

# The Northwestern Lutheran

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

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No. 4.

## HIS FULLNESS

"And of His fullness have all we received grace for grace"  
John 1:16

"For it pleased the Father that in Him should all  
fullness dwell" Col. 1:19

Emptied of self, and filled with Thee,  
Lord Jesus Christ, what gain!  
What solace in adversity!  
What balm in earthly pain!

Emptied of self, and filled with Thee,  
Not what these hands have done  
Can gain eternal life for me,  
But Thy free grace alone.

Emptied of self, and filled with Thee,  
Incarnate Son of God,  
From sin's dread burden I am free,  
For Thou hast borne the load.

Emptied of self, and filled with Thee,  
Bought with Thy Blood unpriced,  
All that I am and have shall be  
Not mine, but Thine, O Christ!

Emptied of self, and filled with Thee,  
Redeemer of my soul,  
I bask in calm security  
When Horeb's thunders roll.

Emptied of self, and filled with Thee,  
I'm sheltered from alarms,  
Eternal love embraces me  
In Everlasting Arms.

Emptied of self, and filled with Thee,  
I joy in grace divine,  
To know Thy life pulsates in me,  
What wealth untold is mine!

Emptied of self, and filled with Thee,  
Triumphant faith can sing:  
"O grave, where is thy victory?"  
"O death, where is thy sting?"

Emptied of self, and filled with Thee,  
O Lord, my Righteousness,  
In time and in eternity  
Thy fullness I will bless.

Anna Hoppe.

## THE HUNDRED AND SECOND PSALM

(Continued)

### The Humble State of the Church

Affliction is the lot of God's people. Sometimes it is overwhelming and their hearts are ready to faint. Deep sorrow is no new thing to saints. An illustration of the affliction of God's people or the Church the inspired writer gives in verses 3-11 of our Psalm:

"For my days are consumed like smoke, and my bones are burned as an hearth.

My heart is smitten, and withered like grass; so that I forget to eat my bread.

By reason of the voice of my groaning my bones cleave to my skin.

I am like a pelican of the wilderness: I am like an owl of the desert.

I watch, and am as a sparrow alone upon the house top. Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

For I have eaten ashes like bread, and mingled my drink with weeping.

Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

My days are like a shadow that declineth; and I am withered like grass."

Is there a language of lamentation and complaint more characteristic than this? Does it not fully describe the humiliation which the Church of Christ often is subject to? We shall not enter into the details of this complaint, but confine ourselves to a few pertinent points.

While speaking of his own personal experiences the Psalmist has in mind, at the same time, the troubles and sorrows of the Church. He deplores, first of all, the waste of time and energy he spent in the interest of God's people. "For my days are consumed like smoke, and my bones are burned as an hearth," he complains, meaning, my days vanish like smoke; they pass away without having achieved any results. The idea is, that in his efforts and under his afflictions he seemed to accomplish none of the ends of life. There he has been working hard for the cause of God and His kingdom, all the days of his public life, exercising all the mental powers at his command, but his life work seemed to be wasted. It is the old complaint of the prophet, "I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God." Isaiah 49:4.

Is not this complaint of the Psalmist similar to that made by many a laborer in the Lord's vineyard — the Church? Men have been laboring all their lifetime — able and faithful men — in foreign missions, for instance; they have exerted all their strength to gain immortal souls for Christ and His kingdom, and thus to establish the Christian Church in heathen countries, by the preaching of the Gospel, but apparently have accomplished nothing noteworthy. It is, as if all their labors have been in vain. How great

Rev C Buenger  
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have been their sacrifices; and how many a missionary has laid down his life in foreign fields for the cause of the Gospel! Prof. Henry Drummond tells us of a mission station in Central Africa. There, "on the silver sand of a small bay stood the little row of trim white cottages. A neat path through a small garden led up to the settlement, and I approached the largest house and entered. So on to the next, and the next, and the next, all in perfect order and all empty. Then a native approached me and led me a few yards into the forest. There among the mimosa trees, under a huge granite mountain, were four or five graves. These were the missionaries."

We have witnessed with our own eyes, on our visit to the Black Hills two years ago, the grave of the first missionary who was killed by the Indians while in the Lord's service there about fifty and some odd years ago. Death in the service of the Master is nothing new from the days of the first martyr Stephen to the present times. Is not all this significant of the humble state of the Church of God?

Again, faithful pastors often are laboring strenuously in old established churches, preaching the Word with diligence and in fervency, praying incessantly, exhorting their parishioners with wholehearted love to lay hold on the Gospel, admonishing them with never ceasing constancy to walk in the paths of righteousness and to glorify God in their lives, and warning them against the inroads of all forms of worldliness and unbelief, — and yet they see little or no results. It is a pitiable state of affairs for many a Lutheran pastor that after years of faithful service he seems to have accomplished so little. Instead of increasing the membership of his congregation it is on the decrease. Many of those whom he has instructed in the wholesome teachings of the divine Word and confirmed in their faith, have seceded from the true Church, the Church of pure doctrine, and are either following the ungodly world, or have joined a false church, and adopted a false religion. What Lutheran pastor is there who has not made such sad experiences in his pastorate? Does not this again show the humble state of the Church? Is there anything to boast about when we look at its human side? Does it not appear as Isaiah says, "the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." Is. 1:8.

Small wonder that Christians beholding such state of affairs obtaining in the Church become discouraged and their hearts are filled with sorrow and apprehension at the gloomy outlook of the Church. It was so even with the Psalmist. He continues to complain, "My heart is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone on the

housetop." His heart is broken, crushed with grief; it is dried up as grass, which is cut down. It loses its support, having no strength of its own. So deep is his grief, so much absorbed is the sacred writer in his trials, that he thinks of nothing else, not even of those things which are necessary to support his life, as meat and drink. Beholding the deplorable conditions of God's people his voice begins to break forth in groaning and sighing, while his body is becoming emaciated. And like a pelican of the wilderness he seeks loneliness and solitude, or like an owl of the desert grief drives sleep from his eyes, and he is kept awake at night.

Do not think that such complaint is something unusual or that it is exaggerating the case in question even in our days. There are many Christians whose heart is cast down at the sight of conditions existing in their dear Church, beholding the low ebb of godliness, the lack of love and true Christian spirit, the indifference regarding the proper and diligent use of the means of grace, and the spiritual ignorance prevailing among so many of her members. Where is the old time spirit of Christianity? Where that love and delight in God's Word which filled the hearts of our Lutheran forefathers? Where that obedient submission to its teachings and warnings? Where that zeal and ardor to work for the cause of the true Church of God and its spreading, to maintain its confessional standard at all hazards, to foster its schools, parochial and higher institutions of learning in order to perpetuate its blessed influence on posterity? Where shall we look for that willingness of old to sacrifice everything for her sake, singing in the words of the battle hymn of the Reformation:

"And take they our life,  
Goods, fame, child, and wife:  
Let these all be gone,  
They yet have nothing won;  
The Kingdom ours remaineth?"

Where? Is not all this reason for complaint? Does it not fill our hearts with sadness at the sight of such deplorable state of the Church?

There is another matter mentioned in our Psalm with reference to the lowly state of the Church of Christ; it is that of her enemies. Says the Psalmist, "Mine enemies reproach me all the day; and they that are mad against me are sworn against me?" Addressing himself to God he wishes to convey the thought, that his enemies reproach him as one of His people, and that, too, continually. He bears reproaches in common with others, and it becomes to him a personal matter, so entirely are his feelings and interests identified with those of his people, or the Church. His adversaries are many and they have conspired together under the solemnity of an oath to do him harm. It is therefore not the wrath of an individual he has to meet, but the combined wrath of those who act under the solemnities of an oath. Doubtless the ex-

perience of this individual member of God's people is similar to that of Paul, as stated, Acts 23:12: "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul."

It is no new thing, if the Church of Christ has enemies, even bitter ones; it would indeed be something new and quite surprising, if she had no enemies. Many are like madmen and are fierce and cruel. The vilest men are often sworn friends to each other even when they have considerable diversity of interests. But against God's people the wicked are implacable and full of reproaches. How could it be otherwise? If Christ Himself, the Head of the Church, was a reproach of men, and despised of the people, little less can be expected for the Church at large in this world. Says Paul of the members of the Church: "We are made as the filth of the world, and as the offscouring of all things unto this day."

There is no lack of evidence to verify the statement regarding the enmity toward the Church in our days. In many places there are combinations of political power formed against her. Look at Russia. Reports of recent years have it, that the Christian Church is persecuted in the most cruel and inhuman manner imaginable. The Soviet government would not only suppress all religious teaching in schools and at home, but extirpate Christianity entirely. With an enmity most intolerable and bitter would they destroy all true religion, particularly the Church of Christ, and make His name, which shall endure forever, to perish from the earth. In China, and Mohammedan countries the Christian Church fares no better. Not only is she persecuted by bitter enemies, but her work and her expansion are hampered on every side, so that her maintenance is seriously threatened. The old saying of the prophet still holds true, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

Truly a most humble state we behold the Church in. But is this all we know of her? Has the Church of God failed? No, a thousand times no. Our Psalm, in its latter half, also shows the exaltation of the Church, of which we shall treat in our next meditation.

(To be continued)

J. J.

#### COMMENTS

**We Must Have Our Thrills** Fifty-five killed, ten thousand seven hundred and ninety-four injured in the production of films during the last five years. California paid \$421,050 to movie workers in workmen's compensation in five and one half years. But we must have our thrills. No matter what the cost in human life and limb, the drear monotony

of our daily life must be broken, we must be enabled to forget.

And there is the roped arena in which men bruise each others bodies and pound each other into insensibility to afford us an hour or two of recreation. Surely we pay them liberally for this service. The pagan Romans turned their thumbs down on a defeated gladiator in the bloody arena. We are not quite so crude and direct, and yet men suffer injury and death for our amusement. We do not appear to appreciate the true purpose and the sacredness of human life. And there is something decidedly wrong with a life that demands to be stimulated and refreshed by thrills of this kind.

J. B.

**The Installment Plan** The installment plan is, we are personally convinced, to some extent responsible for our present business depression. Business that thrives on man's inability to control himself can never be sound. No one should mortgage his future and endanger his neighbor's capital in order to procure for himself luxuries without which he can live very comfortably and happily. It is different when something that is necessary and of a permanent value, for instance, a home, is bought on this plan, providing that the purchase is in proportion to the income of the purchaser. Then the seller runs no risk.

But we do not intend to write a lecture on the subject of economics. We want to point to an instance where the adoption of the installment plan is highly commendable. Several congregations have adopted this plan to meet their share of the collection for Seminary, Debts, and New Ulm. They will send us a certain sum of money every month until they have reached the goal. We cannot but admire the spirit of these congregations. They recognize the fact that they are responsible for their share of the some over \$100,000 indebtedness incurred through our building operations of these recent years. This responsibility they do not want to shirk, knowing that the raising of these moneys is a direct service to the cause of the Savior whom they confess and love. Nor can they forget that the failure of some churches to contribute their share unduly increases the burden of the brethren who have already sent in their full quota, or even more. They are determined not to fail the Lord and their brethren and, therefore, adopt the installment plan as the only feasible way of accomplishing their purpose.

We frankly admit that we had hoped to be able to close our books a month or two before this year's session of our synod, confident that the congregations that had found it impossible to complete their collection before that time would borrow the balance and send it to us, to collect it from their members at a more opportune time. These hopes may to some extent have been inspired by our selfish desire to be relieved of our duties as treasurer, but not entirely. That indebtedness remains a drag on our synod. The sooner it is wiped out, the better it will be for our

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work in the cause of our Lord. May we, therefore, again plead with the brethren to make every attempt, even to the extent of borrowing the balance, to get their moneys to us in time for our next report to the synod. But, where this is really not possible, why not follow the example of these congregations and adopt the installment plan. For the good of our cause we are willing to continue our work till it is finished.

And again, will not the congregations that have only a small sum to raise to complete their quota prove their love for our synod by remitting this balance within the next few weeks?

Finally, we hear repeatedly that some still labor under the impression that our new seminary has not yet been paid for. That impression is entirely wrong. The money for the new seminary was on hand before the building operations were begun. Our assets will cover the "old debt" of 1923. We are now collecting for the New Ulm Building Fund, for which we still have to raise the sum of \$105,817.85.

J. B.

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**Spiritualism Rampant** A dispatch of January 15 from London is reported in the Chicago Tribune as follows: "An active interest in spiritualism among some clergymen of the Church of England was revealed to-day by a meeting held at All Souls' Church. Ministers of all denominations crowded into the building. Many were turned away.

"After the meeting was over, it was announced a committee had been formed to arrange further gatherings of ministers and their wives. These meetings will be attended by a well known clairvoyant.

"The Rev. Arthur Buxton, rector of All Souls', presided and read a message from the Rev. G. Yale Owen, who was unable to attend. Mr. Owen is former curate of Seaforth, Liverpool, and vicar of Oxford, and is a noted author of books dealing with spiritualism.

"The message referred to the current issue of the Church of England newspaper, in which the Bishop of Ripon expressed the opinion that the church at any

moment might be faced by a great historic opportunity.

"That great historic opportunity,' the message from Mr. Owen read, 'has been with us the last half century, and the church has turned a deaf ear, because it is new — in other words, unorthodox, and therefore not respectable. It is a fact that spiritualism is here: it is the most progressive force in the world of religious thought at the present time.'"

In Isaiah 8, 19 we read: And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Our catechism defines superstition in general as Every form of "religion" which is not founded on the Word of God. This fits the ancient cult of spiritualism exactly. For this cult is no new thing. It was practised by the ancients among all the heathens, one of the horrible sins for which the heathen tribes in Canaan were driven out by the people of God, nay were to be exterminated from the face of the earth. The revamping of this abomination in the sight of the Lord is but a sign of the last times before the judgment. That so many people, including clergymen of the Church of England and their wives, should seek light for the pressing needs of men from this muddy source, is but a sad proof of the fact that they have left the Word of the Lord behind to venture forth on this boggy ground. What they find shall not be new light, nor indeed any light on life here or hereafter, but thick darkness as the old prophet Isaiah says in chapter 8, verse 21: And they shall pass through it, hardly bestead and hungry, and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

It is an interesting though not strange sign of the times, that even the leaders of the people are constantly looking for new revelations from God, other than that already revealed, to meet the demands and ever increasing troubles of the times. A church that seeks after these spirits, spurning and neglecting the revealed Word of God, cannot but be confounded in the general ruin of deepest ignorance of things spiritual for salvation.

Let us heed the warning of these men, so bemused and misled in superstition, that we constantly thank our God for the invaluable gift of His Word, for in it: We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star rise in your hearts. 2 Peter 1: 19.

Z.

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**"A New Problem"** Soviet Russia has just recently been confronted with what a news writer, perhaps ironically, styles a new problem. If we adopt this name for it (which on closer inspection

we hardly will do) we yet will be bound to concede that it has sprung up from very old soil and that it is a growth which you might expect to find in the Soviet harvest field if you have but a general knowledge of the seed which the Soviet has been sowing over its broad land. The problem bears the label "the amazing number of 'unfaithful wives'."

The writer explains why the apparent great number of unfaithful wives seems amazing to the Soviet eye. "The bolsheviki with their Marxist 'economic determinism', say that prostitution is an economic rather than a moral evil and, putting it on the grounds of economics, decided to stamp it out. Thus the police for years made vigorous drives against houses of ill repute, low grade hotels and meeting places for women of the streets. It resulted in cleaning up that situation."

And now for the other side: "Soviet departments also said that their marriage laws, which reduced marriage to the mere gesture of signing a paper and paying a fee of seven cents, helped to solve the problem."

And now they are amazed that "the solution seems to have created another problem that is not so easy of solution, the problem of 'unwifely behavior'."

To the Christian the matter is very simple and not at all amazing. God gave the Sixth Commandment and on it built the home, which is the only sound foundation of the state. The Soviet has abolished God from its scheme and naturally has emptied His Six Commandment of what it forbids and what it demands. The results are to the Christian illuminating and just what one would be led to expect: "Leaders say that this problem of unwifely behavior is not a flaming youth situation, but one involving older and 'respectable' non-party women." Just so! This shows the true extent of the harm done. It reveals the graveness of the situation. The Soviet has despoiled the individual, it has destroyed the home, it has banished God and His Church: and now it hopes to flourish as a state! They are groping their way in the deep gloom of their own making toward God's hour of judgment: "Stalin does not speak of the situation as one of immorality, as he and his party will not admit that sex has anything to do with ethics."

Do we appreciate the Light in which we walk?

G.

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**"Why Don't We"** Under the heading, "A Roman Catholic" "Why Don't We," The Lutheran tells the following story:

"The Rev. Francis Talbot, literary editor of the Roman Catholic journal, America, and a member of the Jesuit monastic order, got into the secular press recently when excerpts of his speech before 250 members of the International Federation of the Catholic Alumnae were released for publication. We quote a reprint from the Boston Herald":

We are at a turning point. For 100 years Protestantism has been the strongest element in the United States, and now this non-Catholic, but Christian culture, is vanishing and disappearing. It is a wave that is receding. And another wave

is coming up, a wave that is dangerous to us and to Protestantism, the neo-pagan culture. Instead of God-fearing people, we have those on the horizon who have no belief in God.

This neo-pagan culture is as distinct as the old pagan culture, but more diabolical. The old Greeks and Romans had natural wisdom and natural goodness. They feared God, though not Christ, for Christ had not come. This pagan culture knows Christ and rejects Him. It is growing and is more and more menacing. We have to-day legislation that ignores Christ, books that deny the existence of God and scoff at it, and plays that travesty natural goodness and exalt unnatural vice.

There is an opportunity for us to effect a turn in the right direction. Why don't we Catholics arouse a tidal wave that will bring Catholic culture fairly and squarely into the United States to-day? Why don't we drive in between the two waves and make these United States Catholic — Catholic in legislation, Catholic in civilization and morals, and prepare that reign of Christ with justice and charity?

We have come to the point where we Catholics are the greatest in number of all the religious bodies in the country; we are growing in wealth and power. Now is the acceptable time for us to attempt to accomplish much. Now is the time for our various organizations to strike, and strike hard, in order to put the Catholic idea before our people.

A copy of these remarks was given to the secular press, which, says the Lutheran, "made it common property among Catholics and non-Catholics" and invited rebuttal of the Catholic editor's claim. The Lutheran admits that there is a pagan (un-Christian) culture in America to-day, just as there has been and will be, but declares that Protestantism has always waged unceasing war against it, is doing so now and will continue in the future. The writer then judges the question on the basis of performance as follows:

"It takes either monumental innocence or gigantic effrontery for a man to urge turning the government of America over to Roman Catholic control. The record the hierarchy has made on this western hemisphere would hardly commend itself to the support of intelligent citizens, if it entered the arena of a political campaign. Our neighboring republics do not speak highly of the influence of the Church, which was intimately and powerfully linked to the State. The status of the people with regard to education and mass culture does not compare favorably with the conditions of literacy and individual enterprise in the United States. The record of Quebec in connection with the Dominion of Canada during the World War proves how hard it is for civic unity to break down Roman separatism. Spain, Portugal, Hungary and Czechoslovakia seem unlikely to commend a surrender to Romanistic domination.

"We have entire respect for liberty of the Roman Catholic with regard to where and how he shall worship. Were it necessary, we would bear willing testimony to neighborliness and other valuable human virtues. We join in paying tribute to the self-sacrificing enterprise and labor of Catholic missionaries, clerical and lay, men and women. It is by unscriptural teachings of the hierarchy and their insatiable appetite for civic control as a church to which we are opposed. We are not silenced by the accusation of bigotry. He who acquiesces in false teachings in order to avoid controversy undervalues the claims of truth and overvalues non-resistance to error."

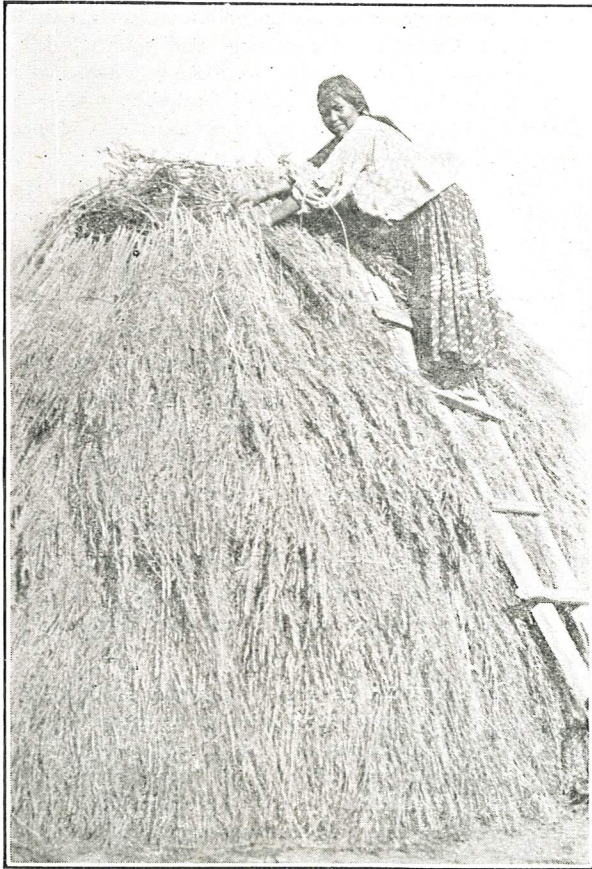
Further comment is hardly necessary.

J. B.

### LUTHERAN APACHE MISSION OF WHITERIVER, ARIZONA

*Dear Friends of Our Indian Mission:*

No doubt you are waiting anxiously for a word or two from the Southwest in answer to the contribution that you sent to me for Christmas. In behalf of those who benefited thereby I wish to thank one and all, and hope that your zeal for the work in the Lord's vineyard will continue. Not what we receive makes up happy but what we give and do for others in the name of the Lord Jesus



fills our hearts with joy. And the more we permit the Lord to guide us in our work, to show and tell us how to do it, the greater the blessings and peace of heart.

Come, let us take the afternoon off and visit some of our Indian friends. I would advise you to slip into your hiking clothes, put on a warm coat and your rubbers or "arctics." When we look out of the window, the sunshine seems so inviting, and it appears to be warm, but we will soon find patches of snow and plenty of mud. We will have to climb over fences and walk on rocky trails that lead through underbrush.

"How far will we have to walk? There seem to be no Indian homes near us." You see, we are in the mountains, and the country is very hilly. Up on the high places you will not find Indian homes because they must carry all their water from the springs at the river. Some of the Indians that live here in town are working for the government, and they have houses built for them by the

government. These people have water in their homes the same as we have. Up yonder on the hill you will see our water tank. — "What are those buildings up there at the foot of the hill?" Oh, that is our government boarding school for the Indian children. There are about 400 children going to school there. They come from different settlements on this northern reservation, some very near, others from Oak Creek, about 60 miles west of us. In September their parents bring them to school with covered wagons. They cannot travel the long distance in one day, so they must camp out over night and sleep around their camp fire. In June their parents call for them again. These children begin school when they are six years old. Just think, some of these little children do not see their mothers or fathers from September until June. But they have nice beds here, receive good food, and are under doctor's care when they are sick.

Of the 400 children that attend school here in Whiteriver about 300 are Lutheran children. On Sunday morning they come marching down to our chapel all dressed up in their uniforms of khaki, first the girls, then the boys. They seem to be happy, yet not boisterous and noisy. Quietly they take their seats and prepare themselves for the service. — We preach to the children in the English language, but we use the simplest words, always thinking of that smallest boy or girl who is just learning our language. We tell them of the love of Jesus, of the wickedness of sin, of life everlasting to every one that believes and follows the Savior. Often we use pictures to illustrate the story, sometimes we must draw our own pictures, then again we take stories out of their lives to show what the Bible wishes to teach us. Their favorite song is: "Jesus loves me, this I know, For the Bible tells me so; Little ones to Him belong; They are weak, but He is strong. Yes, Jesus loves me, Yes, Jesus loves me, Yes, Jesus loves me, The Bible tells me so." Most of the children do not look into their books to find the words, for the words have found a place in their hearts.

On Wednesday evenings we have special Bible classes for all of these children. The children are divided into ten classes, and we use that building over there, which also belongs to the government Boarding School. Because we have not enough teachers for all these classes, the teachers from our East Fork Mission come over every week to help us. (East Fork Mission is at the foot of Rim Rock, yonder mountain with snow, five miles away.) In these Bible classes the teachers tell the children stories from our Bible History. Then they have the children tell these stories again. The Bible picture folders help these children very much to understand the story. Many children in Sunday Schools in the East save their folders to send to the Indian children, and this is how we use them. We let them take these pictures with them so that they may study the story during free moments. Many of them learn the Bible verses that are on the rear of these leaflets. Fifteen minutes of our time is spent in teach-

ing the children catechism. We have given each child a catechism folder with only a part of the catechism on each, depending on the grade that he is in. They keep these and are expected to study during free periods also. (Yesterday four of my big boys, 7th and 8th grade, walked past my house studying catechism like everything, looking neither right nor life. Last evening I found one girl who learned all the commandments in one week.)

"How do you manage to care for all these children at Christmas time? Do they all get presents?" Yes, every child receive a present and a bag of nuts and candy. Long before Christmas we must think about these children so that they will not be disappointed. We divide the entire enrollment into companies and send the names and ages of these children to friends or societies in the East. They make up one package for each child, put the name on the package, and send the packages for the entire company to us. We send for the candy and nuts, popcorn and apples. A few days before Christmas we begin to pop corn and keep at it until we have about three wash-tubs filled. That is a big job, but often willing hands come to our assistance and help us out. Alone we could never do all this work. The day before Christmas several girls come from school to help fill the bags, and we have a big time.

While we are caring for the children of the school, the Indians at home are not being forgotten. They, too, receive bags of candy and nuts. Altogether there are about 1,000 bags to fill. Those Indians who come to the Christmas service receive their bag and something useful like socks, neckties, handkerchiefs, tin cups, tin plates, or something in the line of old clothing that friends have sent to us from the East. Willing missionaries such as you are making it possible that each Indian can receive something, a present, no matter how small, to remind him of the great Gift that God sent into the world to be our Savior. With this you have also taught a lesson of Christian love and fellowship, that the Savior was born into the world for all people, for the Apaches as well as for the white people. This can be accomplished alone with help such as you have given. Notice also how big the little nickels and dimes grow when used for the Kingdom of God to save lost souls.

We had better proceed to the river country to see some of the homes of the children, for there are many interesting things to see, and our time is limited. You notice that we are living in an amphitheater with mountains almost surrounding us. Some of the Indians tell me that only a few years ago there were bear and mountain lions living quite near their village. With an automobile one can come to the favorite haunts of the wild turkey in about half an hour. How beautiful the mountains decorated with tall pine trees, oak, cedar, sumac and mountain laurel. Into this, place the turkeys, deer, bear, lions, rabbits, squirrels, quail and the like. Could anything be

more beautiful? I wonder if the Indians love their mountains and valleys more than we do!

Here we stand on the bluff overlooking the river valley. Over yonder you see several tepees that make one think of hay stacks. The women build the homes, and it takes them about a day to do it. The men go out to get young straight saplings, while the women find enough bear grass to serve the purpose. They use the grass for tying wherever necessary, first the saplings, then the covering of canvas on the outside. A place is levelled off and a trench dug on the upper side of the campsite to lead the water around. Then three saplings are tied together and placed in position like a tripod. The auxiliary saplings are placed between the main ones so that a circle is described on the ground and the tops come together in the middle. The more wealthy Indians cover this framework with muslin or canvas, while the poorer use bear grass. The latter makes a fine matting and keeps wind and rain out, but it must require much work to tie every bunch in position so that it will be really windproof.

We will have to be careful now in going down this trail, for it is rough and stony. One slip and you will have a free ride. We will go to that tepee where David Zahgotah lives. (While walking notice the large ant hills along the way, and see how busy the ants are. But be careful that they do not have an opportunity to bite you, for their sting is very painful. See also the different kinds of cacti and grasses. That little plant is filaree, which the cattle like very much, and it is more fattening than alfalfa. In the springtime the ground is covered with little lavender flower, which spring up from the filaree.) Here we are. "David, we came to visit you."

"Good, come in!" The man is dressed in a blue shirt, overall trousers, old shoes and a big western hat. His face is smooth. Most all Indians have smooth faces with no whiskers, and we wonder how that is. You will notice that this man has a string around his neck, at the end of which is a little metal ornament. That is his razor, but instead of cutting the whiskers from his face he pulls them out. The razor is always ready. When nothing else is occupying his time you will notice the man drawing this instrument from his face in quick jerks "shaving."

David holds the canvas back from the doorway that we may enter. Stoop very low or you will lose your hat. What a cheerful fire greets us! Right in the middle of the tepee! And true to Indian custom little wood is used for this warm fire. There are only three pieces, each one extending in a different direction, and the fire is in the middle where the three pieces come together. (The Indians say, "White man, big fire and cold, — Indian little fire and warm.") — What is the woman doing? In a dish near her she has little round balls of dough, which she puts between her hands and presses down flat. Then she pulls the dough so that it is very thin, and as round as a pancake. From hand to hand she throws the dough, always careful to keep it round. She keeps this up until

the dough is very, very thin. When all this is done she rakes hot coals together on one pile and lays the pancake on it. From time to time she turns it. Big bubbles form on the top while we are watching. When she turns it over, the bottom side has baked to a nice biscuit brown. This is the Indian bread, which they call tortilla (tortiya). While this much of the supper is being prepared, we see something in an old Klim pail on the hot coals on the other side of the fire. It is meat. If we had come a little sooner we would have seen the woman go out to a tree and get some dried meat. The cowboys call this jerky. When they kill a yearling, they take pieces of meat, cut them very thin and let them dry out in the sunshine. This meat lasts for a very long time without spoiling. We may lose our appetite to eat it when we see a swarm of flies sitting on the meat. But that is the best beef steak that you can hope to eat. — Together with the tortillas and beef stew the family is going to enjoy several cups of coffee. There it is, boiling as hard as it can in that black, sooty coffee pot. The poor coffee beans are boiled over and over again, always a little more coffee added at each meal. When the pot is too full to hold enough water to supply sufficient coffee for the family, the old grounds are poured out.

We have forgotten entirely what our surroundings are like. Look at the cook. Her hair is hanging down over her shoulder, — and did you ever see hair looking so black and glossy? She is wearing a blue homemade waist and skirt. The waist drapes over her body like a cape. This woman has sleeves in her waist, but we will see very many that have no sleeves at all. The Indian women wear very modest skirts that reach down to the ankles. We ask this woman how many yards of material she has in this skirt, and she says 13. Around the skirt she has sewed three bands of red braid, and around the bottom two more. — When there is a large gathering of Indians it is a sight to behold. They like gay colors, and they usually have waists and skirts the same color. Yellow dresses with black trimming are very common. Her footwear is also homemade. They are real Indian mocassins. The bottoms or soles are made of cowhide, and the tops of rabbit skin. The tops measure about fifteen inches high, and the rabbit skin is very soft. Such mocassins last a long time. Whenever the soles wear out they sew new ones on, but the tops will hardly ever wear out. See how they protect their feet from cactus spines and burrs with the little ornamental projection on the fore part of the soles, which curves upward!

How would you like to sleep on a bed like that? The blankets and comforters are laid on bear grass to make it softer, and the grass is laid to conform with the body. Three can sleep in that bed quite easily. The fire remains burning all night to help keep warm any unfortunate who might have to forfeit his share of covering to his freezing neighbor. — In that corner you see the saddle, the hunting rifle and the bridle. That horse that we saw near the

trail when we came belongs to David. He was hobbled on his front feet so that he will not wander too far away. — That box is the food cupboard, in which is kept flour, sugar, coffee, beans, salt and spoons. In this wealthy family the people use tin plates for their meat, but in many poorer ones one will often see the people eat out of the same pot and use their fingers for all food. — We also see a little box that is used for a chair. This box David brought from the store a few days ago. If I were his only visitor he would offer it to me to sit on, and he would sit on the ground with his legs crossed.

Listen! What is that woman saying? "Tuh, akoh!" That means, "The water is there." She is offering water to anyone who is thirsty. She made those water containers herself, and she brought that water from the spring this morning. It holds about six gallons. This container is called a toos. It is made of mountain grass, woven very closely together. Inside and outside it has been coated with hot pitch to make it leak proof. In the top opening corn husks are stuffed to keep the water from splashing out. Those two inverted forks on both sides are to help in carrying the water. The woman ties a piece of buckskin to these handles and makes the carrying strap long enough that it will reach over her head. The strap is placed just over her forehead, and the toos rests against her back. Both arms are free to pick up wood along the way. In this same manner she carries her babies in a cradle on her back, or she may go to the trader to buy fifty pounds of flour, some coffee and sugar. Her head must carry it all. She is fortunate if she lives near the village, but she might live eight miles away.

The walls are not without pictures. Not long ago I visited these people and told them the story of Jesus Still-ing the Storm. I gave them pictures so that they could see the high waves, the boat tossed to and fro, and the Lord Jesus in the middle of the boat, hand outstretched, commanding wind and storm to stop. — David sees that we are looking at his Bible picture on the wall, and he is interested. He is pointing to Jesus and says, "Big-gecho-ihid-na-n Bi-zhazhae," which is interpreted, "The Giver of Life's Son."

The wind has started up from the east, and the smoke which should go out through the top of the tepee is making the air heavy. Let us go outside and into the fresh air again. — Is it so late already?!! The sun is about to go down behind Kelly's Butte. We must hurry home, for darkness comes very fast after the sun has crossed the horizon. We thank David and his wife for their kindness, and bid them goodbye. They come to shake hands with us, saying "Yalahn" (goodbye) and in broken English, "Come pretty soon again. You my good friend."

As we ascend to the higher country back to our home, we take a last look at the river country with its Indian tepees. The river flows noisily on, dashing over the stones, now narrowing into a gorge, now it widens into a broad stream. Yet the Maker sent the water that people



may taste of its sweetness and quench their thirst. Is this fresh water not like the Word of God? David knows the Son of the Giver of Life when he looks at the picture, but the Savior has not found a place in his heart as yet. There are still too many Indian customs and superstitions lurking in his heart that let him remain thirsty for the real Water of Life. But he calls us his friends, and he wants us to visit him again. Surely, we must do that. Perhaps when he hears more of the Savior his heart will be opened also, just as our hearts and minds were opened when we heard so many wonderful things of God. Let us continue to speak about those things which *we* have seen and heard, that, like the river, the Word of God may continue to quench thirst both in the wilderness and in civilization.

Hasn't this been a most wonderful afternoon? And notice how the Lord has brought this perfect day to a close with unrivaled colors in the western sky. They were put there for us to remind us of His power and glory, of His light and His love. It is also His signal to us of the dawn of a new and brighter to-morrow.

Sincerely,  
Your Missionary in the Field,  
Paul A. Behn.

#### THE LODGE AS A MEANS OF ADVANCEMENT

This subject was mentioned in a discussion between Rev. Crabtree and myself recently, and the Reverend seized his opportunity by suggesting that I speak on that subject at this convention if there were room for me on the program. And here we are. He did find room for me. What I did not expect, neither hoped for, is come to pass. I am to speak to you on the subject, "The Lodge as a Means of Advancement."

My theme is slightly different from the way it reads in the announcement. By speaking of the lodge as a "so-called" means of advancement I might at the very outset convey the idea that there really is not such a thing as advancement through the lodge, and that would be a mistake. I believe there is an opportunity for advancement through the lodge, and against this fact, as I see it, I wish to testify.

I do not intend to speak of the advancement of humanity as a whole — of advancement in things religious, cultural, scientific, etc — in general, as affected by the lodge. I wish to limit my discussion to the progress of the individual on the ladder of labor, business and society. I wish to "tune in" on the young man who, cast upon his own resources, is looking for an opportunity to secure a good position; such a position which will permit him to settle soon in his own home in modest comfort and with a margin of safety — the young man looking for a "better job and more pay." Although not an authority on things of the lodge or of sociology, permit me to make a few remarks in a simple, fraternal way.

You, then, my friend, look upon the lodge as a means of advancement of the kind described before? You believe that your opportunity for "a better job and more pay" lies with the lodge.

I believe that you have been told so. Many a time that bait has been used in membership drives for secret societies. Times of prosperity, which could not fail to arrive upon joining the lodge, were pictured before you in glowing terms. The lodge is the magic word for advancement.

And why should not things be presented in that way? It is entirely in keeping with the nature of the lodge. This institution aims primarily at advancement and security in this life, and believes to have attained it to a considerable extent. This may be said in all safety in spite of the fact that there are also religious implications in lodge principles and practice which reach beyond death and grave.

In keeping with the nature of the lodge I have seen men at work, winning converts for the lodge by the promise of temporal advantage. At close quarters I saw the lodge help a man improve his earthly situation, giving what was promised upon lodge membership. I know of another case in which a young man refused to give up his lodge membership for fear of losing his job. There surely is such a thing as advancement through the lodge.

To make use of the opportunity offered by the lodge may seem to be the most natural thing to do for you. It even may appear to be necessary. Are we not all members of one social system? In continual touch with each other? Are we not made or un-made, sociologically, by the very people with whom we rub elbows? Does it not make a world of difference whether a large section of these people systematically obstruct our progress or whether they help us along as much as possible? If the opportunity for progress lies with the lodge, why not take it? According to this reasoning, many young men cast their lot with the lodge. What they are to-day they are, humanly speaking, through the lodge. But you, my friend, to not translate similar conclusions into similar action in favor of the lodge **UNLESS YOU DESIRE TO SEEK QUESTIONABLE ADVANCEMENT IN A QUESTIONABLE WAY. AND INTEND NOT TO BUY IT AT THE PRICE OF YOUR OWN SOUL!**

I consider this way of advancement questionable, because it amounts to favoritism and cannot stand the test of time and of justice. Yes, favoritism is involved here. You who contemplate joining the lodge for its opportunity of advancement depend on the good will of the lodge more than you perhaps realize yourself. You expect its members to help you. They are to give you the "inside track" in place of non-lodge people. With their aid you expect to occupy a position which you otherwise would not be able to get or keep. And you nourish a very definite hope to this effect, although you may have only a vague notion concerning the way in which these hopes are to be realized.

In these hopes the lodge does not discourage you, either. The lodge member very readily admits that he is obliged to care for his lodge brother first. He is to extend cooperation, protection, charity, etc., to you for the sake of the lodge. In some cases this care of the lodge for the lodge amounts to protection in case of treason and murder!

Yet, these hopes of advancement through favoritism carry in themselves the seeds of disappointment. It cannot give satisfactory — permanent satisfaction — to the right-minded man that he is advanced at the expense of another, possibly more worthy but who does not happen to be a lodge man. What Christian man does not feel the unfairness of the situation?

The lodge, moreover, cannot guarantee the promised advancement. She is not all-powerful, nor has she that absolute control of labor, business, etc., which gives definite assurance of advancement. It also is a physical impossibility for the lodge to favor all all the time. When in a certain shop all men are Odd Fellows, they cannot all be favored with advancement. Someone is bound to be left.

Note also that advancement without capacity to back it up is doomed to failure. It cannot deliver the goods. Business will not stand for that. Business wants results. In this connection it is well to note the opinions of the gentleman-business man, Mr. Penney, voiced in the Christian Herald, that honest business looks for capacity, industry, honesty, faithfulness, etc. The praise of industry and other virtues, as found in the Proverbs of Salomon, points into the same direction. No, advancement largely by favoritism cannot stand. Even if actually attained, it cannot hold out. It kills initiative essential to success. To follow the line of least resistance is equal to weakness in endeavor. Its lack of exercise works for flabbiness of muscle. This flabbiness of the spoiled favorite is divorced from the will power to go ahead, to explore and do new things. It is dependent, lacks daring, is always looking for cover. It likes to lean on rather than to give support. It has no power to persevere. When people fail to cheer and, most discouraging, sneer, the product of favoritism will quit.

My friend, the way upward is by effort and accomplishment and that, of course, with the help of God. The course of least resistance leads downward — to failure. Refuse to live by the grace of men. The grace of God is sufficient. Also in natural life.

But you say: "I do not intend to become a parasite; nor is it fair to expect of the lodge to make a spoiled baby out of me. I expect to forge ahead by honest endeavor, but look to the lodge for appreciation, recognition, for that which will keep me from failure in spite of accomplishments. I intend to marry my effort to the lodge's opportunity and thus to bring about success. Just like you expect your fellow church members to co-operate with you in your worthy secular endeavors."

But here, my friend, you raise an important issue. I will take for granted that you wish to advance through effort and accomplishment, and that you do not intend to join the lodge in order that she may relieve you of your backbone. Yet, in this coveted good will of the lodge, apparently harmless, lurks a great danger. You look for the lodge's good will? Only as a lodge member will you get it. And would you ally yourself to the lodge for the sake of her material and temporal benefits? Should you be unequally yoked to unbelievers in order to secure advancement in this world? Should you accept the supposed benefits of the lodge at the price of your own soul?

And that you would virtually do by joining the lodge. The good will of the lodge is secured only by your personal membership in it. You are to put yourself under obligation to the lodge, to become a part of its organism. Identification with the lodge is the minimum price for the full enjoyment of its "blessings." For natural things you are to pay a price in spiritual values. You must bargain in world and life views — in religions. And you will get one without Christ. Would you live in solidarity with a body which has ruled out Christ, the Head, the King, the very Life of His people? To join the lodge for whatever purpose means to take to another religion. This fact and its sin is the conviction of this convention, and the Word proves it.

Do not tell me that you will only take the natural, material, temporal side of the lodge. You do not intend to be two-faced, do you? What consistent man will look to the lodge for material gain and shun her spiritual heritage — her principle? This cannot be done. It should not be done. Those trying it will not only be disappointed, but they also ought to be censured! I trust a consistent lodge will discipline such a parasite as well as any consistent church censures the man who avowedly belongs to the Church for the sake of temporal and material benefits. Affiliation with the lodge is a matter of the natural and the spiritual. It is fellowship, body and soul. You are either in or out, entirely. The lodge is, or is supposed to be, a homogeneous people as well as the Church. Consistency demands that you take her entirely, her principle and practice, or not at all.

Nor will it be right for you to take the spiritual implications of the lodge passively — so to just bear them. If you as a man, honest and well meaning, intend to do justice to your lodge obligations, you are to champion the lodge as she is. You will be a booster of that Christless institution. Its so-called glorious principles you are going to inculcate into as many people as possible. You promise them aid, favors, companionship, advancement, things on earth and things in heaven — the Grand Lodge above. You cannot do otherwise! And having done so and are overtaken by death, the lodge in turn will take good care of you, your body. You made worldly progress indeed. Great pomp is likely to escort your earthly remains to the graveyard. Waving plumes and glittering swords will be

in evidence. . . . But your soul? It shall have returned to God Who made it. To receive its reward for faithful lodge membership — glory in the Grand Lodge? No, to be forever cut off from the grace of God. "No one cometh to the Father but by Me." "To live apart from God is death."

The substance of my argument against the lodge as a means of advancement is: Incipient favoritism and lack of constructive effort. Too much of the grace of men and too little of the grace of God. Do not accept the lodge's bid for your confidence at the price of your own soul!  
—Christian Cynosure.

### MAKING A CHRISTIAN OF EINSTEIN

Here is a Methodist preacher in a New York pulpit, citing Einstein as a man of piety in "his own way." So was the pious Aeneas, whose piety was that of a pagan worshipping the gods and goddesses of mythology. This clergyman says Einstein recognizes Christ because of the good He has done in the world. Recognizes Him as what? Obviously the preacher means that he recognizes His divinity, not His mere existence as a historical character only, else he would not claim for him the piety that characterizes Christians.

Real recognition of Christ involves belief in Him as a teacher of truth, as the son of God, a Savior, through His intercession for us at the Throne of Mercy. But Einstein repudiates utterly the fundamental teachings of Christ, including a future life and redemption. Because he is a celebrity Einstein is exalted. But he has nothing do with Christ as a theological teacher. At best he can honor Him as a philosopher who taught love, peace and good will to men — not as one necessary to the salvation of men's souls.

Let us have an end of this sort of exploitation of Einstein. We would not expect it to come from a Methodist pulpit, where redemption from our sins is the first great principle, and is to be had only through Jesus Christ and Him crucified.

Loose thinking is a grave offense in a pulpit. It reflects error, not truth.

—Chicago Journal of Commerce.

### TRUE NOBILITY

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

The world has always claimed that there is a difference among men. Some are well bred, others are common people. The same distinction is made among human beings which we make when we speak of horses or cattle. Some are full-breds, blue ribbon stock, others are scrubs. Even in this democracy we have the upper four hundred of high society, which turn up their noses at the lower classes who never wear evening clothes and use only one

fork at the dinner table because that is all they have. In foreign countries we have the same difference. The Prince of Wales and Ramsey McDonald belong to the nobility, while the men who work in the mines of England are simply — well, people, that's all.

There is undoubtedly a difference among men. Some are of a higher order than others. The Holy Scriptures admit this. But the difference does not lie in the clothes men wear, or the money they have, or the position they occupy in the world, or the parents who brought them into the world. We must class men and women according to the attitude they take toward the Gospel which is preached to them.

Luke tells us that Paul and Silas left Thessalonica at night because of the hostility of the people there, and came to Berea, where they at once entered the synagogue and began to preach their message. Luke makes the observation that these people at Berea were more noble than those at Thessalonica because the Bereans were of ready minds to receive the Gospel, and to prove its truth by searching in the Scriptures daily.

By the standard of the world there was really no comparison possible between the Bereans and the Thessalonians. For Berea had no nobility. It was a small, quiet town, off the beaten road, with practically no commerce and no past history. Thessalonica, on the other hand, was a thriving metropolis some hundreds of years before Christ was born. Being a sea-port, it was commercially important. Its families belonged to the oldest in all Greece. Its inhabitants must have smiled with great superiority at the mention of little Berea, much as New Yorkers would smile at people from Mound City and call them hicks. Yes, as the world looks at such things, the Thessalonians looked at the Bereans about as a good race horse would look at the old gray mare. Thessalonica had nobility, Berea had none.

St. Luke did not share that view, however. To him the Bereans were noble, far more so than the Thessalonians. For the Bereans offered an open mind to the message of Christ. They were willing to hear and consider, and, if it proved its worth, to accept it. Their days were not too occupied with bunco parties and bridge. Their society ladies worked in the kitchen and raised children. Their men were honest laborers. And not only did they listen to Paul and Silas; they went home and searched their Old Testament to see whether Christ was really foretold therein, as the Apostles had said. The nobility of that day and of to-day has discarded the Old Testament as not being true, as being barbarous and primitive. The Bereans looked therein for Christ.

And they found Him, as the Apostles had said. They found Him, and believed. That made them truly noble. That made them God's children, and there is no greater nobility than that. In fact, that is the only nobility possible for men to attain. Those who laugh off or shrug off the doctrine of the Apostles, and turn up their noses at

the precious Old Testament, are as noble in the sight of God as the hog that wallows in the gutter. They may be able to trace their ancestry back to King Tut or King Solomon, and play a perfect hand of auction bridge, but their nobility is only skin-deep. No one is noble but he who hears the word of God and keeps it. For he is born of the Holy Spirit, has God as his Father, and the Lord Jesus Christ as brother and Savior. Only such ancestry entitles you to the claim that you are a noble man. — St. Paul's Mound City, South Dakota, Messenger, Pastor E. Schaller.

### LUTHERANISM

Lutheranism has a firm foundation. It is built upon the foundation of the apostles and prophets, God's Word, Jesus Christ Himself being the chief Cornerstone. It accepts the Bible from cover to cover as the verbally inspired Word of God. It is determined to know nothing among men save Jesus Christ and Him crucified. We cheerfully invite every one to put Lutheranism to this test; whether or not it has for each of its teachings a clear and unmistakable "Thus saith the Lord," whether or not it proclaims the whole Word of God in all its truth and purity, and whether or not it administers the holy Sacraments according to the words of Christ's institution. We venture to say that every one who will examine Lutheranism with its cardinal doctrine of salvation, not by works, but by the grace of God, through faith in Jesus Christ, who will examine it with an unbiased mind and in the light of Holy Writ, will most certainly be forced to admit that it is founded squarely upon the foundation of the apostles and prophets, with Jesus Christ as the chief Cornerstone. —Tri-Parish Monthly Caller.

### FINANCIAL REPORTS

The various financial reports of Synod show that a number of members are lagging behind in giving for our Lord's work. Some are probably discouraged, because the burden has been placed on their shoulders so long. They would appreciate it, if others would also take hold and help carry on the work. Can faithful brethren be blamed for becoming discouraged under the circumstances? By no means. Nevertheless, the Lord gives them great encouragement in the words: Let us not be weary in well doing, for in due season *we shall reap, if we faint not*. And again He says: The Lord *loveth a cheerful giver*. However, many are apparently indifferent. It seems to be immaterial to them, if the Lord's work makes headway or not. Their "brilliant" opinion is: "We must cut down on expenses, because of hard times and we might as well begin at the church." Who does not believe in cutting expenses at this time of financial depression! Even the proverbial George says: "It is time we are cutting expenses." But George uses common sense. He says also: "But let us use common sense in cutting allowances. A laborer would not cut off his right

arm, so he would have less body to feed. A seamstress would not foolishly pluck out her eyes. Nor will a Christian, using common sense, cut on his allowances for His Master's Church Building. The Church is for him "THE ONE THING NEEDFUL" in this life and the hereafter. Through it he receives faith in the forgiveness of sins through his Savior, Jesus Christ. Through this faith he has the blessed assurance that eternal bliss is his. Without the Church he would be most miserable. His greatest desire in life, therefore, is to see the Church of Christ prosper. He cannot afford to cut on the allowances for the Church." This is excellent advice. If we must cut on account of hard times, then let us use sense and cut on luxuries. Let us make that suit, that hat, that dress, etc., do a season, possibly two, longer. Let us cut on several parties a year. Are those auto rides all a necessity? Some may undeniably cut expenses on cosmetics, others on tobacco and candies, etc.

Tri-Parish Monthly Caller.

### THE WIDOW'S AUCTION SALE

It was in the home of a poor widow. One after another of her possessions fell beneath the hammer. Presently the auctioneer took up a large bowl, which happened to be full of sugar, and the poor woman, anxious to save the contents, hastened into the next room to find something into which she could put it.

Just as she returned, the auctioneer cried, "Sold!" and the purchaser insisted that the sugar was his. The widow pleaded for the little that was so much to her; but the man was obdurate, and murmurs of indignation arose from the crowd. Angry at this demonstration, the man turned, and his eyes rested on Mr. Wisdom, an esteemed lawyer, noted for his keen sense of justice.

"Mr. Wisdom," said he, "you are a lawyer. Am I right or not? If you say I am not, I will give back the sugar. If you say I am, I am entitled to it, and I'll keep it."

"My friend," replied Mr. Wisdom, in his gentlest tone, "you put a delicate and unpleasant responsibility on me. Hadn't you better decide the matter yourself?"

"No," replied the fellow curtly. "I know what your opinion is going to be, and I want you to give it, so that this whole crowd can hear it."

"Then," said Mr. Wisdom, "I advise you that the sugar is yours. The widow can not take it from you. She has no redress."

"Aho!" cried the man, turning to the spectators. "What did I tell you?"

"Stop!" thundered Mr. Wisdom, whose manner at once changed. "I have advised you at your persistent request, as I can prove by these people. It remains for me to tell you that I charge you five dollars for my advice, and I demand immediate payment. If you trifle with me in the matter of payment, you will most certainly regret it."

The man turned scarlet; fumbling in his wallet, he produced a five dollar bill. The crowd yelled its approval, but suddenly became silent as Mr. Wisdom walked up to the widow and said: "This money is mine. I have earned it honestly. Take it, and buy food for yourself and your fatherless children." — Ex.

**OH, PERFECT BLISS!**

Oh, Perfect Bliss! To know that Jesus loves me!  
No other knowledge has such pow'r divine.  
No other wisdom serves to make me happy, —  
Save that I know that Jesus Christ is mine.

When I was but a babe, my Mother taught me  
How much my Savior loves and cares for me;  
And that He left His peaceful home in Heaven,  
To die for me on cruel Calv'ry's tree.

And now in youth, this is my consolation. —  
When Satan tempts me and the worldlings sneer.  
To know that Jesus is my Friend and Savior —  
Can combat all earth's anxious toil and fear.

What could I wish for, when I have a Savior  
In Whom there's nothing that I can't possess.  
He gives me all the joys of earth and Heaven:  
Yea, Perfect Bliss, and heavenly happiness.  
— Adeline Weinholz.

**FROM OUR CHURCH CIRCLES**

**Winnebago Teachers' Conference**

The Winnebago Teachers' Conference will meet at Emanuel Lutheran School, Lawrence and Quincy Sts., New London, March 30 to April 1. Sessions begin Monday at 2:00 P.M. and end at noon on Wednesday. Teacher B. H. Boese will provide quarters for all announcements received up to March 15.

**PRACTICAL LESSONS**

**I. Primary Grades**

- 1) David and Goliath.....Miss A. Koch  
Substitute: Resurrection.....Miss E. Gruetzmacher
- 2) Paper Cutting for Busy Work.....Miss E. Ihlenfeldt  
Substitute: First Lesson in Subtraction..Mrs. Marie Sievert

**II. Intermediate Grades**

- 1) Teaching Children to Acquire Definite Methods and Form in Solving Problems.....Ed. Sandersfeldt  
Substitute: A Reading Lesson (Aim: Developing Interest in Literature).....Theo. Lau
- 2) The Alimentary Canal.....Emil Leitzke  
Substitute: Organs of Circulation.....Wm. Schriefer

**III. Upper Grades**

- 1) Luther at the Diet of Worms.....E. Blauert  
Substitute: Geography of Palestine.....A. Fuerstenau
- 2) The Holy Ghost has Sanctified Me.....E. Kirschke  
Substitute: Good Angels.....G. Wachter
- 3) Constitutional Convention.....Miss L. Fenske

**THEORETICAL**

- 1) Welchen Anteil hat der Lehrer an der Vorbereitung der Konfirmanden?.....E. R. Schneider
- 2) Commencement Exercises.....Kurt Oswald

- 3) Sind wir heutzutage mehr Zuchtmeister als Erzieher in unsern Schulen?.....A. F. Pape
- 4) Pupils Home Study.....Geo. Kieker
- 5) Physical Exercises in School.....Miss R. Wisch

If you wish to be provided with quarters write immediately to B. H. Boese, 714 Lawrence St., New London, Wis.  
Mrs. Melvin Wolfrath, Sec'y.

**Candidates for the Fifth Professorship at Our Theological Seminary, Thiensville, Wis.**

Following is a list of candidates nominated for the above-mentioned office. Protests or endorsements intended to be of value to the Seminary Board in their election of a professor from this group must reach the secretary of the board by February 25th. Such communications should be addressed to

W. A. Hoenecke, Sec'y,  
1868 No. 24th Place,  
Milwaukee, Wis.

- Pastor A. Ackermann, Mankato, Minn.
- Dr. W. Arndt, Concordia Seminary, St. Louis, Mo.
- Prof. E. Bliefernicht, Dr. Martin Luther College, New Ulm, Minn.
- Pastor John Brenner, Milwaukee, Wis.
- Pastor Carl Buenger, Kenosha, Wis.
- Pastor E. Ph. Dornfeld, Milwaukee, Wis.
- Pastor Im. P. Frey, Hoskins, Nebr.
- Pastor A. C. Haase, St. Paul, Minn.
- Prof. Aug. Hardt, Concordia College, Milwaukee, Wis.
- Prof. O. J. R. Hoenecke, Michigan Lutheran Seminary, Saginaw, Mich.
- Prof. Erwin Kowalke, Northwestern College, Watertown, Wis.
- Pastor A. R. Kretzmann, Chicago, Ill.
- Dr. Walter A. Maier, Concordia Seminary, St. Louis, Mo.
- Pastor Phil. Martin, Brownsville, Wis.
- Prof. Edwin Sauer, Dr. Martin Luther College, New Ulm, Minn.
- Prof. A. Schaller, Dr. Martin Luther College, New Ulm, Minn.
- Pastor Richard Siegler, West Salem, Wis.
- Pastor Walter Sievers, Merrill, Wis.
- Pastor F. H. K. Soll, Yakima, Wash.
- Pastor Arthur Voss, Milwaukee, Wis.
- Prof. G. A. Westerhaus, Northwestern College, Watertown, Wis.
- Pastor J. Witt, Norfolk, Nebr.
- Prof. S. C. Ylvisaker, Bethany College, Mankato, Minn.
- Pastor A. Zich, Green Bay, Wis.
- Too late for listing in Gemeinde-Blatt:
- Pastor Wm. Baumann, Plymouth, Nebr.

### Fiftieth Wedding Anniversary

On January 24 Mr. and Mrs. Carl Albrecht, members of St. John's Congregation of Zilwaukee, Mich., celebrated their fiftieth wedding anniversary. Text, Psalm 136: 1. May the Lord our God abide with them with His grace and blessing in the future.

A. Kehrberg.

### Installation

Authorized by President Nommensen, the undersigned installed the Rev. Ad. Dasler as pastor of St. John's Congregation, Fox Lake, Wis., on Sunday Septuagesima.

H. W. Schmeling.

Address: Rev. Ad. Dasler, Fox Lake, Wis.

### Memorial Wreath

In memory of Mr. Albert F. Bratsch, born June 27, 1872, died December 29, 1930, Renville Farmers Co-operation, C. C. Co., \$10.00; Renville Creamery, \$10.00; Renville Shipping Association, \$10.00.

F. Zarling.

### Acknowledgment and Thanks

I wish to take this opportunity to extend our thanks for gifts received from the following donors for Northwestern Lutheran Academy:

Mr. Scott, McIntosh, South Dakota, for a library table; Buhr Bros., Morristown, South Dakota, for poultry; Rev. A. Eggert, Milwaukee, Wis., for a phonograph; Pastors of District, \$7.50 for a toboggan.

K. G. Sievert.

\* \* \* \* \*

From the St. Jacobi choir of Milwaukee, Wis., Dr. Martin Luther College, New Ulm, Minn., received the sum of \$25.00. This money will be used for the purchase of teaching apparatus. To the kind donors we express our cordial thanks.

E. R. Blieferricht.

\* \* \* \* \*

During the past few months the following Mission-minded individuals and societies, scattered throughout fourteen states, have contributed to the Whiteriver Christmas and Incidental Chest:

WISCONSIN: Mrs. Floyd Roberts, Lowell; Miss Sophia Kammueller, Fountain City; Friedens Mission Society, Kenosha; Mrs. George Kobs (Ladies' Aid), Markesan; Y. P. S., Fond du Lac; Pastor P. Monhardt, Wilton; Adeline Sievert, Milwaukee; Mrs. L. B. Hinn, Fond du Lac; St. John's Lutheran Church, Kendall; Mrs. H. C. Berndt, Hartford; Miss Helen and Mrs. E. K. Andrae and Minna Boers, Milwaukee; Rev. G. Boettcher, Hortonville; First Lutheran Ladies' Aid, Lake Geneva; St. Paul's Lutheran Church, Menomonee; St. Paul's Lutheran Ladies' Aid, Fort Atkinson; Margaret Handlos, Milwaukee; Rev. W. Fuhlbrigg, Coleman; Mrs. R. Schumann, Milwaukee; Mrs. M. Schuster, North Freedom; Mrs. J. W. Robisch, Jefferson; Mr. and Mrs. F. C. Yerges, Jr., Reeseville; Rev. H. C. Kirchner, Baraboo; Mary Dressendorfer, Fountain City; Rev. H. R. Zimmermann, Cochrane; Miss C. Ludig, Milwaukee; M. Kottke, Fond du Lac; Y. P. S., Brownsville; Rev. P. Burkholz, Milwaukee; Northwestern Publishing House, Mil-

waukee; Ladies' Aid, St. Peter's Church, Sawyer; Salem's Y. P. S., Sawyer; Rev. Th. Brenner, Appleton; Pastor Lawrence Wegner, Fort Atkinson; Ladies' Aid, St. Jacobi Congregation, Milwaukee; Ladies' Aid, Trinity Congregation, Minocqua; Mrs. Geo. McMullen, Tomah; Pastor Erwin J. Habeck, Minocqua; Miss Myrtle Grannemann, Lac du Flambeau; Ladies' Aid, Zion Lutheran Church; Van Dyne; Ladies' Aid, St. John's Church, Poplar Creek; Pastor H. Grunwald, Kiel; Mrs. H. Miller, Pickett; Mrs. Wm. Rusch, Pickett; Lutheran Aid, Branch 24, Brillion; Ladies' Aid, Brillion; N. N., Milwaukee; Sunday School, First Lutheran School, La Crosse; D. Gieger, Wauwatosa; Wm. Rosenthal, West Allis; Mr. and Mrs. G. A. Guell, Fond du Lac; Miss Marie Abelmann, Watertown; Miss Eleonoa Petich, Columbus; Ladies' Aid, Greenfield; Rev. E. Duerr, Milwaukee; Mona Marie Ristow, Fond du Lac; Sunday School, St. Matthew's Lutheran Church, Milwaukee; Mary Jane West and Sister, Milwaukee; Lutheran Ladies' Aid, Columbus; Miss Irene Miller, Appleton; Herman Lawrenz, Lomira; Ladies' Aid, Wisconsin Rapids; Ladies Society, St. John's Church, Whitewater; Mrs. C. Haefner, La Crosse; Mrs. Frieda Groth, La Crosse; Ladies' Aid, North Fond du Lac; Miss Martha Blieferricht, Wauwatosa; Faculty and Pupils, St. Stephen's School, Beaver Dam; Ladies' Aid, West Bend; Ladies' Aid, Montello; Ladies' Aid, Cleveland; Mrs. J. Sprengling, Cleveland; Individual Members, Lomira; Pastor P. T. Brockmann and Individual Members, Trinity Lutheran Church, Waukesha; St. Stephen's Ladies' Aid, Beaver Dam; Mrs. L. Lange, Beaver Dam; Mrs. C. Dingel, Beaver Dam; Mrs. H. T. Hagene, Oshkosh; Mrs. L. Sheets, Oshkosh; Jer. Sr. Bible Class, Milwaukee; Gust. Loerhke, Theresa; Mrs. Aug. Manthey, Pardeeville; Mrs. Bertha Cowalsky, Milwaukee; Willing Workers, West Salem; Mrs. John Boehm, Helenville; Salem Ladies' Aid, Lowell; Ladies' Aid, Fountain Prairie; Miss Louise Zwiig, Ixonia; Mr. and Mrs. Herman Reis, Manchester; Mrs. Emma Hellemann, Neenah; Ladies' Aid, St. Peter's, Fond du Lac; Mrs. O. Griebing and Friends, Milwaukee; John F. Laubenstein, Freedomia; William Perlewitz, Algoma; Mrs. M. J. Schroeder, Strum; Rev. Theo. H. Mahnke, Cataract; Individual Members, St. John's, Milwaukee; Ladies' Aid, Gethsemane, Milwaukee; Ladies' Aid, Fort Atkinson; Ladies' Aid, Rice Lake; Pastor G. E. Boettcher, Hortonville; Mrs. Frank Keller, Cochrane.

MINNESOTA: Fred Fischer, Winona; Ladies' Aid, St. John's Church, Buffalo; Mrs. H. A. Johnson, St. Paul; Rev. R. Heitman, Arlington; Miss Heitman, Arlington; Miss H. Keller, Red Wing; Martha Moehring, Montevideo; Mankato Walther League; Rev. and Mrs. Blauert and Members, Zion's Ladies' Aid, Olivia; Congregation, Winona; Senior Walther League, Austin; Students of Dr. Martin Luther College, New Ulm; Ladies' Aid, New Ulm; Rev. and Mrs. J. C. A. Gehm, Darfur; Sunday School, Zumbrota; St. Matthew's Ladies' Aid, Stillwater; Mrs. David Haack, St. Peter; Mrs. C. Schleicher, Zumbrota; F. H. Retzlaff, New Ulm; Ladies' Auxiliary, Immanuel Lutheran Church, Mankato; Congregation, St. John's Lutheran Church, Lewiston; J. C. Timmijan, Lake City; R. C. Eibs, Marshall; Ladies' Aid, Marshall; Ladies' Aid, Arlington; Jake Kettenacker, Rockford; Adolfine Moerer and Friends; Dumont.

MICHIGAN: Miss Ida Schmidt, Munith; S. S. Lutheran Church, Munith; Mrs. V. Hannewald, Munith; Rev. C. H. Schmelzer, Riga; Rev. and Mrs. Henry Hopp, Daggett; Ladies' Aid and Other Members, Salem's Congregation, Scio; St. Paul's S. S., Saginaw; William Schleimer, Saginaw; Members, Bethel Lutheran Church, Bay City.

NEBRASKA: Ladies' Aid, Trinity Church, Hoskins; Pastor Geo. Tiefel, Hadar; Rev. A. Schumann, Garrison; St. Paul's Lutheran Ladies' Aid, Norfolk; Wm. Gratop, Grafton.

ILLINOIS: Rev. A. C. Bartz, Ladies' Aid, Waukegan; Mrs. Mathilda Zeitz, Peoria; Miss Louise Zeitz, Peoria; Mrs. Anna Harseim, Peoria.

NEW YORK: Trinity S. S., Brooklyn; Girls Club, Albany; Ladies' Aid, Albany.

CALIFORNIA: Ladies' Aid, North Hollywood; Mr. and Mrs. H. F. Behn, Pasadena; Mrs. Sapper, Pasadena; Tabitha Sewing Circle, Los Angeles; Ruth Circle, Pamona.

ARIZONA: Mr. and Mrs. H. C. Stolp, McNail; Miss Anna Peilemeier, Phoenix; Mrs. B. B. Calvert, Whiteriver.

WASHINGTON: Rev. L. C. Krug, White Bluffs; Rev. Knudsen, Longview.

SOUTH DAKOTA: Mr. L. J. Landeck, Watertown; Mrs. C. Hinrichs, Canastota; St. John's Lutheran Aid, Rauville.

COLORADO: Amelia Doctor, Alamosa.

NEW JERSEY: Walter E. Rahm, Jr., Montclair.

INDIANA: Mrs. H. C. Hoffman, South Bend.  
 MISSOURI: H. C. H. Griebel, Kirkwood.  
 OREGON: Mrs. F. M. Frecht, Portland.

Gratefully, In His Name,  
 Paul A. Behn.  
 E. Edgar Guenther.

**Change of Address**

Rev. Oscar J. Peters, 3626 Elizabeth St., Wayne, Mich.  
 Rev. A. Dasler, Fox Lake, Wis.

**MISSION FESTIVAL**

Twenty-second Sunday after Trinity  
 Milwaukee, Wis., St. Matthew's Church, A. F. Halboth, pastor. Speakers: Rev. John Mueller (German), Rev. Paul Burkholz (English). Offering: \$500.00.

**ITEMS OF INTEREST**

**RUSSIAN CATHEDRAL MADE INTO SHRINE OF ATHEISTIC LORE**

Leningrad, Russia.—The famous St. Isaac Cathedral here, which recently was converted into an antireligious museum, was officially opened Thursday.

The main altar has been equipped with a screen for the showing of antireligious motion pictures, while antireligious lectures will be given regularly. Special equipment in the central hall will demonstrate to proletarian visitors the rotation of the earth and other astronomical phenomena.

The museum contains a huge collection of documents relating to former activities of the Russian orthodox Church and the present atheistic movement in the Soviet Union.

—Milwaukee Journal.

**BOOK REVIEW**

**One Hundred Easy Organ Preludes.** By G. C. Albert Koepel. Price: \$1.25, postpaid. Concordia Publishing House, St. Louis, Mo.

**Echoes of Psaltery.** Vol. I Psalms 23-100-121-126-150 and Jeremiah 31-6, etc. Set to music for mixed voices. By F. Rechlin. Price: \$1.00 per copy; 12 copies at 50 cents each; 24 copies at 40 cents each. Postage prepaid. Published by F. Rechlin, 1008 So. 4th St, Terre Haute, Ind.

**A Loyal Lutheran** (Confirmation Booklet for Adults). By William E. Schramm. Price: 30 cents per copy. Lutheran Book Concern, Columbus, Ohio.

A neat booklet containing a confirmation certificate and wholesome instruction for a loyal Lutheran. We recommend it. J. J.

**Clinging to the Cross.** A Lenten Message by Walter E. Schuette. Price: 75 cents. Lutheran Book Concern, Columbus, Ohio.

This little book of 93 pages contains a series of Lenten meditations which are deeply spiritual, helpful and practical in every-day life. Its contents are Cling to the Cross. I. It is the One Great Need. II. It is Dependable. III. In Spite of Ridicule. IV. Its Pain is Blessed. V. Its Rewards are Endless. J. J.

**The Lord is Risen!** An Easter Service of Songs and Readings. 1931. Single copy, 8 cents; dozen, 75 cents; hundred \$5.00. Lutheran Book Concern, Columbus, Ohio.

**Family Prayers.** By Henry Bernard Hemmeter, D. D. Cloth Edition, 60 cents per copy. Leather Edition, \$1.75 per copy. Concordia Publishing House, St. Louis, Mo.

An extremely neat and attractive book of prayers. Besides Psalm readings for each day in the week it contains morning and evening prayers, and special prayers for almost every occasion in life, all told 88 prayers in a brief form, but pithy, wholesome and helpful in beautiful language. We would recommend it to every Lutheran Christian. J. J.

**Men and Missions.** Edited by L. Fuerbringer. IX. Glimpses of the Lives of Great Missionary Women. By Paul E. Kretzmann. Price: 40 cents per copy. Concordia Publishing House, St. Louis, Mo.

**The Church and the Christian Education of the Children.** By Rev. Arthur Brunn. Price: 10 cents per copy. Concordia Publishing House, St. Louis, Mo.

A pamphlet which may be read with profit by all Christian parents and laymen. J. J.

**The Jeffersonian Ideals of Religious Liberty.** Address delivered at the University of Virginia at Charlottesville, Va., August 9, 1930, by Walter A. Maier, Ph. D. Concordia Publishing House, St. Louis, Mo.

An able address on the Jeffersonian Ideals of Religious Liberty. It would be worthwhile for American citizens to peruse it thoroughly. J. J.

**Beretning om Det trettende ordentlige Synodemode af Den Norske Synode af den Amerikanske Evangelisk Lutherske Kirke** afholdt i Bethany Menighed paa Bethany Lutheran College, Mankato, Minnesota, 12te til 18de Juni, 1930.

This synodical report contains the proceedings of the Norwegian Synod of the American Evangelical Lutheran Church, held at Mankato, Minn., in June, 1930. It shows a good standing and is a testimony of the active and efficient work being done by our young sister synod. We rejoice in her work and wish her Godspeed. Five very able papers have been presented at the sessions. They are: **Der Augsburgske Konfession 2den Artikel, "Om Arvesynden,"** Ved pastor Emil Hansen; **The Fourth Article of the Augsburg Confession of Justification,** by Rev. Justin A. Petersen; **The 16th Article of the Augsburg Confession,** by Rev. Geo. Lillegard; **Attempts to Alter the Augsburg Confession,** by Rev. J. E. Thoen; **The Christian Day School,** by Rev. C. A. Moldstad. J. J.

**Our Great Outdoors Reptiles, Amphibians, and Fishes.** By C. W. G. Eifrig, Instructor in Nature Study, River Forest, Ill. Rand McNally & Company, New York.

This book of 249 pages profusely illustrated is a painstaking and thorough nature study on Reptiles, Amphibians, and Fishes. It may be used as a textbook or supplementary reader in the fifth and sixth grade. J. J.

**NEBRASKA DISTRICT**

Rev. Wm. Baumann, Plymouth, General Institutions \$100.00, General Missions \$71.00, Student Support \$16.25, General Support \$40.00, Bethesda \$10.00, Fremont \$10.00, Wisconsin Children's Home Society \$10.00, Denver \$10.00, Milwaukee City Mission \$10.00, Twin City Mission \$10.00	287.25
Rev. R. Bittorf, McNeely, Poland Mission \$1.00, General Support \$2.18	3.18
Rev. M. A. Braun, Herrick, General Institutions \$5.00, General Missions \$5.00	10.00
Rev. Alwin Degner, Running Bird School, General Missions	6.72
Rev. Alwin Degner, White River, General Institutions	9.11
Rev. Alwin Degner, Palleck School, General Missions	11.24
Rev. Im. P. Frey, Hoskins, Supervision \$15.84, General Administration \$13.46, Student Support \$15.00	44.30

Rev. Herbert Hackbarth, Schemm's School, General Administration . . . . .	7.00
Rev. Herbert Hackbarth, Mission, General Administration . . . . .	38.10
Rev. E. J. Hahn, Naper, Synodic Administration . . . . .	11.41
Rev. Wm. P. Holzhausen, Winner, General Missions \$14.45, Church Extension to Retire Bonds \$15.00 . . . . .	29.45
Rev. Wm. R. Huth, Colome, General Missions . . . . .	10.22
Rev. A. B. Korn, Gresham, Thiensville \$10.00, Watertown \$10.00, New Ulm \$10.00, Saginaw \$10.00, Mobridge \$6.00, Home Mission \$20.00 . . . . .	66.00
Rev. E. C. Monhardt, Clatonia, Home for Aged \$57.91, General Missions \$100.00, Deaf Mute Institute, Detroit, \$20.00, Bethesda \$20.00, Home for Aged \$10.00, Denver \$20.00, Lutheran Deaconess Association \$10.00, Student Pastor, Lincoln, \$20.00, from S. B. C. for Fremont \$3.00, from N. N. for Negro Mission \$7.00 . . . . .	267.91
Rev. G. L. Press, Sioux City, Synodic Administration \$10.00, General Institutions \$10.00, General Missions \$8.30 . . . . .	28.30
Rev. W. H. Siffring, Brewster, General Missions \$10.00, Negro Missions \$6.00 . . . . .	16.00
Rev. H. H. Spaude, Surprise, Indian Mission . . . . .	12.20
Rev. Wm. F. Wietzke, Shickley, Thiensville \$18.75, Watertown \$17.25, New Ulm \$11.75, Saginaw \$14.75 . . . . .	62.50
Rev. V. Winter, Long Valley, Synodic Administration . . . . .	2.30
Rev. V. Winter, Martin, General Missions . . . . .	15.00
Rev. J. Witt, Norfolk, General Administration \$25.00, General Institutions \$50.00, General Missions \$75.00, Students \$15.00, Church Extension \$10.00, Indian Mission Bibles from F. Grimm \$5.00, L. Uecker \$2.00, Ad. Hille 50c, from Colored Mission for Negro Mission in Africa \$2.86 . . . . .	185.36
	<u>\$1,123.55</u>
Synodic Administration . . . . .	\$ 23.71
General Administration . . . . .	83.56
Supervision . . . . .	15.84
General Institutions . . . . .	174.11
Thiensville . . . . .	28.75
Students . . . . .	46.25
Watertown . . . . .	27.25
New Ulm . . . . .	21.75
Saginaw . . . . .	24.75
Mobridge . . . . .	6.00
Home for Aged . . . . .	57.91
Indian Mission . . . . .	12.20
Indian Mission Bibles . . . . .	7.50
General Missions . . . . .	326.93
Home Missions . . . . .	20.00
Church Extension . . . . .	10.00
Church Extension, Retire Bonds . . . . .	15.00
General Support . . . . .	42.18
Bethesda . . . . .	30.00
Deaf Mute Institute, Detroit . . . . .	20.00
Wisconsin Children's Home Society . . . . .	10.00
Fremont . . . . .	13.00
Home for Aged, Wauwatosa . . . . .	10.00
Negro Mission . . . . .	13.00
Negro Mission in Africa . . . . .	2.86
Milwaukee City Mission . . . . .	10.00
Twin City Mission . . . . .	10.00
Denver . . . . .	30.00
Lutheran Deaconess Association . . . . .	10.00
Poland Mission . . . . .	1.00
Student Pastor in Lincoln . . . . .	20.00
	<u>\$1,123.55</u>

DR. W. H. SAEGER.

Norfolk, Nebr., February 4, 1931.

WEST WISCONSIN DISTRICT

December, 1930

Rev. C. H. Auerswald, Prairie Farm . . . . .	\$ 17.76
Rev. C. H. Auerswald, Dallas . . . . .	27.81
Rev. A. Berg, Sparta . . . . .	145.29
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Rev. G. Gerth, Caledonia . . . . .	11.00
Rev. G. Gerth, T. Merrimac . . . . .	17.00
Rev. G. Gerth, Greenfield . . . . .	29.00
Rev. J. G. Glaeser, Tomah . . . . .	227.55
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Rev. I. J. Woodruff, Minocqua . . . . .	38.25
Rev. A. Hanke, Whitehall . . . . .	22.60
Rev. J. F. Henning, Bloomer . . . . .	147.53
Rev. H. W. Herwig, Oconomowoc . . . . .	65.00
Rev. M. J. Hillemann, Marshall . . . . .	26.00
Rev. O. E. Hoffmann, Elk Mound . . . . .	12.00
Rev. O. E. Hoffmann, Poplar Creek . . . . .	29.50
Rev. O. E. Hoffmann, Iron Creek . . . . .	43.50
Rev. O. E. Hoffmann, Beyer Settlement . . . . .	92.00
Rev. Herb. Kirchner, Baraboo . . . . .	600.00
Rev. L. C. Kirst, Beaver Dam . . . . .	875.90
Rev. J. Klingmann, Watertown . . . . .	1,253.19
Rev. E. E. Kolander, Marathon . . . . .	30.00
Rev. R. P. Korn, Lewiston . . . . .	159.58
Rev. G. O. Krause, Stetsonville . . . . .	78.10
Rev. G. O. Krause, Little Black . . . . .	22.75
Rev. H. Kuckhahn, St. Charles . . . . .	42.55
Rev. C. F. Kurzweg, Rollingstone . . . . .	146.00
Rev. O. Kuehl, Green Valley . . . . .	6.75
Rev. O. Kuehl, Rozellville . . . . .	22.25
Rev. Phil. Lehmann, Richwood . . . . .	31.00
Rev. F. W. Loeper, Whitewater . . . . .	89.82
Rev. F. W. Loeper, Richmond . . . . .	37.50
Rev. P. Lorenz, Watertown . . . . .	134.00
Rev. Theo. Mahnke, Cataract . . . . .	19.52
Rev. Theo. Mahnke, Little Falls . . . . .	6.90
Rev. G. C. Marquardt, Hurley . . . . .	27.62
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Rev. Aug. Paetz, Friesland . . . . .	45.77
Rev. H. A. Pankow, Indian Creek . . . . .	30.58
Rev. H. A. Shennington . . . . .	8.22
Rev. J. H. Paustian, Barre Mills . . . . .	577.40
Rev. E. E. Prenzlow, Cornell . . . . .	13.00
Rev. J. M. Raasch, Lake Mills . . . . .	129.83
Rev. Chr. Sauer, Ixonia . . . . .	20.00
Rev. H. Schaller, Medford . . . . .	95.75
Rev. J. H. Schwartz, West Salem . . . . .	21.11
Rev. F. H. Senger, Rice Lake . . . . .	16.00
Rev. C. W. Siegler, Bangor . . . . .	120.00
Rev. F. E. Stern, Watertown . . . . .	89.31
Rev. M. Taras, Lebanon . . . . .	9.50
Rev. G. Vater, North Freedom . . . . .	14.50
Rev. E. Walther, Wisconsin Rapids . . . . .	3.00
Rev. F. Weerts, Cambria . . . . .	40.00
Rev. A. Werr, Ridgeway . . . . .	36.68
Rev. L. A. Witte, Kendall . . . . .	86.00
Rev. L. A. Witte, Dorset Ridge . . . . .	18.00
Rev. L. A. Witte, Dorset Ridge . . . . .	12.50
Rev. L. A. Witte, Kendall . . . . .	65.64
Rev. R. F. Wolff, Cambridge . . . . .	5.00
Rev. W. E. Zank, Newville . . . . .	34.52
Rev. W. E. Zank, T. Deerfield . . . . .	41.51
Rev. E. Zaremba, R. 1, Wausau . . . . .	108.90
Rev. H. R. Zimmermann, Buffalo City . . . . .	2.45
Rev. H. R. Zimmermann, Cochrane . . . . .	5.45

\$7,662.45

Budgetary . . . . .	\$7,496.25
Non-Budgetary . . . . .	166.20

Total for December, 1930 . . . . . \$7,662.45

H. J. KOCH, Treasurer.