

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE LIGHT OF THE WORLD IS JESUS

It was night when in the skies resplendent
Sages in the Orient afar
Saw a heav'nly light in radiance beaming;
Saw and followed God's own guiding star.

It was night when shepherds in Judea
Saw a light, and heard the chorus swell:
"Fear not. To the town of David hasten.
There to-day is born Immanuel!"

It was night when in the lonely garden
Heav'nly light revealed the Form divine,
Bleeding, pleading there in untold anguish:
"O my Father, not my will, but Thine!"

It was night when over Calv'ry's mountain
Sunlight faded as Messiah cried:
"In Thy hands I now commend my spirit";
When He bowed His holy head and died.

It was night when Pilate's watchmen guarded
All in vain the Slumb'rer in the tomb.
Angels brought the tidings, "He is risen,"
Resurrection light dispelled the gloom.

It was night when sin and hell and Satan
Sought dominion o'er my troubled soul,
But the Star of Jacob rose in splendor;
My Redeemer made my spirit whole.

It was night when Horeb's thunders, rolling,
Threatened me with death for broken Law.
But God's Sun of Grace arose in glory,
In the Gospel endless life I saw.

It was night when griefs and burdens, storm-like,
Sought life's feeble bark to overwhelm,
But the Light of all the World, my Jesus,
Whispered, "Fear not. I am at the helm!"

It is night in heathendom's dominions
Till with Gospel-light the land is blest,
Till the weary and the heavy-laden
Come to Christ for pardon, peace, and rest.

It is night! Ye waiting saints, look upward!
Soon the Sun of Righteousness shall rise!
Soon His light shall flood the Heav'ns with glory!
Soon His Own shall meet Him in the skies.

It is night! Behold, the Bridegroom cometh!
Church of Christ, let not thy lamp grow dim.
Salem's lighted bridal hall awaits Thee;
Glory! Glory! Evermore with Him!

Anna Hoppe.

BAPTISM: WHAT DOES IT CONFER? WHOM DOES IT BENEFIT?

Texts: Acts 2: 37-41, Acts 22: 16, Gal. 3: 26, 27, Eph. 5: 26, 27,
Tit. 3: 4-7, 1 Pet. 3: 20, 21

Let us at once take up our texts. Remembering to ask the Holy Spirit's guidance, let us take every thought captive under the obedience of the Word. Permit the plain sense to fall into our minds. We shall let each text answer in its own way the two questions propounded, *What does Baptism confer? Whom does Baptism benefit?*

Read carefully Acts 8: 37-41. From the context we learn that Peter's sermon had had a powerful effect upon the multitude. They were pricked in their hearts. Cordial concern may be felt in their question, "Brethren, what shall we do?" St. Peter's answer is twofold: "Repent ye" — that is the one thing — "and be baptized every one of you unto the remission of your sins" — that is the other thing. The immediate fruit of these is the gift of the Holy Spirit. It is plain from this passage that Baptism conveys the forgiveness of sins. By the very fact of Baptism sins are forgiven. For it is plainly said, "Be baptized every one of you in the name of Jesus Christ unto the remission of your sins." The purpose of that sacrament, therefore, is the remitting of sins. Clearly, the answer to our query: *What does Baptism confer?* is given in our text thus: It confers the remission of sins.

Now to the question, *Whom does Baptism benefit?* Note that the two verbs in the imperative are "repent ye" and "be baptized." The two are yoked together. Where there are repentance and Baptism together, there follows also the gift of the Holy Spirit. "Repent ye, and be baptized . . . and ye shall receive the gift of the Holy Spirit." It is plain from this that the gift of the Holy Spirit flows out and is received where these two are coupled: repentance and Baptism; always. But we must recall that the Scriptural conception of repentance, change of mind, the Greek term *metanoia*) is uniformly that of sorrow for sin combined with faith in the forgiveness of sins. So it is plain that though one be baptized, but have not repentance, he receives no gift of the Holy Spirit, though he has been baptized unto the remission of sins. On the other hand, it is also plain that one who has repented will hasten to be baptized and will in no wise reject or despise it; for Baptism and repentance make out the channel by which the Holy Spirit flows into the heart. To express it another way: Baptism is the means by which the Lord brings the Holy Spirit to the man, and repentance — remember the element of faith — is the hand by which man accepts it.

This agrees perfectly with what Mark records the Master as saying, "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

It is well to let this text speak further. St. Peter says, "This promise is to you and to your children." The promise of forgiveness in Baptism, the gift of the Holy Spirit in and through it, in fine, the promise of eternal life is not only to us, but to our children, the little ones, from the day of their birth. Upon them these gifts are conferred in Baptism — as Peter evidently states — as God has promised.

We turn to Acts 22:18. Consider the historical setting. Narratives of Paul's encountering Jesus on the Damascus road are found Acts 9, Acts 22, and also chapter 28. In all these accounts it is said that Paul then and there acknowledged Jesus as his Lord and was obedient to His commands. Yet what is the word of the Lord to Paul? Three day after these happenings Ananias says, "Now why tarriest thou? Arise and be baptized and wash away thy sins." There are no simpler terms possible in any language to answer the question, *What does Baptism confer?* than these: "Be baptized and wash away thy sins." It washes away sins. And in this case the answer to the second question — *Whom does Baptism benefit?* — is also given. It is the believing, obedient Paul. And we have another example of "He that believeth and is baptized shall be saved."

Gal. 3:26. 27. Much misconception of doctrine and no little obscuring of the teachings of Scripture have been brought about by tearing a certain word of Scripture out of its context. As a picture fits in and is set off by the frame, so every verse in the Bible is fit into and set off by the foregoing and subsequent verses. So here the 27th verse of the third of Galatians must not be divorced from the 26th, neither dare the relation of the 26th to the 25th verse be disregarded. Only so will the 27th verse appear in its proper light. Now it is apparent from the context that St. Paul is here speaking of Christians. In the 24th as well as in the 25th verse he speaks of faith. In the 26th he then asserts, "Ye are all sons of God through faith in Christ Jesus." Like in all other passages in the Bible where faith in Christ is spoken of, this passage so speaks of it to make that faith the dividing line in humanity. All humankind is placed in two classes: believers and unbelievers; those that are the children of God and those that are not. The absolute criterion is faith. Again we have that deciding passage, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Now that is exactly what Paul in the inspiration of the Holy Spirit says here in Gal. 8:26. Faith is the characteristic that sets off the children of God from the rest of humanity, faith and nothing else.

These that St. Paul has now addressed as being God's sons by faith, of them he further states in the 27th verse, "For as many of you as were baptized into Christ did put on Christ." This is not a general statement. It is addressed to and said of the "sons of God" and none

other. It is a relative statement. To generalize it into meaning "All that were baptized have put on Christ" is to disregard totally the 26th verse. On the other hand, it is just as soundly and solidly founded in this whole passage that the sons of God, the faithful, the Christians, are to hark back to their baptism for the assurance that they have put on Christ; that Baptism is the means of grace whereby they did actually and do actually put on Christ. For Baptism is an eternal means of grace, not confined in its working to the moment of administration, but like the Gospel in general it is as eternal in its effect and benefit as the Author of Baptism, our Lord and Savior himself, is eternal and ever-present and powerful; as mighty and powerful and eternally effective unto salvation as the Holy Spirit Who is directly present in His power wherever Baptism is performed in accordance with the Lord's institution.

Once more we have a clear-cut answer to our two questions. To the first, *What does Baptism confer?* the reply is: It confers the "putting on of Christ," that is, appropriate to the baptized all Christ stands for, forgiveness of sins, salvation, eternal life. *Whom does it benefit?* Again it is plainly said, "The sons of God through faith in Christ Jesus." S.

COMMENTS

The Replies The replies to the letter we addressed to the many congregations that have not yet finished their collection for Seminary, Debts and New Ulm, are coming in slowly. We have not yet counted them, nor have we been able to answer all that demand a reply, our time having been occupied with work in our congregation. But we shall go at it as soon as possible.

The impression we gained from reading the mail as it comes in daily is that the very brethren who have kept in touch with us most closely in the past were the first to respond to this appeal, while the large group of those who have maintained silence after they had made their first attempt at the collection 1923 and 1924 has yielded us but few replies.

We beg the brethren to mail us the card promptly in order to save us the work of writing to them again.

J. B.

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"Accreditation A Boomerang?" "Accreditation a Boomerang?" — asks our *Quartalschrift*, commenting on an article that appeared in *The Presbyterian*. We believe that our laymen are interested in this question as well as are ministers and therefore reprint this article from the "*Quartalschrift*."

Accreditation A Boomerang?

There are those who, though not enthusiastic about the idea of having our schools and colleges accredited with the non-religious State or with some College Association, yet advocate accreditation as a measure of self-defence. We admit that we were never convinced of the value, defensive or otherwise, of having our school listed as approved schools by agencies which

do not understand the function performed by our schools in our church work and which have not the least opinion that the best way to serve our schools is to get clear ourselves on their one and only purpose, then to educate our Christians along the same lines, and commit the protection of our institutions in humility and confidence to the divine providence of our exalted Savior, in the interest of whose kingdom alone we conduct them. We were somewhat surprised when, in a recent number of the "Presbyterian," we found the following paragraphs in an article by Prof. J. H. Dickason on "Our Nation's Greatest Problem."

"Practically every college in the country to-day belongs to some 'College Association.' The North Central; the Central; New England; Southern, and others. There has been much rivalry between these 'associations' as to which can have the higher standards. Year by year they mount higher. The results have already proved disastrous to a number of the smaller colleges, and will be the undoing of a number of others in the immediate future, unless doors of help are soon opened. There is no charge against such colleges of inefficient teaching; in most cases the quality of instruction has been beyond criticism; the quantity has been satisfactory; the student graduates went out into the world and proved that they were prepared by the service rendered. No, the 'associations' have not been troubled about the internals nor the externals; just about the externals! There must be so many volumes in the library, so much equipment, so many professors, so many students, so much endowment, so many Ph. D.'s, so many A. M.'s, so much salary to each professor, so many silk hats, and numerous other 'requirements.' Character and teaching ability and successful experience are not even mentioned. More stress is placed upon the endowment and the hat and the degree than upon the man under the hat and the staggering weight of his degree! The minimum endowment requirement is \$500,000. That means doors in many small colleges must be closed at once, and they are only the beginning of a long procession that must close in the future under this policy. *He is an optimist, indeed, who believes that these 'requirements' will remain stationary.* The entire future of these colleges is jeopardized. It looks as if it were a deliberate method to commit unjustifiable homicide, and some of the great institutions have been frank enough to say that all small colleges should be put out of existence. They are chloroforming the latter to death by these arbitrary 'requirements.' . . .

"I do not know where to turn," writes the president of one of our best church colleges; 'we have to secure men with the scholastic requirements laid down, or else lose our rank as a standard college — and that would be educational suicide; no student will attend a college whose work is not fully accredited; we are shut up in our selection of faculty members to universities, nearly every one of which discounts the things that we consider vital. Their faculties are full of higher critics who, with a finality that is impressive to the young student who has mislaid his 'thinker,' say that the story of special creation is a beautiful bed-time story for little children, but not for men; that Christ was only a man; that he did not die on the cross, but simply gave an illustration of prolonged animation while he was in the tomb; that the word sin is too old-fashioned for a progressive age, that 'self-expression' is a better term; that evolution from the brute has been proved, and as we are going on and on and up and up, we do not need a Savior at all; each saves himself by his deeds.'"

In the face of a situation and a deliberate tendency such as indicated in these statements, would it not be of far greater defensive value for our schools if we strictly keep out of all "entangling alliances"? Let us only endeavor to remain faithful to our charge, God is well able to protect us in our work. (Italics in the quotation are ours.) M. J. B.

Preacher Politicians On this live subject an editorial of the Chicago Tribune has this to say among other things: "The responsibilities of the state do not include the care of souls, the creating of moral characters. The state exists to keep order within its borders and defend them from attack. The laws of civilized states forbid murder, assaults, robberies, frauds, and other infringements by conduct upon the rules of orderly living, not because they are sins or arise from sinful impulses, but because they are not consistent with public order which is its care. The state is not an agency of subjective morality, or righteousness for its own sake. It is not a substitute for the individual conscience."

"Until the recent recrudescence of politics in the pulpit and the revival of the political preacher, or whenever, in the history of our country and of all others, the church has kept out of politics, the office of the clergyman and its special functions have been regarded higher and more fundamental than those of the political state, of the statutes and their enforcers. In its own sphere, that of spiritual enlightenment and inspiration, the church is higher than the political agency known as the state. But when the church leaves its sphere and no longer relies on the force of conscience to produce good conduct, but tries to take over the bludgeon of the political state to compel it, it stultifies its own high office. If the church has no faith in its own power to reach men's conscience and create a will to righteousness which may be depended upon to produce good conduct, why should men have any more faith in it than the political state. The clergyman who goes into politics discredits his commission."

Thus the editor of a worldly journal, who, no doubt is a layman. But will these clergymen who have been trained to uplift the world by moral codes embodied into the laws of the land and enforced by the policeman's club, who have never learned the power of the Gospel unto salvation, who do not care about the cure of human souls, but only about his body — will these misguided leaders of the blind ever learn what their real business is, namely preaching the Gospel? We trow not. Yet it is a comfort to us, who have scrupulously tried to keep the affairs of state and church apart, to find that rightthinking laymen are rebuking these busybodies. May the Lord sustain us in our high calling of saving the world through the simple preaching of the Gospel of Christ and Him crucified. Z.

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Public Schools and the Pope In an encyclical filling two and a half pages of the Osservatore Romano, the official Vatican organ, the Pope reverts to his favorite subject of the education of youth. It is addressed to the episcopacy of the world and thus concerns the faithful in America also.

The Pontiff again asserts that the education of youth belongs primarily to the Church and to the family, while the state has only complementary function for those

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branches of instruction which cannot be properly taken care of by the Church or the family. He expresses unqualified disapproval of the "pedagogic naturalism" which denies "the supernatural agency" in the education of youth, and he holds as erroneous all those methods of education which are founded on the negation or forgetfulness of original sin and therefore are based only on the forces of human nature. The Pontiff also condemns sexual education as based on the fallacy that young people can be forearmed against the dangers of the senses through purely natural means. Nor does he approve of coeducation, which he declares "erroneous and pernicious" because it is also based on the naturalism which denies original sin.

The Church, therefore, the encyclical holds, takes precedence over the family and the State. After the Church the duty of education belongs to the family. "Baseless is the reasoning of those who hold that man is born a citizen and therefore belongs primarily to the State." In support of his view the Pope quotes the American Supreme Court decision in the Oregon school cases of June 1, 1925, to the effect that the State cannot lay down a uniform type of education for youths obliging them to attend only public schools and also that a child is not merely creature of the State, but that those who bring him up have the right and duty to educate and prepare him to perform his duties as a citizen.

Primarily, of course, this encyclical is aimed against Il Duce Mussolini and his pet scheme of educating the youth of Italy for the State. The Dictator retaliated by ignoring the encyclical entirely, much to the disgust of the Pope. It is aimed also at America, as our Pope bairer, Senator Heflin, has well seen and reacted in his characteristic style. We might subscribe to a great deal of the Pope's arguments, but we cannot concede that the Church has the first duty in the matter of education of the young. It is the family that has the first duty here. Let the parents see to it that their children are brought up in the nurture and admonition of the Lord. As this cannot be done in our public schools, it is the duty of

Christian parents to see to it that their children are trained in the Gospel of Jesus Christ to become truly moral characters fit to do their duty by the family, the Church, and the State. Z.

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"We Have Read" That is the heading under which the News Bulletin relates a recent happening which might prove instructive to some of our readers.

M. and Mrs. N. N. of Fostoria, O., recently sent the following letter to the general treasurer of the Joint Synod of Ohio: "Dear Sir:

"We have read of the great need of the Lutherans in Russia. We want to do a little to help them. Enclosed find a bank draft for (\$500) five hundred dollars to be used for Russia Relief work. May the Lord bless these Lutherans in their distress."

Concerning the donors the *Lutheran Standard* had the following to say:

"They are not wealthy people who can do this without any difficulty, but they are tithers. Of all that they receive from the Lord at least one-tenth is given back to Him. There will be joy in some desolate and distressed homes in Russia because of this gift, but there is more joy in the modest little home of these two Greathearts."

It is plain that Mr. and Mrs. N. N. would have given nothing for the above-mentioned purpose had they *not* read about the need of the Russians; they might have, and in all probability would have, given — but for some other purpose. Why we can assume that so confidently? The people are tithers, that is, tenth-givers. These do not ask, "How much must I in decency contribute to any given purpose?" but, the need being in their estimation very great, they ask, "How much can I give?"

Christians should always strive to give intelligently, that is, with knowledge of the purpose to which their gift is to be devoted. Such knowledge is gained by hearing and by reading. Where neither is done the Christian giving is bound to suffer. Those who give grumblingly most always look only on one side: their giving is a parting with something they value, and they do not stop to consider what end the gift is to serve. Sometimes the funds required to maintain the local church are raised without difficulty, but when you solicit for the needs of the church at large you find the purse-strings much more closely drawn. Ignorance is generally at the bottom of it. Enquire how many of your fellow church members keep and read the church papers and you will get some information which has a direct bearing on this point. Such ignorance is sad, but it sometimes leads to amusing situations.

One beautiful fall day not fifty years ago a congregation we know of celebrated Mission Festival. The weather was good, the attendance was fine, the morning service inspiring. It was just concluded, and one of the elders had counted the offering — it was unusually large considering conditions. The elder's mind was evidently busied about this thought as he handed the plate to the

pastor. He sighed, and, his woe-begone look resting on the heap of money, he said in the voice of regret, "That fine collection!" You see, not even all church elders read the church papers!

You are now reading a church paper; perhaps you will read it through. What then? Aside from the effect which we hope it will have on you, we would even enlarge its sphere of usefulness, — why not hand it to a fellow member when the family has finished reading it? You may win a subscriber that way, and perhaps more easily than your pastor can. We heard of a pastor last year who went to the trouble of getting sixty sample copies of an issue which contained a layman's article on layman activity in the church. He called attention to the article, had the samples judiciously placed in families, asked for new subscriptions to the paper and then sat back and wondered who the first subscriber would be — and he's wondering yet!

G.

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At Last At last, the assurance from an authority that man is not descended from the monkey but that he has his own history. We have so far seen only quotations, without reading the report itself, but this is what The Lutheran Church Herald tells us:

The American Society for the Advancement of Science, which is doing so much for advancement of civilization, recently held its annual meeting in Des Moines, Iowa. It has become a fixed habit and a part of the program of the organization that some one must say something to defend the orthodoxy of the evolution theory, which in spite of the fact that it is claimed that all great scientists have accepted it, is continually subjected to attacks by eminent scientists and by people who believe in the Bible. There seems to be a demand for some defense at every meeting of the organization to pacify and quiet the evil consciences of the atheists. The president of the society, Dr. Henry Fairfield Osborn of the American Museum of Natural History of New York, made the keynote speech on this vital question, and claimed that man was 50,000,000 years old, emerging at that time from the eocene forests where there existed "a spark of intelligence and ambition that carried it out into the open plains and the uplands to fight a running battle for existence and develop into man." Other sparks of intelligence, not so ambitious, remained in the forests and became nothing but apes. The report says that the speaker "took his audience in imagination back through this ancient hall of fame," and announced "a startling new discovery of the twentieth century."

Happy indeed is the Christian who by the Spirit of God has learned to say in simple, childlike faith: I believe that God has made me with all creatures, giving me my body and soul, eyes, ears and all my members, my reason and all my faculties. He does not have to follow the erratic ways of "science" through the gloomy jungle of its human speculations; he walks in the light of the revelation of God. He is not compelled to re-adjust his philosophy of life every year, or still more frequently; he knows the truth and walks in it with a firm step. He can only pity those who prefer darkness to light, and error to truth.

J. B.

Question of Value This tale comes from Japan and is related by the Alliance Weekly:

The Japanese spent October second in worshiping the sun goddess, and in removing the treasures of the temple to a new home, whose construction has occupied nine years at an expense of nearly five million dollars. The first temple to the sun goddess was erected nearly 2,000 years ago, and it has now become the custom to erect a new temple every twenty years. The work on the present temple began in 1920, which is said to be close to the one hundredth reproduction of the original. Hundreds of artisans and scores of priests have been engaged, and in order to ensure ritual purity, all, from the priests to the humblest workers, had to dress in pure white and bathe before each day's task.

By way of comment the Alliance quotes: "They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save . . . There is no God else beside me; a just God and a Savior; there is none beside me." True, the doings related are vain and foolish; we Christians feel profound pity for these poor children of darkness. Let us, however, not forget that the Savior once said that the children of light could learn something for their generation of the children of this world. What whole-souled service and devotion do not these poor heathen display in their idolatry! What unanimity and singleness of mind and purpose must not have been theirs during the years of building! Then came their October second — it must have been a great Dedication Day, one to treasure up in your memory. We had a Dedication Day, too, not so long ago — it was the eighteenth of August and it took us to Thiensville. How do we compare with the Japs anyway, I mean in unanimity, in sacrifice and devotion, in singleness of purpose? We children of light ought not to suffer in the comparison since we profess to follow the Spirit's leading. If we were subject to a like custom as over there prevails, we would have to start building again after a lapse of a few years. Do we all value the privilege of worshiping the true God as highly as the Jap his poor, foolish idol-worship?

G.

THE AUGSBURG CONFESSION

The Lutheran Church will this year celebrate the four hundredth anniversary of the reading of the Augsburg Confession before Emperor Charles V and the Diet of Augsburg on June 25, 1530. There will be special services, and, perhaps, in larger cities joint gatherings of the local congregations.

This event is indeed worthy of commemoration. Every Christian on earth should be thankful for the confession made at Augsburg four hundred years ago, and we Lutherans particularly have every reason to express our gratitude to God for the fact that by His grace the Augsburg Confession is to this day the expression of our faith in God and in His Holy Word.

Special commemorative services have their value and are acceptable to God as a confession on our part and as the expression of our gratitude for the grace we are en-

joying. But we must not forget that the Augsburg Confession is a spiritual inheritance that has come down to us from the fathers. A spiritual heritage must be appropriated spiritually.

Every Lutheran should know the Augsburg Confession. More than that, he should again and again study the divine truths it presents so clearly and positively in order that these truths may by their comforting and enlightening power so sway his soul that this confession of his church becomes more and more his very own joyous personal confession of the faith that is in him, the faith for which he is ready to die, if God should so will it.

The Pope is said to have declared in a recent public utterance that "Protestantism gives evidence of weakening;" that "it is getting more and more exhausted"; and, that "its own sterility is inspiring many souls with nostalgia for Catholicism."

Sterile means unfruitful, unable to produce life. The question is, what is life? There may be power to attract and to hold multitudes and to spur men on to feverish activity, and, in spite of all this, spiritual sterility. Spiritual fruitfulness is power to carry into the soul of man the life that is from God, faith and love, and to nurture and strengthen that life.

As long as Protestantism continues to preach the message of God as it is set forth in the Augsburg Confession, it is not sterile. Jesus says: "The words that I speak unto you, they are spirit, and they are life." The Gospel confessed at Augsburg four hundred years ago proved its life-giving power then and has proved it since. And it will never lose its power. We beg to assure the Pope that a man who from his heart confesses those teachings is far from being homesick for Rome. Who would want to exchange the light of day for the dread gloom of night, and spiritual freedom for the bondage from which God saved us through Martin Luther and his faithful fellow-witnesses?

Let every Lutheran now begin to study the Augsburg Confession earnestly and prayerfully, and he will be duly prepared for the services of commemoration and thanksgiving. The truth of God preached by this confession will revive and strengthen his spirit and deepen his understanding. It will become a power in him, making him a faithful and fearless confessor who with those who stood before the Diet of Augsburg in 1530 declares the truth of God before all men. It will inspire him to a greater zeal in spreading this truth for the enlightening and saving of men.

A copy of the Augsburg Confession in the English language can be obtained for a few cents from our Northwestern Publishing House. Those having an unabridged German hymn book will find the Confession in the appendix.

It has been suggested that a series of sermons be preached on the individual articles, or that these articles at least be read in the services. Whatever method one

may employ, we should in this year attempt to acquaint ourselves more thoroughly with this the first of the specific confessions of our church.

J. B.

WHY THE PERICOPES?

The practice of preaching according to a system of selected texts that cover the entire church years has been criticised from its beginning and finds strong opponents to-day. Notwithstanding, it has been a real blessing to the churches which continued in it during the past centuries. Among the church bodies that did so the Lutheran Church is foremost, but to-day there are Lutheran denominations and pastors with whom the practice has largely fallen into disuse. That is to be regretted.

The pericopes are not of spontaneous or definitely planned origin, but are the result of historical growth. As with all historical developments, their actual beginning is not easily determined. It is said that the Jews read the law in their synagogues after the manner of pericopic selections. Apparently the practice was thus naturally introduced into the services of the early Eastern Church, in which it was applied to the New Testament. During the period of the Holy Roman Empire it found its greatest development and may be said to have reached its maturity somewhat before the Reformation.

Since the Reformation the pericopes have been used more widely in the Lutheran Church than in others. Although several denominations followed the pericopic idea in the Sunday's scripture lesson, their ministers soon became addicts to the habit of freely choosing their texts for their pulpit work. Reform pastors, who never were in sympathy with the practice of using pericopes, to-day browse in every field, in and out of Scripture, in search of catching themes for the questionable aims of their "pulpiterring." That is altogether natural, for the texts given in the old Gospel selections, for example, cannot easily be adapted to the latest from the pen of Eleanor Glyn or the like.

Such as have given thought to the subject of pericopic preaching have, doubtless, found much in favor of the practice. In my own pastoral experience I have found three benefits especially noteworthy.

The practice of preaching according to pericopes surely has its homiletical, one might say, pedagogical value. A pastor's work is largely that of teaching. All Scripture is needful for *instruction* in righteousness (2 Tim. 3:16) and is itself called the *word*, the *doctrine* (teaching), 1 Tim. 5:17; it is a teaching that is to be taught. Efficient teaching cannot be carried out without system. One needs a lesson plan. The pericopes are the pastor's lesson plans for the year. Within the span of the year the pastor wishes to cover a prescribed subject; its title is "The Way of Life." Though this subject matter is covered briefly in every sermon, it is eminently fruitful when all sermons of the year form a symmetrical whole with the one great objective founded upon a struc-

ture that is altogether sound, because it is fitly framed together.

Moreover, the Christian in the pew is exhorted to grow in grace, and in the knowledge of his Lord and Savior Jesus Christ (2 Pet. 3:18). He is to know what is the hope of his calling. He, too, should be able to give an answer to the gainsayer. Christian faith is too precious a gift of God to be left unfortified. Here the duty of parents, pastors, and teachers becomes evident. That thorough instruction is necessary to achieve this goal no one will deny, but that thoroughness in instruction is largely dependent on systematic methods apparently is not so well recognized. Luther recognized this principle and wrote the catechism. His retention of pericopic preaching is further evidence of his belief in it. Because the Lutheran Churches of the Synodical Conference have consistently adhered to the Catechism and the pericopes, is one reason why they are known in sectarian circles as "the church which instructs its people."

As pastor I would also favor pericopic preaching for the purpose of self-discipline. When left to one's own choice in the selection of texts from Sunday to Sunday, one soon realizes that one is confronted with a difficult task. Those who have attempted the arrangement of an Advent or Lenten series will readily appreciate the difficulties involved. The selection of new texts to properly cover a year's sermon work requires a wider knowledge of Scripture than many of us possess.

Furthermore, the pastor is human. In him we may expect to find the manifestations of the average weakness and faults. Usually, too, the pastor is an overworked man, for there is possibly no other profession in which the same diversity of knowledge and ability is expected of one person. In other words, the average pastor scarcely has time to labor in the word and the doctrine of a given text as he should. Let us add to this the crowded festival seasons and possible physical indispositions, what is the result? This, the pastor has not the time to devote to the selection and arrangement of a year's pericopes. If left to himself in this, he will quite unconsciously fall into the habit of selecting easy texts or such as lend themselves to his favorite line of theological thought. He will tend to drift into the habit of "popular" preaching, though he is aware that this habit has become the bane of the sectarian pulpit.

Now let us, from this angle, consider pericopic preaching. Before the pastor lies a complete selection of texts for one year. He can know beforehand what word he will be called upon to expound on a certain Sunday. On Monday morning he may repair to the privacy of his study to read his text for the next Sunday. The greater part of the week is before him for meditation. The given text may not appeal to him at all at that particular time. During the week unexpected duties may take up every minute of his time, and by the end of the week he may have, in addition, a cold and a headache. One thing is in his

favor; he knows his text and has already given it considerable thought both in and out of his study. Though the text is difficult and the week's work was unusual, he now arduously applies himself to the word and the doctrine which lies before him, and Sunday morning his flock receives God's message. That makes for self-discipline, and I contend it is good for all pastors and especially for the young pastor. Pericopic preaching will not of necessity make for such self-discipline, but it will most naturally lead to it.

Finally, I wish to touch upon an advantage in pericopic preaching that many will consider the most important of all. The pericopes offer a way to more objective preaching. It is difficult for a pastor to entirely divorce his person from his message, in fact, experience teaches us that members of a congregation easily center their affections on the pastor's person and this at times to the detriment of the message itself. While, on the one hand, a pastor should not unburden himself on a Sunday of a cold dogmatical dissertation, but should warm up to his message, live in it, and really *preach* it, he should beware, on the other hand, of becoming too subjective. Numerous temptations would lead him into this. Certain happenings in the congregation, for example, may seem to demand a timely discussion from the pulpit. Foreknowledge might have come to him in the most coincidental manner that a certain individual will be in his services the next Sunday, which may tempt him to lead his sermon into certain channels. From these two examples alone it will be readily seen that a pastor, left to his own choice of sermon texts for the year, may almost unconsciously launch into methods which may invite accusations that are generally brought unjustly, namely, that he selects certain texts to "rub it in."

The true minister is a voice, even as John the Baptist was a voice in the wilderness. He must speak as with authority, but to do so subjective opinions must be left in the study. It must be and remain a positive fact to his hearers that in his sermons God speaks. The pastor, of course, is not an automaton, but a personality, yet let him beware of using his pulpit for those personal and individual admonitions which the Lord would have him attend to privately. Against the temptations as well as the accusations mentioned he will in a measure guard himself by adhering strictly to pericopic preaching. Let him take the text given into the pulpit, and there let the text itself speak its message candidly and fearlessly. The word so spoken may fall upon many different kinds of ground. To one it may be the sharpest law, to another the sweetest gospel; may be to one true comfort in distress, to another hope on the brink of despair. How edifying it is when a man in the pew must say to himself: My pastor does not know this about me, he has not chosen his sermon text for my benefit, yet on this very day I heard the right word — God has spoken to me. Let us, therefore, hold to the laudable practice of preaching according to pericopes. In the

present era of church history one may venture to say that the practice may be fraught with greater blessings for the future of the church than we now suppose.

Possibly pastors who no longer hold to pericopic preaching have dropped the practice because of the scarcity of pericopes. They probably felt that they should not continually preach on the same texts and thus keep many other beautiful portions of Scripture from the pulpit. The scarcity is to be regretted, but it is no longer as startlingly evident as it used to be. To those who may at this time be casting about for new pericopes the writer strongly recommends those which have recently appeared on the market at our publishing houses under the name of Rev. F. Soll. The writer has had the privilege of viewing this work in its last stages of completion and thus came to an understanding of the many midnight hours spent on a bulk of manuscript in comparing, rearranging, and re-copying. He knows, too, that it was not the thought of having brought it to perfection, but rather the knowledge of a life approaching the hour of sunset that prompted its publication. Truly it has been a labor of love.

The nature of the work itself is best described in the brief words of the author's preface, to wit: Ever since in 1912 the Synodical Conference had adopted the four series of new pericopes, prepared by the author and submitted with the advice of a Committee on Revision, he has spent much time, love, and labor on these series; and out of the wealth of the material he offers eight more series, five from the Old Testament and three from the New, numbered VII to XIV. Thus the preacher has at his disposal fourteen different series, corresponding with the Old Pericopes (I and II) and with each other, four from the Gospels, four from the epistles and six from the Old Testament. In addition, the Eisenach Selections are printed; but no attention whatever has been paid by the author to them nor to any other pericopes in working out Series III to XIV. The second part contains the texts of these seventeen series, arranged according to the Holy Scriptures, with statement of contents and of days for which designated. The manuscript has proved so useful to the author that he felt it his duty to publish it for the benefit of the whole Church. Whether the texts are used for preaching or for lessons, the congregation will receive a fuller view of the Bible; and otherwise the busy pastor will have occasion to consult them daily. Most assuredly, the use of more texts, carefully selected, will promote the study of the Word.

May the Lord give His blessing to the work undertaken only to the honor and glory of His name!

Over and above this preface the writer has nothing to add in description of the work, except that it is put up in a size which can easily be slipped into the pocket for sick calls, Ladies' Aid meetings, Young People meetings, or wherever the pastor is charged with bringing a seasonal message.

R. A. F.

FAILURE OF THE CHURCH

The deplorable condition of the Church should not be surprising to any one, who is familiar with the Scriptures and history. When has it been otherwise? As human nature is the same in all ages and all lands, the conduct of God's professing people, long before the coming of the Lord, ought to have taught us what to expect. It may be said that from the beginning, and until now, and unto the end, the persistent depravity of man is the dark background for the shining of sovereign and unsearchable grace.

One might imagine that the tenderness of Jehovah's dealings with His friend Abraham, and Isaac, and Jacob, and their immediate posterity, would have kept them true to His authority and word. But in a few generations they gave themselves over to the worship of idols and demons, and were made to know the bitterness of sin in the lime kilns and under the hard taskmasters of Egypt. In the very chapter which announces the great truth, "It is the blood that maketh an atonement for the soul," God says of His people, "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring" (Lev. xvii: 7).

He interposed in their behalf, putting a redemption between them and their cruel oppressors, and leading them out from bondage with a mighty arm and a strong hand, but the story of their journey to the land He gave them is an almost unbroken record of their shameful unbelief and daring disobedience. "They kept not the covenant of God, and refused to walk in His law; and forgot His works, and His wonders that He has showed them" (Psa. lxxviii: 10, 11). Out of more than 600,000 men that left the blood-sprinkled houses in the land of captivity, but two were permitted to enter the land of Canaan; the rest left their carcasses in the wilderness. "So we see that they could not enter in because of unbelief" (Heb. iii: 19).

It is needless to remind those who have read the historical and prophetic books of the Old Testament, that the same humiliating failure continued to the close of their national career. God surrounded them with the tokens of His loving care, and it was strictly true, "He hath not dealt so with any nation" (Psa. cxlii: 20). They had inspired and inerrant ministers to reveal His will, and He could say, "My Spirit remaineth among you" (Hag. ii: 5). With the Word and the Spirit, they still failed. "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the Lord of hosts" (Zech. vii: 12). They had the word and the Spirit; "and the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people and on His dwelling place; but they mocked the messengers of God, and despised His

words, and misused His prophets, until the wrath of the Lord rose against His people, till there was no remedy" (2 Chron. xxxvi: 15, 16).

"Having yet therefore one Son, His well-beloved, He sent Him last unto them, saying, They will reverence my Son" (Mark xii:6). We all know the result. He had the Holy Spirit as none have had Him since. The very officers sent to arrest Him, said, "Never man spake like this man" (John vii:46). He gave evidence of His divine Messiahship by the most remarkable miracles. Yet He was "despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. liii:3). Against Him "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel" were gathered, Jew and Gentile alike, determined to put to death the Son of God. Out of the vast multitudes, that heard His tender words of love, and witnessed His wonderful deeds, we are told that in Jerusalem "the number of names together were about a hundred and twenty" (Acts i:15).

Three thousand were converted on the day of Pentecost, but there were many more thousands remaining unconverted. When the Apostles went forth to preach, although filled with the Holy Ghost, and speaking with words "which the Holy Ghost teacheth" (1 Cor. ii:13), only "as many as were ordained to eternal life, believed" (Acts xiii:48). Paul preached with an unction, energy and zeal unsurpassed in modern times, but "some believed the things which were spoken, and some believed not" (Acts xxviii:24). His popularity can be measured by his own statement, "We are made as the filth of the world, and are the offscouring of all things until this day" (1 Cor. iv:12). "In perils of mine countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren" (2 Cor. xi:26).

Nay, it was no brighter in the years that were yet to come. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts xx:29). Towards the close of his life he writes, "This thou knowest, that all they which are in Asia be turned away from me" (2 Tim. i:15). "This know also, that in the last days perilous times shall come. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. iii:1, 13). "The time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears" (2 Tim. iv:3). Nearly all of his Epistles show the prevalence of false doctrine, or wicked practice, in the church of his day, and the corruption shall go on until it heads up in the Antichrist. According to the inerrant pen of inspiration the darkness deepens as the age draws to the end.

As it was when the Israel dispensation was passing away, men loved to pray on the "corners of the streets" (Matt. vi:5); compassing "sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. xxiii:15). Alas, there will be plenty of religion, but no Christianity, "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. iii:4, 5). Hence our Lord says, "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii:8). Noah and his house alone outlived the deluge; Lot and his two children alone escaped out of Sodom. "Even thus shall it be in the day when the Son of man is revealed" (Luke xvii:26-30). It is not amid the splendors of general culture or the sunshine of universal peace, but amid the expressions of a wide-spread mourning and the failing of a profound terror, Christ shall come again (Matt. xxiv:29, 20; Luke xxi:25-27).

"Immediately after the tribulation of those days," described by our Lord Himself as a "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," the end comes (Matt. xxiv:21, 29). As it was when the universal deluge swept away the godless inhabitants of the world, as it was when a rain of fire and brimstone fell upon Sodom, "even thus shall it be in the day when the Son of man is revealed" (Luke xvii:26-30). Are most people quite sure that the Church will gain undisputed supremacy? Let the words of the Lord Jesus Christ answer: "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii:8). He shall find instead of this "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi:25, 26). Such is the difference between the pleasing dreams of men and the sure word of the living God. In a Psalm read this morning, it is said, "The Lord knoweth the thoughts of man, that they are vanity" (Ps. xciv:11). It is well not to forget this, when listening to the idle boast and brag of deluded optimists.

The Church has existed for nearly 1900 years; there are still millions upon millions who have never heard of the Savior; there are about thirty million who of their own accord profess the Protestant faith, and one-half of these are of no account; infidelity has seized the learned critics, worldliness has taken possession of the pews, and what remains? A wretched failure; but God always interposes, when all hope is gone. "Then look up, and lift up your heads, for your redemption draweth nigh" (Luke xxi:28).

— J. H. Brookes.

LINCOLN'S ADVICE

"I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man. In regard to the Great Book, I have only to say that it is the best book which God has given to man."

MARY, THE BLIND-DEAF GIRL

Mary is stricken with blindness and totally deaf. Some years ago a bone infection made the amputation of a leg necessary, in order to stay a destructive disease. On account of her handicaps the sense of touch is her only connection with the outside world. She is in truth a "shut in." In spite of her afflictions, however, Mary is a devout Christian, prayerfully looking up to Him with a heroic heart, and a childlike faith and trust in the Good Shepherd, who watches over His sheep. Mary is a communicant member of the church. She has learned to use the typewriter and to read and write in Braille. Her Bible knowledge is astounding and surpasses that of many Christians with sight. She is very grateful, indeed, to receive a copy of the "Messenger," a Lutheran publication for the blind, every month, which supplies her and other blind, not only with wholesome reading matter, but also keeps her in touch with the church. Many are the requests by Mary for the reception of Holy Communion. It is a most impressive service. With one hand raised, and extended palm, the missionary-pastor spells into her hand, by means of the manual alphabet of the deaf, the words of confession, absolution, consecration and prayer. What a blessed service it is to administer Holy Communion to such an afflicted child of God! What a powerful sermon does she preach! Have we not much reason to be grateful to our God, "that He has given us eyes, ears, and all our members, our reason and all our senses, and still preserves them?" The good Lord has spared us the afflictions and handicaps of a Mary, yet do we always show gratitude for these unmerited blessings bestowed upon us by a gracious God? The writer is frank to say that his associations of many years with the afflicted, the sick, and the unfortunate, has given him a grateful heart, has strengthened his faith in a merciful God, and, by His grace, has made him a better and more thankful Christian.

A short time ago, the missionary received a letter from his afflicted friend. May this letter be an encouragement to our afflicted brethren and sisters, who, like Mary, have a cross to bear. "I had a wonderful Christmas. I was very well remembered by so many of my friends, and Christmas was a wonderful day for me. I thanked my God that He gave me health again so I could get the best and most out of everything that came along. Although weak in body and unable to

get around as others do, still, I am not at all discouraged or discontented. I only praise God for sparing my brain. Often one hears of a person becoming insane or feeble-minded through just such a case as mine was, so I am very grateful and thank my God that He permitted me to recover without any mental troubles. My brain is as good and sound as it ever was and I can read, write and study just as I always did.

Hard as it is to be sick so often, still many blessings come to us through suffering which we might otherwise miss or overlook, if we were always to enjoy good health. You see and hear of people who are always well and who have plenty of this world's goods to make them happy and yet you see and hear them grumble and they are among the most unhappy people on earth. When one must lie on the couch of affliction, there is always joy in the knowledge that one is really not all alone, but that the dear Lord is there and hears and understands, and when the cross is too heavy to bear alone, He takes the cross and carries it and lightens the burden. When one learns the great lesson to surrender all to His will and submit to His will, pain and extreme suffering will not make the person really unhappy, but instead, increases that person's faith and gives him or her strength and courage to endure the cross and bear it more cheerfully. Many an experience I have had along this line in my lifetime, so I know from personal suffering just what absolute submission to the will of Almighty God means and what really comes after one learns to give all to God. The whole secret can be told in few words — it brings peace of mind and soul, peace with God, and when a person has this nothing can really make that person unhappy or discouraged."

May we also submit to God's ways. Nothing is more becoming a Christian, than to see a believer meet his afflictions, enduring his griefs, with composure, with a majesty of submission, a disposition that speaks the words: "It is the Lord; let Him do what seemeth Him good."

E. A. Duemling.

TRIBUTE TO THE BIBLE

A strong tribute to the Bible comes from India's perhaps greatest and certainly her best known Christian, namely, Sadhu Sundar Singh. The Sadhu is a learned and scholarly man, raised in Hinduism and conversant with the sacred books of all faiths. Recently this man paid this tribute to the Bible: "In reading the Bible I have found such untold and eternal wealth of riches of which I never thought nor dreamed before; and now in passing on its message to others and sharing it with them its blessing to me and to them continually increases. If I had not known this Book, which is God-given, how should I ever have known the infinite love of God which was revealed on the Cross?"

How precious is "this Book divine" to us who have been reared in the Christian Church for generations?
— Service In Love.

"The forgiveness of sins" are words with which we are so familiar, that we forget to what we owe the blessings which they express. It is attached exclusively to Christianity; and was indeed the great end of the mission of our Lord and Savior Jesus Christ to men. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." It was a new doctrine to the world; no other religion, before or since, has so much as thought of offering it to its disciples. All other religions dictate some penance, by which the guilt of men is to be atoned for, and forgiven him in the judgment; but they know not that blessed reconciliation which has been made once for all, and all-sufficient, by which they who believe are justified, and have their sins remitted them. This is the mystery of Christianity; and herein lies the secret of its wonderful power over the lives and consciences of men we "love God, because He first loved us."

Many excuse their absence from church service, claiming that they "worship God in nature"; but they only use His holy name to insult Him and not worship Him.
— F. Soll.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.
— J. R. MacDuff.

FROM OUR CHURCH CIRCLES

Winter Conference of Twin Cities

The Winter Conference of the Twin Cities and surrounding territory meets at the Trinity Church, St. Paul, Minn. (A. C. Haase), on the 25th and 26th of February.

Exegetical Paper: C. S. Munding.

Lenten Series: A. W. Koehler.

Sermon for Criticism: Carl F. Bolle; Critic: C. G. Seltz.

Proper Keeping of Lent in Church and Home:

Confessional Address: S. E. Lee.

First meeting Tuesday at 10 A. M.. Confessional and Holy Communion Wednesday morning.

Wm. Petzke, Sec'y.

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet on Tuesday and Wednesday, February 11 and 12, in the congregation of Pastor L. Koeninger at Manitowoc, Wis. First session at 9 A. M.

Papers: 1. 1 Cor. 7:16-20: B. Gladosch 2. Bedeutung der Taufe: T. Uetzmann. 3. Der Christ als Missionar nach dem Vorbilde Christi: O Gruendemann. 4. Luke 3:10-15: P. Kionka.

Confessional Address: Heidtke (Mielke).

Sermon: Schink (Koeninger).

Please announce. T. F. Uetzmann, Sec'y.

Central Conference

The Central Conference will meet on February 11th and 12th in St. Mark's Congregation (J. Klingmann and W. A. Eggert, pastors), Watertown, Wis.

Opening session on Tuesday morning at 9 o'clock. Services on Tuesday evening.

Sermon: O. W. Koch (E. Reim).

Confessional Address: P. Janke (H. Geiger).

Essays: P. Janke, L. Bernthal, L. Kirst.

Early announcement requested.

Theodore Thurow, Sec'y.

General Peace Committee

The General Peace Committee appointed by Joint Synod "to which appeals may be made by any one for information, investigation or settlement of individual cases," will meet at St. John's School on January 28th, 1930.

W. Baumann.

Chapel Dedication

The fourth Sunday in Advent, December 22, 1929, was indeed a day of rejoicing for the St. Paul's Congregation of Broken Bow, Nebr. On this day the congregation was permitted to dedicate its small but beautiful chapel to the service of the Lord. The congregation had in the past years used almost every church edifice and hall in Broken Bow for services. Now, however, it has its own home, where it may hear the glad tidings of the redemption through Christ. This chapel was made possible by a special resolution of the Nebraska District, empowering its Mission Board to borrow the necessary money without drawing subsidy from Synod's Department of Missions. These monies were partly loans, partly donations by members of St. Paul's Church near Gresham, Nebraska, our church coming in with a substantial money contribution, also defraying the expenses for foundation, altar, pulpit and other furnishings. Although the day of dedication was cold, the three services held were well attended. In the morning Pastor W. Siffring of Brewster spoke on Psalm 122:1 and in the afternoon Pastor W. Dallmann of Ravenna on Psalm 26:8. In the evening Pastor Siffring again occupied the pulpit using as his text 1 Cor. 1:18.

May God bless and protect this mission!

R. C. Horlamus.

Dedication of School

On Sunday, January 5, 1930, Immanuel Evangelical Lutheran Church, La Crosse, Wis., dedicated its new Christian Day School, which, in the words of an architect who was not the designer, is unique.

The new building has two class rooms, one seating 50, the other 40 pupils; a rest room, available for a class room in future; a spacious auditorium of 450 seating capacity; a kitchen for the Ladies' Society.

The school has recessed lockers with vanishing doors. The heating plant was installed by the American Foundry and Furnace Company, likewise the blower which adjusts the ventilation throughout the building.

The designer of our new school is the architect Hugo C. Haeuser, Milwaukee, Wis., who also attended the dedicatory services.

In the forenoon service on dedication day Prof. K. Schweppe of Dr. Martin Luther College, New Ulm, Minn., preached a masterful sermon based on Job. 6:10.

In the afternoon service Prof. E. Kiessling of Northwestern College, Watertown, Wis., occupied the pulpit, basing his message on Gen. 18:17-19. Immediately after this service the dedication took place at the school entrance.

The services was enhanced by appropriate selections rendered by our choir, and a solo, "The Lord is my Shepherd," by Miss Amalia List of Winona, Minn.

Lord, establish Thou the work of our hands upon us!
Julius W. Bergholz.

Pastor Peters' Silver Anniversary

On the evening of December 11, 1929, the pastors of the Southeastern Conference of Michigan and their wives quietly assembled at Wayne, Mich., to commemorate, in conjunction with St. John's Congregation of Wayne and St. Paul's Congregation of Livonia, the twenty-fifth anniversary in the ministry of Pastor O. Peters. A goodly number of guests of St. Peter's Congregation at Plymouth which formerly had belonged to this parish, were also present.

It was a festival, altogether fitting and significant for the pastor and his family, as well as for his fellow-pastors and the members of his former and present congregations. Pastor H. Zapf of Monroe preached the sermon in which, on the ground of the saving doctrine, he attuned all heart to the purpose of the gathering, vis., praise and thanks towards God and Christ who calls pastors to build his Church, grants them sufficiency, succors them in every difficulty and struggle and thus perfects his strength in weakness. Pastor Richter with appropriate words in behalf of the Conference presented the jubilarian with a purse and the congregations as a token of their gratitude pre-

sented the collection which had been taken for this purpose. The choir of St. John's, under the direction of Teacher H. Schulz, rendered a selection to the glory of God. After the service the assembly repaired to the basement of the church where the women of the churches had prepared refreshments and the remainder of the evening was spent in a sociable manner.

In addition to his congregational work, Pastor Peter's for many years had also taught the day-school of St. John's until about two years ago, when the present teacher, Mr. H. Schulz, was called to take charge of the school. Pastor Peters also has faithfully served the Synod for years as member and secretary of the Michigan District Mission Board.

May God and the Lord Jesus Christ preserve and strengthen him, and continue to fill him with His Spirit for many more years of service in the vineyard.

H. C. K.

Twenty-fifth Anniversary

The Sunday after New Year was an unusual day for the Rev. Carl Bast, pastor of the St. John's Lutheran Church, Good Hope, for it marked the twenty-fifth anniversary of his installation as pastor of the congregation. A special service at 7:30 P. M. was held at the church in honor of the occasion. Upon the request of the vestry the Rev. Arnold Schultz delivered the sermon. Text 1 Cor. 4, 1-2. A chorus composed of students from the Seminary at Thiensville sang two numbers.

Following the services the members of St. John's and also the neighboring pastors enjoyed a luncheon in the basement of the church, served by the ladies in honor of the occasion. At the luncheon the brethren addressed the honored pastor and his wife in keeping with the spirit of the celebration. A purse from the congregation, Ladies' Aid and young people, was presented to the pastor.

The Lord bless His servant in the future as He did in the past.
Arnold Schultz.

Notices

The St. Matthew Congregation of Appleton, Wis., Philip Froehlke, pastor, having in recent years received an annual subsidy of \$300 for the support of the day school, decided in the annual meeting to dispense with the Synod subsidy and declared itself self-sustaining. The members of the congregation are using this opportunity to express to all members of the Synod their sincere gratitude for past assistance rendered them. The present enrollment in the school is 37. Arthur Ottenbacher is the teacher."

Philip A. C. Froehlke.

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Any one having second hand altars, pulpits, or pews for sale kindly communicate with Rev. Alfred Martens, Tyler, Minn.

Installation

Authorized by President August F. Zich, the undersigned installed the Reverend George Kobs as pastor of the St. John's Ev. Luth. Congregation at Markesan, Wis., on the second Sunday after Epiphany, January 19, 1930.
Walter A. Schumann.

Change of Address

Rev. Geo. Kobs, Markesan, Wis.
Rev. Ad. Spiering, 1009 36th St., Milwaukee, Wis.
Rev. W. Weissgerber, 1810 Coleman, Lansing, Mich.

ITEMS OF INTEREST

Looking Ahead

A peculiar provision in the will of Frederick Warther of Washington provides for regular ministerial visits to his daughter by the pastor of a Lutheran Church. To insure that the pastor will have time for these calls, he will receive \$50.00 annually for his visits.

To Be Combined

The final issues of *Lehre und Wehre*, the *Magazin fuer Ev.-Luth. Homiletik* and the *Theological Monthly* have been published. In keeping with a resolution of the past convention of the Missouri Synod, the three will be merged into one monthly, the first issue of which will appear in January. The new publication, bearing the title "Concordia Theological Monthly," will sell for \$3.50 a year.

237,000,000 Bibles In Circulation In 1929

London — (By I. N. S.) — The Bible is still the best seller. The number of volumes of the Scripture in circulation is 237,000,000.

The figures were given out by Dr. John H. Ritson, who has just completed thirty years as literary agent for the Bible. To mark the occasion, a lunch was given in his honor by the British and Foreign Bible society.

"With the exception of Russia," said Dr. Ritson, "where the society is excluded, I have seen the yearly European circulation of the Bible doubled from 763,000 to 1,430,000 volumes. In South America the circulation has risen from 41,000 to 505,000."

— Wis. News.

Sati Continues In India

"Sati," or the burning of widows, has not yet been stamped out in India in spite of the constant opposition of the British government. *The Australian Lutheran* learns from responsible sources that from the year 1756, when the Battle of Plassey gave the British sovereignty of Bengal, up to 1829, when sati was prohibited in British territory, no fewer than 70,000 widows had been sacrificed on the funeral pyre of their deceased husbands. The Brahman priests have always opposed the prohibition of this ritual, although it has been pointed out to them that the Vedas, their sacred books, do not require the sacrifice.

In the century which has passed since this custom has been outlawed, countless instances of the sacrificing of widows have been recorded. J. Murray Mitchell, M. A., relates in "Hinduism, Past and Present" the horror which he felt on hearing of the burning alive of four wives and five concubines with the corpse of Runjit Singh. But nine, he found, was a small number of sacrifices, as there were cases on record in which sixty or seventy women, and more, were so sacrificed.

Church Ouster Is Beyond Court

Membership in a church is not civil property and therefore a civil court has no right to interfere with a church's decision in revoking a church membership Circuit Judge Walter Schinz ruled Friday in a mandamus action brought by Charlotte E. Watjen, 1006 Cramer St., against the Fourth Church of Christ, Scientist, 519 Kenwood Blvd.

Miss Watjen was expelled from the church December 5, following charges that she was fomenting discontent. She applied for an alternative writ of mandamus restraining the board of trustees of the church from carrying out its expulsion order. Judge Schinz quashed this writ on motion of Atty. George Ballhorn, counsel for the church.

"The board of trustees is the court so far as the internal affairs of this ecclesiastical unit are concerned," Judge Schinz said. "When a person accepts membership in a church she is subject to the rules and disciplinary actions of the church. In this matter no property rights are involved. This court has no right to interfere."

Leland Stevens is president of the church and Agatha Maley is clerk. Atty. J. Elmer Lehr represented Miss Watjen.

Milw. Journal.

MINNESOTA DISTRICT

December, 1929

PASTORS: WALTER G. VOIGT, Acoma, Seminary and Debts \$62.00. R. POLZIN, Alma City, General Fund \$18.93, Seminary and Debts from Herman Thralow \$1.00; total \$19.93. R. POLZIN, Alma City, Dr. Martin Luther College \$10.00, Home for Aged, \$5.00, Home Mission \$10.00, General Support \$7.54; total \$32.54. O. MEDENWALD, Amery, Wis., Home Mission \$41.21. R. HEIDMANN, Arlington, Negro Mission from Sunday School \$12.00, General Support \$54.00; total \$66.00. R. HEIDMANN, Arlington, Christmas gift from Ladies' Aid for Sick Room, New Ulm, \$30.00, for Cibecue Indian Mission \$10.00, for Whiteriver Indian Mission \$10.00, for Student Support \$25.00, for Lutheran Children's Friend Society \$10.00, for Twin City Mission (Rev. Frey) \$15.00; total \$100.00. R. HEIDMANN, Arlington, Dr. Martin Luther College \$111.00. J. E. BADE, Balaton, Finance \$60.00, Dakota-Montana Academy \$30.25, General Missions \$30.00; total \$120.25. WM. FRANZMANN, Baytown, Educational Institutions \$15.54. C. F. KOCK, Belle Plaine, General Administration \$20.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Home Mission \$10.00, General Support \$8.34, Theological Seminary Building from Mrs. Sophia Bohnsack, Belle Plaine, Minn., \$5.00; total \$73.34. C. F. KOCK, Belle Plaine, from Ladies' Aid for Home for Aged \$25.00, for Lutheran Children's Friend Society \$12.00, for Apache Mission \$5.00; total \$42.00. C. F. KOCK, Belle Plaine, General Administration \$20.00, Dr. Martin Luther College from Blakeley \$3.95, Indian Mission \$15.00, Home Mission \$8.25, Poland Mission \$5.00, General Support \$20.00; total \$72.20. H. AM END, Brighton, General Support \$12.00. E. G. HERTLER, Brownsville, Home for Aged \$8.05. G. F. ZIMMERMANN, Cady, General Mission \$16.49. G. F. ZIMMERMANN, Cady, General Mission \$29.67. R. JESKE, Caledonia, from Young People's Society for Home for Aged \$10.00, for Indian Mission \$15.00; total \$25.00; from Ladies' Aid for Lutheran Children's Friend Society \$15.00; total \$40.00. R. JESKE, Caledonia, General Institutions \$20.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$16.20, Negro Mission \$3.10, Lutheran Children's Friend Society from H. Rusert \$1.00 from School Children \$22.55; total \$142.85. WM. PETZKE, Cedar Mills, General Institutions \$20.00, Theological Seminary \$20.00 Northwestern College \$20.00, Dr. Martin Luther College \$26.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged from Ladies' Aid \$10.00, Indian Mission from Ladies' Aid \$10.00, Home Mission from Young People's Society \$15.00, Negro Mission from Young People's Society \$10.00, Bethesda Lutheran Home from Ladies' Aid \$10.00, Lutheran Children's Friend Society from Ladies' Aid \$10.00; total \$171.00. WM. PETZKE, Cedar Mills, Lutheran Children's Friend Society from John Witte \$20.00. WM. PETZKE, Cedar Mills, General Institutions \$25.00, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$10.00,

Dakota-Montana Academy \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Poland Mission \$3.00, General Support \$4.00; total \$147.00. OTTO E. KLETT, Centuria, Wis., Home for Aged \$12.00, Indian Mission \$9.61, Negro Mission \$10.00, Lutheran Children's Friend Society \$8.00; total \$39.61. J. C. A. GEHM, Darfur, General Administration \$10.00, Student Support \$11.74; total \$21.74. J. C. A. GEHM, Darfur, Home for Aged \$10.00, General Support \$14.61; total \$24.61. M. SCHUETZE, Ellsworth, Home Mission \$17.60, General Support \$5.00; total \$22.60. G. F. ZIMMERMANN, Elmwood, Wis., General Mission \$4.04. IM. F. ALBRECHT, Fairfar, General Administration \$14.00, Supervision and P. and P. \$7.00, Finance \$7.00, General Institutions \$290.00, Home for Aged \$50.00, Indian Mission \$75.00, Home Mission \$100.00, Negro Mission \$60.00, Poland Mission \$40.00, Madison Student Mission \$10.00, Student Support \$70.00, General Support \$70.00, Negro Mission \$25.00, To Retire Bonds \$60.00; total \$878.00. KARL A. NOLTING, Frontenac, Thankoffering for Seminary \$64.00, from Young People's Society for Indian Mission \$5.00, for Home Mission \$10.00, for Negro Mission \$10.00; total \$89.00. KARL A. NOLTING, Frontenac, from Mr. Charles Luth for Indian Mission \$10.00, for Negro Mission \$10.00, for School for Deaf, St. Paul, \$5.00, for Deaf Mute Institute, Detroit, \$5.00; total \$30.00. KARL A. NOLTING, Frontenac, from Ladies' Aid for School for Deaf, St. Paul, \$5.00, for Deaf Mute Institute, Detroit, \$5.00, for Bethesda Lutheran Home \$10.00, for Home for Aged, Monroe, \$5.00, for Home for Aged, Wauwatosa, \$5.00, for Lutheran Children's Friend Society \$10.00, for Wisconsin Children's Home Society \$5.00 for Michigan Kinderfreund \$5.00; total \$50.00. HY. BOETTCHER, Gibbon, General Institutions \$20.00, Indian Mission \$20.00, Home Mission \$25.00, Negro Mission \$10.00, Student Support \$10.00, General Support, offering of thanks from Otto Kraft \$10.00, To Retire Bonds \$18.38; total \$113.38. F. W. WEINDORF, Grace, Goodhue, General Support \$38.50. F. W. WEINDORF, St. John's, Goodhue, Indian Orphanage (Arizona), Memorial (Mindekrantz) for Hinrich Benidt from children and grandchildren \$15.00, Ind. Miss. Memorial (Mindekrantz) for Mrs. Peter Diercks from the children \$6.00, General Support \$46.49; total \$67.49. IM. P. FREY, Graceville, General Support \$13.27. WM. FRANZMANN, Grant, Synodic Administration \$15.00, Educational Institutions \$20.00, Home for Aged \$10.00, Home Mission (Twin City) \$10.00, General Support \$11.15, Deaf Mute Institute, Detroit, New Building, \$4.30; total \$70.45. JUL. F. LENZ, Hammond, Synodic Administration \$40.00, Missions \$17.80, Home Mission \$5.00, Negro Mission \$5.00, Student Support \$10.00; total \$77.80. E. A. HEMPECK, Hancock, General Support \$10.00, Church Extension Fund \$15.25; total \$25.25. E. A. HEMPECK, Hancock, Home for Aged \$10.00, Lutheran Children's Friend Soc. \$6.55; total \$16.55. A. JUL. DYSTERHEFT, Helen, Home for Aged \$13.00, Stud. Supp. \$30.00, Gen. Support \$70.00; total \$113.00. A. JUL. DYSTERHEFT, Helen, General Institutions \$50.00, General Missions \$60.00; total \$110.00. E. G. HERTLER, Hokah, Home for Aged \$6.00. W. J. SCHULZE, Hutchinson, Educational Institutions \$275.03, Missions \$78.55, General Support \$122.87, Seminary, New Ulm and Debts \$451.27; total \$927.72. M. J. WEHAUSEN, Johnson, Thanksgiving offering from Malta Mission for Indian Mission \$7.50, Poland Mission \$2.25, To Retire Bonds \$53.25. L. F. BRANDES, Missions \$55.00, Student Support \$15.00, General Support \$10.00, Home for Aged \$12.00, Church Extension \$10.00; total \$102.00. E. G. HERTLER, La Crescent, Home for Aged \$30.75. PAUL W. SPAUDE, Lake Benton, Bethesda Lutheran Home \$10.00. PAUL W. SPAUDE, Lake Benton, Home for Aged \$13.07, Negro Mission \$5.90, General Support \$17.79, Dr. Martin Luther College, New Building Fund, \$10.00, Lutheran Children's Friend Society \$7.37; total \$54.13. T. H. ALBRECHT, Lake City, from Ladies' Missionary Society for Dinner for Indian Child \$35.00. T. H. ALBRECHT, Lake City, from Ladies' Aid Society for Twin City Mission \$25.00. T. H. ALBRECHT, Lake City, General Administration \$65.00, General Institutions \$50.00, Missions \$50.00; total \$165.00. H. E. KELM, Lanesburg, from school children for Lutheran Children's Friend Society \$31.45. KARL J. PLOCHER, Litchfield, General Administration \$68.30. W. HAAR, Loretto, Theological Seminary \$68.00, Home for Aged from Ladies' Aid \$10.00, General Support \$46.00; total \$124.00. W. FRANK, Lynn, Dr. Martin Luther College \$26.00, Indian Mission \$42.00, Negro Mission \$5.00; total \$73.00. A. ACKERMANN, Mankato, from Ladies Auxiliary for Christmas gifts for Orphanage at Whiteriver, Ariz., \$25.00. JUL. F. LENZ, Millville, Home for Aged from Ladies' Aid \$11.00, General Support from Mrs. Frank Kelch \$25.00, Bethesda Lutheran Home from Ladies' Aid \$10.00, Lutheran Children's Friend Soc. from Ladies' Aid \$10.00 and from personal \$1.00; total \$57.00. PAUL T. BAST, Minneapolis, Home Mission \$50.00. PAUL C. DOWIDAT, Minneapolis, Theological Seminary \$100.00,

Northwestern College \$100.00, Dr. Martin Luther College \$100.00, Michigan Lutheran Seminary \$64.00, Home for Aged \$50.00, Home Mission \$200.00, General Support \$100.00, Student Support \$50.00, Special Seminary Dedicatory offering \$176.90, Lutheran Children's Friend Society \$27.20; total \$968.10. H. A. KUETHER, Morgan, Synodic Administration \$9.00, Deaf Mute Institute, Detroit, \$5.00; total \$14.00. E. A. HEMPECK, Morris, Home for Aged \$5.00, Lutheran Children's Friend Society \$4.66; total \$9.66. J. CARL BAST, Morton, Dr. Martin Luther College \$50.00, Dakota-Montana Academy \$25.00, Student Support \$25.00; total \$100.00. F. KOEHLER, Nicollet, General Institutions \$161.60, General Support from N. N. \$50.00; total \$211.60. A. EICKMANN, Nodine, General Institutions \$100.00, Home for Aged \$30.00, Missions \$70.00; total \$200.00. A. EICKMANN, Nodine, Christmas by children for Bethesda Lutheran Home \$27.25. R. C. AVE LALLEMANT, North St. Paul, Ladies' Aid for Home for Aged \$5.00, Indian Mission \$5.00, Negro Mission \$5.00, General Support \$5.00; total \$20.00. HENRY ALBRECHT, Omro, Home Mission \$71.70. M. C. KUNDE, Oronoco, General Administration \$18.67, General Institutions \$1.20; total \$19.87. M. C. KUNDE, Oronoco, Synodic Administration \$3.40. LOUIS W. MEYER, Osceola, Wis., General Institutions \$168.75. A. LANGENDORFF, Osceola, Wis., Theological Seminary \$25.00. A. LANGENDORFF, Osceola, Wis., General Mission \$13.00, Negro Mission \$10.00, General Support \$10.00; total \$33.00. CARL C. KUSKE, Oshkosh, Synodic Administration \$13.85, Seminary Building Fund and Debts \$5.00; total \$14.35. M. C. KUNDE, Pine Island, General Administration \$33.57. GEO. W. SCHEITEL, Potsdam, Student Support \$37.41, General Support \$68.75; total \$106.16. E. W. PENK, Prescott, Wis., Synodic Administration \$5.00, Educational Institutions \$5.00, Home for Aged \$1.70, Missions \$5.00; total \$16.70. E. W. PENK, Prescott, Wis., Synodic Administration \$14.13. W. C. NICKELS, Redwood Falls, Indian Mission \$36.60, Student Support \$25.00; total \$61.60. W. C. NICKELS, Redwood Falls, Home for Aged \$18.00, Bethesda Luth. Home \$19.62; total \$37.62. AUG. SAUER, Renville, Stud. Supp. \$20.10. AUG. SAUER, Renville, Home for Aged \$10.00, Indian Mission \$10.00, Negro Mission \$10.00; total \$30.00, from Ladies' Aid. AUG. SAUER, Renville, Gen. Missions \$33.25. OTTO E. KLETT, Rock Creek, Wis., Home for Aged \$22.47, Lutheran Children's Friend Society \$1.56; total \$24.03. H. C. NITZ, Rockford, General Administration \$58.88, Supervision and P. and P. \$6.50; total \$65.38. E. C. BIRKHOFF, St. James, Student Support \$8.73, General Support \$20.00, New Ulm Building \$20.00; total \$48.73. G. A. ERNST, St. Paul, Supervision and P. and P. \$10.00, Home for Aged \$15.00, Student Support \$100.00, General Support \$38.20, Twin City Mission \$75.00; total \$238.20. C. P. KOCK, St. Paul, General Administration \$20.00, Indian Mission \$25.00, Home Mission \$50.00, Negro Mission \$25.00, Poland Mission \$10.00, Madison Student Mission \$10.00; total \$140.00. C. P. KOCK, St. Paul, General Mission \$20.00, Home Mission \$40.00; total \$60.00. C. F. BOLLE, St. Paul, Synodic Administration \$50.00, Educational Institutions \$50.00, Missions \$50.00, General Support \$10.00; total \$160.00. J. PLOCHER, St. Paul, General Support \$98.59. A. C. HAASE, St. Paul, General Administration \$27.16, Home for Aged \$50.00, Twin City Mission \$25.00; total \$102.16. MRS. R. PITTELKOW, Treasurer, Lutheran Mission Auxiliary of St. Paul, City Mission memberships from Emanuel \$1.00, Trinity \$4.00, St. John \$3.00; total \$8.00. R. SCHIERENBECK, Sanborn, Home for Aged \$70.00, General Support \$78.00, Bethesda Lutheran Home \$30.00; total \$178.00. G. SCHUETZE, Seaforth, Home Mission \$16.70. G. SCHUETZE, Seaforth, Indian Mission \$8.55, Home for Aged \$17.10; total \$25.65. G. R. SCHUETZE, Sheridan, Home Mission \$48.25. G. SCHUETZE, Sheridan, Home for Aged \$39.75, Bethesda Lutheran Home \$25.35, Lutheran Children's Friend Society \$5.40; total \$70.70. J. W. F. PIEPER, Somerset, Wis., General Fund \$9.97. ARTHUR W. KOEHLER, South St. Paul, General Support \$25.00. ARTHUR W. KOEHLER, South St. Paul, General Institutions \$50.00, Lutheran Children's Friend Society \$15.00; total \$65.00. J. W. F. PIEPER, Stillwater, General Administration \$90.55, General Institutions \$46.00; Lutheran Children's Friend Society from Ladies Aid \$12.00; total \$148.55. CARL C. KUSKE, Taunton, General Support \$5.77. A. MARTENS, Tyler-Burchar, Negro Mission \$5.85, Poland Mission \$5.25, Home for Aged \$8.55; total \$19.65. R. JESKE, Union, General Institutions \$6.35, Theological Seminary \$6.35, Northwestern College \$6.35, Dr. Martin Luther College \$6.35, Michigan Lutheran Seminary \$6.35, Dakota-Montana Academy \$6.35; total \$38.10. PAUL W. SPAUDE, Verdi, General Administration \$14.75. PAUL W. SPAUDE, Verdi, Lutheran Children's Friend Society \$8.02. KARL BRICKMANN, Vesta, Dr. Martin Luther College \$20.00, Home for Aged \$12.91; total \$32.91. KARL BRICKMANN, Vesta, General Missions \$24.50. KARL

BRICKMANN, Vesta, General Institutions \$25.00, General Missions \$25.30; total \$50.30. E. R. BAUMANN, Wabasso, Home Mission \$22.00, Lutheran Children's Friend Society \$5.00; total \$27.00. E. G. FRITZ, Wellington, General Institutions \$75.00, Home Mission \$20.00, Bethesda Lutheran Home from Ladies' Aid (birthday fund) \$18.84; total \$113.84. E. G. FRITZ, Wellington, Home for Aged \$25.00, Indian Mission \$25.00, Home Mission \$55.00, Negro Mission \$20.00, Student Support \$7.00, Lutheran Children's Friend Society \$8.60; total \$140.60. KARL A. NOLTING, West Florence, Thankoffering for Seminary \$34.50. AUG. SAUER, Winfield, from Ladies Aid for Home for Aged \$20.00. AUG. SAUER, Winfield, General Mission \$17.75. CARL G. SCHMIDT, Wood Lake, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$50.00, Poland Mission \$27.10; total \$277.10. CARL G. SCHMIDT, Wood Lake, Dr. Martin Luther College \$30.00, Michigan Lutheran Seminary \$15.00, Home Mission \$20.00, General Support \$36.12; total \$101.12. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$5.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$25.00, Poland Mission \$4.64, Madison Student Mission \$15.00, Student Support \$10.00; total \$259.64. M. C. MICHAELS, Woodville, Wis., General Missions \$25.25. P. E. HORN, Zumbrota, Educational Institutions \$164.13.

H. R. KURTH, District Treasurer.

GENERAL TREASURER'S STATEMENTS

December 31, 1929 — 6 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$ 48,245.93	\$ 29,568.51
Educational Institutions	58,684.99	113,167.83
Home for the Aged	4,565.31	6,313.74
Indian Mission	13,720.24	17,839.92
Negro Mission	8,042.08	9,914.19
Home Mission	53,538.83	57,625.99
Mission in Poland	2,657.00	8,146.84
Madison Students Mission	1,077.35	825.00
Indigent Students	2,689.26	3,183.96
General Support	6,485.33	9,615.76
To Retire Debts	2,249.80	11,697.45
Collections and Revenues	\$201,956.12	\$267,899.19
To Retire Debts Rev. Brenner	50,207.27	
	\$252,163.39	\$252,163.39

Deficit \$ 15,735.80

Statement of Collection for Budget, Allotments and Arrears

6 Months

	Receipts July 1, 1929 to Dec. 31, 1929	Allotments 6 Months	Arrears
Pacific Northwest	\$ 880.84		
Nebraska	7,170.03		
Michigan	17,127.56		
Dakota-Montana	7,890.06		
Minnesota	38,562.73		
North Wisconsin	37,646.11		
West Wisconsin	34,783.09		
Southeast Wisconsin	27,472.45		
	\$171,532.87	\$243,750.00	\$ 72,217.13
From Other Sources	720.54		720.54
Total Collections	\$172,253.41		\$ 71,496.59
From Altenheim Fund	2,903.15		
From Rev. J. Brenner	50,207.27		53,110.42
	\$225,363.83		\$ 18,386.17
Revenues	26,799.56	43,750.00	16,950.44
Total Available for Bldg.	\$252,163.39	\$287,500.00	\$ 35,336.61
Disbursements	267,899.19	267,899.19	*19,600.81
Deficit	\$ 15,735.80		\$ 15,735.80
Unappropriated		*\$19,600.81	

Statement of Debts

Debts on July 1, 1929	\$713,188.30
Debts made to date	46,699.31
	\$759,887.61
Debts paid	50,396.76
Debt on December 31, 1929	\$701,490.85

THEO. H. BUUCK,
General Treasurer.

GENERAL TREASURER'S CASH ACCOUNT

December 31, 1929 — 6 Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06
Collections for Budget: Districts	172,253.41
Collections for Budget: Brenner	50,207.27
Revenues for Budget	26,799.56
Church Extension Accounts Receivable Paid	2,118.00
Church Extension Revenues	172.75
Trust Funds Previously Reported	4,844.04
Trust Funds, Eleanor Joosten Bequest	400.00
Trust Fund, West Wis. Pension Coll.	8.21
Sale of Seminary Residence	7,500.00
From Altenheim Fund	2,903.15
	\$296,211.45

Liabilities

Notes Payable Issued	\$ 32,217.93
Notes Payable Paid	44,755.00
Minus	\$ 12,537.07
Non-Budgetary Coll.	\$ 14,481.38
Non-Budgetary Coll. Paid	12,241.76
Plus	\$ 2,239.62
Inmates Deposits Paid	
Minus	1,400.00
Minus	\$ 11,697.45
Total Net Cash to Account	\$284,514.00

Disbursed Therefrom

Budget Disbursements	\$256,201.74
Church Extension Loans	858.38
Church Extension Expense	2.15
Accounts Receivable	635.00
Institutional Cash Advances	225.00
1927-29 Funds Remitted	56.40
Trust Funds Remitted	3,236.40
Total Net Disbursements	\$261,215.07
Cash Balance in Banks	\$ 23,298.93

THEO. H. BUUCK,
General Treasurer.

"QUITTUNGEN"

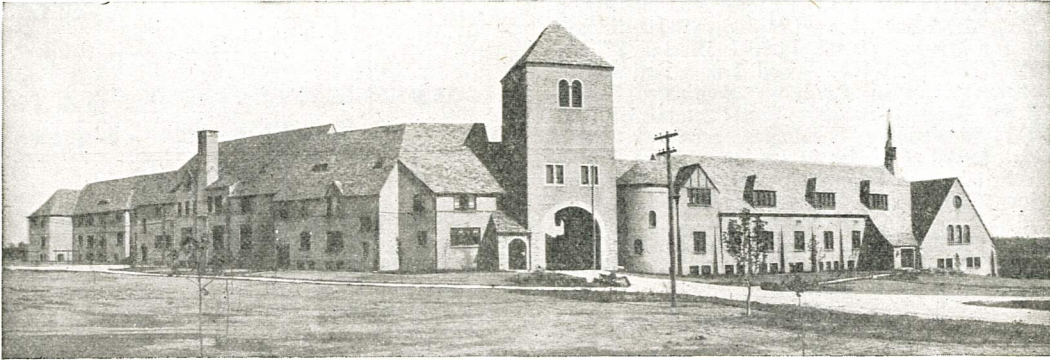
"Other Sources"

Previously Reported	\$ 566.04
Collections at Altenheim	117.00
N. N., Barron, Wis., for "Reich Gottes"	10.00
Rev. F. E. Stern, for Church Extension	2.50
Mr. Jos. Schamz, La Crosse, for Madison Student	25.00
Total	\$ 720.54

THEO. H. BUUCK,
General Treasurer.

CHURCH FURNITURE

Theological Seminary of the Ev. Luth. Joint Synod of Wisconsin
and other States, Thiensville, Wisconsin



The Main Building from the South

The Lectern and Pews
with Ends No. 138 and
No. 142 were installed
by us in the chapel of
the new seminary.

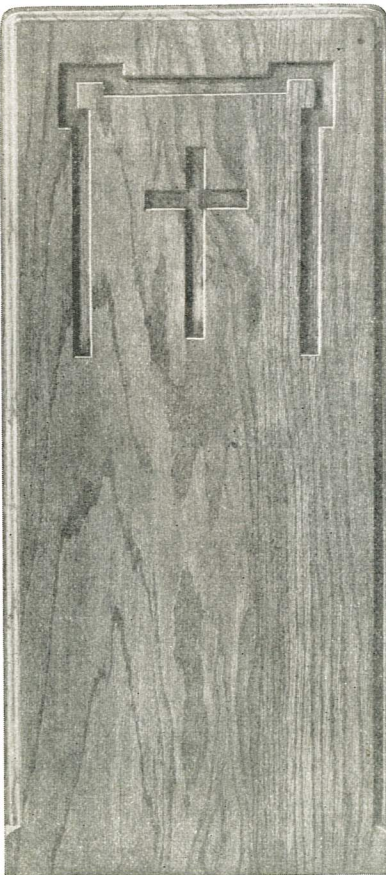
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Furniture in the finest workmanship at
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considerable commission usually paid to
agents.

If your congregation contemplates in-
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submit our quotations.

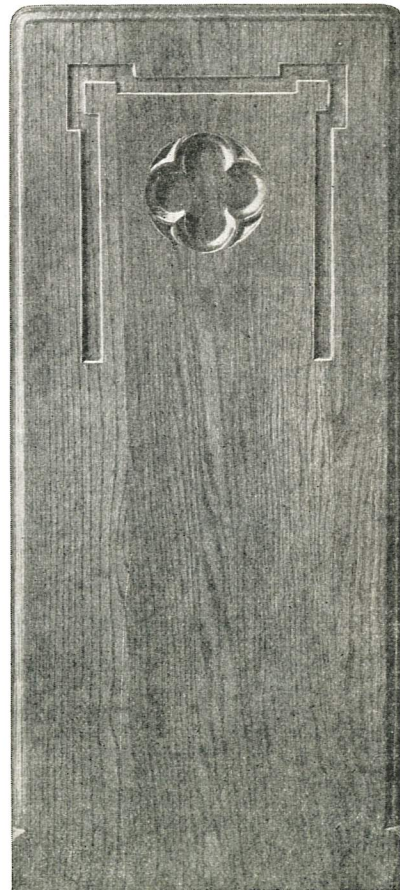
Pews, Altars, Pulpits,
Fonts, Lecterns,
Hymn Boards,
Etc.

We can furnish a large list of refer-
ences from Lutheran pastors whose con-
gregations we have supplied with Church
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No. 138



No. 142

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