

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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MORNING PRAYER

My God, I praise Thee for Thy gracious care
Vouchsafed to me throughout the darksome night.
Thy Hand has guarded me from every snare;
Again Thou bidst me see the morning-light.

For calm repose, for health, for strength regained,
I thank Thee, Father, with a grateful heart.
From Thee alone each blessing is obtained;
Thy love parteth and doth each boon impart.

As I commence the duties of the day,
I pray Thee, bless each task I strive to do.
Remain my Help, my sure Defense, my Stay;
Each cherished plan Thy grace can carry through.

Forgive my every sin for Jesus' sake,
And cleanse me in the Fountain of His Blood;
Complete control may Thy blest Spirit take,
That thoughts, and words, and deeds Thy love may laud.

Protect from harm Thy frail and helpless child.
In Jesus' Name, Thy guidance I implore.
Reveal to me Thy love's compassion mild,
And grant me grace to love Thee more and more.

Should this new day, dear Father, be my last,
With joy may I this pilgrim staff lay down,—
In Salem's harbor safely anchor cast,
And, saved by grace, receive the promised crown.

I praise and bless Thee, Holy Trinity.
O'er all my being may Thy Word hold sway,
Till life shall cease, — till faith's clear eye can see
The dawning light of everlasting day.

Anna Hoppe.

THE ONE HUNDRED AND NINETEENTH PSALM

Verses 105 — 112

How to Study the Bible

The following lines which were found on the fly-leaf of a Bible in a hotel, written by an unknown guest — well express the deepest thought of all true students of the Bible:

"O holy, holy Book of God!
There are no words like thine;
The tones that angels bow to hear
Breathe through these lines divine;
And come, with love's own melody,
From the King's heart to mine."

How Shall We Best Study This "Holy Book of God?"

We readily see that it is of very great importance that we should have correct conceptions of the duty and privilege of becoming earnest students of the

Bible; and it is also important that we follow along certain lines in the study of this book, in order to make the latter truly profitable.

Of course, it is rather difficult to lay down rules for the proper study of the Word of God. Men's natural dispositions and conceptions are so different from one another that we cannot prescribe any set rules for all, in this matter. Nor would we suggest any mechanical methods of Bible reading. The Spirit of God who is ever active in the Word when devoutly read and studied, is not bound to methods of any kind, but works freely; and if we would be guided by that Spirit and attain His blessing in studying the Bible, such action must not in any way be limited or hampered, as it would be, if we bind ourselves to mechanical methods. Much depends also on the state of mind and spirit at the time we read Scripture; texts which impressed us but lightly yesterday, will to-day strike home to the heart, and others which to-day scarcely detain our thoughts, shall to-morrow arrest our minds with a strong grasp. It is this quality which gives Scripture its exhaustless variety, and always freshening interest. We may read it continually and repeatedly, and yet always find something new, something very precious, that has before escaped our notice. Hence, not too much of mere methodical reading and study of the Bible!

But we may safely make such suggestions which will prove a common boon to all earnest students of the Holy Book, and which really grow out of such study. Suggestions as to how to study the Bible we shall find in the very words of our Psalm this our meditation is based on. We may summarize them in this wise: The Bible should be read

**personally, reverently, prayerfully,
obediently, lovingly, constantly.**

Personally

"Thy word is a lamp unto my feet, and a light unto my path." The writer of this Psalm makes the study of the Bible a personal matter. It is his daily study and meditation. His great concern is to know the Word of God thoroughly, to grasp its meaning and to follow it implicitly. He has sat down to read and meditate upon the Bible's marvelous contents, and he wishes to get a better understanding of each separate part of its remarkable contents for the purpose of finding the true light on the way of life. He applies the truths of the Word to himself personally.

He is not satisfied with gratifying his curiosity of knowing its contents, but that Word is a lamp unto **his** feet, and a light unto **his** path. It is **his** guide, a light on **his** way of life, and he would not divert from it, even if all the world should do so. He looks upon the Word as spoken to him alone, as if God had a special message for him.

Each and every Christian should read and study the Bible personally. It should be his or her endeavor to acquire a personal knowledge of the Bible. A Christian should not be satisfied with hearing the Word of God at Sunday services, but he should make it a point to read and study it at home, in order to become personally convinced of its great and saving truths. In all questions that may arise concerning the salvation of his soul and the conduct of his life the Christian must be able to say: "Thy Word is a lamp unto **my** feet, and a light unto **my** path."

Moreover, it is of vital importance, that we apply the truths of the Word to us personally. We gain much when we learn that God's truth is spoken to us as if we were the only persons in the universe. The Bible is indeed a great storehouse of truth for all the world, but it is, so far as we are concerned, a treasury fitted with messages addressed to us. It is God's message to each reader, and to each human soul. In fact, God's Word talks to each man alone, impressing its solemn warnings, inspiring its gracious promises, and enabling with its heavenly blessings. "I am the Lord thy God," thy Maker, and Preserver, thy Redeemer and Savior, thy Sanctifier and Comforter, says God to each one personally. What a blessed privilege for each one of us to make the reading and study of the Bible a personal matter in every particular and every sphere of life! But the Bible should be read

Reverently

"I have sworn, and I will perform it, that I will keep thy righteous judgments." "I have sworn," the Psalmist says, I have called God to be witness, I have solemnly purposed in His presence, and with the consciousness that His eye is upon me and His ear hears me, that I will keep His righteous judgments, that is, the Word of God, and solemnly adhere to it as the divine authority in all matters of faith and conduct. Thus it is with due reverence the holy writer deals with the sacred Word.

Even so we Christians have solemnly vowed at our confirmation to hold all the canonical books of the Holy Scriptures of the Old and New Testaments to be God's revealed Word, and faithfully to conform all our life to the rule of the divine Word. It follows, then, that solemn reverence for the Bible is inseparable from its study. Whenever we read and study it we should always bear in mind, it is God who speaks to us in the Bible. Its teachings, and warnings, and consolations are not human, but divine. It is the only

authority in matters of faith and doctrine, the only rule for our conduct and life. "When ye received the Word of God which ye heard of us," says Paul to the Christians at Thessalonica, "ye received it not as the word of men, but as it is in truth, the Word of God."

We do not at all advocate any superstitious feeling regarding the holy Book, as if it possessed magical power, we do not worship it as a fetish, as the Mohammedans do with their Koran, but we do advocate treating it with reverence becoming a letter directed to us from our Father in heaven. Many have treated it with a degree of disrespect in this regard which they would not for a moment think of giving to a letter from an absent parent or other earthly friend.

If we study the Bible thus reverently as being truly the Word of the living God and our loving Father we shall always be studying it understandingly and edifyingly. Meditation always goes with reverent study. We are furthermore to study the Bible

Prayerfully

"I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments." David, the probable author of this Psalm, is asking God pleadingly, both to teach him His judgments, that is, His Word, to a better and deeper understanding, and to quicken him in the various afflictions of his life according to His promises. Meditating on the divine oracles he cannot but ask God for the illuminating guidance of His Word, as well as for its spiritual power to give him life and vigor, that he may bear up under his trials. It is such prayerful pondering of God's Word on the part of David which constitutes the freewill offerings of his mouth, — an offering of the lips, expressed in prayer and praise. What could have been more acceptable to God than such prayerful meditation on His Word; and with what willingness God did answer his prayer in giving him understanding of the same!

Only as we look up to God who gave us His Book through holy men of old can we rightly understand the words He has written. He studies well who prays well. Prayer stimulates all the intellectual faculties as well as the spiritual activities. Mental gifts, learning, scholarship alone cannot open Scriptures to us. We may be the most learned and zealous students of the Bible; we may acquire by thorough study great Biblical knowledge; we may be able to expatiate with the eloquence of Paul on its great themes, but it will be to us in its deep spiritual meaning a sealed book except as it is opened to us by the Spirit of God invoked by our earnest prayers. "Lord, teach me thy judgments"; "Open thou mine eyes that I may behold wondrous things out of thy law," must ever be our constant prayer in studying the Bible. Then and then only can we get the spiritual meaning of the

words which our Father who is a Spirit has communicated to us His children. Let us also study the Bible

Obediently

In the last verse of this octonary the Psalmist says, "I have inclined mine heart to perform thy statutes alway, even unto the end." It is his heart's inclination, an act of free choice on his part incited by divine grace, to perform the statutes of God — to do the will of God. In other words, he studies the Word obediently, submitting himself wholly to its guidance and accepting its teachings. With this concurs also what is said in the preceding verses: "My soul is continually in my hand: yet do I not forget thy law. The wicked have laid a snare for me: yet I erred not from thy precepts." Notwithstanding the danger to which the sacred writer was exposed, and the care necessary to defend his life, he did not allow himself to be turned from meditating on the Word of God, nor did he suffer any danger on the part of wicked men, who had laid a snare for him to destroy him unawares, to deter him from obeying it. Come what may, he was determined to abide by the Word, willing, if need be, to conclude his life's journey by dying the death of a martyr for the sake of truth and as a consequence of his confessing it before men.

It is one of the most important elements of Bible study that we study it obediently. This is the practical point toward which all Bible study should tend. Of what avail is the reading and study of God's Word, if not accompanied by obedience to such Word? It will but tend to harden our hearts and to prevent us from coming to true light and faith in the Savior. If there is one thing the Spirit of God would produce through His Word, it is repentance and faith in Jesus Christ. To this we can come only by pondering the Word of God obediently. Indeed, only as we are obedient to the teachings of God's Spirit can we understand the meaning of that Spirit. The Lord Himself has clearly taught us that only those who do the will of God can really understand that will. Furthermore, the Bible plainly exhorts us: "Be ye doers and not hearers only of the word." We should practise the Bible fully. We are to study the Bible on our knees, and then rise and practise the truths we have learned, adhering to God's precepts, never wavering or straying away from the path of His Word, but confessing its truth even unto death. Again, the Bible is to be read

Lovingly

"Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart." In a most affectionate manner the Psalmist declares that the testimonies of God, His Word and promises, are his eternal heritage, a perpetual possession, which he would never part with, and which are his soul's com-

fort and delight. For that reason he meditates on them lovingly, with his whole heart.

The Bible should be studied with our heart as well as with our head. We are to grow in love for it as well as in its knowledge. We are to secure spiritual comfort as well as intellectual knowledge from God's holy Book. And it is only when we read and study it lovingly, that the Bible becomes the most precious book in the world to us. We have only to remember how much more meaning the twenty-third Psalm, the fourteenth chapter of John, or the eighth chapter of Romans would have, were we in hearty sympathy with the great and comforting truths contained in these precious portions of God's Book.

Finally, the Bible should be read

Constantly

The Psalmist has taken the testimonies of God as an heritage forever; he has determined to perform the divine statutes and to do the will of God alway, even unto the end. This certainly implies that he studied God's Word constantly to the end of his life.

Why should Christians each and every one of them not read and study the Bible constantly? Its daily supply is as needful for the sustenance of the soul as is the daily supply of food for the support of the body. The leanness of many Christians is due, in very considerable part, to the fact that they do not feed upon this food divine. Many seldom read the Bible. It should be read daily; it should be our constant counsellor and inspirer. No man is so situated but that he might study the Scriptures were he so disposed. We must urge, with all earnestness, the daily reading and study of this blessed Book. J. J.

COMMENTS

Black Despair On one day, not so long ago, the morning paper brought the news of three suicides; all were young men at universities; the places where the deaths occurred were widely separated. It was just an accident that three university men at different places should go out of the world at the same time. Yet, it seems to us, it was not an accident. God gave all readers of that piece of news a powerful warning. The young men were not dissipated, it seems; they were not failures in the accepted sense. All of them left some sort of record which in each case might be summed up in the words: They had tasted life and found it worthless.

It is impossible to dissociate the fate of these young men from the life which they were leading. They were seeking learning, apparently with success. Human knowledge, as most moderns agree, is the highest and most laudable purpose to which men can dedicate their lives. But in these cases this high purpose has defeated itself. The young men despaired of anything coming from such knowledge.

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The natural conclusion must be that there is something essential missing from the scheme of life in which these men found themselves involved. A Christian need not guess what that missing thing was. It was a personal faith based on something more authoritative than book lore compounded by the experiences of men. In short, Christ, the Living Word; Christ, the Savior was missing. And there is no life without Him. It is not heartless to say that from their viewpoint they acted reasonably.

Behind these young men there is an influence that must be charged with the true responsibility for their rash acts. And that influence is not far to seek. It is the modern anti-Christian glorification of the mind of men. Modern learning is definitely anti-Christian. It cannot bow to the Glory of God in His Word. It has long ceased to be, if it ever was, neutral. Every little teacher, as he leaves his college or university conceives it to be his first function to emancipate the enthralled minds of his charges from the positive faith in God's Truth in His Word and in Christ as Savior from sin. But even this bald heathenism is not to be charged with the ultimate responsibility in wrecking the lives of our youth.

The anti-Christian force that is most destructive is the modern church. That church which tries to bridge the gulf from the stark unbelief of modern science to faith in Christ by empty words and maudlin symbols.

H. K. M.

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Losses In Membership The Episcopal Church is considerably agitated over its losses in membership. It laments the small growth in membership, and calls attention to the fact that in the strong dioceses there have been decreases. Growth in membership is shown to be the smallest in years, barely more than 7,000. The total communicants now reported is 2,201,000. A report shows that it took 200 old members to bring in one new member. The statement continues in which it is declared that the trouble is that there are losses at one end almost as fast as gains at the other. The number of losses during 1925-26 was more than 35,000. Members simply disappear, it is claimed, and there is nothing to do but wipe their names from the list.

Methodism is having a similar experience, it is found, by careful auditing of the membership rolls of the local churches. This is a very serious thing, and should be guarded in all Christians conscientiousness.

—The Western Christian Advocate.

These conditions are by no means confined to the churches mentioned; we Lutherans, too, suffer such losses every year. These losses we cannot view with equanimity. Every effort should be made to prevent them.

We are frequently urged to endeavor more to attract the general public. There is an inclination to strive for expansion. But our first duty is toward those who are within the fellowship now, to keep them with the church and to further them spiritually. The farmer who attempts to cultivate more acres than he can care for properly loses in every way. So does the church that dissipates its efforts over too large a field. Safe and sound church buildings begins at home. The congregation in which the individual is not lost sight of but is given due attention will not only itself enjoy growth but will surely also prosper the growth of the kingdom at large.

When men disappear from their church, there is grave danger that they will soon disappear from the cross entirely, to the eternal loss of their soul. Such a loss the Christian views with grief. There is, however, for the church also the loss of a gift of God to the church, for the life of every Christian is to be a life of witnesship for the edification of the church. A young man who drifts away from his church will in the course of time found a family; naturally, a churchless family which will add to the number of those who are foes of the Cross. A young man who is kept in his church and furthered in his Christian life will found a home in which the Word of God abounds, a home which will give new members to the church, partakers of its blessings and laborers for its upbuilding. What an appreciable difference does not, therefore, result when an individual is kept in the church as a living member.

But how are we to prevent such losses? Painstaking pastoral work on the part of the minister and conscientious work of a truly spiritual character on the part of his assistants, the church officers, will be the immediate reply.

This is true indeed; and every pastor and church officer should feel the responsibility resting on him.

Brotherly admonition by all church members, someone will add. This, too, is right. Church members cannot delegate their Christian duties to the pastor and the members of the church council. We all are our brother's keeper and should never forget that we owe him the service of brotherly admonition.

But it is frequently forgotten that the family has the first duty and is in the best position to do effective work toward keeping its members in the church. It

should be the first to notice when one is beginning to grow cold toward the church. It sees him drifting into habits or associations that are detrimental to his spiritual welfare. It knows when he removes to some other city and should make it its duty to see to it that he carries with him a letter to the congregation in that city and that the pastor in that city is notified and supplied with the address.

The church in the home is never to be superseded by the congregation. No, the congregation is only a valuable aid to the church in the home. If the church in the home would function properly, there would be fewer losses to the congregation and to the church.

The care of individual members would thus not be so very difficult. But where entire families are neglectful, they will manage to lose themselves from the church in spite of all earnest efforts of pastors and church officers. We cannot force the Gospel on those who are unwilling to receive it.

J. B.

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The Prayer Book Revision The Church of England is passing through one of its periodical crises. Again it is the old question of how far the Anglo-Catholic minority can win recognition for its ritualistic practices. Again it seems that the Evangelical majority is fighting a losing defensive battle. Just now the occasion for the conflict is the revision of the Prayer Book. There have been minor changes in the Prayer Book since its original form was accepted in the days of the Reformation, but in spite of its retention of the old forms many practices have sprung up and have been tolerated by most bishops which are not authorized. Most of these are more and more approaching the practices of Romanism and are espoused by the Anglo-Catholic party. It is now considered possible that some of these practices, heretofore only tolerated, may be incorporated in the official ritual of the church.

The Council of Bishops is just finishing its review of the various proposals and must be ready on January 22nd to publish its recommendations. After that various assemblies and convocations have their say that by midsummer the issue should be decided.

The bishops have so far released their recommendation of a complete change in the marriage ritual. But the real issue, though in the nature of a test case, is concerned with the "reservation of the sacrament," this being the phrase employed by the Anglicans to designate the practice of retaining after Holy Communion some of the bread (and of the wine) and keeping it for future use creating the impression that once it has been consecrated it is of peculiar character. The practice comes to this that just as in Roman Churches the reserved host is "adored," being the transubstantiated body of our Lord, the Anglican worshippers also "adore" the reserved sacrament in their

houses of worship. It is a near approach to the doctrine of transubstantiation and the whole system of the Romish mass, which, to all intents and purposes, has been practiced by the Anglo-Catholics for some time, including masses for the dead.

The proportion in which the combating parties find each other would indicate that the Protestant-Evangelical faction, numbering about two-thirds of the clergy and probably still more of the laity, would have little trouble in keeping undesirable innovations out of the Prayer Book. But it is not likely to work out that way. In the last hundred years the church polity has been developed at the expense of inner growth. There have been created innumerable bishoprics and the pomp of a bishop with his court has great fascination for the incumbent and for his many satellites.

H. K. M.

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We Agree We agree with The Baptist when it declares: "This city is inviting some religious problems."

Commissioners of McAlester, Oklahoma, have decided to lend money from the sinking fund of the city to churches for the construction of buildings. Loans are carefully safeguarded and bear six per cent interest. The regular rate is eight per cent; what will the banks say? Not all taxpayers are in sympathy with the churches; what will taxpayers say? Suppose that for good business reasons the city lends to one church and refuses another; what will the rejected applicant say? Suppose that some church defaults; what will the city do? Suppose that the prospect of receiving favors from the city government seems to any church to depend upon the election of particular candidates; what a fine chance for a church fight in politics! The first of such loans will be the beginning of sorrows in McAlester.

It does not require a very strong imagination to see how serious trouble can result from this practice. We cannot be too careful in keeping the churches separate from civic affairs. Here in Milwaukee Marquette University is now proposing that the county co-operate with it in the erection of a large hospital, instead of carrying out the resolution of the county board to build an emergency hospital. Such things must be avoided for the good of all concerned. Only a clean separation will make for peace in a community.

J. B.

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A Fallen Prophet From an editorial in The Milwaukee Journal:

However, Judge Lindsey recently got off on a by-path. His advocacy of "companionate marriages," his ideas to "improve" upon the old tried and tested standards of chastity have cost him much of his national support. Although he sat in Denver, where he had many enemies, he was almost a national institution. To thousands he was a prophet. Now there is a feeling that he has led his followers to a place where immorality is to be given a sort of legal standing. If Judge Lindsey does fall in his Denver fight, there will be many of his supporters to think that, anyway, he has outlived his usefulness. For the sake of the juvenile movement, which is so

important to the nation, perhaps Judge Lindsey himself ought to see that.

The editor is right, Judge Lindsey is a fallen prophet. The ideas he recently advanced cannot but shock right-minded people. But, let us not for a moment believe that he "got off on a by-path" only now. He has always been on a "by-path." From a civic standpoint we cannot but agree with him that children should not be dragged into the criminal court, but should be dealt with differently. We fear, however, that some have learned to consider it the ideal that public officers deal with the misdemeanors of children. That is entirely wrong, for only the parent can deal with the misdemeanors of children in such a manner that the children do not suffer harm. We readily admit that there are delinquent parents who permit their children to become a menace to the community and that the public must in their case step in and take charge of such children. So there is, we are sorry to say, much room for juvenile court work, especially in the larger cities. So far we must give the Judge credit.

Judge Lindsey, however, was a prophet who aimed at the moral betterment of the children that came under his care. And he was a prophet of the religion of natural man. He, as we have before stated in criticism of his principles, appealed to the pride in the child and by that appeal sought to effect betterment. In so far, he has always been a false prophet. To substitute pride for other works of the flesh, is not bettering the child. Christ says, "Without me ye can do nothing." Judge Lindsey attacked the problem of the delinquent child with his natural intellect and with natural means, and now he is attacking the marriage problem in absolutely the same manner. In this case, however, the public sees more readily how vicious are the principles of natural religion.

Whatever is not of Christ is of this natural religion in spite of the cloak of piety it wears. If only all those who are now turning away from this fallen prophet would realize this truth and seek light and life where it is truly to be found, in the Holy Scriptures that witness of him who is the Light and the Life of the world, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." J. B.

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Methodist Union In England Originally the Wesleys and their followers remained within the churches to which they happened to belong, since most of these churches were state churches that was quite easily possible. Then came the time that groups of Wesleyans would establish their little Bethels or meeting-houses. Eventually some sort of synodical grouping was achieved. To-day there are three such larger bodies in England,

all of them Methodists, yet heretofore distinct in their organization. It is now proposed to unite these three bodies into one Methodist communion. The merging bodies are the Wesleyan Methodist, the Primitive Methodist and the United Methodist.

It seems to be characteristic of our age that smaller groups seek by merging with other small groups to create the semblance of activity and life. The truth is that most mergers are far from indicating an awakening of new life but quite the contrary. In most cases the indication is that the particular denomination in whole or in its parts has come to the end of its power to rejuvenate itself. It is usually a confession of weakness. Not unlike a business merger such a move indicates that some have given up an unequal struggle while others have sold out with the intention of retiring from business. We are familiar with the usual arguments that apply to business and church mergers such as avoidance of duplication, economy in management, increased prestige by gaining in numerical strength, but the fact remains that in a merger either a new policy is inaugurated which nullifies the work done by individuals before, or some one of the component parts of the merger against whom the smaller units were accustomed to maintain their independence for good reasons has gained the ascendancy and will henceforth dominate to the exclusion of all the fine personal effort which accompanied the work of the different smaller units.

If past experience counts for anything the era of mergers and combinations is but the prelude to a gradual breaking up and subsequent emergence of still smaller units than there were before. That is true for empires and it is true for churches. In business and industry it may not seem true but we are quite young in these matters and the event will perhaps show that it is true in business and industry as well as in empires and churches if a few more years be allowed to permit the cycle to complete its arc. H. K. M.

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"They Are Not Ashamed" "They are not ashamed of the Gospel of Christ," says The Baptist in reporting the following:

Who was it that accused ministers of the gospel in the United States of being narrow in their range of thought and interest? Let him contemplate a report coming from Carleton College, Northfield, Minn. There, Dec. 27-29, Congregational, Episcopal, Presbyterian, Methodist, Evangelical, Quaker and Baptist ministers, with their wives, held their sixth annual convocation. Reforestation, evolution and creation, economic and political aspects for international affairs, political and religious factors of the present Mexican situation, food and its relation to chemistry, faith and free thought, and doubtless other equally scriptural and spiritual themes occupied the attention of the brethren and sisters. The inspiring program closed with a fellowship dinner. Why should this event awaken a facetious mood? These people are trained in churchly doctrine and practice, but they need to know their

world better in order to make their religion function in it. To acquire such knowledge was the purpose of the convocation.

Indeed, ministers and their wives have a right to broaden their knowledge of the affairs of this life, but what, after all, has this to do with their preaching of the Gospel? Paul says: "I determined not to know any thing among you, save Jesus Christ, and Him crucified." J. B.

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"A Sunshine Menu" A "sunshine menu," guaranteeing to those who partake of it the enjoyment of "a life filled with usefulness and happiness," has been recommended to members of Westminster Presbyterian Church, Bellevue Place, by the Rev. L. K. Grimes, their pastor.

The menu, which appears in the current issue of Westminster, the monthly church paper, is:

Sparkling Optimism — From the Sunshine Springs
 Drink Liberally

Conscience Clear

Cheerfulness Love Friendliness

Ambition — Seasoned with
 Enthusiasm Determination Discretion
 (Liberal Portion)

Thrift Charity Truth Kindness
 Loyalty — Spiced with Fidelity and Sincerity

Tender Memories — Garnished with Sweet Thoughts

Smiles Laughter Happiness

—The Milwaukee Journal.

A "sunshine menu" without the Sun of Righteousness, a banquet for the soul without the Bread of Life. Or, are the "Sunshine Springs" to designate the Gospel? Even if so, "sparkling optimism" is hardly an adequate synonym for faith in the blood and merit of Jesus Christ. When we attempt to put the truths of the Bible in striking, catchy words, we always run the risk of missing the mark. J. B.

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Our Chronicle Whether Germany is actually turning to Martin Luther or whether it has definitely forsaken his doctrines is apart from the fact that the house of Luther seems to keep up its distinctness. The descendants of the great reformer held an annual reunion and at the last gathering of this sort at Eisenach 500 authentic descendants were counted. The family reunion was able to check up on the living members of the family and reported that 608 are now living. Luther, dying in 1546, left four children; of these two had offspring, Paul and Margaret. To Paul Luther 537 of the living "Lutherans" trace their descent, the other seventy-five go back to Margaret. Abraham is the father of the faithful, but more important than the blood line is sonship in faith if Abraham is to be called "father."

Some time ago we recorded the progress made in various countries in providing quick divorces. The Mexican State of Tabasco has revised its former schedule and now announces itself ready for business, holding out as an attraction the possibility of a complete and satisfactory divorce in 24 hours, only one of the parties of the marriage to be dissolved need be present. This is fairly good service, though Russia has them beaten on time. However, Russia being far away, Tabasco may be preferred by some. It is but fair to state that few governments are likely to recognize the validity of the Tabasco divorce so it will be necessary to stay in Tabasco or at least in Mexico if the divorce is to be of service. At this price the Mexican divorce does not seem so cheap.

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The reporter from Omaha who reported on the inability of a certain Mr. Jones, Methodist minister, to find a Bible in the whole town when he was called on to conduct a funeral service there, was hardly fair to the metropolis of Nebraska. We have reason to believe that there are quite a few Bibles in Omaha. But it is true, one need not go to Omaha to find out that the number of Bibles possessed by people does not at all tally with the number of Bibles that could be produced at a moment's notice. So very often the owners do not recall just where they put them at the time of the last house-cleaning. And then, ministers are so unreasonable; they ought to carry their own Bibles.

* * *

Congregations are sometimes hard put to it to decide which of the many qualities mortal man possesses are desirable in their next minister. When picking and choosing there is often such a wealth of opinion on the part of members. One says, He must be thus and thus qualified, and the other says, But he must not be so and so. In the end it is only the mercy of God that prevents their getting the man they seem to want and deserve. If they got the man they ask for they would get a many-headed monster without blood. But there are some traits that surely would appeal more strongly to members of some churches than would most other traits. Sometimes we hear of them too late to be of value in choosing our minister because by the time it has become general knowledge that a certain minister possesses certain desirable qualifications he may have become too old to be considered. Such is the case with the Reverend D. G. Delano, of Seattle, Washington. This good man has achieved publicity by divulging the fact that throughout the fifty-three years of his ministry he has kept and often worn the same suit of clothes and still wears it. Just think of it! Fifty-three years on one suit of clothes! The economy of it! A man like that could be trusted. He would not be forever asking for things for himself. It is quite certain that all but the

clothing merchants of the congregation could easily unite on this man. But alas, he is now seventy-eight years old and he could only serve one church anyway.

* * *

The English government is planning a hardship for its church-going citizens by withdrawing from circulation the time-honored three penny pieces. They are to be replaced by nickel coins of the value of five cents. The smaller coin has for a long time been the customary English contribution box offering. It was not so long ago that our most characteristic coin, the copper Indian head penny, was the most numerous offering on our collection plates. It seems that even here the red man is disappearing. And we are quite glad to note that on such plates as we see now and then the penny is in a woeful minority. Perhaps some day we shall have collection plates on which silver will replace the nickels that now form the bulk.

H. K. M.

SEMINARY AND DEBTS

Our mail has so far in this month brought us moneys to the amount of about \$8,000.00 and very much encouragement. There have again been a number of promises that congregations will either begin or renew their attempts to raise the full quota.

One of these writers adds: "In spite of the total crop failure (farmers are selling chickens and cows because there is no feed), the collections in many congregations are better than ever." To us Christians it is by no means a surprise that people in adversity are more ready to bring offerings to the Lord than people in affluent circumstances.

Here is another instance, — a congregation whose members are also suffering under the hard times. Besides, a building had to be erected for the Christian day school, almost entirely of borrowed moneys. Yet the resolution was adopted to have a collection for our fund every first Sunday in the month throughout the year.

Usually we do not publish the names of the individual contributors. Here is, however, an instance where we feel compelled to make an exception. Our Apache brethren have again sent in a contribution. They want to show their gratitude for the Gospel they are now hearing by taking an active part in the preaching of the Gospel. We welcome them as co-laborers and thank God for granting us to see these fruits the Living Gospel has brought forth in the land of the Apaches. In order to introduce our Apache brethren to all the brethren of the synod, we herewith print the list of the contributors.

Christmas Collection, Whiteriver Church of the Open Bible

Gail Massey (D-1) ...\$	1.00	Ed Edwards .....	.15
Carter Johnson	1.00	Oliver Gloshey .....	.25
Charley Banashlay ...	.30	Louis Ivans .....	.20
Lulu James .....	.50	Clarence Gohlish .....	.25
Calvin Miles and wife	.50	Frank Ethelbah .....	.25
Leonard Dunlap .....	.25	Charles Zahgotah ....	.25
Mrs. Hugh Massay ..	.25	Dora Dunlap .....	.25
William Goklish .....	.25	Nancy Dehose .....	.15
Oliver Pinal .....	.25	Calvin Mosby .....	.20
Daniel Lavendar .....	.10	Ethel Stover .....	.25
Charles Nahah .....	.10	Nancy Naha .....	.10
Peter Kaytoggy .....	.25	Mrs. Ed Edwards ....	.10
Nanny Moyah .....	.20	Flora Erskine .....	.25
Peter Sanchez .....	.25	Maggie Bent .....	.25
Paige Colelay .....	.50	Mrs. Peter Sanches ..	.25
Rufus Naha .....	.25	Pauline Christianay ...	.15
Calvin Tessler .....	.25	Clement Dalton .....	.25
John Pagasha .....	.50	Quentin Dakashay ...	.50
James Reed	1.00	Dorinda Declay .....	.50
Samuel Danford .....	.50	General Crook	1.00
Mrs. Nathan Classay .	.25	Nathan Antonio .....	.50
John Ethelbah .....	.25	Oga Altaha .....	.25
Allen Foster .....	.25	Ben Josay .....	.50
Michael Dale .....	.25	William Alchesay	1.00
Charles Duryea .....	.10	John Bourke	1.00
Ray Colelay .....	.25	Vera Dehose	1.00
Rivers Lavendar .....	.75	Charley Shipp .....	.65
Ernest Daddo .....	.15	Richard Chegay .....	.25
John Gloshey .....	.20	Wallace Johnson ....	.10
Ethel Childs .....	.25	Anderson Grant .....	.10
Calvin Nachu & family	.50	Chester Gatewood ....	.50
Mohney Dunlap .....	.15	Max Antonio .....	.25
Waldo Norman .....	.25	Oliver Fall .....	.50
Samuel Foster .....	.25	Joe Pinal	1.00
George Walker .....	.25	Alice Bent	1.25
Alfred Kaytoggy ....	.25	Mrs. John Bourke ...	.50
Oliver Stover .....	.25	Duncan Shipp .....	.50
Mrs. Charles Duryea .	.25	James Miles .....	.25
Belle Josay .....	.05	Mr. & Mrs. D. Miles	2.50
Charlie Rope .....	.25	Amy Wood .....	.50
N. N. ....	.25		
Edith Zahgotah	10		
Millie Lavendar .....	.25	Total	\$32.60

Pupils of Whiteriver Boarding School

Jasper Janeway	\$.15	Helen Ethelbah .....	.15
Woodrow Bonito ....	.05	Stella Antonio .....	.10
Leah Muster .....	.10	Maude Truax .....	.25
Ernest Fall .....	.05	Preston Gatewood ...	.25
Dora Bent .....	.15	Martin Antonio .....	.05
Frank Kinney .....	.05	Marcus Gatewood ...	.10
Rebecca Opah	1.00	Salina Classay .....	.15
Constance Tortice ....	.10	Vera Alchesay .....	.10
Yale Bread .....	.10	Arthur Wool .....	.15
Cora Roosevelt .....	.10	Gunny Danford .....	.10
Virginia Antonio ....	.10	Louise Wool .....	.10
Irene Lavendar .....	.25	Olive Caddo .....	.10
May Standing .....	.05	Lon Griggs .....	.10
Stella Chicho .....	.10	Cooper White .....	.10
Grant Johnson .....	.25	Dora Bent .....	.15
Buster Classay .....	.05	Gertrude Truax .....	.05
William Duryea .....	.25	Lillian Gatewood ....	.10
William Kassey .....	.25		
Mike Platt .....	.05	Total	\$ 6.30

White Friends, Church of the Open Bible

Paul Behn	\$ 5.00	Edgar Guenther, Jr...	.50
Mrs. H. K. Dyer	2.00	E. Edgar Guenther ..	6.60
Wenonah Guenther ..	.50		
Roland Guenther ....	.50	Total	\$ 21.10
Mrs. A. F. Knoop ...	5.00		
A. F. Klaus	1.00	Grand Total	\$ 60.00

John Brenner.

CHRISTMAS AT WHITERIVER

Scene I

Any day from December 10th to 22nd, inclusive. A mud-stuccoed truck arrives at Whiteriver: U. S. mail. Packages of all shapes drop off. Some are leaking oranges, apples or carrots. These are addressed to the local Indian traders. Others are oozing various articles of clothing. These are addressed to our missionaries. The local missionaries are on hand to carry home their prizes on their backs. The roads are in terrible shape. For sentimental reasons not even the old Gospel wagon is subjected to a muddy bath. The packages are opened, the contents sorted and stored away in the tower room of the church. We note a serious shortage of old blankets for the poor old women in camp. Well, overcoats will have to take their place. But there appears to be a little shortage of these also. Too bad these two items did not receive special emphasis in our appeals.

Scene II

The mail brings a number of well-tied square boxes. They contain the individual gifts for the 300 boys and girls of the Government Boarding School that worship in the Church of the Open Bible this year. Various societies back east have each volunteered to care for a company of these young people to relieve us of at least a part of our pre-Christmas work. We open a few packages of one box to find uniform, suitable and worthy gifts. No need of making further examination of the contents of this box. Another box is opened. Here is a package containing a shaving mug and brush! The boys of this school have not yet arrived at the Gillette age so this gift must be set aside. Another contains a Catholic rosary with no directions how to use it, so the missionary appropriates that. He gratefully adds it to his collection of idolatry exhibits that he uses in connection with his object sermons on this subject. The packages of this box we rearrange so the gifts will be appropriate for the individual named, making up the shortage with purchases from the traders.

Scene III

Poppers popping in both manses. Popcorn very desirable because of its displacement properties. Great activity in church and annex. In the former a beautiful pinon tree is being set in place and all gifts arranged under its spreading evergreen branches. In

the latter, packages of clothing are being assembled for the needy. In years past we have tried to pick out the needy ones as the assembly marched out in single file, but this arrangement has not been entirely satisfactory, because bad weather has kept some of the real needy in camp, while some of the folks present have felt that they were not properly classified for the day. This year the chiefs were asked to give us the names of those really in want living in their section. This list contained something over a hundred names. A package for each is assembled, labeled and placed in a corner.

Scene IV

Christmas day. Christmas service for the camp Indians of this field. Some six hundred present. The sermon is preached in Apache by Chester Gatewood. The story of Zaachaeus is his guide: "Zaachaeus as a child of Satan was an enemy of God and a slave of Sin. Then he saw Jesus as the Savior. Jesus saw Zaachaeus up in the tree as a penitent sinner. Then when Jesus called to him to come down, Zaachaeus let go and slid to the ground at once. Therefore Jesus entered his house and brought salvation with him. (The hardened and wilful sinners, the Pharisees, Jesus did not see, even though they stood lined up by the roadside.) So on Christmas day Jesus also enters the heart and brings Salvation to those who really see him in Bethlehem, let go of their hold up in Satan's tree of sin and drop to their knees at Jesus' manger-cradle." A ripple of approval follows on Chester's "Amen."

David Miles succeeds Chester, telling the Indians how the Gospel is being brought by our church to Indians, Whites, Colored folks, Chinese and East Indians alike. He appeals to his people to thank the members of our church for having brought the good news of the living Savior to them. This they can do by being partners with them in the blessed work of bringing this good news to others who have not yet heard it.

This subject has not been mentioned to these folks in advance. They are not prepared for it. There has been no drive. We expect a straggling coin of small denomination from here and there, but no more. But David's talks appeals to them. Hardly has he finished speaking when old Chief D-1 rises to his full height, throws his blanket over his shoulder, approaches the altar with majestic stride and hands his missionary, — no, not a dwarfed buffalo of which species large herds stampede so many a church collection, but a fullgrown dollar eagle! At the heels of the old chief follow eagerly several of his tribesmen, all eager to bring their mite. Several little old women also come up to whom the missionary would like to say, "Mothers, keep your dime, and let me contribute for you," but the light of giving is in their eyes, and he has not the heart to cast a shadow over their good will. Be-

fore the missionaries have time to recover from their surprise a total of \$20.00 are nestling in the collection box. During the days immediately following stragglers from far and near, who had heard of the contribution, bring offerings that increased the total to \$32.60.

Scene V

December 26. Enter the boys and girls of the boarding school. This is the day set aside for them on which to greet their new-born king with prayer and song. The Christmas story is read by a number of the larger boys and then resketched with local coloring by the missionary himself. To surprise him several groups of girls sing Christmas songs and speak Christmas pieces that they have learned secretly. God bless them all. The good-will offering of these young folks amounts to \$6.30. Adding to the above amounts contributions made by white Christians worshipping with us makes a grand total of \$60.00.

Restrospect

How grateful we ought to be to the good Lord for all His goodness and mercy! Grateful for the good will of our Apaches; grateful for the privilege of bringing them the living Gospel, the only word that can cause this good will to grow into eternal happiness and gratitude; grateful for those of our Christians back home without whose prayers and support we could not labor here. Again we say: "God bless them all!"

E. E. G.

LODGE-RELIGION

We have this Summer repeatedly been put face to face with the problem of the Lodge. To our great joy we have found that a large number of our pastors, especially the younger ones, are taking a very definite stand against the system, some with the result of suffering for the sake of Christ. But, another result also follows, where it is a matter of soul's salvation and not only a hobby, sinners are being convicted of sin and brought to a glorious experience of the power of Christ to save: A young man belonging to one of the secret orders told us that he labored for a whole year under the conviction that something was wrong with the system and he put it this way: "It gives its members a spiritual anesthetic which hinders true repentance and faith in Jesus Christ as Savior. It practices religious worship without the need of repentance and faith. It teaches salvation by character." The difference is very clearly set forth in a pamphlet written by a Unitarian, Mr. Elijah Alfred Coil, (published by the American Unitarian Association, 25 Beacon Street, Boston, Mass.) for free distribution, in which he appeals to all members of secret orders to send their children to Unitarian Sunday-schools where they, according to the religion confessed by their fathers in the Lodge, belong. We quote from the pamphlet:

"That the fundamental difference in the principles embodied in the historic creeds of Christendom and those of our modern secret orders has not been clearly thought out is indicated by the fact that many pledge themselves to both. There are lodge men who, in the churches, subscribe to the doctrine that 'We are accounted righteous before God only for the merit of our Lord and Savior, Jesus Christ, by faith and not for our own works or deservings,' and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: 'Although our thoughts, words and actions may be hidden from the eyes of men, yet that All-Seeing Eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.' A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found, in substance, in the liturgies of nearly all the others. If 'We are accounted righteous before God, only for the merit of our Lord and Savior, Jesus Christ, by faith and not for our own works or deservings,' then it cannot possibly be true that the All-Seeing Eye 'Pervades the inmost recesses of the human heart, and will reward us according to our merits.' **One of the declarations excludes the other.** We cannot consistently subscribe to both. They do, however, subscribe to both, and are thereby led into inconsistencies which they do not discern. Although the Rev. W. A. Sunday denounces the principle of salvation by character, and declares: 'The fatherhood of God and the brotherhood of Man are the worst rot ever dug out of hell,' it nevertheless often happens that the lodges, pledged to the very things he thus characterizes and condemns, go in bodies to hear him and seem to approve his utterances. The fact that they do this does not indicate that they are deliberately inconsistent but rather that they subordinate reason to sentiment and emotion on such occasions. That confusion and weakness are resulting from the course many are now pursuing in thus pledging themselves to one set of principles in their churches, and to another set in their lodges, is so apparent that all who see conditions as they really are should count it a privilege to help clear the atmosphere and bring about a more consistent course."

We call your attention to the last statement by this author and believe that when in our day many also Lutheran Church members, to whom the doctrine of "justification by faith" is the cardinal doctrine, join the secret orders it must be that they are either spiritually indifferent or else, that they have not been properly instructed in the matter and thus go blind-

folded into this dangerous system. Those who are already entangled in this anti-Christian influence we would urge to study prayerfully 2 Cor. 6:14—7:1. The incident quoted below may also prove helpful:

"Come Out From Among Them"

Herbert Spencer once had a friend who was a Christian.

For five years they enjoyed one another's society, and then Spencer received a letter in which the association was broken off. The thought of the letter was as follows:

"Feeling as I do, so very painfully, that my faith is so little the heart-felt faith which should actuate the true Christian, the danger which might accrue from my association with one so talented as yourself and so able to make the worst appear the best reason, I must, at however great a sacrifice (and believe me, I feel it to be a great one), cancel the pleasure I have in your association, and request that henceforth we meet no more, or meet as strangers."

The action of this man, though unusual, commends his wisdom, and emphasizes anew the warnings of the Word of God. — Selected.

—O. G. in The Bible Banner.

SEEKING THE TRUTH IN THE DARK

According to the Christian World, Dr. William J. Mayo, of Rochester, Minn., is credited with the statement that man gains 95 per cent of his mental powers through sight. This is especially true in respect to obtaining accurate knowledge. When a person attends a spiritualist seance in a darkened room, he surrenders at least 95 per cent of his ability to see and appreciate exactly what happens.

"The investigating spirit of man leads him into dark places," asserts Dr. Mayo. "When he goes into dark places — such as a spiritualist's seance — without a light, and those seances are always conducted in darkness, a man goes deprived of his chance of the means for obtaining information, the eye. Under such situations in the dark the scientist is as likely to be led astray as anyone else.

"Many men of great scientific attainments" — we are still quoting Dr. Mayo "(of whom Sir Arthur Conan Doyle is an example) start to investigate spiritualism. They attend a seance in a darkened room wherein they surrender 95 percent of their intelligence so far as obtaining knowledge of the truth is concerned. They remain there in the dark, expectant, until their nerves are jumpy. And they imagine they have the same means of investigation that they have in their laboratories.

"They haven't as much chance to detect fraud in that darkened room as a hound dog would have. The hound dog could detect something by his sense of smell. The faker in those seances has less than five

per cent of the intelligence to combat there in the dark. And out of such seances come such men as Sir Arthur Conan Doyle, Sir William Crookes and Sir Oliver Lodge to become propagandists for spiritualism."

It surely is strange that men of science, who refuse to accept Christian truth because it requires too much of what they are pleased to call "blind faith" to accept it, will go into the darkened room of the spiritualist faker where they have less chance to detect the truth than a hound dog, and come out with the firm conviction that they have had the spirit world revealed to them. It would seem that the words of Paul are applicable here: "Because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie" (2 Th. 2:10-11).

It behooves all Christians to use to the fullest extent the mental powers God has made it possible for them to obtain, in order that they may have the most complete knowledge both of this world and the world to come. Men do not seek scientific knowledge blindfolded. Why then should they go into utter darkness to discover spiritual truth? Let us use intelligence in our endeavor to find truth.

—The Lutheran Companion.

"THE PATRIARCH OF THE EAST"

A seventeen year old boy from Assyria, is now being educated in England. The National Geographic Society calls attention to the fact that the few thousand remaining "Assyrian Christians" or "Nestorians" who survived the massacres of Turks and Kurds in their mountain home in the Turkish-Persian frontier and have made their way to the Mesopotamia plain near Mosul, are the pitiful remnant of the Eastern Empire which broke religious allegiance with Rome during the fifth century and established the Patriarchate of the East in Constantinople, which began a remarkable expansion and led, eight centuries later, in the time of Marco Polo, to the establishment of scattered Christian communities in all parts of Asia. These people are credited with having taught the Arabs all the civilization and culture they knew and with having preserved for the world numerous important Greek manuscripts from the early days. More than 100,000 Nestorian Christians lived in the Assyrian fastnesses in the middle of the nineteenth century, but persecutions and conversion to other faiths during the past forty years have reduced their number by 10,000 or less. Says the National Geographic Society concerning them: "The 'Nestorians' or 'Assyrians' are of great interest to students of religion and history because their isolation from the rest of Christendom has preserved their religion in its ancient form. They are believed to represent more closely than any other existing sect the rites and views of the Christians of the

first few centuries after Christ. The tenet that caused them to break away from the Western Church in 429 was their insistence on the double nature of Christ — man and God. Their churches are simple but sturdy structures. Some of those in the Assyrian mountains have been in use for 1,400 years. Services are conducted in the ancient Syriac language, but the priest translates his readings into modern Syriac. The patriarchs of the Assyrians must be unmarried. They are chosen from the same family, a brother, nephew, or cousin of the patriarch succeeding. This custom has brought about the anomalous situation of mere children being elected to a position usually thought of as the prerogative of a grey-beard. The patriarch always takes the name Shamoun or Simon. He never tastes meat. Among the interesting traditions of the Nestorians are that they are descendants of the Ten Lost Tribes of Israel; that the Magi went from the Persian part of their homeland; and that they were converted to Christianity by the Apostles Thomas, Matthew, and Thaddeus. The Nestorians, who in their day were one of the most active missionary branches of the Christian Church, have had missionaries sent to them in their period of decline. Both Protestant and Roman Catholic missions have been established in Persia and Turkey (now Iraq). The Church of England extended financial aid to the Nestorians to be applied in maintaining their own organization."

— Lutheran Church Herald.

FROM OUR CHURCH CIRCLES

Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet at Manitowoc, Wis. (Rev. K. Machmiller), February 7th to 9th.

Papers by W. Haase, G. Hoenecke, P. Hensel, Br. Gladusch.

Sermon: P. Kionka (Koch).

Confessional: Denninger (Sauer).

Please announce early!

G. Hoenecke, Sec'y.

Southeastern Conference of Michigan

The Southeastern Conference of the Michigan District will convene at Adrian, Mich. (J. Nicolai, pastor), on February 22nd and 23rd.

Papers to be presented by the following: Hoenecke, Ehnis, Gauss, Eckert.

Sermon: Maas (Arndt).

Confessional: Ehnis.

Please announce! Alfred F. Maas, Sec'y.

Central Pastoral Conference

The Central Pastoral Conference will meet February 15th and 16th in St. Mark's Congregation at Watertown, Wis. (Rev. J. Klingmann, pastor), Services on Tuesday evening.

Confessional address: M. Nommensen (W. Schumann).

Sermon: E. E. Kowalke (O. Kuhlow).

Papers are to be read by Pastors W. P. Hass, L. Kirst, Ph. Lehmann, E. Schoenicke, M. J. Hillemann. Early announcement requested.

Theodore Thurow, Sec'y.

Northern Conference of Michigan District

The Northern Conference of the Michigan District will convene at Bay City, Michigan, from February 22nd to February 24th (Rev. K. F. Rutzen).

Papers have been assigned to Rev. A. Hueschen, Dir. O. J. R. Hoenecke, Rev. G. Wacker, Prof. A. Sauer, Rev. A. Westendorf, Rev. L. Mielke.

Confessional address: A. Hueschen (O. Frey).

Sermon: L. Bernthal (F. Cares).

Erich E. La Haine.

Public Announcement

Whereas the Board of Trustees of Golgatha Congregation of Milwaukee, Wis., has declined to have any dealings with the officers of Synod, and whereas Pastor Grunwald has united with a heterodox Synod,

Public announcement is made herewith to our congregations and pastors, that no fellowship exists between us and Golgatha Congregation of Milwaukee, Wis., nor between us and their pastor E. F. Grunwald.

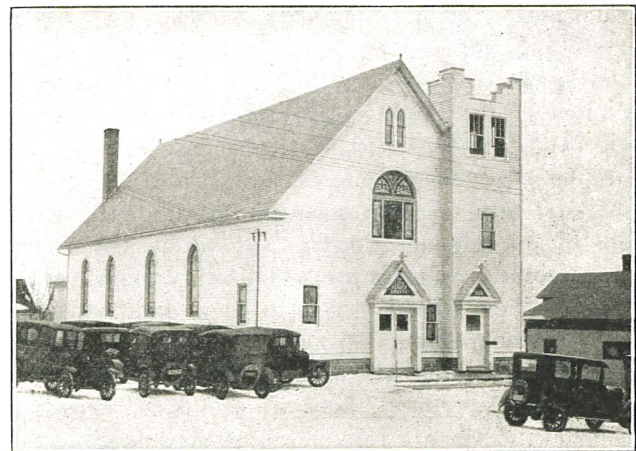
Carl H. Buenger,

President Southeast Wisconsin District.

Kenosha, Wis., January 20, 1927.

Dedications

On January 9 St. Paul's Congregation of Dale, Wis., dedicated its new church unto the service of



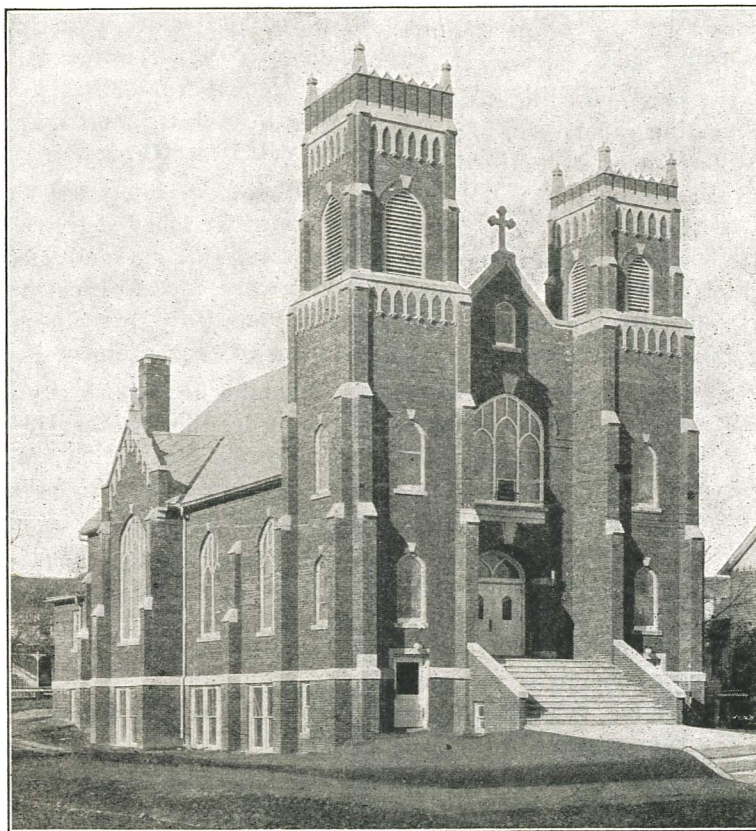
St. Paul's Lutheran Church of Dale, Wisconsin

God. The resident pastor, Rev. F. A. Reier, assisted by Rev. G. E. Boettcher and Im. Boettcher, read the dedicatory service. Special sermons were preached by Rev. G. E. Boettcher a former pastor, by Im.

Boettcher and by E. Benj. Schlueter. The church choir from Hortonville sang during the morning and afternoon services, while the choir from St. Matthew Church of Appleton sang in the evening.

The church is of wood construction, being 91×36, and having a seating capacity of 340. The windows are of Art Glass, one figure window of Christ in Gethsemane after Hofmann over the main entrance. Organ, Candelabra and Altar Hangings, outfitting of the mother's room are gifts of the Ladies' Aid. An electric driven propeller system evenly distributes the

tor Wm. F. Beitz, well-known to readers of this paper for his simple, soul-stirring messages, was the first speaker. Speaking in the English language on John 2:19: "Destroy this temple, and in three days I will raise it up," he fascinated his large audience to such an extent that they felt somewhat like Peter, James, and John Matt. 17:4. "Lord, it is good for us to be here." The afternoon service was conducted in the German language. Basing his message on John 7:37-38, Pastor Gerhard Gieschen led his audience to Jesus, the Dispenser of Living Water, which is able



St. Paul's Lutheran Church at Wilton, Wisconsin

heat. The basement is especially high and light, containing a kitchen and large assembly room.

May God bless His house and His people to the honor of Christ's name. F. A. Reier.

* * * * *

November 14, 1926, was a dark and gloomy day. Nevertheless it proved to be a day of rejoicing and thanksgiving for the members of St. Paul's Congregation at Wilton, for on that day they were permitted to dedicate their beautiful new church to the service of the Lord. The laden skies and well-nigh impossible roads failed to deter friends from near and far from participating in our joy.

And they were amply rewarded for braving the elements inasmuch as they were provided with precious food for their souls in three services. Pas-

to quench the thirst of every soul, and encouraged them to avail themselves of the glorious privilege of quenching the thirst of many souls. In the evening a special service was held. Special invitations had been sent to all those who had made their confirmation vow at our altar. Pastor O. Hensel occupied the pulpit in this service. Mindful of Luther's advice to preachers, "Preach so that an ignorant handmaiden can understand you," he spoke on Matt. 11:28 in primer English, picturing the lowly Nazarene as the only One who can and gladly would give our souls rest in this burdensome and restless age.

The musical part of these services was likewise a real spiritual treat. With Miss Irmgard Hensel at the organ, the mixed choir of Elroy and Marshfield,

and the soloist, Freeman Kunz, entering into the spirit dominating the occasion, one was led to anticipate, in a small way at least, that glorious future when we, together with God's elect and the great angelic host, shall be permitted to sing our hosannas to the glory of the Lamb.

The presence of Pastor J. Hering, for twenty-seven years leader of St. Paul's, also served to heighten the joy of the occasion. In the afternoon he delivered a short address to the multitude, expressing his joy over the congregation's zeal and exhorting the members to work together harmoniously in the future to the glory of Jesus Christ. Mr. Hering's and his wife's presence were made possible by the congregation's charity, all their expenses being paid.

St. Paul's new church is a brick and tile structure 42x90 with a comfortable seating capacity of 375. It was planned by Mr. Gust Krasin of Marshfield and erected by Krasin Brothers of the same city. Not only the outside, but also the interior, reveals the architectural taste and skill of Mr. Krasin and his associates. Graceful beams of plaster of Paris adorn the ceiling of the nave and sanctuary, and also the balcony railing. Beautiful dark oak finish and classy pews of the same shade contrast favorably with the white walls and pulpit and altar of white and gold. Thanks to the artistic skill of Mr. Carl Reimann, a soft light pervades the whole edifice. The large window between the towers directs the worshippers to the Rock of Ages, the window in the north transept reminds them of this Good Shepherd, and the windows in the south transept visualize the agonies of Gethsemane. A mechanical heating system, completely revolving the air of the whole building every eight minutes, supplies us with heat and ventilation. A semi-indirect electric lighting system also makes evening worship a pleasure. The ladies of the congregation must be credited with supplying the cork runners, carpets and rugs, and beautiful furniture for the aisles, sanctuary, vestry, committee room and ladies' rest room. Various windows were donated by individuals, also Bibles and the Thorwaldsen statute. The beautiful electric candelabra are the gift of the Sunday School children. A fine basement, containing a large assembly or school room, kitchen, pantry, toilets, fuel and store rooms, supplies the present, and anticipates the future needs of the congregation.

This beautiful church, costing \$34,000.00 is a memorial of the faith of St. Paul's members. May the Lord vouchsafe unto us His Spirit and keep us in faith in the future as He has graciously done in the past!

J. H. Abelmann.

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On December 5 St. Paul's Church of Hurley, Wis., and Ironwood, Mich., rededicated its entirely remodeled and greatly enlarged church to the service of

the Almighty God. Reconstruction work was begun last June, and within six months the chrysaloid structure, located on the corner of Second Avenue and Poplar Street, Hurley, Wis., had been transformed into a beautiful stucco sanctuary. The church auditorium has undergone a happy change. All of the woodwork has been stained a rich walnut which offsets the light-colored walls most emphatically. The new altar niche, richly carpeted in taupe-grey, a gift from the Ladies' Aid Society, harbors the altar and lectern, which have, by deft hands, been converted into admirable Florentine pieces. An interesting gift was made us by Mrs. Edwin Kellenberger of Ironwood. It is the altar cloth, which many years ago, had been made as a shawl for her by a Damascan peasant girl. Mrs. Kellenberger has also outfitted the church with a superb Everett piano. The auditorium with its balcony will seat 300 people.

The new basement, ten feet in height, takes care of our long cherished activity room, an ample kitchen, lavatories, furnace and cloak rooms. These rooms have really met a great need and have become a rendezvous for the divers church societies. The flooring of the basement is entirely of terrazo.

Splendid dedicatory sermons were delivered in the morning by the Rev. G. H. Thurow, and in the afternoon by the Rev. H. K. Moussa. Special selections given by the choir, under the baton of Mr. Gunnar Malwin of the St. Olaf choir, enhanced the services.

May the Lord keep the congregation under His guiding hand, and may He bless it in its labors for Him.

C. F. Bolle.

Acknowledgment and Thanks

The Apaches of Whiteriver Station are indebted to the following benefactors for the gifts distributed there during the holidays:

WISCONSIN—Wm. Klug & Co., Milwaukee; Pastor Arthur C. Lengling, Slinger; Ladies' Aid, Grace Church, Milwaukee; Mrs. Alex. Maercker, Milwaukee; Pastor J. Schultz, Van Dyne; Miss Ina Klusmeyer, Waukesha; Pastor Paul J. Gieschen, Cudahy; Mrs. A. F. Weber, Milwaukee; Mrs. Wm. Hellermann, Neenah; Mission Society, Appleton; Mrs. O. Griebing, Milwaukee; Mrs. E. Kenth, Racine; Mrs. G. A. Guell, Fond du Lac; Mrs. C. Haefner, La Crosse; Miss Alvira Marquardt, Algoma; Sophia Kammueler, Fountain City; Mrs. Michael Rettgen, North Freedom; Mrs. Charlotte Schmidt, Milwaukee; Mrs. Wm. Klaus, Mindoro. Mrs. Wenzel, Milwaukee; Ladies' Aid and other members, West Bend; Mrs. Albert Hilker and Family, Sugar Bush; Aug. Manthey, Pardeeville; School Children, W. H. G. Manthey, Kenosha; Mrs. H. J. Schroeder, Strum; Andrae Family, Milwaukee; Young People's Society, Brownsville; Young People's Society, Neenah; Miss Vitense, Milwaukee; Ladies' Aid, Mt. Olive Lutheran Church, Appleton; Students, Lutheran Seminary, Wauwatosa; Prof. and Mrs. W. Henkel, Wauwatosa; Prof. and Mrs. J. Meyer, Wauwatosa; Mr. and Mrs. O. Bretzmann and Helpers, Lutheran Seminary, Wauwatosa; Pastor Frank Senger, Bruce; Mr. and Mrs. Jerome Brown, Milwau-

kee; Mrs. J. Froehlich, Sullivan; Church of the Divine Charity, Milwaukee; Grace Lutheran Church, Pickett; W. A. Rosenberg and Family, Milwaukee; Pastor O. Kehrberg, Mosinee; Zion Lutheran Church, Eagle River; Zebaoth Lutheran Church, Milwaukee; Mrs. Aug. Moelling, Marshfield; Ladies Aid, Christ Lutheran Church, Maple Creek; Congregation Lutheran Church (Pastor Theo. Thurow), Sun Prairie; St. John's Evangelical Lutheran Church, and also Junior and Senior Bible Class, Milwaukee; Sunday School Children, Trinity Church, West Mequon; Mrs. O. Radloff, Westford; Mrs. J. Schumann, Milwaukee; Pastor R. Siegler, West Salem; H. T. Hagene, Oshkosh; Pastor Paul Hensel, Manitowoc; Granville; Pastor A. Schlei, Algoma; H. Lange, Alois; Albert Kanitz, Marshfield; Mrs. G. Ernst, Milwaukee; Ladies' Aid and other Members, Beaver Dam Congregation; Ladies' Aid, Van Dyne; Albinus Kirst, Tomah; Pastor E. W. Tacke, Tess Corners; Pastor Wm. R. Huth, Slades Corners; Evangelical Lutheran Bethel Choir, Milwaukee; Ladies' Aid, Brillion; Ladies' Aid, Lowell; Herman Lawrenz, Lomira; Ladies Aid, Platteville; Henry Schmeckpepper, Mindoro; Mrs. Laura Storendt, Mindoro; Mrs. Aug. Rommel, Mindoro; Fred Ewert, Mindoro; Bernh. Heller, Mindoro; Ladies' Aid, St. John's Congregation, Rib Falls; St. Peter's School, Milwaukee; Mixed Choir, Kenosha. MINNESOTA—Mrs. John Kamrath, New Ulm; Ladies' Aid, Mankato; Young People's Society, Pastor G. A. Ernst, St. Paul; Mrs. C. O. Wellandt, and Friends, New Ulm; Rev. and Mrs. W. Sauer, Mazeppa; Pastor H. Albrecht, Hutchinson; Mrs. Fred Thees and Friends, Members of Pastor J. Plocher's Congregation, St. Paul; Young People's Society, Trinity Lutheran Church, St. Paul; R. C. Elbs, Marshall; J. C. Timijan, Lake City; Ladies' Aid, Marshall; Mr. and Mrs. Otto Meyer, Duluth; Mrs. Carl Muenchow, Nicollet. NEBRASKA—Pastor J. Witt, Norfolk; Aug. Steinbeck, Ulysses; 6514 Florence Boulevard, Omaha; Pastor Geo. Tiefel, Hadar; Rev. M. Lehninger, Plymouth. MICHIGAN—Pastor and Mrs. Henry Hopp, Daggett; Ladies' Aid, (Pastor E. La Haine), Brant; Young People's Society, St. John's Evangelical Lutheran Church, Sturgis; School Children, Lutheran St. John's School, Marion Springs. SOUTH DAKOTA—L. A. Landdeck, Watertown; Mrs. H. Sperling, Watertown; Ladies' Aid, Grover; Ladies' Aid, Rauville; Ladies' Aid, Florence. ILLINOIS—Luther C. Henry, Chicago; N. Shure Co., Chicago; Miss Meta Kassler, Chicago; Pastor A. C. Bartz, Waukegan. CALIFORNIA—Mr. and Mrs. Herman F. Behn, Pasadena; W. B. Bastian, Los Angeles; Henry Herbert Knibbs, Los Angeles. ARKANSAS—Mrs. G. Seebach, Mena. WASHINGTON—Rev. L. C. Krug, White Bluffs. OHIO—Mary Krichbaum, Jenera. ARIZONA—Mr. and Mrs. H. C. Stolp, McNeil; Mrs. H. K. Dyer, Whiteriver; Mrs. T. Mackey, Whiteriver; Miss Castella Benton, Whiteriver.

On several packages names and addresses were obliterated. Several others contained gifts for the missionaries and their families. Sincere thanks from one and all.

P. A. Behn.
E. Edgar Guenther.

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I want to thank the following for their kind gifts to the Indians at Christmas:

Mr. Wm. Nolte, Claremont, Minn.; Chas. Matzner, Ulysses, Nebr.; Ladies of Peace Lutheran Church, Clark, S. Dak.; Mrs. Arth. Schleifer, Mrs. Geo. Young, Mrs. W. Pfaff, Mindoro, Wis.; Young Ladies' Society, Mukwonago, Wis.

Albert Meier, East Fork.

The Ladies' Aid at St. James, Minn., donated \$13.45 for equipment in our sick rooms in the Boys' Dormitory in Dr. Martin Luther College. In behalf of our school I beg to acknowledge the receipt and express our thanks.
E. R. Bliefernicht.

WEST WISCONSIN DISTRICT
December, 1926

Rev. M. A. Zimmermann, Christus, Burr Oak	\$ 80.05
Rev. Paul Lutzke, Zion, Elroy	212.87
Rev. Paul Lutzke, St. Luke, Tp. Glendale	62.15
Rev. M. Taras, Fountain Prairie	5.00
Rev. M. Taras, St. John, Doylestown	10.80
Rev. Rud. Korn, Zion, Cream	22.00
Rev. Rud. Korn, St. John, Arcadia	31.15
Rev. C. W. Siegler, St. Paul, Bangor	37.03
Rev. W. Motzkus, Salem, Barron	59.00
Rev. Chr. Sauer, St. John, Ixonia	13.50
Rev. Jul. Bergholz, Imm., La Crosse	20.00
Rev. H. R. Zimmermann, Christus, Cochrane	7.00
Rev. H. R. Zimmermann, M. Luther, Buffalo City ..	3.00
Rev. F. F. Wolff, St. Jacobi, Cambridge	2.45
Rev. C. H. Auerswald, St. Paul, T. Prairie Farm ...	21.85
Rev. C. H. Auerswald, St. Paul, T. Prairie Farm ...	17.88
Rev. C. H. Auerswald, St. Paul, T. Dallas	10.41
Rev. J. Mittelstaedt, St. Paul, Wonewoc	48.85
Rev. J. Mittelstaedt, St. Paul, Hillsboro	16.00
Rev. G. Gerth, Christ, Greenfield	15.15
Rev. G. Gerth, St. Paul, Caledonia	7.20
Rev. G. Gerth, St. John, T. Merrimac	3.00
Rev. Theo. Kliefoth, St. Petri, Oak Grove	19.00
Rev. H. Brandt, St. John, Neillsville	68.00
Rev. L. C. Kirst, St. Stephen, Beaver Dam	81.50
Rev. M. J. Nommensen, St. John, Juneau	45.00
Rev. M. J. Nommensen, St. John, Juneau	34.37
Rev. Fried. Loeper, St. John, Whitewater	63.78
Rev. Fried. Loeper, Christus, Richmond	29.76
Rev. Fried. Loeper, St. John, Whitewater	25.00
Rev. E. Schoenecke, Zion, Leeds	15.00
Rev. J. M. Raasch, St. Paul, Lake Mills	103.12
Rev. J. Klingmann, St. Markus, Watertown	222.55
Rev. Karl Brickmann, St. Math., St. Charles	26.08
Rev. Jul. Bergholz, Imm., No. La Crosse	15.00
Rev. Edw. Friedrich, St. Peters, Helenville	80.80
Rev. W. P. Hass, St. Math., Oconomowoc	330.00
Rev. M. J. Hillemann, St. Paul, Marshall	37.22
Rev. J. G. Glaeser, St. Paul, Tomah	95.95
Rev. Phil. Lehmann, St. Marcus, Richwood	200.00
Rev. E. Abelmann, Nelson	6.95
Rev. Paul Lorenz, St. John, T. Trenton	8.00
Rev. W. C. Limpert, Jehova, Altura	18.90
Rev. C. F. Kurzweg, T. Norton	126.65
Rev. Wm. Baumann, St. John, Poplar Creek	10.46
Rev. Wm. Baumann, St. John's, Iron Creek	26.06
Rev. Wm. Baumann, St. Kath., Rusk	30.39
Rev. R. F. Wolff, St. James, Cambridge	1.00
Rev. Aug. Bergmann, Gnaden, T. Maine	89.35
Rev. Aug. Bergmann, Gnaden, T. Maine	15.00
Rev. M. C. Schroeder, St. John, Pardeeville	36.27
Rev. H. W. Herwig, St. John, Lewiston	25.00
Rev. O. H. Koch, Friedens, Randolph	15.00
Rev. Arthur Berg, Sparta	25.54
Rev. K. J. Plocher, 1st. Luth., Ridgeway	45.10
Rev. J. Klingmann, St. Markus, Watertown	100.00
Rev. Herbert Schaller, Imm., Medford	34.91
Rev. Fried. Loeper, Christus, Richmond	15.00

Rev. C. E. Berg, St. John, Ridgeville	4.75
Rev. Gerh. Fischer, Tripoli	2.00
Rev. Gerh. Fischer, Prentice	10.00
Rev. G. E. Neumann, St. Andreas, Goodrich	12.00
Rev. Wm. Lutz, St. Paul, Mauston	35.00
Rev. Wm. Lutz, St. Paul, Mauston	5.10
Rev. Wm. Lutz, St. Lukas, New Lisbon	26.90
Rev. Wm. Lutz, St. Peters, T. Summit	13.00
Rev. Phil Lehmann, Imm., Hubbleton	80.13
Rev. A. A. Zuberbier, Hamburg	44.72
Rev. W. E. Zank, St. John, Newville	23.02
Rev. W. E. Zank, St. John, Newville	23.00
Rev. W. E. Zank, St. John, Newville	21.60
Rev. W. E. Zank, Imm., T. Deerfield	56.65
Rev. J. F. Henning, General, Bloomer	58.49
Rev. George Kobs, St. John, Kendall	71.65
Rev. Geo. Kobs, Imm., Dorset Ridge	28.85
Rev. Aug. Paetz, St. Peters, McMillan	21.65
Rev. Wm. Nommensen, Zion, Columbus	323.77
Rev. O. H. Koch, Friedens, Randolph	45.12
Rev. J. M. Raasch, St. Paul, Lake Mills	83.92
Rev. J. G. Glaeser, St. Paul, Tomah	155.93
Rev. Wm. Fischer, Dreifaltigkeit, Tp. Berlin	69.71
Rev. E. Schoenecke, Zion, Leeds	35.77
Rev. Chr. Sauer, St. John, Ixonia	13.03
Rev. Geo. Kobs, Imm., Dorset Ridge	36.85
Rev. Geo. Kobs, St. John, Kendall	72.70
Rev. A. W. Paap, Imm., Johnsons Creek	208.40
Rev. Arthur Berg, Sparta	195.50
Rev. Gerh. Fischer, Spirit	18.50
Rev. Gerh. Fischer, Tripoli	6.00
Rev. Gerh. Fischer, Prentice	3.50
Rev. H. W. Koch, Grace, Dalton	22.46
Rev. H. W. Koch, Trinity, Friesland	35.02
Rev. M. Glaeser, Zion, Stetsonville	58.50
Rev. M. Glaeser, St. John, Little Black	16.50
Rev. Theo. Kliefoth, St. Petri, Oak Grove	41.64
Rev. H. Brandt, St. John, Neillsville	67.91
Rev. Dr. J. B. Bernthal, St. Paul, Ixonia	87.00
Rev. M. J. Hillemann, St. Paul, Marshall	21.25
Rev. J. Klingmann, St. Markus, Watertown	557.71
Rev. J. Klingmann, St. Markus, Watertown	1.80
Rev. Phil. J. Schroeder, Dreieinigkei, Klondike	79.61
Rev. H. Schaller, Imm., Medford	36.14
Rev. G. O. Krause, St. Paul, Tomahawk	9.40
Rev. A. Nickolaus, St. Paul, Ft. Atkinson	138.93
Rev. A. A. Zuberbier, Hamburg	60.35
Rev. M. J. Nommensen, St. John, Juneau	156.17
Rev. Wm. Nommensen, Zion, Columbus	70.35
Rev. J. W. Bergholz, St. Paul, Onalaska	38.10
Rev. E. C. Reim, St. John, Fox Lake	75.64
Rev. A. W. Sauer, St. Martin, Winona	495.32
Rev. H. Geiger, St. Paul, Naugart	66.35
Rev. L. A. Witte, Cornell	116.54
Rev. J. Freund, St. Paul, No. Freedom	25.27
Total	\$6907.22

H. J. KOCH, Treasurer.

FINANCIAL STATEMENT

December 31, 1926

Collections from	Receipts 18 Months	Budget Allotments 18 Months	Cost of Home Mission 18 Months
Pacific Northwest	\$ 1,625.38	\$ 2,912.76	\$ 14,558.35
Nebraska	16,931.66	11,624.04	15,104.87
Michigan	38,443.99	44,281.62	11,633.86

Dakota-Montana	19,333.44	14,341.14	26,857.65
Minnesota	78,979.15	84,437.10	24,673.79
North Wisconsin	86,927.15	113,874.48	10,686.95
West Wisconsin	97,738.68	117,044.64	18,256.38
Southeast Wisconsin	76,214.95	115,585.38	39,370.43
Total from Districts	\$415,294.64	\$503,201.16	
From other sources	951.95		
Revenues	\$416,246.59		
Total Budget Cash	111,031.15	105,119.80	
Budget Provisions	\$527,277.74		
Disbursements	\$609,315.67	\$608,320.96	
Deficit	\$ 82,037.93		
In Excess of Budget		\$ 994.71	

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$157,129.41	\$ 51,981.06
Educational Institutions	174,782.72	285,931.80
Home for the Aged	10,574.43	10,379.77
Indian Mission	40,263.70	56,543.69
Home Mission	97,917.57	150,239.45
Negro Mission	23,647.47	23,647.47
Mission in Poland	1,339.05	9,022.75
General Support	21,623.39	21,569.68
	\$527,277.74	\$609,315.67
		527,277.74
Deficit		\$ 82,037.93

Analysis of Budget Deficit

Collections and Revenues for Operation and Main- tenance	\$515,683.44
Disbursements for Opera- tion and Maintenance ..	550,542.50
Operating Deficit	\$ 34,859.06
Collections for Buildings ..	\$ 11,594.30
Less amount to Negro Mission	2,095.96
Net Collection for Synodi- cal Buildings	9,498.34
Total Costs of Buildings and Equipment	56,677.21
Building Deficit	47,178.87
Total Deficit	\$ 82,037.93

If we are to close this biennium on June 30th, 1927, clear of the 1923-1925 Debts and the present Deficit we must receive from the Districts during the remaining period, as follows:

Pacific Northwest	\$ 1,331.77	Budget	\$167,733.75
Nebraska	5,804.87	1923-1925 Debts ..	76,960.25
Michigan	27,035.80	Present Deficit ..	82,037.93
Dakota-Montana ..	7,161.89	Students Fund	
Minnesota	46,769.09	Overdraft	3,466.54
North Wisconsin ..	79,581.16	Student Fund	3,155.00
West Wisconsin ..	74,739.22		
Sotheast Wisconsin	90,909.67		
	\$333,333.47		\$333,333.47

THEO. H. BUUCK, General Treasurer.