." In Baltimore, Maryland, a United Lutheran Church pastor declared, "Slogans are not likely to save souls. I believe in publicity — no church has influence unless it is known — but I would not place soul saving on a basis with telegrams, paint, and bananas." The Missouri Synod conference president in the same city suggested "capital punishment for ministers who introduce clap-trap methods in religion," and asserted his belief that "after a while someone will suggest selling salvation in tin cans."

We wonder if it would not be possible to send such a person to Europe before he invents a slogan for us, and to keep him there.

One begins to weary of the many different things that are in these days being inflicted on the church we love. As the name Lutheran is not copyrighted, those who are opposed to stunts of this kind have no redress whatever. They can voice their protest, but that is all.

J. B.

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"Keep Thy Foot" In dwelling on "vanities" the Preacher of old (Eccl. 5:1), utters the warning, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." If this warning of the Spirit were heeded more generally then were there less argument and debate concerning outward things that pertain to public worship — for example, the vested choir. Such thoughts come readily to the Christian when he reads items like the following, taken from the Milwaukee Leader:

The "Sunday-go-to-meetin' clothes" at the Henderson Christian Church hereafter will consist, at the suggestion of the Rev. G. D. Noland, of overalls for men and similar modest attire for the women. The pastor objects to the church being made a place for dress parade. He said many men kept away from services because they felt they could not dress up to the occasion.

"This is not to be a show," he explained, "I merely want the working people to know that my church and I are one of them." The minister himself plans to wear overalls.

So here we have the other extreme. Such measures carried out consistently generally have one of two

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ends: comedy or tragedy. Which of these two would be presented in carrying out the above suggestion is very obvious. Of course, this is an extreme case, but when we view the like it is well to seek the source from which it springs and to remember that we live in a land and an age which glories in externals; the pin, the button, the badge, the uniform are everywhere in evidence. In principle much is made of equality, in practice class feeling, favoritism, preference are fostered. When practised in the abodes of men this is mostly but poorly-veiled selfishness: when carried into the house of God, it becomes desecration. Let us bear in mind the apostle's injunction: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." G.

Tell! Easter has been observed; it is over. And yet it should not be over. A writer in an exchange says:

Easter is too commonly regarded as the climax of the church year. It is preceded by Lent with its fasting, devotion, self-sacrifice and special evangelistic effort. On Easter Sunday the churches throughout the land are crowded to the doors. The pulpit is banked with palms and massed with lilies and other flowers. The choir, augmented by special voices, renders inspiring music on which it has rehearsed for weeks or even for months. The smiling and apparently happy throngs are arrayed in holiday attire. The preacher pours his heart and soul into a message which he prays will enable the congregation to catch a vision of the risen Christ in all His majesty and saving power. At the close of the service the organ peals forth its triumphant strains and the congregation filled with a new hope and inspired with a new purpose and courage to live Christlike lives and to be a witness to the risen Lord.

But immediately there comes a reaction. On the following Sunday most of the churches are scarcely half filled. The life and the joy of the previous Sunday have faded. A spirit of depression falls upon the faithful who have gathered together, as if a wailing voice had cried, "They have taken away my Lord, and I know not where they have laid him."

Multitudes who but a week before looked as though they had seen the risen Lord, fall into a spiritual coma and remain

in this state most of the year. There is a slowing up of spiritual activity followed by the dreaded summer slump. There are many who even plunge recklessly into all sorts of pleasure-seeking. Their Sundays are occupied by golf or other outdoor sports or in touring the surrounding country in their automobiles.

No one will attempt to dispute that this writer has depicted the situation correctly. For many Easter is actually over. It was not so after that first Easter. The Lord does not want it to be so to-day.

To the women at the open tomb the angel said: "Go your way, tell His disciples and Peter."

Jesus Himself appeared to individual disciples and to the group to tell them of His resurrection and its fruits.

He declared to those present on Easter evening: "As My Father hath sent Me, even so send I you."

His final commission to them was: "Go ye, therefore, and teach all nations."

And those who saw the Lord on Easter Day did tell. They told each other. They were eager to hear. They gathered together daily and rehearsed the story, drawing comfort and strength from it again and again.

They were eager to tell, in fact, their whole life was thereafter dedicated to the work of telling sinners of the Risen Savior.

So it should be with us to-day. We have seen the Lord and have again, especially on Easter Day, tasted of the life he brought forth from the tomb.

There should now be no cessation of spiritual activities. We should be eager to hear the blessed Gospel; our churches ought to be crowded Sunday after Sunday throughout the year.

We should be eager to tell. Our life ought to be a life of witnesship. They with whom we come in contact in our daily conversation should not remain ignorant of the fact that we have seen the risen Lord. Our mission fields, our institutions, ought to feel that a people is at work in them that has tasted of the life to come, and that so lives in Christ.

For this let us pray and earnestly strive, that we may have life and have it more abundantly from day to day. J. B.

Beliefs That Matter Harold Bell Wright in his "God and the Groceryman"

leads his readers to believe that denominationalism in the protestant church has outlived itself. When we listen in on our radios on a Sunday evening and hear our prominent preachers filling pulpits in big cities denouncing doctrines of the Bible as so much medieval theology incompatible with modern scientific thought and advancement, we are led to believe that our fathers have builded in vain. When again and again we see churches of different brands including Lutheran pastors and congregations taking part in combined efforts to awaken spiritual life in their own ranks and in the

bootlegger outside, the problem forces itself upon our attention, "Are there beliefs that matter?"

Anyone acquainted with the historical development of protestant Christianity knows that there is a fundamental difference. The Church of the Reformation taught the world this principle anew that the Bible, not the Bible and tradition, is the Word of God and the sole norm of Christian life. To-day we find human reason placed at par with the Revelation of God and in some instances towering head and shoulders above. Jesus said to those Jews which believed on Him, "If ye continue in my word then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." In the face of this statement we have a right to ask the question, "Are there beliefs that matter?"

Allow me to point out a few differences in doctrine because of this fundamental difference on the verbal inspiration of the Word of God. On the one hand we find a denial, as clear-cut as Peter's in the court of the High Priest, of the first article of the first general creed of all Christendom, "I believe in God, the Father Almighty, Maker of Heaven and Earth." Evolution in all its phases denies the first chapter of Genesis. God said, "In the beginning God created Heaven and earth." Are there beliefs that matter?

Again, we find on the one hand that men teach that man is innocent when he comes into the world and is corrupted through association with evil companions. On the other hand the Scripture plainly teaches the opposite with the word of David, "Behold I was shapen in iniquity and in sin did my mother conceive me." Likewise the Lord Himself, "That which is born of the flesh is flesh." Are there beliefs that matter?

The same opposition holds good in the central doctrine of atonement on the side of the Bible, "By grace alone," and on the other, "By the merit of man." Are there beliefs that matter?

We can show the same marked difference in the attitude toward the holy sacraments. For instance in the Holy Eucharist the Bible plainly teaches, "The Real Presence," and men have denatured it with their reason into mere representation. Are there beliefs that matter?

There is a line of demarcation on the question of immortality. Jesus says, for instance, Matthew 25:26, there is a heaven for the sheep and a hell for the goats. Human reason flagrantly scouts the idea of hell. Yes, are there beliefs that matter?

How Lutheran pastors and congregations can work together with others who hold opposite views on nearly every important question pertaining to life and death both here and in eternity in the ingathering of souls is far beyond the writer's comprehension. What indifference to doctrine it must create in the hearts and minds

of the liberal brethren and what confusion and offense in everyone who knows from the Word of God that there are beliefs that matter! Arthur Sydow.

HE WAS OPPRESSED, AND HE WAS AFFLICTED, YET HE OPENED NOT HIS MOUTH

When the Israelites journeyed from Mount Hor by the way of the Red Sea to compass the land of Edom, the soul of the people was much discouraged because of the way. They spake against God and Moses, "Wherefore have ye brought us up out of Egypt to die in the wilderness for there is no bread, neither is there any water; and our soul loatheth this light bread."

Severe had been their servitude in Egypt. With joy they welcomed their deliverance. Gladly they followed Moses. Miraculously they escaped the arms of Pharaoh. God had graciously protected them. They were on their way to the promised land, the land of freedom. We would think all of this would have induced them gladly to bear all hardships in order that they might gain this freedom, but alas they murmur and are dissatisfied. Why? Had God not provided sufficiently for them? Indeed He had. Had He not taken care of all wants, both body and soul? Then why this complaint?

They do not complain because they had not what they needed, but because the way is hard and they cannot indulge. This is the way of all sinful flesh. Discontent with the way God leads. They want the freedom but do not want to encounter trials, afflictions, tribulations, deprivation and self-denial in order that they may obtain. The road shall be easy, it shall be a direct route. But God does not lead through the land of Edom for that would be ruin. Yet they murmur because of the way, and the soul becomes discouraged, and they think they must die in the wilderness.

What is the common complaint among men? Is it not that God does not sufficiently provide for body and soul? The rich as well as the poor make this complaint, yea the rich fear the poor more than the poor. Why? Does God not provide? Did Israel fall in the wilderness because God had not provided for them? No, then why do they murmur? For the same reason that people murmur to-day. God does provide and provide sufficiently. The Psalmist declares that he had grown old and had not seen the righteous forsaken nor his seed begging for bread. Israel had God-given bread and anything which God gives is good, yet they fear starvation. The cause of the complaint is not that they did not have enough but that they could not indulge, and for this same reason are the people to-day dissatisfied and discontent. They all drank from the same spiritual rock, which was Christ, yet they murmur. Must the soul languish?

Is there no healing balm in Gilead? God let His Gospel be preached, the true Gospel of the forgiveness of sin and the eternal redemption through Christ. He feeds the soul with the bread which came from heaven, even the Christ crucified. Yet men think their soul must perish in the wilderness, not because there is not sufficient food to supply the needs but because their soul loathes at this light bread, as they call it. They cater to man's wisdom and its product. Give ear unto the false prophets which cry peace when there is no peace. Seek satisfaction in their own righteousness and murmur because the way of Christ is not the indulging of the flesh, and the satisfying of the sensual lusts.

Neither dare we stand boastful before God and pray the prayer of the Pharisee in the temple, I thank Thee, God that I am not as other people are, neither as this publican. Must not we also confess our guilt? Have we at times not become discontent? Have we always been satisfied with the way God leads and deals with us? Have we not at times complained when there was no reason for complaint? Have we not been disgruntled when we should have been thankful? We cannot stand before God with our own righteousness. Ours is one of filthy rags.

Our nakedness is open before his eyes. Where shall we for succor flee, lest our foes confound us? To Thee alone, our Savior. As the only refuge and rescue for the Israelites was the penitent looking up to the serpent which Moses had erected by the command of God, so also our salvation and life is in the crucified Savior on the cross. Looking up penitently to Him in faith shall all our wounds be healed. Shall also our murmuring be wiped out. He was oppressed, he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not his mouth. He did no sin, neither was there any guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously. When false witnesses arose to testify against him, he held his peace. When questioned by the high priest, Answerest thou nothing? What is it which these witness against thee? He held his peace and answered nothing. When accused of the chief priests before Pilate, he said nothing. When Pilate asked him, "Hearest thou not how many things they witness against thee, he answered him never a word, insomuch that the governor marvelled greatly. When in agony in the Garden, he complained not, when suffering upon the cross, he murmured not.

He became obedient unto death, even the death of the cross. For our sake he became poor that we through his poverty might be rich. His innocence made satisfaction for our guilt, his obedience for our

disobedience. By faith his obedience becomes our own. He was our brother, surety, and substitute. We have the redemption through his blood, namely the forgiveness of sin. E. F. K.

"WHY SEEK YE THE LIVING AMONG THE DEAD? HE IS NOT HERE, BUT IS RISEN"

Luke 24: 5-6

One marvels at the vast difference in the attitude of the disciples before and after the resurrection of the Lord. When the cross loomed up at the end of the Lord's life and threw its shadow across their path, fear and despair possessed them. All their fond hope vanished, they fled leaving the Master alone; they feared the wrath of their enemies and hid themselves.

Then came the resurrection on Easter morning. Faintly at first the voice of that glorious victory was heard. Slowly the truth of what had happened penetrated into their souls. Then they saw Him whom they believed dead forever; they talked and walked with Him and He brought home to them the fullness of the blessing in His life, His death and His victory. He was after all the Son of the Living God, as they had once confessed. His love and compassion for them was even greater than they had believed; He was the Lamb of God which had let itself be slain for their sins; He was the Lord of life, bringing life to them. His victory was their victory.

The power of His victory gripped them and moved them. Gone was the fear of Jew and soldier, gone was the fear to confess allegiance to Him, gone was the feeling of despair and defeat. In the place of gloom there was a willingness and courage to brave any danger and undertake any task for the glory of the victorious Lord. Neither prison nor the threat of death could stop their voice from proclaiming Him and His victory.

The blessedness and the power of the resurrection of Jesus Christ has never ceased to shed its radiance upon mankind. We see it when the Lord speaks to us in the Word to-day. The Lord we seek and find to-day, is the same resurrected living God. Like the disciples we saw Him go into death, meditating upon His passion during the season of Lent. Terrible must be the blight and curse of our sin to have brought such anguish and suffering upon the innocent one. But now He stands before us in the newness of life and in the flush of His victory blesses us.

Do we want the assurance of God's good will? He brings it to us. Do we want comfort and peace through the forgiveness of our sins? Again, He brings it to us. Do we want proof that He is the Son of the living God? He is the living proof. Do we want the assurance that the graves of our loved one, our graves, shall not be prisons of despair and lost

hope? He bids us behold His empty grave and His life, the certain promise of our victory.

We, too, are still gripped by the power of the resurrected Christ. It is he who makes our lives bud, flower and bring forth fruits of righteousness. It is He who fills us with zeal and willingness for His work. We follow His call to work with Him and for Him. It matters not what or where that work happens to be, be it that we build and support schools, churches, seminaries, be it that we go out as ambassadors for the living Jesus or send missionaries in His name among the civilized and the uncivilized heathen. Great is the work which the resurrected Christ has undertaken to do among men, splendid are the result which He accomplishes; nothing can hinder the course of his work. There are millions in the world who blindly pin their hopes on dead prophets and "saviors"; others manufacture gods and salvation to suit themselves out of their own vain imaginations, many are groping about in darkness and blindness, seeking peace and forgiveness and finding it not. They have not yet heard of the victorious Jesus Christ, they do not know that His victory is also their victory. The resurrected Christ is bringing the Word of life to them. The blessing and the power of His victory shall be shed upon them, even as it is shed upon us, and ours is the call to work with Him and for Him to this glorious end.

W. L.

"A CONSCIENTIOUS OBJECTOR"

The following letter was sent to us for publication by a subscriber in Arizona. It touches on a subject which of late has busied many minds, so we reprint it in its entirety. It is taken from the Arizona Baptist.

Globe, Arizona, December 10, 1927

Editor, Arizona Baptist.

My Dear Brother:

In your last paper I observe with rejoicing that a strong movement is on to stop the teaching of evolution in the tax-supported schools.

Talking school problems with professors Webb and Swanson of the Globe schools, I said, "I notice that as the scholars go to and from school few more than half of them carry books. Why is it?"

Professor Webb, with a distressed expression on his face, and with emphasis, said, "That is exactly what we are up against. We can make them take their books home, but we can't make them study and their parents won't help us, so of what use is it to wear the books out carrying them about?"

He does not seem to know that he is himself to blame. He dare not teach the youth that there is no God; or at least, if there is, He is an impersonal "force" or "first cause" or something. In any case you are under no obligation to any God or the law of the land or your parents or anything or anybody. You can do as you please. But such is the net result of his teaching. Such is the only conclusion the youth can come to. And since it is natural for youth to rebel against authority and to be impatient of restraint, one is forcibly reminded of Julius Caesar who said, "For people most readily believe those things they wish to believe."

I pay taxes for an economic consideration. It cannot be shown that such teaching is of any value to our boys and girls. On the contrary it can be most readily shown that it is an injury to them. Professor Webb of the Globe schools is witness.

I object to paying taxes to support such teaching.

And are all our preachers entirely blameless? I have listened to two sermons to as many graduating classes from the Globe high school. In each instance the students sat in the front seats and listened with more or less indifference to a formality that must be gone through with according to custom, then promptly proceeded to forget it. And well they might, because on neither occasion did the preacher say much of anything worth remembering. Chiefly a few nice platitudes, complimentary speeches and general suggestions. Everything must go off according to due decorum. It would not do to say anything that might jar some sinner loose from his sin or "awake to righteousness" some sleeper.

That preacher who denies or sidesteps or minimizes the power of the Blood is unfaithful — un-fidel, in-fidel, or, if you wish to pronounce it shorter, making a noun of it, say he is an infidel and you have spoken true, because "apart from shedding of blood is no remission" That preacher who sidesteps nearly everything, can talk plenty but say little, is an infidel. "For if the trumpet give an uncertain voice, who shall prepare himself for war?" That preacher who tells his people to "be good" and to go through with "forms of Godliness, but having denied the power thereof," is an infidel, because "Their righteousness is of me, saith the Lord."

Brethren, give us a definite, clear-cut message, a strong, and positive "thus saith the Lord." "Sir, we would see Jesus." "Son of man, be not afraid of them . . . I have made thee watchman . . . if thou warn the wicked . . . thou hast delivered my soul."

I heard a good thing at the Salvation Army the other evening. "Never get off the train in a tunnel." Brethren we are in a tunnel now. Stay with the Gospel train!

I am, with earnest sincerity and much prayer,

F. H. Chadwick.

The stand taken in the above letter is not taken by all Baptists generally. We are able to show this by the following clipping from The Baptist (published by the Northern Baptist Convention):

"The growing tendency of state legislature to pass laws compelling or forbidding the teaching of particular subjects or topics in the public schools is an unwise and dangerous practice, which, if continued, will transform our educational institutions, now consecrated to the teaching of truth, into prejudiced schools devoted to the interests of special propaganda. . . . This association deprecates and condemns this tendency as contrary to the more fundamental intentions of legislatures and as frustrative of society's basic desires to keep schools wholesome and democratic." The whole argument, and it is a terrific one, lies in that statement of the National Education Association. In the light of it one is led to wonder how long the current short-sighted legislative campaign against the integrity of public education is going to continue.

The State and the Church are, of course, not agreed as to what constitutes a "religious training." Religion and irreligion, positive and negative teaching — a calm study of results in the field of education in our land ought to bring home the realization that all training is one or the other. When that is realized, the further questions suggests itself: Where did the

State (constitutionally bound to stand for freedom of conscience) get the duty, or even the right, to educate at all?
G.

SEMINARY DEBTS NEW ULM

To show the progress that has been made at New Ulm, we offer our readers a few views of the building under construction.

Professor Blifernicht writes: "These pictures were taken March 29th. By this time the first story is completed, and men are getting ready to pour the slab for the second floor."

It is planned to lay the corner stone on May 6th at half past two o'clock in the afternoon.

Evidently matters are running very smoothly at New

Dear Rev. Brenner:

In the Northwestern Lutheran issue of April 1st, you have an article entitled "On Whom Are We To Draw?" with reference to the New Ulm Building situation.

The writer was a delegate at the Synodical conference held at Milwaukee last summer where the Von Briesen Finance Plan was adopted, which included note issues to the extent of \$650,000.00, and my understanding at that time was that this would take care of the New Ulm building situation and other proposed buildings. Isn't this plan being carried through?

I am writing simply because considerable anxiety is expressed in the article as to how the funds can be obtained.

I would be glad to hear from you.

.....



Ulm, and there is every reason to hope that the building will be finished on schedule.

There is a certain joy in watching work of this kind going on, with a plan accepted by all and the full cooperation of individuals and groups engaged in carrying out the plan. Such purposeful cooperation stimulates the energy of the individual worker and makes his efforts effective.

Perhaps we members of the Wisconsin Synod could learn a lesson from these builders. We, too, are building. We are building up the fund from which the costs of our new seminary and of the new recitation hall in New Ulm are to be defrayed. We too, have a plan that was adopted by all. But are we all cooperating as we should?

Are we glad to note that this matter is being given thought by our laymen. Several communications from church members have come to us these days. Here is one that is of general interest:

Yes, our synod did in 1927 adopt the Von Briesen plan and so did authorize the Board of Trustees to issue notes to the amount of \$650,000.00. In this manner it made provisions to take care of the New Ulm building situation for the eventuality that the moneys needed would not be raised by the congregations. It was a case of necessity. Dr. Martin Luther College simply had to have the new recitation hall, and that without delay, even if it would thereby become necessary to increase our indebtedness one hundred per cent.

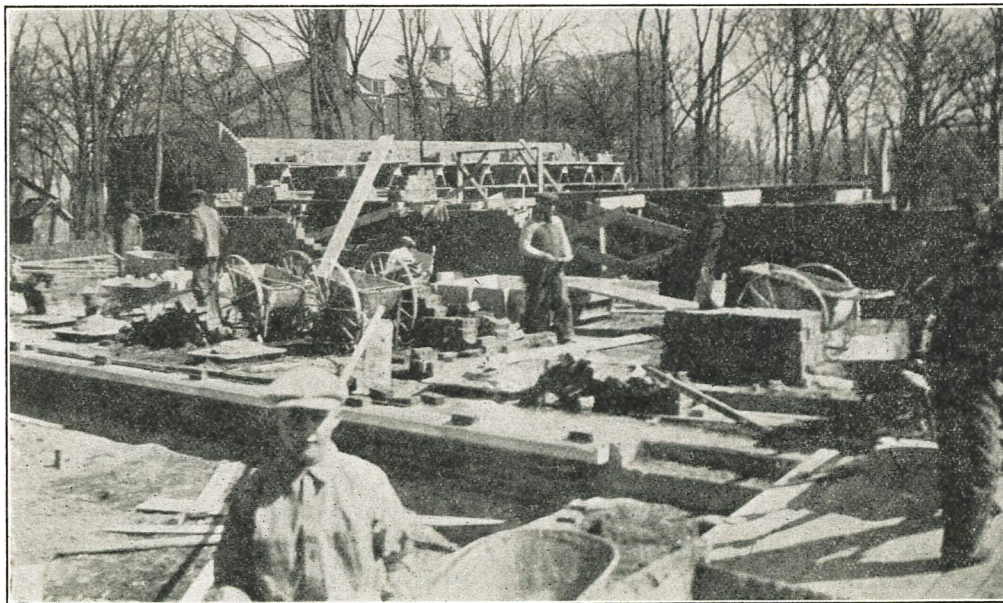
But we read: "The seminary collection should not be given up." And the synod resolved, "that the seminary collection be continued until completed," that is, until every congregation had contributed according to its ability. The synod expects each and every congregation to make every effort to meet the apportionment of \$5.40 per communicant member. As only one fourth of the congregations has met the quota fully, the remainder of

the collection would easily cover the cost of the building in New Ulm. It was felt that it would not be fair to make another general appeal before the rest of the congregations have responded satisfactorily.

To issue notes now would mean to ignore the fact that 143 congregations have done their full share for the seminary, the liquidation of the "old debt" and the building

the individual church members and the congregations to *see* and to *feel* the obligations resting on them in the hope of arousing them to decisive action. While we could easily afford a much larger indebtedness caused by a special demand the Lord made on us, we cannot well afford an indebtedness resulting from a lack of cooperation among us.

J. B.



project in New Ulm, as the increased indebtedness and the the interest to be paid would be distributed over all congregations irrespective of any effort they have made in this collection.

No, we had no anxiety as to the ability of the synod to borrow moneys. Our credit is still good. But we feel that it should in this instance not become necessary that the Trustees issue notes, because the remaining congregations are well able to raise sufficient cash to cover the cost of the work in New Ulm. We attempted to get

IS THE CHRISTIAN'S EASTER FAITH UNREASONABLE?

It would seem so, from the many adverse criticism which have been launched against Christianity in general, and against the doctrine of the resurrection of Jesus in particular. Even in the time of the apostles we find that this point was the one which caused the fiercest opposition and resentment on the part of the Jews. . . . If one opens the books of the early heathen writers who attacked the Christian religion, he will find this particular doctrine

discussed time and again, and always with the emphasis placed upon the unreasonableness of its truth. Men have said that it is impossible to believe in a resurrection of the dead, and therefore also in the resurrection of Christ. The favorite cry is, "No one has ever returned from the grave and therefore no one will ever return from the grave." The wise men of this world have actually prided themselves in what they fatuously believed to be refutation of the doctrine of Easter.

But Is This True?

Is the resurrection of the dead and the doctrine of Easter really so unreasonable? Or, to put the question in the words of St. Paul, as he stood before the tribunal of Festus, when Agrippa had been invited to hear his defence: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26; 3. That is, is it really unreasonable to believe that the same God who created man in the first place is able to bring back from the dead, to reconstruct the body with all organs out of the ashes into which it has fallen? Evidently Paul did not consider the answer very difficult, because he does not put his question with the intention of receiving an answer, but he flings it as a challenge to all such as believe themselves entitled to any doubts concerning the resurrection of Christ and his resurrection of all the dead.

Two Young Men Debate the Question

The question is worth considering from various angles. A number of years ago two Christian young men were standing in the dining room of a large hotel when a man with whom they had become acquainted approached them and opened an argument concerning the Easter message. In a sneering manner, which was intended to impress the two believing young men with the alleged superiority of his intelligence, he challenged this fundamental truth of the Christian religion. His arguments were not really new, but followed the lines that have been laid down by unbelievers since the greatest miracle of the ages, the resurrection of Jesus, took place.

The two young men listened in silence for a while and then one of them quietly remarked, "Do you really believe only what you can understand with your reason?"

"Of course," said the scoffer, "I should be ashamed to accept anything which my intelligence cannot fully grasp and explain."

"Very well," said the believing young man, "do you believe in the osmotic action which goes on in the trees? Can you intelligently explain just how the sap of the trees overcomes the resistance of gravity beyond the usual height at which its force no longer exerts its power?"

"Why no," said the scoffer, "I don't believe I can explain that. But it has been scientifically demonstrated."

"I did not ask for a scientific demonstration," said the young man, "but for an intelligent explanation. You

said that you would not believe anything unless you could understand it. It seems to me that you are contradicting yourself in this instance. Besides, I believe that I can tell you a number of things which you might be able to demonstrate, but which you will certainly find yourself unable to explain intelligently. For instance, why it is that a sheep, a pig, and a goose, feeding in the same meadow, consuming the same food, react to this food in an entirely different manner? On the back of the sheep the food turns into wool, on the back of the pig it turns into bristles, on the back of the goose, it turns into feathers. Can you explain this intelligently?"

The scoffer had nothing to say. But the young man now pursued his advantage. "Since you are so sure of your intellect, and of your reason, can you explain to me why the seeds of the sweet pea, whose chemical composition is absolutely the same, and which are planted under identical conditions will in one instance produce pink flowers, and in another blue? Can you explain intelligently why the caterpillar, spinning himself into a cocoon, and spending the winter in the state of chrysalis, emerges the next spring as a beautiful butterfly, a winged bit of color flying up into the sky?"

Again the scoffer had nothing to say, and before long found that he had business to attend to immediately, and he hurried away.

Our Easter Faith Not Unreasonable

This experience is not unusual. As a matter of fact, a great many unbelievers foolishly repeat arguments which they have heard against Christianity, and against the resurrection in particular, without really being conscious of the foolishness with which they are speaking. They do not realize that a fact may be above and beyond human reasons without being unreasonable, that is, against human reason. It is on account of this fact that St. Paul, in the wonderful resurrection chapter, 1 Cor. 15, argues with such strong emphasis against the thought that the resurrection of Christ is unreasonable. A part of his reasoning is worth repeating at all times. He writes: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain, but God giveth it a body as it hath pleased Him, and to every seed his own body."

The argumentation of Paul is not only spiritual, but it is reasonable, and his final conclusion concerning the power of God to change the corruptible into the incorruptible and to have the mortal put on immortality is a powerful and incontrovertible statement of the Easter message. If there is any fact which is so thoroughly established by historical evidence as to exclude doubt on this score, it is the resurrection of Christ and that of our own bodies based on the fact of His having been raised

from the dead. The Christian religion stands upon the belief that Christ rose again from the dead, and that He is alive to-day. The historical account and the unanimous testimony of the witnesses to His resurrected state are too overwhelming. We Christians calmly set aside all the foolish attacks of unbelief, saying with Job: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27,

— Walther League Messenger.

THE SOCIAL GOSPEL

One of the modern discoveries in religion is the so-called "Social Gospel." We have never been able to get a very clear definition of what this means. While we do not wish to question the good intentions of those who use the term, and thereby mean the application of the Gospel of the Christian religion to social conditions, it seems to us that the term is merely confusing. It is quite human to be hunting for something new, and flatter yourself that you have discovered which people did not know before, and thus pose as an authority, an original thinker, who does not go in the beaten path, etc. It is encouraging to the freshman to believe that he has a penetrating mind, that he is a pioneer in theological research work and able to reveal hidden truth. It may take quite a number of years before he discovers that the things which were new to him have been discussed, presented, and revamped from age to age through the centuries. The claim that we have *now* discovered that the Christian religion is not only intended to prepare a Christian for death, but also to teach him how to live, is certainly very childish and is refuted by every book in the New Testament. We know that the word Gospel is used in a general meaning embracing the whole message of the Church, but it is well to remember that in the Word of God we have the two doctrines, Law and Gospel, which must not be confused, but kept apart, otherwise we misunderstand the Word of God. The Law tells us what to do, how to live, how to apply the truth to every-day life, as we are taught in the Ten Commandments. The Gospel is the good news telling us what God has done for us. This Gospel cannot be adopted like a constitution by a society gathered in a mass meeting and voting for it. It has to be accepted by the individual through conversion, repentance, and faith. And it is only the Spirit of God who works this change in the individual through the Means of Grace. It becomes the Gospel of the society and community only in so far as the individuals accept it. Those who have accepted it and really believe it, will be anxious to help bring the message to everybody, and be living witnesses in the community to bring others to the true faith. They are also the ones who will be applying the Law of God to their own lives and urging others to do so, that the whole social structure

may be Christianized, and live according to the perfect Law of God. This Gospel was preached by Paul, who warned against the preaching of a new Gospel.

— Lutheran Church Herald.

THE WORSHIP OF THE LAMB

The Lamb of God! Blessed and glorious title of the Son of God, our adorable Lord Jesus Christ! How much the Bible tells us of Himself as the Lamb. All the lambs which were offered in the Old Testament, and the offering of lambs is more prominent than of any other animal, foreshadowed the Lamb of God. Perhaps it was a lamb which had to die while our first parents were still in Eden, to provide the needed covering. Perhaps the better offering which Abel brought was also a lamb. Abraham too, must have brought lambs as sacrifices, for when Isaac carried the wood to the altar, he asked his father, "Behold the fire and the wood; but where is the lamb for a burnt offering?" And Abraham, the great man of faith answered him, "My son, God will provide Himself a lamb for a burnt offering." Perhaps it was then when "he saw His day and rejoiced," the day of the Lamb of God (John viii:56).

Who does not know the story of the passover lamb! Blessed type of the Lamb of God, our Passover, and His precious blood. It covers all who believe on Him, so that we know it is as true of us as it was true of Israel, "When I shall see the blood I will pass over you."

Isaiah, over seven hundred years before the true Lamb appeared, spoke of Him. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. liii:6, 7).

John the forerunner knew Him as the Lamb. "Behold the Lamb of God who taketh away the sin of the world," he cried with great rejoicing in his heart. And when the next day he pointed to Him again, "Behold the Lamb of God," two of his disciples followed Jesus and enjoyed His fellowship as they came to Him. The message of the Lamb of God has still the same attracting power. Any other message has no power. And Peter writes of redemption that it is not "with corruptible things, as silver and gold," but that it is "with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter i:19-20).

He is worthy of all worship, of all honor, of all praise! The last book of the Bible tells us of this worship. Twenty-eight times the Lamb is mentioned in this wonderful capstone of the Word of God. Here we read of the Lamb that was slain; that blessing, and honor, and glory, and power belong to Him; that the Lamb opens

the seven sealed book; that the great multitude of redeemed ones have made their robes white in His blood; that overcoming power is in the blood of the Lamb; that there will be a marriage of the Lamb, and that the light of the New Jerusalem will be the Lamb, and that the throne of God and of the Lamb will be in it.

Worship of the Lamb is the outstanding message of the Revelation. What a scene it is we find in the fifth chapter of this book! "And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb (literally: a little Lamb) as it had been slain, having seven horns and seven eyes, which are (symbolically) the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat on the throne. And when He had taken the Book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." But with this the worship does not end. All heaven is worshipping Him and ultimately all creatures everywhere join in. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. v: 6-14).

Such will be the worship in heaven; such will be the future worship in all creation; such will be the worship of all eternity.

Worship without the Lamb is impossible. But that future worship-song is going on to-day on earth, in the hearts of those who know Him, and in the midst of His blood washed people, who worship Him in spirit and in truth. Even now He is in the midst of those who gather unto His Name.

How small is the number after all, who in this dark earth give Him the praise and the homage which belongs to Him. In the midst of Christendom dishonor to His worthy Name is constantly increasing. The enemy of the truth of God, Satan, hates three words: the Cross, the Lamb and the Blood. How this hatred becomes more and more prominent! In the camp of that most subtle infidelity which goes by the name of Modernism these three words are detested. So it is in the anti-Christian cults, like Christian Science, Theosophy, New Thought, Bahaism and others. They reject the Lamb of God; they sneer at His Blood.

Still the Lamb up yonder, in the midst of the throne is silent. He still waits in infinite patience for men to repent and come unto Him.

But while the Word of God speaks of the Lamb, His love and His patience, His kindness and long suffering, it also speaks of His wrath.

We wonder if those who deny the Master, who bought them, who refuse to accept the Lamb of God and who refuse to worship Him, think of the possibility that they might be wrong, and that the worshipping true Church is right. And the Church of Jesus Christ, who worships the Lamb is right. Then what, ye Modernists and Cultists? The wrath of the Lamb!

They refuse to worship Him now; there comes an awful prayer meeting on earth which is described in Rev. vi:12-17. Then they, the Lamb-rejectors, in that day, will go to the mountains and pray, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Such will be your fate.

And we, His people, whose sins have been washed away in His Blood? O let us sing as never before the glory-song.

"Unto Him who loveth us, and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

"Crown Him with many crowns, the Lamb upon His throne; Hark, how the heavenly anthem drowns all music but His own; Awake my soul and sing of Him who died for thee, And hail Him as Thy matchless Lord thro' all eternity."

—Our Hope.

FROM OUR CHURCH CIRCLES

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.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet June 5th and 6th at Waukesha, Wis. (Rev. P. Brockmann). First session on Tuesday at 10 A. M.

English services with Holy Communion on Tuesday evening.

Sermon: E. Sponholz (A. Krueger).

Papers: Exegesis of 2 Tim. 2: 14ff (H. Wojahn), and Col. 2: 8ff (P. Kneiske). Employment of Genesis in catechetical instruction (Herman Gieschen).

Timely announcements are requested by the local pastor.

E. W. Tacke, Sec'y.

North Wisconsin District

God willing the same will convene in the midst of the Ev. Luth. Bethlehem's Congregation at Hortonville, Wis., from the 24th to the 29th of June a. c. (G. E. Boettcher, pastor loci).

Opening services will be held Sunday morning at 10 o'clock.

All the lay-delegates are kindly requested to hand their credentials to the secretary immediately after

the opening services; they must also be signed by the chairman and secretary of the respective congregation.

Any petitions that are to be brought to the knowledge of the synod, must be in the hands of the president, the Rev. E. Benj. Schlueter, by June 13th.

All requests for lodgings should be directed to the local pastor before May 15th, all later cannot be considered. Please also state whether or not you are coming by auto, and whether only dinner is wished.

G. E. Boettcher, Sec'y.

Western Teachers' Conference

The Western Teachers' Conference will, by the grace of God, convene on May 18th at Tomah, Wis.

- 1) A Lesson in Nature Study—3rd Grade—Ruth Janke.
- 2) A Song by Rote—Ruth Bolle.
- 3) The Use of the Period and Question Mark—2nd Grade—Bertha Wilbrecht.
- 4) Bible Story—Lower Grades—Verna Haefner.
- 5) Christi Himmelfahrt—O. Boerneke.
- 6) Analysis—Lumbering and Shingling—M. Hackbarth.
- 7) Why Invert the Divisor and Multiply—5th Grade—H. Gurgel.
- 8) Alaska—P. Hippauf.

Please announce yourself before May 7th to Chas. Kelpe, 523 Superior Ave., Tomah, Wis.

W. G. Albrecht, Sec'y.

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will be held from April 24th to April 26th at Shickley, Nebr. (Rev. Wm. Wietzke).

Papers: Lehninger, Friebe, Holzhausen, Uplegger, Brenner, Bauer.

Sermon: Hahn (Marti).

Confessional address: Press (Winter).

Please announce! W. Baumann, Sec'y.

Central Conference

The Central Conference of the Joint Synods (Missouri and Wisconsin) meets the 8th and 9th of May at St. John's, Watertown, Wis., 9 A. M.

Papers by Pastors Geiger, Kuhlow, Eggers.

Sermon: P. Hass, Haentzschel.

Confessional address: P. Smukal, Schumacher.

O. A. Groth, Sec'y.

West Wisconsin District

God willing, the West Wisconsin District will meet in regular session June 20 to 26 in Menomonie, Wis. (Rev. Wm. Keturakat). Opening service on Wednesday morning at ten o'clock. The delegates are kindly asked to hand the secretary their credentials

immediately after the divine service. Credentials must be signed by the chairman and the secretary of the respective congregation. Prof. J. Meyer will read a paper on "The Difference Between the Law and the Gospel," and Pastor Gerh. Pieper will lead a discussion on "Divorces."

Pastor Keturakat's congregation offers board and lodging gratis. It is only fair to him and his members to apply for reservations early enough to avoid inconvenience and embarrassment.

Paul Froehle, Sec'y.

Attention Delegates to the Synodical Conference

Now that time and place for this year's convention of the Synodical Conference has been set for August 8th to 13th in Omaha, Nebr., all delegates will kindly conform with the regulations of the Synodical Conference and procure a three-fold copy of their credentials, signed by the president and secretary of their synod or district synod, and mail one copy to Prof. L. Fuerbringer, D. D., acting president of the Synodical Conference, one to Rev. Paul E. F. Rohlving, 1907 Spring St., Omaha, Nebr., and one to the undersigned secretary.

H. M. Zorn, Sec'y.

Joint Mission Board

The Joint Mission Board will convene in St. John's School, Milwaukee, Wis., on Monday, May 21, 1:30 P. M.

Julius W. Bergholz, Sec'y.

Dakota-Montana Academy

Anyone being inclined to accept position as janitor and matron in the above mentioned institution, may kindly send in his or her application to the undersigned as soon as possible.

S. Baer.

Dr. Martin Luther College

The Building Committee in its meeting on April 3, decided to lay the corner stone for our new class room building on May 6, at 2:30 P. M. All the friends of our institution are cordially invited to attend this service. Further details will be announced later.

E. R. Blifernicht.

Notices

Meeting of Joint Committee on May 22nd at 2 P. M. at St. John's School, Milwaukee, Wis.

* * * * *

Committee on Assignment of Calls meets the same week.

G. E. Bergemann.

* * * * *

Ex-Professor H. Parisius of Woodland, California, has accepted the call of a congregation which has severed relations with our Synod because of Synod's

attitude and action against the Beitz paper. Because the Ex-Professor has accepted this call without discussing the matter in question with the representatives of our Synod, he has, thereby, cut asunder the ties of brotherhood.

G. M. Thurow, President.

O. F. Kuhlow, I. Vice-President.

W. Nommensen, II. Vice-President.

Kinderfreund Work In Pictures

In order to make our congregations better acquainted with the work of the Kinderfreund Society the directors of this work have now had prepared a series of pictures which are to serve as illustrations to a lecture given on this subject. Mrs. Anna Lehmann-Bock, who has a wide experience in child welfare work, gathered among the unfortunate children of Germany and Austria, gives the lecture, and it is easily apparent to one who has heard the lecture that she brings the greatest measure of zeal and sympathy to her task. To such as would stimulate interest for this branch of our work in our circles we recommend this particular mode of doing so and for particulars refer them to Mrs. Anna Lehmann-Bock, 474 Walker St., Milwaukee, Wis. G.

Acknowledgment

The Dorcas Society of Lake Benton, Minnesota, donated 12 turkish towels and wash cloths for use in the sick wards of Dr. Martin Luther College. To the kind donors I herewith express our sincere thanks.

E. R. Bliefernicht.

Change of Address

Edward O. Schmidt, 0137 68th St., Milwaukee, Wis.

ITEMS OF INTEREST

Much Argument About Film

A new film of the Reformation is being exhibited in Germany. An earlier film which in its American version is called "Martin Luther—His Life and Times" created such a favorable impression several years ago in all parts of Germany that it was determined to prepare a new film covering similar ground. The new film, entitled "Luther," has gained many firm friends and many violent enemies since the showings recently began. The sharpest criticism, of course, comes from Roman Catholics, who are quick to show offence at any attempt at portrayal of sixteenth century religious historical events.

Germania, the organ of the Roman Catholic Centrist Party in German politics, prints a protest by leading Catholic priests in Berlin, admitting "unfortunate conditions in the Catholic Church in Luther's time," claiming high exaggeration and prejudicial distortion of historic events and defending Tetzl and the practice of buying indulgences in the following words: "The way in which the indulgences are treated in the film and the unworthy representation of Tetzl and other priestly persons are particularly offensive."

In Bavaria the Romanists have managed to have the film suppressed and the Catholic Bishops' Organization is attempting to put it under ban elsewhere.

The New York Times, taking its material from the Berlin newspapers, declares that "both friends and enemies of the film point out that Hans Kufer, the director, who also wrote the scenario, frequently deviates from historic accuracy in his presentation of the beginning of the German Reformation," and quotes Vossisch Zeitung as deploring the apparent necessity of stirring up sectarian strife for the sake of film business, and Vorwaerts (Socialist) as claiming that since the Reformation was "not the work of one man" any attempt at a picture biography of Luther must in the nature of things give an absolutely false picture of historical events. The Times further says:

"In their technical criticism most of the Berlin writers agree that the film, (which runs two hours and is accompanied by music especially composed for it), while interesting and fairly well done, lacks the power to grip modern audiences, for the reason that the action portrayed is 'too far in the past.' Paul Eugen Kloepfer, who plays the title role, is said to be admirably cast, physically, for the part, but to lack the ability to simulate Luther's religious zeal and spirit of leadership.

"The action begins with Luther as a young student home on a vacation from the University of Erfurt, shows his spiritual collapse after the sudden death of two brothers and a close friend, his entry into a monastery in 1505, his journey to Rome, his battle against the sale of indulgences, his defiance of the Diet at Worms, and, finally, his attempts to moderate the revolutionary movement among the peasants for which his own spiritual revolt was held partly responsible."

Jews By Race, Christians By Profession

The editor of Zion's Freund, Hamburg, writes the following concerning the Christian movement among the Jews in southeastern Europe:

"Christian periodicals are reporting these days 'Christ-believing Jews in Hungary.' Most of the papers writing on this subject have been uncertain whether to welcome this movement with joy, as they have no absolutely clear understanding of the fact. I know very well the leaders of those Christians in Israel. I have spent two evenings with them in Budapest and thoroughly enjoyed their clear and whole-hearted faith in Jesus Christ. He is to them the Messiah, the Son of God, their promise of Life. At that time they did not know which church or denomination they should join. I see from the recent reports that they meet each Saturday. May the Savior give them a clear understanding and show them the Way which they are to follow."

Louvain's Claim to Glory

The Theological Monthly reports the Roman Catholic weekly, America, as stating that of the many universities approved by the popes in the middle ages, there is but one which has remained in allegiance to Rome — the Catholic University of Louvain. America says "One of Louvain's most glorious pages is the steadfast opposition the university offered to Luther and the Reformers, it being the first of the great schools of the day to condemn the writings of the Reformer friar." The Theological Monthly comments "We may add that the professors of Louvain were responsible for the burning at Brussels of the first Lutheran martyrs, Heinrich Voes and Johann Esch."

GENERAL TREASURER'S STATEMENTS

March 31, 1928

| | Receipts | Disbursements |
|--------------------------|---------------------|---------------------|
| General Administration | \$ 63,673.47 | \$ 22,715.74 |
| Educational Institutions | 88,177.62 | 130,153.68 |
| Home for the Aged | 4,112.69 | 5,614.65 |
| Indian Mission | 21,327.99 | 26,708.35 |
| Home Mission | 53,681.05 | 85,981.41 |
| Negro Mission | 13,517.30 | 13,268.65 |
| Mission in Poland | 2,358.54 | 6,784.01 |
| Madison Students Mission | 524.32 | 1,992.14 |
| Indigent Students | 4,105.95 | 6,378.13 |
| General Support | 10,361.85 | 13,178.02 |
| To Retire Bonds | 4,481.19 | |
| | <u>\$266,331.97</u> | <u>\$312,774.78</u> |
| | | 266,331.97 |
| Deficit | | \$ 46,442.81 |

Statement of Collections for Budget Allotments and Arrears

| | Receipts July 1 to March 31 | Allotments 9 Months | Arrears |
|---------------------|-----------------------------------|------------------------|---------------------|
| Pacific Northwest | \$ 678.16 | \$ 1,329.03 | \$ 650.87 |
| Nebraska | 8,217.75 | 7,674.93 | |
| Michigan | 22,765.58 | 29,238.03 | 6,472.45 |
| Dakota-Montana | 9,597.98 | 9,469.08 | |
| Minnesota | 42,281.40 | 55,751.58 | 13,470.18 |
| North Wisconsin | 45,021.68 | 75,188.16 | 30,166.48 |
| West Wisconsin | 50,532.34 | 77,281.29 | 26,748.95 |
| Southeast Wisconsin | 40,769.08 | 76,317.84 | 35,548.76 |
| | <u>\$219,863.97</u> | <u>\$332,249.94</u> | <u>\$113,057.69</u> |
| From other sources | 942.78 | | 1,614.50 |
| | <u>\$220,806.75</u> | | <u>\$111,443.19</u> |
| Revenues | 45,525.22 | 61,187.00 | 15,661.78 |
| Total Receipts | <u>\$266,331.97</u> | <u>393,436.94</u> | <u>\$127,104.97</u> |
| Disbursements | 312,774.78 | 312,774.78 | *80,662.16 |
| Deficit | \$ 46,442.81 | | \$ 46,442.81 |
| Unappropriated | | *\$80,662.16 | |

1. Nebraska District Surpassed its allotment.
2. Dakota-Montana District Surpassed its allotment.
3. Michigan District Paid 78% of its allotment.
4. Minnesota District Paid 74% of its allotment.
5. West Wisconsin District Paid 65% of its allotment.
6. North Wisconsin District Paid 60% of its allotment.
7. Southeast Wisconsin District .. Paid 53% of its allotment.
8. Pacific Northwest District Paid 51% of its allotment.

Districts please compare with your standing on January 31st and note how very considerably you have fallen behind during February and March.

THEO. H. BUUCK,
General Treasurer.

MICHIGAN DISTRICT

Receipts for January, February and March, 1928

| | |
|--|---------|
| Rev. G. Schmelzer, St. John's, Sebewaing | \$ 6.78 |
| Rev. G. Schmelzer, New Salem's, Sebewaing | 6.15 |
| Rev. G. Schmelzer, New Salem's, Sebewaing | 5.40 |
| Rev. Ben. J. Westendorf, Emanuel's, Flint | 57.49 |
| Rev. Henry F. Zapf, Zion's, Monroe | 60.05 |
| Rev. J. F. Zink, Trinity, Bay City | 92.69 |
| Treas. Hiney F. C. Neffke, Salem's, Coloma | 16.22 |

| | |
|---|-------------------|
| Rev. G. Luetke, Zion's, Toledo | 202.25 |
| Rev. J. Gauss, Trinity, Jenera, O. | 45.00 |
| Rev. Hugo H. Hoenecke, Our Savior, Detroit | 110.69 |
| Rev. J. H. Nicolai, St. Stephan's, Adrian | 107.11 |
| Rev. Franz Cares, St. John's, Frankenmuth | 82.50 |
| Rev. A. Lederer, Trinity, Saline | 174.60 |
| Rev. G. Ehnis, St. Paul's, Monroe | 78.00 |
| Rev. A. Lederer, Trinity, Saline | 54.18 |
| Rev. A. F. Westendorf, St. Paul's, Saginaw | 392.14 |
| Rev. O. R. Sonnemann, St. John's, Sturgis | 38.27 |
| Rev. R. Koch, St. Jacob's, Munith | 44.00 |
| Rev. Karl F. Krauss, Emanuel's, Lansing | 391.97 |
| Rev. Alfred F. Maas, St. John's Northfield | 95.54 |
| Rev. H. Heyn, Jehovah-Zion's | 197.85 |
| Rev. Wm. Bodamer, Salem's, Scio | 106.28 |
| Rev. David M. Metzger, St. Paul's, Hopkins | 46.02 |
| Rev. C. F. Rutzen, Bethel, Bay City | 170.32 |
| Rev. A. Lederer, Trinity, Saline, | 14.00 |
| Rev. Herman Cares, Zion's, Silverwood | 9.00 |
| Rev. Herman Cares, St. Paul's, Mayville | 1.65 |
| Rev. Herman Cares, Immanuel, Greenwood | 15.65 |
| Rev. Otto J. Eckert, St. John's, Hemlock | 31.11 |
| Rev. H. Engel, Zion's, Chesaning | 13.21 |
| Rev. H. Engel, Christ, Brady | 20.00 |
| Rev. J. F. Zink, Trinity, Bay City | 10.00 |
| Rev. C. G. Leyrer, Zion's, St. Louis | 39.33 |
| Rev. Otto J. Eckert, St. John's, Hemlock | 3.25 |
| Rev. A. Hoenecke, Grace, Muskegon Heights | 29.25 |
| Rev. Louis G. Meyer, St. John's, Sterling | 12.05 |
| Rev. Geo. Wacker, St. John's, Pigeon | 58.75 |
| Rev. G. Schmelzer, New Salem's, Sebewaing | 10.06 |
| Rev. Paul Schulz, St. Matthew's, Tittabawassee | 77.30 |
| Rev. H. Wente, Zion's Crete, Ill. | 55.96 |
| Rev. Paul Naumann, St. John's, Bay City | 169.13 |
| Rev. G. Schmelzer, New Salem's, Sebewaing | 30.00 |
| Rev. A. Lederer, Trinity, Saline | 5.00 |
| Rev. Geo. Luetke, Zion's, Toledo, Ohio | 15.00 |
| Rev. H. Engel, Christus, Brady | 4.05 |
| Rev. H. Engel, Zion's, Chesaning | 2.30 |
| Rev. A. W. Hueschen, Salem's, Owosso | 132.97 |
| Rev. C. H. Waidelich, Bartholomaeus, Kawkawlin | 38.00 |
| Rev. G. Ehnis, St. Paul's, Monroe | 16.25 |
| Rev. B. J. Westendorf, Emanuel's, Flint | 50.00 |
| Rev. G. Schmelzer, St. John's, Sebewaing | 21.63 |
| Rev. Charles Strasen, St. Petri, Plymouth | 16.35 |
| Rev. Oscar J. Peters, St. John's, Wayne | 67.10 |
| Rev. A. W. Hueschen, Salem's, Owosso | 7.00 |
| Rev. Otto J. Eckert, St. John's, Hemlock | 18.50 |
| Rev. A. F. Westendorf, St. Paul's, Saginaw | 15.86 |
| Rev. O. Eckert, St. John's, Riga | 38.79 |
| Rev. A. Lederer, Trinity, Saline | 4.40 |
| Rev. J. F. Zink, Trinity, Bay City | 10.00 |
| Rev. J. F. Zink, Trinity, Bay City | 26.64 |
| Rev. H. C. Richter, Ascension, Detroit | 20.00 |
| Rev. J. Gauss, Trinitatis, Jenera, O. | 97.64 |
| Rev. R. C. Timmel, St. Paul's, Sodus | 13.00 |
| Rev. A. W. Hueschen, Salem's, Owosso | 290.16 |
| Rev. Paul G. Naumann, St. John's, Bay City | 122.84 |
| Rev. Karl F. Krauss, Emanuel's, Lansing | 35.00 |
| Rev. Oscar J. Peters, St. Paul's, Livonia Cent. | 44.66 |
| Rev. O. Eckert, St. John's, Riga | 130.88 |
| Total | <u>\$4,325.22</u> |
| Non-Budgetary | 125.23 |
| Budgetary | <u>\$4,199.99</u> |

C. J. SCHULZ, Treasurer.

March 31, 1928.

MINNESOTA DISTRICT

March, 1928

Pastors: From N. N., Minnesota District for Negro Mission, \$100.00. G. THEO. ALBRECHT, St. Peter, Home for Aged, Belle Plaine, \$20.00, General Support \$28.54; total \$48.54. HENRY ALBRECHT, Town Lynn, from Sunday and Parochial School for Indian Mission \$5.50, Home Mission \$32.50, Negro Mission \$11.50, of which \$2.50 from R. E. Beilke, China Mission \$2.50 from R. E. Beilke; total \$52.00. WM. C. ALBRECHT, Sleepy Eye, Theological Seminary \$54.98, Dr. Martin Luther College \$52.89, Indian Mission \$25.00, Negro Mission \$60.00, Poland Mission \$20.00; total \$212.87. J. E. BADE, Balaton, General Administration \$53.20. J. CARL BAST, Home for Aged \$10.00, Poland Mission \$15.00, General Support \$8.00; total \$33.00. J. R. BAUMANN, Red Wing, General Administration \$10.00, General Institutions \$10.00, Theological Seminary \$20.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$10.00; total \$80.00. J. BAUR, T. Ridgely, General Institutions \$11.60, Home for the Aged \$9.50, General Support \$10.40, Children's Welfare Society, Minn., \$8.00, Bethesda, Watertown, \$7.00; total \$46.50. A. W. BLAUERT, Danube, General Mission \$79.69. A. W. BLAUERT, Olivia, General Institutions \$38.85. HY. BOETTCHER, Gibbon, General Mission \$20.00, Poland Mission \$16.60; total \$36.60. L. F. BRANDES, Jordan, General Institutions \$97.00, Lutheran Children's Friend Society \$1.00; total \$98.00. A. JUL. DYSTERHEFT, Town Helen, Von Herrn Heinrich Gruenhagen and Frau Maria Gruenhagen Dankopfer zum 40jaehrigen Ehejubilaeum: Fuer Altenheim \$25.00, Witwen und Waisen \$25.00, Negermission \$25.00, Indianermission \$15.00, Arme Studenten \$10.00; total \$100.00. A. JUL. DYSTERHEFT, Town Helen, Synodic Reports \$14.00, General Institutions \$50.00, Indian Mission \$10.00, Home Mission \$40.00; total \$114.00. A. EICKMANN, Nodine, Finance \$15.00, Student Support \$50.00; total \$65.00. G. FISCHER, Acoma, General Support \$14.50. G. FISCHER, Acoma, Indian Mission \$10.25. G. FISCHER, Acoma, Home Mission \$11.00. E. G. FRITZ, Wellington, General Institutions \$45.00. P. GEDICKE, Essig, General Fund \$7.75. J. F. GUSE, Litchfield, Home Mission \$40.69. W. P. HAAR, No. Mankato, Indian Mission \$15.00. W. P. HAAR, No. Mankato, Home Mission \$15.00. R. HEIDMANN, Arlington, General Administration \$38.00, Indian Mission \$27.00, Negro Mission \$8.00; total \$73.00. R. HEIDMANN, Arlington, General Mission \$28.00, Student Support \$4.10 of which as Mindekrantz from P. Roehter \$1.50, J. Meffert \$1.10, R. H. \$1.50; total \$32.10. R. HEIDMANN, Arlington, Home Mission \$42.00, Home Mission \$33.00, Twin City Mission \$22.00; total \$97.00. ED. A. HEMPECK, Darfur, Indian Mission \$5.12, General Support \$10.00, Student Support \$8.00; total \$23.12. E. G. HERTLER, Hokah, Liquidation of Debts and New Ulm \$6.00. E. G. HERTLER, La Crescent, Liquidation of Debts and New Ulm \$6.00. P. HINDERER, Substitute Cedar Mills, General Fund \$13.68, Negro Mission 50c Mindekrantz in memory of Rev. A. Baur, from Mrs. Paul Rannow; total \$14.18. G. HINNENTHAL, New Ulm, General Administration \$302.40. P. E. HORN, Zumbrota, General Institutions \$45.93, General Mission \$50.00; total \$95.93. R. JESKE, Caledonia, Home Mission \$55.00, Student Support \$20.00, General Support \$16.05; total \$91.05. R. JESKE, Union, Indian Mission \$10.00, Home Mission \$13.40; total \$23.40. F. KOEHLER, Nicollet, Indian Mission \$84.53, General Support \$10.10 at Silver Wedding Anniversary of Mr. and Mrs. F. Volk; total \$94.63. CARL C. KUSKE, Oshkosh Township, Michigan Lutheran Seminary \$8.96. CARL C. KUSKE, Taunton, Synodic Administration \$5.63. CARL C. KUSKE, Taunton, Home for the Aged \$2.16, Student Support \$3.29, Educational Institutions \$2.16; total \$7.61. Mr. Fred T. Lippke, Treas., Omro Twp., Michigan Mission \$16.90. Mrs. R. Pittelkow, Treasurer Lutheran

Mission Auxiliary of St. Paul, for City Mission memberships from Trinity \$3.00, Emanuel \$5.00, St. John \$12.00; total \$20.00. AUG. SAUER, Vesta, Supervision and P. and P. \$10.00, Poland Mission \$14.00, General Support \$20.00; total \$44.00. W. P. SAUER, Bear Valley, Dr. Martin Luther College \$13.45. W. P. SAUER, Mazeppa, Dr. Martin Luther College \$19.55. R. SCHIERENBECK, Renville, Reich Gottes Kasse \$51.95. R. SCHIERENBECK, Town Winfield, Reich Gottes Kasse \$22.73. C. J. SCHRADER, Echo, Educational Institutions \$23.36. R. F. SCHROEDER, Town Dexter, General Administration \$10.00, Finance \$10.00, Theological Seminary \$10.00, Northwestern College \$10.00; total \$40.00. G. R. SCHUETZE, Seaforth, Student Support \$13.85. G. R. SCHUETZE, Sheridan, Student Support \$27.17. M. SCHUETZE, Ellsworth, General Mission \$33.00. PAUL W. SPAUDE, Lake Benton, Negro Mission \$14.30. PAUL W. SPAUDE, Verdi, Negro Mission \$13.20. W. F. SPRENGELER, Hancock, Supervision and P. and P. \$4.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$5.00, Poland Mission \$10.00, Madison Student Mission \$5.00; total \$94.00. W. F. SPRENGELER, Hancock, Home for the Aged \$7.80. T. C. VOGES, Morgan, Theological Seminary \$5.00, Northwestern College \$15.00, Dr. Martin Luther College \$10.00, Dakota-Montana Academy \$4.00; total \$34.00. WALTER G. VOIGHT, Monticello, Student Support \$10.00, General Support \$6.70; total \$16.70. M. J. WEHAUSEN, Johnson, General Administration \$7.30, Northwestern College \$61.55; total \$68.85. F. W. WEINDORF, Grace, Town Goodhue, Theological Seminary \$6.00, Dr. Martin Luther College \$10.00, Student Support \$10.00; total \$26.00. F. W. WEINDORF, Grace, Town Goodhue, Indian Mission \$7.00, Home Mission \$20.00; total \$27.00. F. W. WEINDORF, St. John's, Town Goodhue, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, Student Support \$11.47; total \$31.47. F. W. WEINDORF, St. John's, Town Goodhue, Indian Mission \$4.51, Home Mission \$10.00; total \$14.51.

SUMMARY:

| | |
|--------------------------------------|------------|
| General Funds | \$ 561.64 |
| New Ulm Building and Debts | 12.00 |
| Synodic Reports | 14.00 |
| General Institutions | 323.90 |
| Theological Seminary | 115.98 |
| Northwestern College | 106.55 |
| Dr. Martin Luther College | 145.89 |
| Michigan Lutheran Seminary | 28.96 |
| Dakota-Montana Academy | 14.00 |
| Home for the Aged, Belle Plaine..... | 74.46 |
| Indian Mission | 228.91 |
| Negro Mission | 237.50 |
| Home Mission | 550.18 |
| General Support | 149.29 |
| Home for Feeble Minded | 7.00 |
| Children's Welfare Society | 9.00 |
| Twin City Mission | 42.00 |
| China Mission | 2.50 |
| Poland Mission | 75.60 |
| Madison Student Mission | 5.00 |
| Student Support | 167.88 |
| Total | \$2,872.24 |

H. R. KURTH, District Treasurer.