

# 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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## I CAN TRUST THE MAN WHO DIED FOR ME

When in storms of life the sky is clouded,  
When the hidden sun I fail to see,  
When in mystery my path is shrouded,  
I can trust the Man Who died for me!

When the pilgrim-way is sad and dreary,  
When from earth-born cares I would be free,  
When my soul is all perplexed and weary, —  
I can trust the Man Who died for me!

Sins of word and deed, sins of omission,  
Sins of thought oft throng the memory.  
When the teardrops fall in deep contrition,  
I can trust the Man Who died for me!

World and flesh still strive against the spirit,  
And the foe oft claims the victory,  
But in faith I plead my Savior's merit, —  
I can trust the Man Who died for me!

Once He left His glorious home in heaven,  
Once He shed His blood on Calv'ry's tree;  
Saved by grace, redeemed, restored, forgiven,  
I can trust the Man Who died for me!

He can turn my every grief to gladness;  
He can grant my heart tranquility.  
His blest "Peace, be still" dispels my sadness.  
I can trust the Man Who died for me!

Friends may faithless prove, and foes deride me,  
He abides in all sincerity,  
Ever faithful, always close beside me.  
I can trust the Man Who died for me!

He knows well my heart's inmost recesses,  
Knows the burdens borne all silently;  
Sweet the cross when my Lord Jesus blesses, —  
I can trust the Man Who died for me!

He will pilot me o'er death's cold river  
To the mansions by the crystal sea;  
To His Name be praise and glory ever;  
I can trust the Man Who died for me!

Love Divine, in love's complete surrender  
All I am and have I yield to Thee!  
All my heart's love unto Thee I tender, —  
I can trust the Man Who died for me!

Anna Hoppe.

## COMMENTS

**Straws In The Wind** They indicate the direction in which the wind is blowing. In the following we point to some of the straws which show the direction in which the man-made wind is tending. The Literary Digest tells us that Bezbonik, the Moscow organ of the Society of the Godless, pro-

claims: "Not preachers but pigs must be raised for the present. Pigs and fertilizer are useful, but preachers and faith in God are hurtful to our business. No gang of bandits are as harmful as the organization of preachers and religionists. No book, no matter how impure, has done as much damage as the Bible."

Commenting on the above the New York Christian Advocate (Methodist), says: "It is only a step from prevalent passive paganism of our country to the militant paganism of which Russia is now the most conspicuous victim."

"To the Daily Press comes a Modernist preacher, Palmer of Bloomington, Illinois, and speaks his piece on this wise," says the Defender. "Nothing has so contaminated the world, and made it filthy, as the seventh commandment" (our sixth). "He was speaking on the Ten Commandments," we read on, "and he literally dynamited them one by one. He 'pooh-poohed' the whole code of Moses."

I think we will agree with what the Defender says by way of comment: "Here we find a Modernist running true to form. Give America enough of these men and watch our foundations go to smash. *There is no essential difference between Bolshevism and Modernism.* Both are committed to the task of lifting restraint from depraved human nature. Cut off the head of Evolution, and out of its neck will jump three green lizards — Atheism, Bolshevism, and Modernism."

God help the poor Christians of Dark Russia to-day and graciously turn from us the visitation of His anger which millions of our land are crying down upon us for to-morrow. G.

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**Presbyterians and Missions** In a report by the Rev.

John Evans in the Chicago Tribune we find, according to a survey showing the annual per capita giving for missionary work among 25 Protestant denominations, the Presbyterians far in the lead. The survey was made public by Harry S. Myers, secretary of the United Stewardship council. The chart shows that the average member of the United Presbyterian Church annually gives \$11.63.

The Moravian Church is third in per capita missionary giving among churches in the United States, although it is outranked by Canadian Baptists, who give \$1.05 more than the Moravians, or \$7.85 per capita. In the matter of parish expense the average Episcopalian gives more

than \$10.00 annually above the amount given by the average member of any other church. The per capita giving for local demands by Episcopalians is \$37.25 annually, but the same average Episcopalian ranks twentieth among the church members in giving to missionary causes, his contribution to this being \$3.26 or \$40.51 for all church needs. The least expensive of the churches is the Southern Baptist, whose average member spends \$10.34 a year for church work. The United Presbyterian average is \$36.03 and ranks second after the average Episcopalian.

In total gifts for all purposes the Methodist Episcopal Church outruns the whole field by a margin of nearly \$20,000,000 each year. The Northern Methodist Episcopal total was \$94,117,400 for the last year, while the Northern Presbyterian Church received an aggregate of \$64,685,810, and Episcopalians rate third with a total of \$50,140,163, out of which \$3,787,446.16 was spent for benevolent causes. According to this survey the United Lutheran Church last year received and spent \$22,204,265, the American Lutheran Conference \$18,416,715, and the Lutheran Synodical Conference \$17,925,356.

Your editor has no way of checking up on these figures, but must take them at their face value as to their correctness. But this we might say, that we Lutherans are by no means the most lavish givers for church purposes. Compare the \$11.63 given by the United Presbyterian Church members annual for missionary purposes with the \$3.65 a year that we expect and do not always get for our synodical engagements, which may be classed under the head of missions, if you like. It ought to be no hardship for every one of our communicant members to provide this sum of a penny a day, or more, to maintain and enlarge our fields in our labor of preaching the Gospel wherever needed. Z.

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**Boy Scouts as the Hope of the Future** During Boy Scout Week the Chicago Tribune carried a cartoon by the famous cartoonist John T. McCutcheon. Uncle Sam is pictured as smilingly viewing a great parade of the boy scouts and his thoughts are thus expressed in the legend of the artist: "If all our boys belonged to that organization, I'd have nothing to fear for the future of the nation. There would be an end to crime waves, and parents would have no further need to worry about what their boys were up to."

In this land of mass production and quick results from newly invented and patented processes it is perhaps not surprising that we expect immediate and drastic results even in the field of morality by creating and founding new clubs and societies. The American is very apt to overlook the sure but slow processes of nature, as instanced for example in Dame Nature's law of fermentation that works quite efficiently even under the Volstead Act, when but given a little chance in a keg of grape juice.

In the field of religion and morals this same optimistic American loves to experiment with makeshifts for moral uplift and betterment of the race, that are to produce surprising results of moral change in the hearts of men in a jiffy or at least over night. How many of these flimsy experiments have been tried and found wanting! But the American public, gullible as always, still believes in the pot of gold at the bottom of the rainbow. The hard law of nature, now under the curse of sin, that there cannot be much of anything for nothing in return, is constantly ignored by these sentimentalists. Man being what he is, and that applies to young men especially, cannot be turned into a model citizen by learning to tie a boy scout knot or by doing the good deed every day of escorting a feeble old lady over a mud puddle. His sinful, wicked heart remains untouched by scout oaths that tend to make him more of a prig and Pharisee than he already is by nature. We hate to spoil our beloved Uncle Sam's complacency in regarding the future to be mightily improved by boy scout lore and character, but we fear that he will be sadly disappointed.

When, O when, shall we learn that to change the hearts of men no laws piled upon laws, pledges upon pledges, oaths topping oaths are of any use! Again and again it must be said and said patiently but firmly: The only thing that can change the human heart, make a man loyal to home, fireside, and country, make him love his country and his fellowmen, is the same thing that can inspire his heart to love his God — the Gospel of Jesus Christ — that and nothing else but that. To bring this Gospel of God's love in Christ into the human heart, especially that of the young, demands training, long, arduous, hard work of steady teaching in the Gospel truths and a steady diet of God's Word. Sad to say it cannot be accomplished over night. It is above all not the will and effort of man at all, but the gracious gift of the Father, through His Word of the Gospel. It is for us to teach and apply this Gospel and look for the blessed results from God Himself. But where this Word of God is not or cannot be used in training the young, it is folly for us to look for a sudden outburst of Christian character and moral living. Z.

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**"We Can Make No Compromise"** Bishop Manning of New York, The Living Church tells us, in a recent sermon declared: "If we stand with Christ, we can make no compromise with those who are seeking to destroy and break down the sacredness of marriage and the home, the standards of sexual purity, and those holy ideals of the relation between man and woman which he has given us. . . . There is in His Gospel nothing of that blasè tolerance, that moral pacifism, which has no deep conviction and sees no difference between right and wrong. . . . And we have no right to stand silent or neutral in the fight between good and evil. Jesus Christ stands, and his Gospel

stands, not for peace at any price, but for righteousness at any cost."

To this declaration we subscribe with all our heart. Jesus says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The moral standards fixed by God Himself remain forever. The Christian is bound to maintain them against the wickedness of men. For him there can be no compromise: "Abhor that which is evil; cleave to that which is good."

But we should follow Jesus farther. He says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." "The law and the prophets" is a designation for the Scriptures of the Old Testament. Jesus here declares them of divine origin and divine authority. He sends out his apostles to preach the Gospel to all creatures, promises them the inspiration of the Holy Ghost and says: "He that heareth you, heareth me." There is in the words of Jesus nothing of a blasé tolerance in matters of doctrine. He demands faith in, and obedience to, the revealed Scriptures of the Old and the New Testament. As we oppose any attack on the moral law, so we must oppose any and every attack on the inspiration of Holy Scriptures. We should have deep conviction in matters of doctrine and must rebuke uncompromisingly errors in teaching as we rebuke wrong in the field of morals.

And the central truth of the whole Bible is this: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Most emphatically Jesus tells his hearers: "If ye believe not that I am he, ye shall die in your sins."

The man who seeks to break down marriage sins most grievously against God and does inestimable harm to men; but far greater is the sin of the man who breaks down the Gospel of the Cross, and the effects of his teaching are far more destructive. No matter what the cost, we should stand up for the truth of the Gospel against the error that man can in any way by his own effort justify himself before God and merit everlasting life. Christ says, "He that is not with me is against me." How, then, can a Christian by affiliating himself with a lodge condone the false teaching of the lodge that men can be saved without Christ? Let us above all stand with Christ for the Gospel, refusing every compromise, and we will have to fear no attack on the moral law. Jesus says: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." J. B.

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**Rome Confesses Duplicity** Monday noon, February 2, the Baptist ministers' association of Detroit, Mich., met in the Woodward Ave. Baptist Church. The speaker of the day was the Rev. Father Aloysius F. Frumweller, head of the

mathematics department of the University of Detroit. Father Frumweller had been invited to address these Baptist ministers on "The Attitude of the Roman Catholic Church Toward Modern Science." The Detroit News, reporting the address, does not give us the whole of it; but it gives us enough to again reveal the duplicity of Rome. The subject of Father Frumweller's address shows that he was speaking not only for himself, but for the Church. It is well to note that. I am quoting Father Frumweller as the Detroit News quoted him, and I am sure that the News quoted him correctly, as newspapers are usually very careful about these things. I have interspersed Frumweller's statements with remarks of my own in italics and parentheses.

Father Frumweller said: "*The Church has been blamed for being opposed to science, but there is really no conflict on anything proved. We accept what is proved by science and in turn we expect science to believe the truths of religion.* (How much has science proved, and what does Rome want men to believe?)

"*The Catholic Church has never said that the Book of Genesis must be taken literally. Where Genesis says that the earth was created in six days, we believe that six geological periods may be meant.* (Is Dr. Cadman speaking here? Note also: "may be meant." Neither science, nor Modernism, nor Father Frumweller are sure. And Rome always speaks with infallible authority!) *There is reference to all the beasts and birds and the fish of the sea, followed by the statement, 'And God created all these things.' I believe that many of these things were of indirect creation. It would be a tremendous thing if God intervened in every little thing.* (It would be a tremendous tragedy if God did not intervene in every little thing!)

"*In chemistry there has been a natural evolution of substances, a building up or a breaking down of the component elements, producing compounds different from those that existed before. One can consider that the whole scheme of things is a divine plan, but it is hardly likely that God is directly responsible for the details of the numberless activities of the universe.* (How does Father Frumweller explain Luke 12, 6.7: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered"?)

"*We can say what we like about plants and animals, but it is another thing when we come to man. Man is distinct from animal. Or, we might say that man is an animal inhabited by an angelic soul. We believe fundamentally that man was made through a divine intervention.* (Does Father Frumweller refer to the record of Genesis, or has he something else in mind when he speaks here of man being made by "divine intervention"?)

"*My own father believed in the strictly literal interpretation of the Bible, and when visiting home after being*

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*ordained, I had to be very careful that I did not say anything which might offend him. That's the plan of the Church with its 20 to 30 million people. It is better not to break down their faith. If the literal interpretation of the Bible is broken down, many would lose their faith in God. (What a confession! And made before men whom Rome designates as heretics who are to be anathema! What hell-born duplicity is this? Rome pleading guilty to deliberately deceiving her millions of followers! I wonder how many good Catholics read this newspaper article. What must they think? Or don't they think? I have long suspected Rome of such a "plan," but here for the first time I hear her openly admit it. Rome sits down in the seat of Modernism, but Rome admits that Modernism breaks down a man's faith in God. "Father, forgive them; for they know not what they do!" cannot be applied to Rome. Her duplicity is deliberate! I wish every child of Rome might read this startling confession of Father Frumweller and give it just a little serious thought.)*

*"Those who claim that man has evolved from lower animal life, such as the gorilla, offer similarity as their only argument. In science we use that argument right along and it is valid usually. But it is an optical argument. Science has only the information gleaned in its test tubes and retorts, while we have revelations of a different kind. (Judging from his earlier remarks, these "revelations" have their origin in hell!) The evolutionists are just groping around in the mud building similitudes. (Which is far more honest than to lead unsuspecting souls into the destructive quicksands of deception! Honest unbelief worries us not; but hypocrisy is something else.)*

*"We subscribe to the belief that man was built after the manner of God and with an immortal soul. And we believe in the unity of the race. That there was one Adam and one Eve, not various Adams and Eves created in various parts of the world, as some investigators are now trying to prove. As to the antiquity of the earth, the Catholic Church has nothing to say." (But out of*

the opening verse of Genesis speaks God: "In the beginning God created the heaven and the earth." And with the apostle we confess: "Through faith we understand that the worlds were framed by the Word of God." And over against the duplicity of Rome we place the definite declaration of our Lord Jesus: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free!")

Again the infallible Church has spoken. "And for this cause God shall send them strong delusion, that they should believe a lie: that they might all be damned who believed not the truth, but had pleasure in unrighteousness!"

K. F. K.

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**An Unintentional Preachment** Speaking on the theme, "Great Men And The Spiritual," the Defender relates the following illuminating episode:

Some months ago while Mr. Edison was in his laboratory in Ft. Myers, Fla., Roger Babson called on him. When asked what new radical invention he visualized as coming during the next few years, Mr. Edison replied:

Babson, I do not pose as a preacher, but let me tell you if there is a God, He will not let us advance much farther materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When any body or any force goes off on a tangent there is a smash. And this applies to America to-day as it has to every nation before it."

Without doing any violence to the utterance of Mr. Edison we may fairly take it to be a confession of one of the world's greatest inventor's that all signal advance on material lines is directly due to God's favor. It is one of the signs of spiritual advancement when we with due humility acknowledge this dependence. To deny this dependence on God is equally a sign of spiritual backwardness. The inventor's words plainly show that he apprehends and deplures just such a lack in the people of our age, yes, that he looks forward to dire results as directly following out of a persistence in this attitude of mind. In spite of his disavowal it seems to us that he is preaching on Rom. 2:4, "Despise thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

Mr. Edison predicts a crash if we do not catch up spiritually. The abuse of God's gifts may easily prepare and lead up to the merited judgment. Let us bear in mind what the beauty, the winsomeness, the gifts of Absalom led to, because they were not coupled with the spirit of true humility! As with the individual so with whole nations: sinful pride is rebellion against God and "he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats." If man is so sufficient unto himself, why then the distressful conditions of the nations of the world of to-day? Do

not many seek the cause in the very progress which mankind has made? Yes, in a way it is true, it is man's progress away from God. Let us humbly pray Him to direct all things to our spiritual good. G.

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**Interesting Statistics** The "Lutheran Messenger" offers its readers the following interesting statistics with comment:

According to the statistics of the Episcopal Church more than 12,000 of the 24,000 Sioux Indians living in South Dakota are *communicant* members of that church. That figure indicates that practically all of the adults commune in that church. This is said to be the highest ratio of communicants to population among any race of people on earth.

More than 520,000 persons in South Dakota professed religious affiliation with some denomination, says the Associated Press. The following table published in 1927 interests us:

Lutherans . . . . .	151,913
Catholics . . . . .	97,214
Methodist Episcopal . . . . .	80,018
Congregationalists . . . . .	37,726
Presbyterians . . . . .	29,585

In 1930, 102,000 or about one eighth of South Dakota's population admitted they had no church home. What a missionary challenge to us who have the pure Gospel! The field is ready for harvest, but the laborers are few. We ask, how many of the 100,000 are your acquaintances or associates? Are your neighbors still belonging to the "unchurched 100,000" because they have *not heard of Him?* Dear Christian, "how shall they hear without a preacher?" You should speak, "Declare His Wonders among All People."

If you want a field of labor  
You can find it anywhere.

Yes, indeed, there is a field for every Christian no matter where he lives, and there would be many blessed results if all Christians would avail themselves of their opportunities to lead souls to Christ. We must have ministers and missionaries for the work of the Kingdom, but that does not mean that all the work is to be done by them. One of their foremost duties is to train and lead church members to take part in the work. The church member comes into contact with many people whom the minister does not meet. They will sometimes find a hearing where it would be denied to a minister. They are in a position to give a certain person or family personal attention and to continue in their effort to bring them to church. When a person has been won, instructed and confirmed by the pastor and so accepted into the church, it is of the greatest importance that someone gives him further care till he has become firmly rooted in the church. Very frequently such persons soon drift away again when they are not accorded the help they require. If they are strangers in the community, contacts should be established between them and the homes of church members, and someone should make it his business to see to it that this is done.

In this manner children can be won for the Christian day school and young people for the Bible classes. Personal attention and effort are required, and they often

bring wonderful results. We cannot imagine a field which did not offer church members abundant opportunity to do such real church work and so to become a blessing to many souls and to the church he serves. For that is a most effective way to cut down the number of the unchurched and to increase the ranks of the confessors of our Lord Jesus Christ. J. B.

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**A Warning** President Hoover's Lincoln Day address, made over the radio to our whole nation offers food for serious thought to our people, not excluding the one who holds the highest office in the nation's gift. In commenting on the trend of his remarks, the Chicago Tribune gives a short concise digest of what the President said in the following words:

It was a statement of doctrine held determinedly by older Americans, one of individual character, private enterprise, responsible and dependable local government and freedom from the federal almoner, censor, and bureaucrat. Mr. Hoover said that the spread of government destroys character. He said that the shouldering of community responsibility upon government will lead to the superstate in which every man becomes the servant of the state and real liberty is lost. He said that this way leads to enervation and destruction of character.

The editor of the Tribune heartily endorses these teachings but very naturally avers that our people, particularly at this time, need more than a mere statement of principles — they need consistent, out standing examples of conduct conforming with the principles laid down. They look for practical demonstration and naturally look to him for it who lays down the principles. Here the editor finds the President wanting: He speaks well, but he does not persuade himself. Consequently he may not persuade others. Of course, the President's rejection of the Wickersham committee report — the latest serio-comedy on the world stage — lends itself beautifully as an instance in point. Another point which the editor makes is set forth in the following words:

Although he asks the country to preserve its self-reliance, its character, and its will, he heads it into international connection which have the purpose of creating another superstate. He does not here depend upon the character and the institutions, but looks to the mechanism of an outside order for results.

We may be biased, but we frankly confess that we consider the editor's stand well taken. Principles voiced in words and not carried out in practice lose weight in a degree exactly relative to the prominence of the person involved. The editor's conclusion can hardly be styled harsh:

His instinct may be against the trend in federal government which pyramids bureau upon bureau, which extends federal interference into activities and enterprises in which it is alien and destructive, but he does not present a successful front to them. The pressure for these extensions invades and pervades Washington and the protection which guarded the communities and individuals go down. The superstate which commands servants is being erected. Even when Mr. Hoover does not support this trend he improvidently compromises with it.

The whole matter is serious enough to call on us for serious consideration. What about the child? Whose is it? God gave it to the parent. How has it come to be that it is so generally considered to be a ward of the State? How has it come about that the future citizenship of the child looms so largely on the horizon that all other considerations lie in the shadow? It could only come through the indifference and the neglect of the parent. Why, in our large cities it is sometimes difficult for a pastor to assemble his Confirmation class for instruction *after regular school* hours because the public school holds it for some other purpose. And how about the excellence of the product of our much-vaunted system of caring for the future citizen?

Do not rottenness and corruption stink to heaven from the large centers of our land? The time has passed when we could with a shrug of the shoulder unload the odium on the foreign element in our population. We are forced to come nearer home when we seek to place the blame. Nor are we exculpated when we say, it is all due to machine politics. The wheels and cogs in the machine are the product of our own proud America. Our own lack of interest and our culpable indifference have brought machine rule upon us. It is time that the individual Christian citizen awake to his duties and take his fair share of responsibility. How? Not by gathering funds and maintaining a lobby at Washington to further our pet schemes for ennobling mankind by laws. Laws never ennobled people. No, let us begin at home. Let each Christian citizen prayerfully consider the problems that confront him in his community and honestly act according to the convictions which come home to him as a Christian. God's own injunction to captive Israel may here guide us: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

G.

### RUSSELLISM

#### (A "Different" Religion)

##### *A Man at the Door*

"I'm a Bible student, Sir!"

"Then come in. Are you selling Bibles?"

"No, not exactly Bibles. However, for a nominal price I distribute books that constitute a necessary key to the proper understanding of the Bible. The publishers have said of their books: 'They are practically the Bible, topically arranged, with Bible proof texts given'; we might thus say that they are the Bible in arranged form. When one reads our books he comes to think of the Bible in an entirely new way."

"Perhaps your system could be used in our Sunday school or Bible classes?"

"No, really they would never be accepted in any of the organized churches of the so-called Christianity. Our

literature is different, you see. One must come out from Satan's organization before he can fully appreciate our books."

"You mean to say that neither you nor your literature could be used by Lutheran, Methodist, Presbyterian, or any of the Protestant churches?"

"These belong to Satan's organization, and the chosen ones within them must come out and be with us to become part of Christ's sacrifice."

"Thank you, stranger, you are more honest than most of your fellow agents who try to smuggle the books into our homes under the guise of ordinary good Christian literature. Or, perhaps you are not so well trained. You are a Russellite?"

"Please, don't call us Russellites. We realize that Russell made many mistakes, both in his prophecies and otherwise. You see, all the books I have here bear the name of Mr. Rutherford. They are quite different from Russell's 'Studies in the Scriptures.'"

"Would you say, then, that Rutherford's teaching is more like that of the Christian churches than Russell's writings were?"

"Ah, no, it's all different."

#### *A Different Method*

Standard Christian denominations may, indeed, change the names of their organizations, and they may publish new editions of their books. But in accordance with good ethics such changes and reprints will be accompanied by proper explanatory statements for the information of the public.

Russellism does not find it convenient to abide by this sort of ethics, however. Russell's first book appeared under the title "Millennial Dawn, or the Plan of the Ages." When his strange teachings had become known and shunned under this title, the same contents appeared as "Studies in the Scriptures, or a Helping Hand for Bible Students." Several of these books were published without the author's name, and agents denied that Russell had anything to do with the origin of the contents. Now, as good families of our parish hand over to us old and new editions of these books having been stored away in attic or cellar, we notice in the later reprints much juggling of Russell's former statements and prophetic dates. For instance, in editions prior to the year 1914, he predicted that the overthrow of Christendom and all present governments would take place in 1914. In the reprints of that particular year a new line of type is inserted, substituting "1915" for "1914."

This camouflage method of Russellism must be given credit for the ingenious Mormon-like changes of the name of the organization. At first it was called "Tower Publishing Company," later "The Watch Tower Bible and Tract Society," and now is assumed the misleading title "The International Bible Student's Association."

Likewise, Russellism has its own peculiar method of financing its propaganda. The dealing in "Miracle

Wheat" at sixty dollars a bushel could, of course, not last long. Yet vast donations have been secured by making people believe that the end of the world had come. Moreover, these funds are being spent mainly for publishing and selling exclusively Russellite literature. It is difficult for the Christian denominations to compete with this publication and publicity propaganda; for we believe that while waiting for the second coming of Christ we must freely give toward Gospel missions and the relief of human suffering and need in the world in which we now live. Thus, only a very small per cent of our funds can be used for denominational publicity.

#### *A Different Patriotism*

Both Russell and his successor, Mr. Rutherford, denounce all organized civil government as "Satan's organization." This view is based on a wrong interpretation of the word "world" as found in 2 Cor. 4:3.4 where St. Paul uses the expression, "the god of this world hath blinded the minds of the unbelieving." Only the Russellites would translate the original "aion" (world, or age) to mean "organized government." Yet, on this arbitrary and false translation do they build their whole system of exclusiveness. Rutherford says in his book, "Deliverance," pages 43 and 200, "Within the meaning of the Scriptures the word 'world' signifies the people of this earth organized into forms of government under the supervision of their overlord, Satan the enemy." Similar statements are repeated numerous times throughout his books entitled: "Government," "Creation," "Reconciliation," "Deliverance," and others, published during the past few years. Rutherford also plainly states that the United States Government is the Devil's organization. Fearing that he might be taken to task for such daring utterances even in these peaceful times, the author occasionally adds the words, "What is said here, is not said with a view to provoking revolution, of course."

But do not also members of the Christian churches find fault with our civil government? And may we not as good citizens criticize our earthly rulers? Certainly. It is our sacred duty to do all in our power toward reforming and improving the government. However, this is entirely different from the anarchistic idea of the Russellites denouncing all forms of civil rule and blaspheming the very office of the presidency of the United States as a part of the Devil's organization.

What does the Bible say about civil government and the proper attitude of God's people to the powers that be? In 1 Tim. 2:1.2 Paul exhorts that "supplications, prayers, intercessions, thanksgivings be made for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness." "For," continues Paul, "This is good and acceptable in the sight of God our Savior." For Russellites to endeavor to pray thus would be blasphemy. May we kindly ask our readers to take their

Bibles and note what God further says about civil government in Rom. 13:1-7, and 1 Peter 2:13-17?

In beautiful harmony with these and all Scriptures, our Lutheran church expresses in the Augsburg Confession, Article 16, the following teaching: "that such civil ordinances as are lawful, are good works of God; that Christians may lawfully bear civil office, sit in judgments, determine matters by the national laws, act as soldiers, make legal bargains, etc."

#### *A Different God*

Christians throughout the entire world confess their faith in the triune God in accordance with the three articles of the Apostles' Creed. This faith we also definitely confess in the Athanasian Creed thus: "We worship one God in Trinity, and Trinity in Unity. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the Glory Equal, the Majesty Co-eternal." The doctrine of the Trinity is plainly based on the Bible. The divine record of the baptism of Jesus Christ presents the Father saying: "This is my beloved Son," and the same record states that the Holy Ghost descended upon Jesus in the form of a dove. Jesus also in His final commission to His disciples plainly gives orders to baptize and teach all nations "in the name of the Father, and of the Son, and of the Holy Ghost." This is exactly what the church is endeavoring by the grace of God to do.

But Russellism is different. Russell called the doctrine of the Holy Trinity "a horrid blasphemy" and "Trinitarian nonsense." And his successor, Mr. Rutherford, in the book "Reconciliation," page 101, speaks of the doctrine in the following blasphemous language: "Never was there a more deceptive doctrine advanced than that of the Trinity. It could have originated only in one mind, and that the mind of Satan the Devil." The Russellites reason thus: The idea of three persons in one God cannot be understood by the human mind; Jehovah would not give us any Doctrine that we Russellites could not grasp with our unique understanding; therefore we say "Trinitarian Nonsense," invented by the clergy who are the agents of Satan.

Russellism lacks the warmth and glow of simple Christian faith which is the beginning of true wisdom. It breathes a cold spirit of shallow intellectualism, which reminds us of the talks given by Mormon elders to groups of tourists passing through Salt Lake City. This spirit dominates all that Russellism says about the Trinity.

Russellism cannot understand how Jesus could be both God and man at the same time. It, therefore, invents the following unchristian teachings about Jesus: 1. Jesus is not begotten of the Father from eternity, for he is merely the highest of Jehovah's "Creatures." 2. Before he was born of Mary he was simply the angel Michael. 3. At his birth in Bethlehem he gave up his spirit being and became nothing but a perfect human being, "a perfect

man, nothing more, nothing less," Says Rutherford. 4. Christ's body was not raised from the grave. "The man Jesus must remain dead forever," says Rutherford. 5. After the crucifixion, they say there is no Christ existing, so then the Russellites invent the strange doctrine expressed in our next point. 6. Out of non-existence Jehovah raises up a new Christ, consisting of a "spirit being" who is neither God nor man.

To worship Jesus Christ would, therefore, be pure idolatry, declare the Russellites. Neither would they have us think of Him as our advocate with the Father. Rutherford states in his book "Reconciliation," page 92: "The theory taught by some of the clergy that Jesus Christ, the Son of God, has been appealing to the Father for mercy and forbearance toward sinners, is entirely wrong." But the Word of God says to our great comfort in 1 John 2: 1, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Jesus cannot be real God, declare Russell and Rutherford, because John 1:1 omits the definite article and calls Him "God," not "the God"; He cannot, therefore, be more than "a God." This is but one example of their ignorance of Greek language usage and of their unmanly trickery with the Word of God. "If Jesus had been God," says Rutherford, "then God was practicing fraud upon the by-standers on the banks of the Jordan when the voice said, 'This is my beloved Son.'" "If Jesus had been God," says Rutherford elsewhere, "His prayer to the Father while here on earth would have been meaningless." Such arguments demonstrate how meaningless the whole New Testament Christianity appears to those who with the Russellites refuse to believe in Jesus Christ, the God-man of the Scriptures. Holy Scripture plainly teaches that Jesus is God. "This is the true God," we read about Him in 1 John 5:20. Paul, in Romans 9: 5, gives Him the title, "Christ, who is over all, God blessed forever." The Jews condemned Jesus to death for the very reason that He claimed to be God, and after His resurrection He accepts the declaration of Thomas, "My Lord and my God." But all such Scriptures the Russellites ignore or else "fix up." In the same manner they treat the Bible statements which prove the personality and deity of the Holy Ghost.

Hence, the followers of Mr. Russell find neither refuge nor peace under the Apostolic Benediction used by all Christendom, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all (2 Cor. 13:14).

#### *All Different*

The Russellites have no personal, divine Holy Ghost to enlighten them in the Scriptures, hence they speculate in weird confusion. They have no other Savior than a mere man, hence they must become "a part of his sacrifice" as a "ransom" for sin. They have no saving Gospel for poor sinners; no appeal to live clean, upright, and holy lives. Their peculiar, unbiblical "Jehovah God" is,

in their minds, a political ruler. Through "his agent" he will gather the Russellites, overthrow all organized civil government and Christendom, and set up the Russellite regime. The dead will be called forth from "non-existence" and given a second chance to save themselves by good works. If they fail in this, they will be utterly destroyed forever. Neither do they fear hell nor do they hope for heaven, for man has no more soul than a dog, a horse, or a bird.

Truly, Russellism is "all different" from Christianity. For it is unethical, unpatriotic, unchristian, unbiblical, immoral. This fact is sensed by the parents who stick the Russellite books away in attic or cellar, refuse the Russellite papers in the mail, and shut off the radio when Rutherford speaks, lest the cork should come off the poison bottle to the ruin of souls and country.

— Rev. J. Peterson in News Bulletin.

#### A BONE OF STE. ANNE ON EXHIBITION IN MINNEAPOLIS

We clip the following from one of the Minneapolis dailies:

Religious relic will be displayed. Three-day devotional service to be conducted at St. Stephen's Church.

A bone from the arm of Ste. Anne, mother of the Virgin Mary, will be brought to Minneapolis next week, to be viewed by persons attending the three-day devotional services in honor of Ste. Anne at St. Stephen's Catholic Church, Clinton Avenue and Twenty-second Street, it was announced to-day by Rev. Thomas E. Cullen, pastor of St. Stephen's.

The relic will be taken from its resting place in the Basilica of Ste. Anne D' Beupre in Quebec, and brought here by Rev. P. Le Blanc, pastor of the Basilica, who will be guest speaker during the triduum.

The services will begin Sunday and continue through Tuesday. Wednesday there will be a banquet at the Shrine of Ste. Anne.

"The people of the Catholic church have great devotion for Ste. Anne," Father Cullen said, "and thousands make pilgrimages to the shrine every year. Several hundred go from here each year, but there are many who are not able to go, so I got Father Blanc to consent to come here for our services in honor of Ste Anne and bring the relic with him." (So far quotation.)

The Bible does not record the names of Joachim and Anne as the parents of the Virgin Mary. The early traditions are disputed by Jerome and Augustine. During the Middle Ages the popes encouraged popular superstitions regarding the healing powers of the relics of the saints. This traffic with relics was highly developed from England and the continent flocked to shrines. Very popular was the shrine at Duerren where they had the chance to see Ste. Anne's skull. In the days of Luther there were 5,005 relics at Wittenberg and at Halle there were 8,933 belonging to the archbishop of Mainz.



Among the wonderful relics at Wittenberg were a finger of Ste. Anne, also her right hand, milk from the virgin's breast, a thorn from the crown of thorns, and hay from the manger of Bethlehem. Parts of the cross of Christ — if collected would have been a carload — were distributed all over Europe. This holy bone brought to Minneapolis is a feeler to test out twentieth century superstition in Minneapolis. If it works we shall have more, and even a shrine may be established here — a good business proposition. One is born every minute, and most of them live. — Lutheran Herald.

### THE SUFFERING SAVIOR

The Apostle Paul tells the Christians in Corinth that he had determined not to know anything among them, save Jesus Christ, and Him crucified (1 Cor. 2:2). That theme was to him sufficient, and around it he desired to weave all his utterances whether spoken or written. It is the one great theme about which all Christians gather their thoughts, especially on the day when Jesus died. Good Friday is a day of particular importance in the Church of Christ, because it is the day on which the Lamb of God was slain as an offering for the sins of the world.

We can say that the whole earthly life of our Lord was one of continued more or less bitter suffering, particularly because those whom He had come to save would not receive Him, but rejected Him and the message from God the Father that He brought them. The fact that some did believe on Him was a matter for rejoicing, on His part, but His great sorrow was that His people, as a people, rejected Him and were instrumental in bringing about His crucifixion and His death. The sufferings of Jesus culminated when He was nailed to the cross on the day on which Christians everywhere like to remind one another of the deep significance to them of what transpired on Calvary.

Jesus suffered physically. Although greatly exhausted after the long-drawn-out trial and the indignities to which He had been put, He was made to drag the cross upon which He was to be nailed from Jerusalem to Golgotha. Then after being nailed to this cross He hung suspended during six hours in constant expectation of death, the horror of the living, especially of those who have not the hope of eternal life. Jesus, however, did not fear death, but we have no reason to believe that He did not suffer excruciating bodily pain.

His most bitter suffering, however, was His agony of soul. The crucifixion itself was an insult to Him because He was innocent of any wrongdoing. His position between two malefactors was also an insult. During the six hours He hung on the cross He was subjected to indignities of every sort by those about Him. In addition He experienced a feeling of being forsaken by both man and God. His cry, "My God, my God, why hast Thou forsaken me," can not be interpreted in any other way

than that He, for the time being, had no sensation whatever of the Father's presence and of His love.

And yet He suffered willingly and voluntarily. He made no resistance to His enemies. He did not try to escape the cross. Like a lamb he was led to the slaughter. He suffered patiently and in a submissive spirit. His words, "My God, my God" are expressive of unspeakable pain and not the utterance of a rebellious mind that grumbles and complains. There was no bitterness whatever towards God and man in all His terrible suffering. Then, too, He suffers in the fullest assurance of final victory, of life in death. He knows that He is to conquer in the end, no matter how terrible the ordeal through which He was passing. His words to the penitent thief and His last triumphant utterance, "It is finished," bear sufficient testimony to this fact.

Why then must Jesus suffer thus? Because He was delivered up by the determinate counsel and foreknowledge of God (Acts 2:23). He was in this manner to fulfill the things which God foreshadowed by the mouth of all the prophets, that His Christ should suffer (Acts 3:18). Man's depravity, which caused His crucifixion, must bear a large share of the cause of His suffering, but God used this depravity in carrying out His eternal plans for man's redemption. Christ the Son must as the second Adam make satisfaction for the sin of the first Adam and for the sins of his descendants after him. He must make propitiation for the sins of the world, by His absolute obedience to God as a satisfaction for the disobedience that lies in man's sin, and also in that He suffered that punishment for sin which the righteousness of God demanded.

We should, therefore, first of all praise the love of the Father which did not spare His own Son, and also the love of Jesus who suffered all this for our salvation. And then we should with the deepest humiliation acknowledge the magnitude of our sin which brought Jesus on the cross. A converted Negro once said: "When I first heard the story of the death of Jesus I condemned the Jews and Pilate. But as soon as I had learnt to understand it I condemned myself because I, too, had crucified Jesus Christ." We should also accept in faith the atonement in Christ that we might have its fruits, namely, the forgiveness of sins, righteousness with God, and eternal life. And finally we should bring ourselves as willing sacrifices to Him who gave Himself a sacrifice for us. "He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." (2 Cor. 5:15).

—The Lutheran Companion.

### FUNDAMENTALS OF LUTHERANISM

The Bureau of Census of the U. S. Government summarizes Lutheran belief as follows:

"The cardinal doctrine of the Lutheran system is justification by faith alone in Jesus Christ. It ac-

knowledges the Word of God as the only source and the infallible norm of all church teaching and practice. The Word of God reaches man through preaching the Law and the Gospel, which begets daily repentance and faith, the true marks of a Christian life. The sacraments of Baptism and the Lord's Supper are not regarded as mere signs and memorials, but as channels through which God bestows His grace. The Lutheran faith does not center in the doctrine of the sovereignty of God or in the church, but it centers in the Gospel of Christ for fallen men. The Lutheran Church is conservative in spirit and holds to all the teachings and customs of the ancient church which are not in conflict with the Scriptures. The church's unity is a unity of doctrine, and its independence is an independence in regard to government. Organic unity in the church is a secondary matter to Lutherans, since the true unity is that of the true church, to which belong all in every land and church who are true believers, and these are known to God alone. The visible church exists in its work and office and for the defense of the truth, but not as an object in itself.

"Lutherans reject both transubstantiation, as held by the Roman Catholic Church, and consubstantiation, as attributed to them by some writers. Lutherans believe that the real body and blood of the Lord Jesus Christ are present in, with, and under the earthly elements in the Lord's Supper, and that these are received sacramentally and supernaturally. The Lutheran Church believes in Infant Baptism, and baptized persons are regarded as having received from the Holy Spirit the potential gift of regeneration, and are members of the church, though active membership follows confirmation. To the Lutherans the mode of Baptism is considered of secondary importance. The Lutheran Church emphasizes Christian education, thorough catechetical instruction preparatory to confirmation being the custom."

—The Lutheran Herald.

#### WHAT DO WE DO WITH THE TIME WE SAVE?

A worshiper with a mathematical mind held the stop watch on a service one morning thirty years ago and made a record of the exact time consumed by each part of the service. A correspondent sends the record to this office with the suggestion that it may indicate some trends in public worship. Perhaps it may. The main facts are these: The entire services lasted 90 minutes and 30 seconds. Trend number one: toward shorter services. The voice of the minister occupied 56 minutes and 20 seconds, of which the sermon took 34 minutes, prayer 10, Scripture 7, and announcements 4 — omitting seconds. Trend number two: most ministers talk less — which might be counted as an advantage except that the proportionate reduction is greater in Scripture and prayer than in sermon.

Getting the announcements out of the service and on the printed calendar is clear gain. The organ and choir occupied 20 minutes and 45 seconds, of which more than 16 minutes was devoted to anthems and solos. Too much anthems and solo unless the quality was extraordinary; probably too much anyway. The organist had only four and a half minutes, which is not much if it included both voluntary and postlude. Trend number three: toward rather less vocal and more instrumental music. Perhaps we are learning the possibility of worship without words — if we do worship while the organist plays. The congregation sang hymns for 12 minutes and 25 seconds, with an added minute for the doxology. After which this mathematical worshiper probably caught the 12:47 train and went home to a Sunday dinner which it took him 57 minutes to eat and 4 hours, 19 minutes and 36 seconds to digest. The time devoted to reading the Sunday paper was doubtless less than now. for the paper was not so large, and the mileage for the afternoon is vastly greater now than then. General conclusion: the principle of "Make it snappy" has been applied to the worship aspect of our Sunday activities, but otherwise the acceleration of speed has been accompanied by no saving of time.

—Christian Century.

#### "MAY I SHOW YOU TO A SEAT?"

The ushers represent the church on all public occasions. The first impression of a church is generally gained from the ushers. If these public representatives are cordial and refined, visitors assume that the church is cordial and refined. Ushers are too often censured and too seldom praised.

The average church-member can contribute toward their greater efficiency. In the first place, let all church-members realize that the ushers are doing all in their power to serve the best interests of church-members and visitors alike. Church-members may help the ushers by being prompt in their attendance. Ordinarily there is no good reason why one should come late to church. You would be ashamed and humiliated if you were late for a business engagement. You would consider it bad manners to be late for a social engagement. But you have become so hardened by habit that you can be tardy at public worship Sunday after Sunday without blushing for shame.

Church-members ought to be in their seats before the service begins. This would relieve the ushers and dignify the service. If you come late and find that the ushers, according to the rule of the church, have put some visitor in your pew, then do not be ugly and threaten to give up your pew. Smile sweetly at the usher and go where he takes you, determining meanwhile that you will be on time next Sunday. It may be readily seen that tardiness on the part of our members causes nine-tenth of the friction as to church sittings.

Hospitality ought to be the watchword of a church. Christian people band themselves together in churches to serve God and to win lost men to the Savior. All churches that have the spirit of Christ desire visitors and treat them with the utmost cordiality and consideration. But let it be remembered that these visitors also have an obligation to our long-suffering friend, the usher. Visitors should gladly take such seats as are offered, and they should never embarrass the ushers by breaking away from them and going as they please. It sometimes happens that an usher walks half-way down the aisle alone, the visitor having slipped into a seat under the gallery. Under these circumstances it is the usher's duty to smile at his discomfort and maintain the sweetness of his temper.

Ushers are always embarrassed and kept from their work by the people who loiter in the back of the church to hold brief conversations. We know of a church in which the deacons and trustees gather regularly on seats just inside the door and talk over the affairs of the church while the people are assembling. There can be no dignity in such a church. Officers, above all other men, ought to set a good example to the young people. Let the people be quietly seated as they enter the church. The ushers should quietly, but firmly, insist on this. Ushers have no time to hold conversations with the people, nor have they any time to hold conversation with one another. They have been appointed to a specific and important duty. Every church attendant ought to cooperate with the hospitality committee of the church.

— Watchman-Examiner.

### TAKING STOCK OF OUR RESOURCES

The easy days, so sadly abused, so wantonly squandered, are gone, and the very salvation of America may depend upon the length of time they remain away.

The hard days are here—the days of planning and thinking and giving up, the days of readjustment of living and restoration of values and discovery of self. These days are here — may we have the courage to thank God for them; may we have the wisdom to use them, not as valleys of depression, through which we toil in bitterness and defeat, but as God's own highways, over which we march in confidence and faith to that larger life of service, that wider field of usefulness that we could never have known if we had not learned the lesson of the hard high road.

At such a time as this we should pause and take stock of our resources. We should ask ourselves: Have I been living in a fool's paradise? Have I been depending upon temporary, transient resources? Have I anything left upon which to build my life?

Such an examination, honestly made, should lead us to a realization of the truth that we have lost

nothing that is permanent, nothing that makes for character, nothing that could possibly endure for one moment after the breath leaves our body; and that we still have the possibility of possessing all things that make for the splendor of our manhood and the winning of our souls.

We still have God. We have our Master, Christ. We have membership in His Body, the Church. We have our task, and we have the certainty of victory, through faith.—From Bishop Darst's Convention Address.

— Bishop Darst, quoted in the Living Church.

### SEE ESTABLISHMENT OF STATE SCIENCE LABORATORY AT U. W. TO REPEL CRIME

Favorable action of the legislature upon the recent proposal to repel crime by means of science, made by Dr. J. H. Mathews, director of chemistry at the University of Wisconsin and widely known as a scientific crime investigator, is foreseen in state scientific circles.

Declaring that many otherwise unsolvable crimes could be solved by proper scientific application, Dr. Mathews affirms, in essence, that a state scientific laboratory should be established at the University of Wisconsin. The fact that it would be an effective means of deterring the criminal would alone make the laboratory a good investment, he believes.

The proposed laboratory, which would be called the Wisconsin Institute of Criminal Identification or the Scientific Crime Detection Laboratory, would serve to deter criminal acts and thus justify the expenditures," Dr. Mathews explains. "If a criminal knew his chances for escape were poor, he would hesitate. Even if the bureau served only to prevent two murders a year because of its efficiency in solving crimes prevented persons from committing them, I am certain everyone will agree the investment would be a good one."

### Modeled After Northwestern

Dr. Mathews' proposal would be modeled on the plan of the Northwestern university crime laboratory. He says, while the cost would depend on the institute's scope, a good laboratory could be started for \$40,000 to \$50,000 a year. To have it function at maximum efficiency, Professor Mathews estimates that up to \$60,000 a year should be available after it is established.

"This would be a small investment in view of the good that could be done," he reiterates. "I believe many crimes are going unsolved through failure to use scientific methods and technique, well known only to certain experts, who would be on the laboratory staff. A number of murders in Wisconsin that were unsolved could, in all probability, have been explained if someone familiar with the scientific technique had been employed. That is what the institute proposes to do.

### Would Be Located at U. W.

"I do not mean to belittle the work of the ordinary detective. He frequently is a clever and intelligent man, but he has not had the training to apply the scientific techniques nor could he be so trained."

The scientific institute, as formulated by the Wisconsin professor, would be located at the state university here. Dr. Mathews favors this location because it would offer, in addition to the trained personnel the bureau would maintain, faculty experts in all phases of scientific research at hand as consulting experts. The institute would have an adequately equipped laboratory at its disposal, and its personnel would include experts in ballistics, finger prints, microscopy and kindred lines which are necessary for the complete criminal investigation. — Press Bulletin.

### DR. MARTIN LUTHER COLLEGE

Our first semester came to a close on the 31st of January, and we have a goodly start on the last semester of the present school year. The close of this year is only five months away. Our graduating class this year is not very large. It has nine members, eight boys and one girl. A word in explanation of this may be in place. When we shifted from the two-year normal course to the three-year normal course in the summer of 1928, we permitted the graduating class of the high school department of that year to make a choice of either course. The majority preferred to take the two-year course and were graduated in June 1930. This accounts for the small class we have this year. However, we felt that in regard to calls for female teachers this class ought to be augmented. We have taken seven girls from the class of 1932 and permitted them to take part in the work in the training school. These girls will leave our institution without a diploma this coming June and their names will be offered to the Assignment Committee. They have not completed the full three-year course, but in lieu of that they have had the advantage to acquire practical experience under the supervision of the training teachers.

It is well at this time to survey the future. Although our class this year is rather small, we shall present, barring any changes, a rather large class in June 1932. There are 18 boys in this class. It would be most deplorable if some of these young men who have chosen to serve the church in the capacity of Christian day-school teachers could not be utilized. There should be room in our Joint Synod for eighteen graduated and even for more. Our fellow Christians should give the matter of Christian school education serious thought. There may be many a congregation among us which financially could well afford to establish and maintain a Christian parish school. Why is there none? Any person who knows the signs of the times should realize that now more than ever it will not suffice to rely on such scant substitutes as the summer school, Saturday School and Sunday School. Our love to our own children and our love to those of our brethren

who have children to educate should earnestly prompt us to be willing to sacrifice freely for the cause of Christian school facilities.

We have stated it before that there is room for the female teacher in our scheme of education. They are exceedingly well adapted for work in the lower grades. They may also be able capably to do the work in the upper grades. But we still believe that for sound reasons the upper grades demand the firm hand and guidance of a male teacher. Furthermore, in an ungraded school it is almost a necessity to employ a male teacher. The work in an ungraded school, especially if it has all eight grades represented, presents such a problem that only in rare instances is a female teacher physically able to withstand the strain.

Furthermore, a girl surely does not take up the vocation as a teacher as a life's work. The average does not come far above four years of actual service. Now, it takes several years of practical work in the school room to make a good teacher. Consequently we are laboring under the very difficulties that our public schools are contending with. To a certain extent we are having a corps of recruits instead veterans.

The work of our college has progressed without any serious interruption thus far. We had only a few cases of illness, and these were of minor nature.

In spite of the drought last summer our neighboring congregations supplied us liberally with donations for our college kitchen. True, we were obliged to buy several hundred bushels of potatoes, but in the line of vegetables and canned goods our receipts were unusually large. It is needless to say that these donations have saved our current expense account many a dollar.

It might be added that we made one change on the campus. The old barn that stood directly between the recitation building and the girl's dormitory is gone. This barn was everything but an ornament. Our college employes tore it down and rebuilt it into a garage. Now we have real use of it. There is room for five cars, and a fifth room is used to store athletic supplies, such as tennis court roller, football apparatus, etc. B.

### A TIMELY LESSON

Enter with us into the Lutheran Church at N. Let us quietly take a rear seat, for a meeting is in progress. The time of the year seems to tell us that this sister-congregation is conducting its annual meeting.

The pastor has just concluded the reading of the opening prayer in which the guidance of God's Holy Spirit is implored for the promotion of the best interests of the local church in particular and the work of the Christian Church in general.

After a brief pause the chairman arises and calls the meeting to order. The minutes are read and approved. The first matter to be brought before the meeting is the acceptance and release of members — if any.

The pastor arises and asks for the floor. He declares that one member having removed from this community with his family desires a peaceful release and letter of transfer to the neighboring congregation. The pastor further states that Mr. Z. was a faithful member, regular attendant at public worship, that he had met his obligations and that he knew of no reason why this request should not be granted.

But it was apparent that this whole announcement caused considerable mirth and whispering among the members, and someone, who spoke above a whisper, remarked, "He might have saved himself all this trouble."

The logical moment had arrived "to drive home" a timely lesson. This Mr. Z. had only joined the church in the previous quarterly meeting. He had done so immediately upon arriving in this locality and he carried with him a letter of transfer — ready to join at the first opportunity. Thus the man, though only a member for three months taught us a lesson well worth remembering.

The pastor was happy to extol and praise the action of this young man and pointed out a great delinquency and carelessness among our Lutheran Christians regarding their membership-card — either when they leave or come to a new locality.

We were glad to have been at that meeting.

— A. W. B. in Ev.-Luth. Herold.

**FROM OUR CHURCH CIRCLES**

**The Rosebud Delegate Conference**

The Rosebud Delegate Conference will meet on March 10 and 11 at Naper, Nebraska (Rev. E. J. Hahn).

Papers to be read are: "Some Sinful Ways of Raising Money for the Kingdom of God," E. J. Hahn. "The Ninen and Tenth Commandments," A. Degner. "The Confession," Wm. P. Holzhausen. "The Scriptural Basis of our Liturgy," M. Braun.

Sermon: H. Hackbarth.

Please announce your intended absence or presence. Also state whether a delegate is coming from your congregation.

A. I. Degner, Sec'y.

**Installation**

Authorized by President Wm. Nommensen, the undersigned installed the Rev. J. F. M. Henning on Sunday Sexagesimae, February 8, as pastor of the Ev. Luth. Parish at Prairie Farm—Dallas, Wis. Assisting pastors were Rev. F. H. Senger and Rev. E. E. Prenzlouw.

Address: Rev. J. F. M. Henning, Prairie Farm, R. F. D. 2, Wis. J. F. Henning.

**Memorial Wreaths**

In memory of Mrs. Ida Geschke, born October 1, 1852, died January 26, 1931, the Rev. Gerhard Marquardt and family \$3.00; Mr. and Mrs. Herman Marquardt \$5.00, for mission. J. Klingmann.

In memory of Charles Otto Schulz, born January 19, 1931, died January 20, 1931, Rauville Ladies' Aid gave \$3.00 for Infirmaries and Orphans.

J. B. Erhart.

\* \* \* \* \*

In memory of Eugene Walter Schultz, born November 1, 1928, died February 1, 1931, Rauville Ladies' Aid gave \$3.00 for Infirmaries and Orphans.

J. B. Erhart.

**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.

**Acknowledgment and Thanks**

For the Apache Indians of our Mission in the Globe-Miami Districts gifts were received from the following kind friends:

Mr. and Mrs. Rich. Kleist, South Milwaukee, Wis.: large carton of men's and girls' clothing; Rev. Hy. Gieschen, Milwaukee, Wis., from Jerusalem Ladies' Society, \$10.00 for gifts for Indian children; Mr. L. Eggert, Fond du Lac, Wis.: handkerchiefs and ties; Miss L. M. Korth, Fond du Lac, Wis.: women's and children's wear

of all kinds; Mr. and Mrs. Fred Bergholz, Thiensville, Wis.: \$5.00; Mr. and Mrs. W. G. Scheib, Globe, Arizona: \$5.00; members of the Lutheran congregation at Globe, Arizona: staple foods for the hungry, sick, and aged: flour, sugar, coffee, beans, potatoes, bread.

The money donated was used for Christmas candy bags and for Bible Story Books for the children.

The Indians expressed thanks and appreciation in various ways and wish their thanks to be conveyed to the kind givers.

Our thanks to you and to the Lord for your kind remembrance!

A. M. Uplegger,  
Globe, Arizona.

\* \* \* \* \*

We acknowledge with thanks the receipt of the following donations sent Mrs. H. Kansier, our stewardess in the seminary, for utensils for the seminary kitchen:

Rev. A. Froehlke, Neenah, Wis., Ladies' Aid, \$25.00; Rev. A. Froehlke, Neenah, Wis., Mothers' and Daughters' Circle, \$45.00; Rev. H. Kleinhans, Oshkosh, Wis., Ladies' Aid, \$10.00; Mrs. R. K. Hein, Reedsburg, Wis., Three Dozen Spoons; Mrs. Carl Kohler, Appleton, Wis., Hot Water Bottle and Electric Toaster.

John Brenner, Chairman of Seminary Board.

## ITEMS OF INTEREST

### THE GUTENBERG BIBLE

The delivery, on September third, of the Gutenberg Bible by Dr. Vollbehr to the Library of Congress completed a transaction which has elicited wide interest and newspaper comment. Our National Library is now the possessor of one of the only three perfect copies of the Bible in Latin printed by Gutenberg on vellum. It is also the only copy bound in three volumes. The other two perfect copies in vellum are in the national library of England (British Museum) and the national library of France (Bibliothèque Nationale), — these each being in two volumes.

As there have been varying statements in the press both about this copy and about historical facts, we have obtained some data from the office of the director of the New York Public Library, which itself is the proud possessor of a Gutenberg Bible printed on paper.

There are on vellum seven other almost perfect copies, each of them lacking from one to six leaves. That in the Huntington Library at San Gabriel, California, lacks two leaves; while that in the Morgan Library, New York City, lacks four leaves.

There are still extant 33 volumes printed on paper, a few of which are in this country. The last imported was that purchased by Mrs. Harkness for \$123,000 and presented to the library of Yale University four years ago.

The best authorities estimate that Gutenberg printed 35 copies of the Bible on vellum and 150 on paper. Some have estimated up to 165 on paper, but this figure is questioned. Authorities have also generally agreed that all these volumes were printed from 1540 to 1456. One can but regret that Gutenberg as a printer had the experience shared by so many

painters whose works brought them little during their life, but have been sold for such large sums since. Gutenberg was financially embarrassed as a result of his printing, and not only lost money but also lost his presses.

This "42-line" Bible has had only two owners during its 480 years. The first was Fust or Faust, the partner of Gutenberg. From him the Benedictine Friars in Paris purchased it and placed it in their monastery in St. Blasius, in the Black Forest, until the Napoleonic wars, when they removed it to the monastery at St. Paul at Glagenfurt, Austria; it remaining in their possession until this year.

The Chief Assistant Librarian of the Library of Congress has kindly given these further data:

"The act approved July 3, 1930, appropriating \$1,500,000 for the purchase of Dr. Vollbehr's collection of 3,000 incunabula, including the Gutenberg Bible, did not fix any price for the Bible alone, nor for any of the 3,000 items. The Library has not undertaken to fix any valuations upon any specific items.

"Dr. Vollbehr, in 1926, entered into a contract with the authorities at the Abbey of St. Paul in the Valley of the Lavant, in Carinthia, for the purchase of the Bible at the price of \$250,000, and he paid down upon it, up to May, 1928, a total of \$47,500. In August, 1930, he secured the delivery of the Bible to the Library of Congress upon payment to the monastery authority (at the American Embassy in Vienna) of the additional sum of \$325,000 — including interest, export duty, and some other charges. In other words, the Bible cost Dr. Vollbehr \$372,500. The Library of Congress bought it from him as part of a lot of 3,000 titles, for which the Library paid not more than \$1,500,000.00 —Bible Society Record.

### POPE ISSUES CHRIST MONEY

The Papal government has passed a law issuing Papal State money in gold, silver, nickel, and copper coins.

On the 100 Lira piece a full length figure of Christ appears, with the inscription: *Stato Citta Vaticano 1929*. This coin is worth \$19.30. On the other side appears a bust of Pope Pius XI in profile, with the inscription: Pius XI Pont. Anno IX. There is a 10 Lira piece with the Virgin Mary on one side crowned and enthroned with a halo and the inscription "Queen of Peace." On the other side appears Pope Pius XI.

The 5 Lira piece has the Apostle Peter on one side with Pius XI on the other. The 2 Lira piece has the Good Shepherd on one side with the Papal arms on the other. The 1 Lira has the Virgin Mary on one side, Papal arms on the other.

The 50 Centesimo has the Archangel Michael sheathing his sword on one side, the Papal arms on the other. The 20 Centesimo has a figure of St. Paul on one side, the Papal arms on the other. The 10 Centesimo has a bust of St. Peter on one side, Papal arms on the other. The 5 Centesimo has the olive branch on one side, Papal arms on the other.

We wonder if this kind of a coin was shown to Christ as was the one with Caesar's picture and inscription whether the Master would say, "Render unto the Pope that which is the Pope's"? We just wonder! —The Defender.

### KING DAVID'S TOMB TO PASS OUT OF MOSLEM HANDS

One of the disputed sacred sites of Palestine is the Tomb of King David on Mount Zion, on which ground stands the Mosque Nebi Daoud (King David's Tomb). Christian tradition states that this building contains the room in which Jesus and His disciples partook of the Last Supper. The place is sacred to Mohammedans as the sepulchre of King David, whom they claim

as their saint. On the last day of the Jewish Pentecost the Jews also gather here and pray and repeat Psalms in memory of King David. Nine centuries ago a Crusaders' Church stood on this side. In 1333 it became a Franciscan monastery; and in 1547, when the Moslems conquered Jerusalem, it was turned into a Mohammedan mosque. The Moslem guards have refused Christian pilgrims free access to the site, and in consequence a long and bitter dispute between Roman Catholics and Palestine Moslems, has ensued, which has, at times, almost taken on the seriousness of the dispute between Jews and Moslems over the Wailing Wall. Recent reports are to the effect that the surrounding land and adjoining buildings are being purchased by the Catholics, and that negotiations are under way for the inclusion of the coenaculum or scene of the Last Supper.

—Alliance Weekly.

**NOT PREACHERS BUT PIGS!**

A slanderous article against faith in God, the Bible and the Church in Bezboznik, the organ of the Russian "Society of the Godless," is quoted in part by the Protestant Press Service (Berlin), as follows:

"Not upon early prayer but upon early plowing is the harvest dependent. Not God but fertilizer is needed by our fields. . . . Not preachers but pigs must be raised for the present. Pigs and fertilizer are useful but preachers and faith in God are hurtful to our business. Therefore, fertilizer and pigs are more useful than prayer. . . . No gang of bandits are as harmful as the organization of preachers and religionists. No book, no matter how impure, has done as much damage as the Bible."

**BOOK REVIEW**

**Testimonials on Secret Societies from Various Sources.** Compiled by Geo. Luecke Lutheran Pastor. The author has made arrangements to distribute one thousand copies of this tract free of charge. Thereafter the price will be four cents per copy postpaid, any quantity, cash with order. The author's address is 811 Locust St., Columbia, Pa. The treatise comprises five short chapters: The religion of the Lodge. Lodge Oaths. Lodge Initiations. Other Lodge Absurdities. Alleged Benefits of Lodge Membership.

The little treatise is well worth reading and we commend it to our readers. G.

**MINNESOTA DISTRICT**

January, 1931

PASTORS: W. G. VOIGT, Acoma, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$12.45, Negro Mission \$10.00; total \$82.45. O. P. MEDENWALD, Amery, Wis., Home for Aged \$10.00, Home Mission \$50.00, Student Support \$16.20; total \$76.20. R. HEIDMANN, Arlington, From Children for Home for Aged \$10.00, Deaf Mute Institute, Detroit \$6.00, Lutheran Children's Friend Society \$18.00; total \$34.00. R. HEIDMANN, Arlington, Dr. Martin Luther College \$35.00. J. E. BADE, Balaton, Lutheran Children's Friend Society \$36.77 from Sunday School. WM. FRANZMANN, Baytown, Educational Institutions \$17.00, Missions \$15.49, Deaf Mute Institute Detroit \$4.35; total \$36.84. THEO. HAAR, Bear Valley, Educational Institutions \$10.00, Poland Mission \$8.00; total \$18.00. JUL. F. LENZ, Bremen, General Administration \$20.00, Supervision and P and P \$20.00, Finance \$9.40, General Institutions \$15.00, Theological Seminary \$15.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$10.00, General Missions \$50.00, Indian Mission \$5.00, Home Mission \$25.00, Negro Mission \$10.00, Poland Mission \$5.00, Student Support \$10.00, General Support \$10.00, Deaf

Mute Institute, Detroit, from Ladies' Aid \$10.00, Lutheran Children's Friend Society \$6.65, Lutheran Sanataria, Denver \$12.50; total \$263.55. H. AM END, Brighton, Dr. Martin Luther College \$10.00, Negro Mission \$4.70, General Support \$5.83, Bethesda, Watertown \$2.92; total \$23.45. W. P. SAUER, Buffalo, General Administration \$8.41, Indian Mission \$20.00, Negro Mission \$20.00, India Mission by Alma Ehwald \$1.00; total \$49.41. G. F. ZIMMERMANN, Cady, Wis., Indian Mission \$20.00, Home Mission \$14.47; total \$34.47. W. P. SAUER, Crawford's Lake, To Retire Bonds \$18.39. J. C. A. GEHM, Darfur, General Institutions \$19.78. E. H. BRUNS, Delano, General Administration \$98.62, Finance \$91.55, Lutheran Children's Friend Society \$9.60; total \$199.77. R. F. SCHROEDER, Dexter, Finance, \$37.18. C. J. SCHRADER, Echo, General Administration \$12.00, Indian Mission \$10.00, Home Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$5.00; total \$42.00. C. J. SCHRADER, Echo, Deaf Mute Institute Detroit from Sunday School Children \$4.00. C. J. SCHRADER, Echo, Michigan Lutheran Seminary \$18.60. H. A. SCHERF, Eden, Theological Seminary \$50.00, Home for Aged \$20.00, Home Mission \$50.00; total \$120.00. M. SCHUETZE, Ellsworth, Theological Seminary \$19.00. G. F. ZIMMERMANN, Elmwood, Wis., General Missions \$10.00, Indian Mission \$9.29; total \$19.29. F. ZARLING, Emmet, Indian Mission \$10.00, Home Mission \$20.00; total \$30.00; donated as a token of sympathy at the funeral of Alb. F. Bratsch by Farmers Co-op. Oil Co. of Renville \$10.00, by Farmers Creamery of Renville \$10.00, by Farmers Shipping Association of Renville \$10.00. F. ZARLING, Emmet, Home Mission \$36.77, Deaf Mute Institute, Detroit, \$2.36, Lutheran Children's Friend Society \$3.05; total \$42.18. P. GEDICKE, Essig, Dr. Martin Luther College \$6.45, Home for Aged \$5.00, Lutheran Children's Friend Society \$8.10, Lutheran Sanataria Wheatridge, Colorado \$3.00; total \$22.55. P. GEDICKE, Essig, Negro Mission \$4.45. IM. F. ALBRECHT, Fairfax, General Administration \$20.00, General Institutions \$100.00, Home for Aged \$20.00, Indian Mission \$20.00, Home Mission \$100.00, Negro Mission \$20.00, Poland Mission \$20.00, Madison Student Mission \$10.00, Student Support \$30.00, General Support \$30.00, Church Extension \$30.00; total \$400.00. F. ZARLING, Flora, Home Mission \$13.31, Lutheran Children's Friend Society \$3.34; total \$16.65. KARL A. NOLTING, Frontenac, General Administration \$5.00, Theological Seminary \$5.00, Dr. M. Luth. Coll. \$4.80, Northw. Coll. \$5.00, Gen. Miss. \$5.00, Ind. Miss. \$10.00, Home Miss. \$15.00, Negro Miss. \$10.00, Poland Mission \$5.00, Lutheran Children's Friend Society from St. John's Sunday School \$6.60; total \$71.40. HENRY BOETTCHER, Gibbon, General Administration \$20.26, General Institutions \$25.00, General Mission \$25.00, Indian Mission \$20.00, Negro Mission \$20.00, Poland Mission \$10.00; total \$120.26. HENRY BOETTCHER, Gibbon, Lutheran Children's Friend Society from Ch. Buerkle, 48th Wedding Jubilee, \$5.50. T. E. KOCK, Minneola, Home for Aged \$25.00, General Missions \$14.05; total \$39.05. T. E. KOCK, Goodhue, Home for Aged \$25.00, General Missions \$22.22; total \$47.22. T. E. KOCK, Goodhue, Memorial Wreath for Mrs. Karl Groth by Ladies' Aid \$3.00. F. W. WEINDORF, Grace, Goodhue, General Institutions \$85.09. F. W. WEINDORF, St. John's, Goodhue, General Institutions \$69.55. J. F. LENZ, Graceville, General \$20.50. WM. FRANZMANN, Grant, Educational Institutions \$17.20, Missions \$15.00, Deaf Mute Institute, Detroit, \$2.30, Wheatridge \$10.00; total \$44.50. JUL. F. LENZ, Hammond, Theological Seminary \$7.15, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Indian Mission \$5.00, Home Mission \$25.00, Negro Mission \$5.00, Student Support \$5.00; total \$57.15. E. W. PENK, Hastings, Missions \$26.76. A. JUL. DYSTERHEFT, Helen, General Institutions \$40.00, General Mission \$56.00; total \$96.00. M. J. WEHAUSEN, Johnson, Synodic Administration \$57.65. PAUL W. SPAUDE, Lake Benton, Indian Mission \$10.55. PAUL W. SPAUDE, Lake Benton, Home for Aged \$10.22, Negro Mission \$2.44, Church Extension \$28.40; total \$41.06. T. H. ALBRECHT, Lake City, General Administration \$50.00, General Institutions \$50.00, Mission \$50.00, Church Extension \$29.03; total \$179.03. H. E. KELM, Lanesburg, Building Fund, Seminary and New Ulm \$318.60. H. E. KELM, Lanesburg, Home Mission \$41.25, Student Wm. Schiebel, St. Peter, Minn., \$10.00, Lutheran Children's Friend Society \$36.82, of which from School Children \$27.07, from Fritz Eilers \$5.00, from Albert and Emma Tietz \$2.00, from Raymond Grassman \$1.00, from Dora Eilers \$1.75; total \$88.07. H. E. KELM, Lanesburg, Poland Mission \$31.08. KARL J. PLOCHER, Litchfield, General Administration \$102.69. W. FRANK, Lynn, General Mission \$23.33, Indian Mission \$31.44; total \$54.77. A. ACKERMANN, Mankato, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$50.00, Michigan Lu-

theran Seminary \$50.00, Dakota-Montana Academy \$50.00, Home for Aged \$100.00, Indian Mission \$250.00, Home Mission \$250.00, Negro Mission \$250.00, Student Support \$100.00, General Support \$128.42; total \$1,328.42. A. ACKERMANN, Mankato, from Mrs. Dora Hoffmann for Home for Aged \$5.00, General Support \$5.00; total \$10.00. C. A. HINZ, Mason City, Home Mission \$16.88. C. A. HINZ, Mason City, Home Mission \$18.96. THEO. HAAR, Mazeppa, Educational Institutions \$18.00, Mission \$10.00; total \$28.00. PAUL C. DOWIDAT, Minneapolis, General Support \$100.00, General Fund \$100.00, Student Support \$100.00, Church Extension \$50.00; total \$350.00. PAUL C. DOWIDAT, Minneapolis, Twin City Mission \$100.00. PAUL T. BAST, Minneapolis, General Institutions \$25.00, Home Mission \$50.00, General Support \$25.00; total \$100.00. H. A. SCHERF, Morgan, Dr. Martin Luther College \$10.68, Negro Mission \$10.00; total \$20.68. J. CARL BAST, Morton, Finance \$25.00, Dr. Martin Luther College \$50.00, Student Support \$25.00, General Support \$50.00, Lutheran Children's Friend Society \$25.00; total \$175.00. G. HINNENTHAL, New Ulm, General Administration \$200.00, General Institutions \$700.00, Home for Aged \$50.00, Indian Mission \$100.00, Home Mission \$700.00, Negro Mission \$200.00; total \$1,950.00. F. KOEHLER, Nicollet, General Institutions \$48.63, Home for Aged from N. N. \$5.00, General Missions \$79.61, Indian Mission from N. N. \$2.00, Home Mission \$58.93, Lutheran Children's Friend Society from N. N. \$1.00; total \$195.17. A. EICKMANN, Nodine, Lutheran Children's Friend Society \$29.39, from Children. A. EICKMANN, Nodine, Student Support \$60.00. O. K. NETZKE, North Mankato, General Administration \$9.00, Home Mission \$62.22; total \$71.22. HENRY ALBRECHT, Omro, Theological Seminary \$20.00, Dr. Martin Luther College \$28.00; total \$48.00. M. C. KUNDE, Oronoco, Student Support \$3.00, General Support \$29.60; total \$32.60. A. LANGENDORFF, Osceola, Wis., Home Mission \$65.75. L. W. MEYER, Osceola, Wis., General Institutions \$58.60, To Retire Bonds \$30.00; total \$88.60. CARL C. KUSKE, Oshkosh, Home Mission \$5.00, Church Extension \$5.79; total \$10.79. CARL C. KUSKE, Oshkosh, Wheatridge \$4.75. M. C. KUNDE, Poplar Grove, Student Support \$5.25, General Support \$21.00; total 26.25. E. W. PENK, Prescott, Wis., Mission \$18.03. From N. N., St. John's Church, Red Wing, for Seminary and Debts \$100.00. W. C. NICKELS, Redwood Falls, Home Mission \$30.16. W. C. NICKELS, Redwood Falls, Deaf Mute Institute, Detroit, \$14.25, Home for Aged \$15.00, Bethesda Home \$12.35; total \$41.60. AUG. SAUER, Renville, Home Mission \$34.70. J. BAUR, Ridgely, Deaf Mute Institute, Detroit, \$8.00, Bethesda Lutheran Home \$10.50, Lutheran Children's Friend Society \$5.00; total \$23.50. H. C. NITZ, Rockford, Home for Aged \$25.65, Minneapolis Student Mission \$25.00, Deaf Mute Institute, Detroit, \$1.00, Twin City Mission \$25.00; total \$76.65. E. C. BIRKHOLZ, St. James, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$15.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$5.00, Home for Aged \$10.00, Home Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$5.00, General Support \$19.35; total \$109.35. E. C. BIRKHOLZ, St. James, from St. Paul's Mission Circle for Indian Mission \$10.00, Bethesda, Watertown \$10.00, Twin City Mission \$10.00, Lutheran Children's Friend Society \$12.00; total \$42.00. J. PLOCHER, St. Paul, General Institutions \$177.94. J. PLOCHER, St. Paul, Building Fund, Seminary, Dr. Martin Luther College, and Debts \$300.00. A. C. HAASE, St. Paul, General Institutions \$88.02, General Support \$175.51; total \$263.53. MRS. H. A. LARSEN, Treas., Trinity, \$27.25 Emanuel, \$17.00, St. John, \$13.00; total \$57.25. G. THEO. ALBRECHT, St. Peter, General Institutions \$60.00, Home for Aged \$25.64, Missions \$63.00; total \$148.64. G. SCHUETZE, Seaforth, Home for Aged \$10.40. WM. C. ALBRECHT, Sleepy Eye, Lutheran Children's Friend Society from School Children \$18.20. WM. C. ALBRECHT, Sleepy Eye, Memorial Wreath for Herbert Romberg from Aid Association for Lutherans for Church Extension Fund \$8.00, Church Extension Fund \$81.70; total \$89.70. WM. C. ALBRECHT, Sleepy Eye, Home Mission \$55.40. CARL C. KUSKE, Taunton, Theological Seminary \$7.49, Northwestern College \$15.30, Church Extension \$4.04; total \$26.83. CARL C. KUSKE, Taunton, Wheatridge \$4.35. A. MAR-TENS, Tyler-Burchard, General Administration \$12.20, Home for Aged \$6.00; total \$18.20. E. R. BAUMANN, Wabasso, Home Mission \$10.00, Negro Mission \$8.50; total \$18.50. E. G. FRITZ, Wellington, Home Mission \$25.00, Poland Mission \$35.00; total \$60.00. KARL A. NOLTING, West Florence, General Administration \$15.00, Supervision and P. and P. \$5.00, Finance \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, General Mis-

sion \$5.00, Indian Mission \$20.00, Home Mission \$35.00, Negro Mission \$20.00, Poland Mission \$15.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$4.68; total \$159.68. AUG. SAUER, Winfield, Dr. Martin Luther College \$20.00. C. WM. A. KUEHNER, Winthrop, General Institutions \$24.34, Student Support \$13.67, General Support \$20.00; total \$58.01. C. WM. A. KUEHNER, Winthrop, Home Mission \$60.50. C. WM. A. KUEHNER, Winthrop, Lutheran Children's Friend Society \$25.24. H. E. LIETZAU, Woodbury, General Institutions \$20.00, Home Mission \$24.00; total \$44.00. CARL G. SCHMIDT, Wood Lake, Indian Mission \$100.00, Home Mission \$100.00, Negro Mission \$35.00, Poland Mission \$10.07; total \$245.07. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$39.31. CARL G. SCHMIDT, Wood Lake, Northwestern College \$49.32. CARL G. SCHMIDT, Wood Lake, Dr. Martin Luther College \$39.25. CARL G. SCHMIDT, Wood Lake, Michigan Lutheran Seminary \$16.05. CARL G. SCHMIDT, Wood Lake, Dakota-Montana Academy \$11.18. CARL G. SCHMIDT, Wood Lake, Negro Mission \$49.33. CARL G. SCHMIDT, Wood Lake, Indian Mission \$44.12. CARL G. SCHMIDT, Wood Lake, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$7.71, Home for Aged \$10.00, Indian Mission \$25.00, Home Mission \$25.00, Negro Mission \$25.00; total \$117.71. CARL G. SCHMIDT, Wood Lake, from Sunday School Children for Lutheran Children's Friend Society \$21.43. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Home for the Aged \$15.82; total \$90.82. M. C. MICHAELS, Woodville, Wis., General Institutions \$26.00.

H. R. KURTH, District Treasurer.

## RECEIPTS FOR SEMINARY AND DEBTS

Month of January, 1931

Rev. O. Hoyer, St. Paul's, Winneconne, Wis. ....	\$ 33.05
Rev. Fr. Schumann, St. Peter's, Sawyer, Wis. ....	15.75
Rev. H. A. Scherf, Immanuel, Eden Township, Minn. ....	2.50
Rev. W. Lueckel, St. Paul's, Leavenworth, Wash. ..	2.00
Rev. W. Lueckel, St. John's, Mansfield, Wash. ....	17.35
Rev. F. Soll, Grace, Yakima, Wash. ....	40.50
Rev. K. J. Plocher, St. Paul's, Litchfield, Minn. ....	6.50
Rev. A. H. Baer, Mission, Bruce, So. Dak. ....	4.85
Rev. R. Bittorf, St. Paul's, McNealy, So. Dak. ....	14.80
Rev. Walter Voigt, Immanuel, Acoma, Minn. ....	3.00
Rev. W. J. Schulze, Friedens, Hutchinson, Minn. ....	359.29
Rev. R. Lederer, First Ev. Luth., Green Bay, Wis. ..	307.00
Rev. G. L. Press, Morningside, Grace Ev. Luth. Aid Society, Sioux City, Iowa .....	8.00
Rev. J. Pohley, Trinity, Menasha, Wis. ....	71.08
Rev. W. A. Hoenecke, Bethel, Milwaukee, Wis. ....	10.00
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis. ....	20.00
Rev. Henry Albrecht, St. John's, Township Omro, Minn. ....	32.00
Rev. H. R. Zimmermann, Zion, Town Lincoln, Wis. ..	12.00
Rev. Wm. F. Lutz, St. Peter's, Town Snmmit, Juneau Co., Wis. ....	10.50
Rev. Philip Lehmann, Immanuel, Hubbleton, Wis. ...	72.73
Rev. G. Schmeling, St. Paul's, Henry, So. Dak. ...	3.50
Rev. Wm. Roepke, Trinity, Marquette, Mich. ....	50.00
Rev. Edgar Hoenecke, St. Peter's, Plymouth, Mich. ....	15.00
Rev. E. E. Rupp, St. Paul's, Manistee, Mich. ....	4.00
Total .....	\$ 1,115.40
Previously acknowledged .....	\$633,896.12

Total Collection to Date .....\$635,011.52

**New Ulm, Minn., Building Fund.....\$170,297.55**

### Congregations That Made Their Quota In January, 1931

279. Rev. A. H. Baer, Mission at Bruce, So. Dak \$54.00—5.40

#### Special for New Seminary Grounds

Mrs. Anna Rahm, Montclair, N. J. .... \$5.00

Owing to circumstances, St. John's, Paradise, So Dak., Rev. John Wendland, was not credited with having made the quota in 1924. Therefore we add:

280. Rev. John Wendland, St. John's, Paradise, S. D. .... \$97.38—5.40

John Brenner, Treas.