

# THE NORTHWESTERN LUTHERAN

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

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## THE ONE HUNDRED AND SIXTH PSALM

Verses 8-12

### Jehovah's Merciful Kindness toward Israel and Marvellous Deed at the Red Sea

Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

He rebuked the Red Sea also, and it was dried up: so he led them through the depths, as through the wilderness.

And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

And the waters covered their enemies; there was not one of them left.

Then believed they his words; they sang his praise.

It is Jehovah's merciful kindness toward Israel His chosen people, and His mighty deeds he had performed in their behalf at the Red sea, we are told of in the words of our Psalm. How wonderfully did He preserve them, when they arrived at the Red sea? You will remember that after the expiration of three days since their departure from Egypt the Israelites were confronted by a big sea expanding before their eyes as far as they could see; and there they received the direction to turn southward, and put themselves in such a position between the mountains which border the sea on the west, and the sea itself, as would completely shut them in and stay their further progress. It was a mysterious command, one which baffled every human calculation. It must have astonished the Israelites not a little, for by it they were placed into the full exposure to their enemies' pursuance. No human leader would have directed such a movement.

Yet contrary to every calculation of human leadership such a movement must have appeared, it was nevertheless one which has given a most substantial proof of Divine wisdom and power. It was taken for this very purpose, that a yet more signal display might be furnished of the Lord's power in the complete destruction of the Egyptian power, and in Israel's final and lasting deliverance therefrom.

To the Egyptians, who by their scouts took care to watch the movements of the Hebrew host, their proceeding in this direction must have seemed the height of suicidal folly; and no sooner did the king

hear of it, than he resolved to take advantage of their folly, and pursue them with all the forces at his immediate disposal. "And Pharaoh made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them." Exodus 14:6.7. All the military strength of Egypt was brought to the pursuit of the Israelites. The loss of so large a body of useful slaves must have been severely felt by the Egyptians, and to bring them back into Egypt was the primary object of the king. And knowing as he did that from the position in which they had placed themselves they could offer no resistance, he hoped to compel them to return without a struggle; if not, they were at his mercy, he could drive them forward into the sea, for there was no retreat.

In the face of this mighty and onrushing army and of an embarrassing situation such as this, the Israelites realized their utter helplessness. Yet in this crisis, the greatest of all they had yet encountered, God asked of them only one thing: "Be not afraid; stand still and see the salvation of Jehovah which he will work for you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." Ex. 14:13. What a simple requirement: "Be not afraid, stand still." And what a mighty assurance of Jehovah's salvation for them!

And what was it that took place? Moses, at the command of God lifted up his rod upon the waters, and forthwith a strong east wind began to blow, dividing the waters; and making a pathway through the deep. Encouraged by the marvellous interposition of God in their favor, the Israelites — 2,500,000 all told — ventured into the miraculous channel thus opened, and began their march to the other side, the waters being as a wall to them on the right hand and of the left.

Thus came to pass what the Psalmist relates here: "He rebuked the Red Sea also, and it was dried up: so he led them through the depths, as through the wilderness." What a marvellous deed! The waters of the Arabian gulf were to the Israelites no more a hindrance than if the place had always been dry ground. They did not wade through shallow waters, nor was there an unusual ebbing of the tide; but the waters gathered and stood upright, on both sides, so

that they all passed through safely, not one of them being swallowed up by the sea.

And the Egyptians? It was not until the morning, when the rear of the Israelites had nearly reached the other side, that the hosts of Pharaoh became aware of what had taken place. Advancing then and finding the camp of Israel deserted, they hurried on by the road which Israel had evidently taken. Whether or not the Egyptians knew or thought that they were following the Hebrews into the bed of the sea, at any rate, by the time day broke they became aware of their situation; and fearful for them did the discovery prove. They were already far advanced in the fateful road, when Moses, on the command of God, stretched forth his hand over the sea, and the waters piled up returned, and before they could retreat, struck by consternation — the roaring masses of water covered them all, the entire Egyptian army, Pharaoh and his hosts, chariots, horsemen and all. "And the waters covered their enemies; there was not one of them left." Oh, what appalling desolation to be drowned in the depths of the sea by one fearful stroke!

So "God saved the Israelites from the hand of him that hated them, and redeemed them from the hand of the enemy." V. 10. Why did He save them? We are told, v. 8, "He saved them for his name's sake, that he might make his mighty power to be known." Yes, "for his name's sake." God's name is God Himself with all His glorious attributes, His omnipotence, omnipresence, omniscience, His justice, faithfulness, loving-kindness, grace, and mercy. The name of God is constantly given in Scriptures as the reason why He saves men; why He forgives sin; why He redeems the soul; why He delivers from death and eternal destruction. Says the prophet, Isaiah 43:25, "I, even I, am he that blotteth out thy transgressions **for my name's sake**, and will not remember thy sins," and, Psalm 25:11: "For thy name's sake, O Lord, pardon my iniquity; for it is great."

As the name of God with all it stands for is the highest reason which can be assigned for pardoning and saving sinners, so was His name the supreme motive for God thus to save Israel His people as related. It was for His name's sake that He proved unto them His mighty power in their deliverance and the overthrow of the Egyptians, notwithstanding their provocations in despairing of deliverance, in quarrelling with God's providence, and questioning His power, goodness, and faithfulness.

Small wonder, therefore, that overpowered by the grandeur of God's works, the Israelites were, in spite of themselves, impelled to believe in God and to give glory unto Him. "Then believed they his words; they sang his praise." The Psalmist literally quotes from Moses' account in Exodus 24:31. Seeing the great

work the Lord had done the people feared and believed the Lord, and Moses composed the ever memorable song of praise as related in Exodus 25, which the ten thousands of Israel, both men and women, united in singing, as they exulted in their new-born freedom on the shores of the Red Sea.

This freedom of Israel is ante-typical of the liberty God has forever established through the suffering and death of His dear Son Jesus Christ our Savior — the liberty from the powers of darkness. And in the exultation of that liberty millions upon millions of people, by the grace of God — the entire Christian Church among all nations, and kindreds, and tongues, and people, sings the song of praise unto God in time and eternity, triumphantly speaking: "Salvation to our God which sitteth upon the throne, and unto the Lamb, — Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." Rev. 7:10:12.

J. J.

## Grow In Knowledge

### THE SILENCE OF MAN

When God appeared to Moses, in a burning bush, and called on him to deliver the Israelites from their taskmasters in Egypt and to bring them out of that land unto a good land and large, Moses, among others, made this excuse: "O my Lord, I am not eloquent, neither heretofore nor since hast thou spoken unto thy servant: but I am slow of speech, and of a slow tongue," Ex. 4:10. This affliction was a handicap, but the Lord overcame it by having Aaron go along as the spokesman, Aaron, who could speak well. The faculty of clear and fluent speech is not to be despised. It is a gift of God and should be used in His interest.

It is also true, however, that the Scriptures often refer to silence as a very desirable trait. "The Lord is in his holy temple: Let all the earth keep silence before him," Hab. 2:20. "Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding," Prov. 17:28. We often wish that we possessed a little more of the ability to refrain from constant talking. We frequently wish that others also had that virtue. Incessant chatter is the glib and oily art that may become extremely offensive to all on whom it is inflicted. They who are looked upon as the quiet in the land are likely to be just as dependable and efficient and energetic as are they who make it a practice to give vent to their eloquence whether the occasion

demands it or not. The silent ones are not necessarily negligible quantities. Much could be said for them.

But in surveying the activities of Jesus, we find that He at times astonished the multitudes by his powerful speech, that in comparison the preaching of the scribes was unimpressive and tiresome. We know that He had no faltering tongue, and that He lacked neither the courage nor the ability to voice His convictions. His words were sharper than a two-edged sword. But we also know when He was accused by the chief priests and elders, He answered nothing. When Pilate asked whether He had heard the many things they witnessed against Him, Jesus answered never a word. This allows but one conclusion: there is a time for speaking and a time when it is best not to speak. There are occasions for which

#### The Silence of Man is Essential

When the Lord lays bare our sins and shows us that we are unworthy servants, when He pictures to us the wicked thoughts generated in our hearts and never completely subdued, when He sets before us our total depravity and the impossibility of our standing before Him on our own merits, what could be more abominable and fatal than our attempting to contradict and our trying to establish our purity on the strength of our good intentions and charitable activities. What could be more insulting than our denying His charges and our voicing of our disapproval of His statements. "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness," Micah 7:9. A humble and contrite heart He will revive, but one that perpetually utters rebellion is accursed. A meek and quiet spirit is an ornament of great price in the sight of God. "O man, who art thou that repliest against God?"

When tribulations come our way, when poverty, sickness, and disappointments lay us low, should we murmur? Should we remonstrate? Should we then become suspicious of the goodness of God and doubt that all things work together for our good? "My soul waiteth upon God: from him cometh my salvation." We are His, and whatever burden He places on us we accept and silently and confidently surrender ourselves to His divine providence. He will not leave us or forsake us. This He has promised, and for us that is sufficient. In quietness and confidence we shall find strength.

We shall mention only one more instance where it is essential to hold our tongues in check. We all know what gossip is, how much harm it does, and how we all secretly despise it although we too may fall a victim to its enticements. It may develop into slander, lies, and downright abuse. "In the multitude

of words there wanteth not sin, but he that refraineth his lips is wise." "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Debate thy cause with thy neighbor himself, and discover not a secret to another; lest he that heareth it put thee to shame, and thine infamy turn not away."

#### The Silence of Man is Sometimes Censurable

We ought always to pray and not grow faint. We are to cast our burdens upon the Lord. He invites us to call upon Him in the day of trouble, and we are to do this without ceasing. We should persist, wrestle with Him as Jacob did. If we cry unto Him in the daytime and He does not answer, we can, like David, continue in the night season, Ps. 22:2. The Lord will hear our supplication. Silence on our part would be a disregarding of a privilege and of a necessity and would lead to our being blamable before God.

Then there comes the urge to express our praise and our thanks for the great things God has wrought for us through Jesus Christ. He has redeemed us by His blood; He has called us by the Gospel; He has enlightened us by the Holy Spirit and kept us in the true faith. He has been our helper and protector; He has given peace to our soul and prepared a place for us in His mansions. "I will sing praise to thy name, O thou most High." Silence would be a forgetting of His benefits, ingratitude. Even an ox knoweth his owner and his master's crib. "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

After the angel had told the shepherds of the birth of Christ and they had themselves been in Bethlehem, they made known abroad the saying which was told them concerning this child. Christ urged His disciples to bear witness because they had been with Him from the beginning. Out of the abundance of the heart the mouth speaketh. Accordingly, we confess Him before men. We proclaim His name publicly and privately. We admonish; we comfort; we do not hide our light under a bushel. Our silence would mean that the Gospel has not yet overwhelmed us with its miraculous life-giving and speech-giving power.

S.

#### THE SILENCE OF THE SCRIPTURES

For centuries the Bible has been proclaiming its divine message to all who wished to hear and read it. In hundreds of languages and dialects, in the old world and in the new, it has given to people hope and light and life. It has satisfied souls when they were sorely troubled; it has dispelled the fear of death; it has built up confidence and trust in God; it has changed many a downward course into one that leads to the house of many mansions. It has been the book

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without whose accessibility and presence the history of the world and its inhabitants would have been entirely different. Without it, it would have been better we had never been born.

The Bible is the Truth, in every instance. It is the Word of God, without blemish, clear and intelligible. Although it contains "some things hard to understand," things that cannot be fathomed by human reason, there is no question about its authenticity and correctness. The Scriptures are unchangeable and indissoluble. They were given by inspiration of God. Through them the Spirit of the Father speaks even the conjunctions and the prepositions. They present the complete story of sin and grace, abundantly and convincingly. They record everything essential to salvation and a life of peace and godliness. Nevertheless there are points on which

#### **The Scriptures are Silent**

These, however, are merely matters that we should perhaps like to know; certainly nothing that we must know has been omitted. The Evangelist John, for instance, states that Jesus truly did many other signs in the presence of His disciples, "which are not written in this book," John 20:30. He here of course refers to the Gospel that bears his name. It contains only seven of the miracles of Christ before the resurrection. Jesus performed more than that. "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written," John 21:25. John gives us no details about the birth of Christ, nothing about His baptism or about the selection of His apostles; he says very little of His ministry in Galilee or about His outward life. We might find additional facts that John scarcely mentions.

This also applies to the Bible as a whole. The four Evangelists together still leave some gaps in the

biography of Jesus. We are told very little about His activity before and after the age of twelve and until he entered upon His public ministry. Surely there were features that might have been noted; there assuredly was nothing that had to be suppressed because it could not stand up under the most critical scrutiny, for He was always without sin. More could have been written about Joseph and Mary, especially about the former. And what about the Apostles? About Pilate? About the brethren of Jesus? Even about life eternal more could have been told. The Bible goes to no great length to inform us about some of the customs in vogue among the ancient people. It avoids picturesque descriptions of many important cities. A modern author would have devoted pages to the beauties of certain landscapes, to some of the heartrending scenes occasioned, for instance, by wicked King Herod, to the majestic grandeur of Christ's ascension, whereas the Bible sketches all these with a few simple words or passes over them with hardly more than a hint.

Yes, the Scriptures are quite silent about details that would interest us, but this fact does not mean that they are incomplete or imperfect. The Bible was written for a certain purpose, and everything that does not contribute to this purpose or that can just as well be dispensed with or that might detract from this purpose has been omitted. "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name," John 20:31.

#### **The Scriptures Are Not Silent**

regarding anything necessary to achieve this aim: the creation of a living faith in Jesus, the Son of God, the Savior. All that the Bible records has been set down for this avowed purpose and none other. This is evident from the very first chapter to the last. They all testify of Him, "that believing ye might have life through his name."

The Old Testament is anticipatory of the good things to come and of the Person who is to bring them. In this manner the New Testament also speaks of the Old. During His conversation with the two disciples on the way to Emmaus, Jesus, "beginning at Moses and all prophets," expounded unto them, "in all the scriptures the things concerning himself," Luke 24:2. Speaking of Jesus, Peter said to Cornelius: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," Acts 10:43. Before King Agrippa, St. Paul declared: "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead and should show light unto the people and to the Gentiles," Acts 26:22f.

The Bible is a unit. It treats of Jesus throughout and draws the hearts to Him. Nowhere does it lose sight of this objective. Even the Ten Commandments are "our schoolmaster to bring us unto Christ," Gal. 3:24.

We need have no concern about the Bible's silence on this or that. Everything vital to its purpose is there. Luther, in one of his sermons, says: "Christ tells the Pharisees: I will give you a new and strange comment and explanation of the Scriptures, which you do not yet know, that you may read the Scriptures right and may not err; namely this: Look to it well; clear your eyes and open them wide that you may so study the Scriptures as to seek and find me, even me, in them. Whosoever will so read them as to find me in them, he is the right master in the Scriptures; the dust is out of his eyes, and he will assuredly find life in them. But if you do not find me in them, you have verily not studied them right; neither have you understood them, and you have not eternal life although you would read them a thousand times."

Let us remember what the Bible is for. On this issue it is not silent. S.



## Comments

**Security** One great effect of the World War has been to shake the world out of its real or fancied security. There were days before this great tragedy when the possibility of war was decried as ridiculous. There were golden years after the war in America where the coming of hard times and suffering for want of bread and work were held as impossible. America was powerful, America was rich, and poverty was all but abolished, or so 'twas said. Needless to say this has changed. The unwelcome truth had to be faced, that through greed and lust of power nations will go to war, that men can starve in a land of plenty. It was a hard lesson, but it had to be learned. The experience had to be undergone for the benevolent purposes of God to humble the pride of man — the haughty pride in himself.

But this purpose of the Lord was not accomplished in the self-sufficient minds and hearts of the godless. Something had gone wrong, but it could and must be righted by men themselves. Security of life and limb, of property and stable government was gone, new modes and methods must be found, new plans laid, novel schemes must be invented to base all mankind on the firm foundation of security. Man must be

made safe from the violent upsets caused mostly by man himself. Ways and means must be found to safeguard the laborer in his job, the trader in his business, the moneyed man in his possessions. The hazards of life must be taken out of man's life. And, of course, it must be done by man himself.

This seeking after security is the thought that fills the minds of all men today. It is in the interest of this, that governments strive to placate the unruly populace, that cries not merely for bread, but for laws and monetary appropriations to guarantee them from ever wanting bread. Many schemes are advanced and mostly by inexperienced and therefore unfit saviors of humanity. It would seem that the wilder and more impossible these schemes are the greater is the multitude that unthinkingly acclaims them.

Now this, dear reader, is not to be a discussion on the merits of some of the plans for old age pensions, or for forever after making financial depressions impossible; a discussion for which your editor knows himself not to be equipped with the necessary knowledge. This is merely to state our belief that absolute security of life, property, family, and all that this may include, is impossible of attainment by mere man. Man cannot place himself and all his belongings in such security that he cannot lose all. No matter how hard he tries to make safe and secure his life, his family, his money and his goods, he can never be sure of their safe keeping. As long as men are what they are, and what they have been from the beginning since the fall of man, we can be sure only of sin and greed and selfishness in man, that will not permit any man to be absolutely safe in his own. It is this that the godless do not understand and hence deny. In the upward surge of the human race, as the evolutionists put it, there is no sin, greed, selfishness inborn and ingrained in humankind. All these will disappear under new conditions created by new laws and novel experiments.

No, man cannot attain to absolute security here on earth. And yet there is one security for man, but that is of the soul, and is from the Lord God Himself. Man cannot create it. This security rests upon the Word of the unchangeable God. He, indeed, has not promised us a certain sum or amount of earthly goods, days, jobs, and dollars, nor have we a right to demand them of Him. These are nothing but the gracious gifts of our God, given as He deems best for us. Meanwhile there is one place of safety and only one, and that is in Him who is the rock of our defense against all our enemies that would take from us our dearest possessions. He safeguards our soul here on earth until it comes to undisturbed rest in Him in heaven. There is our real security. All our efforts for our safety here must be made under Him and in perfect trust in Him.

An Uneasy Bedfellow for the Presbyterians is Dr. Machen. The Presbyterian Board of Foreign Missions was asked by Dr. Machen that it be instructed to refuse to cooperate in union enterprises in which the essential doctrinal teachings are not maintained, namely, "such as the full truthfulness of Scripture, the virgin birth of our Lord, his substitutionary death as a sacrifice to satisfy divine justice, his bodily resurrection and his miracles." Dr. Machen further demanded that the Board be instructed to send out no missionaries and to employ no officials or workers except such as are "determined in insisting upon such verities . . . as being essential to the Word of God and our standards and as being necessary to the message which every missionary under our church shall proclaim."

This demand of Dr. Machen, adopted by the Presbytery of West Jersey, the Presbyterian Tribune, from which we cull this notice, brands as not in agreement with Christ's command of Matthew 28:19-20. The Tribune maintains that when the Lord sent His disciples into all the world, they were to make "disciples" — "that is learners," says the Tribune. The Tribune further asks, "where in those stories of Christ's life and teachings is to be found anything that resembles a command to teach men the particular theological doctrines just mentioned?"

We hope that the attitude of the Presbyterian Church as a whole is not that of the editorial writer in the Tribune, for if it is, all effort of Dr. Machen to make them see the light is vain. Dr. Machen has been brought to trial within his church. The modernists of that church, who do not believe in the fundamental doctrines of salvation, do not know what to do with the Doctor. They seem to wish that he would go away and bother them no more, as they do not have the courage to throw him out of church for his insistence on these old beliefs of the old Presbyterian Church.

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**Does Adult Instruction Pay?** Some are seemingly of the opinion that it does not pay. They say that it has been their observation that most of those won through adult instruction do not stay with the church but soon drift away again. Others give it as their experience that the proportion of those remaining faithful from among those baptized or confirmed as adults compares favorably with that of the group confirmed as children. This, however, is a matter of opinion, and really does not matter very much. The disappointing experiences with adults may be due to the fact that the instruction was not thorough enough and that they were not properly shepherded after they had formally joined the church. It is not enough to give them "a lick and a promise" and then let them run loose, as little as

it is for those received into communicant membership as children. They ought to be given instruction as thorough as is possible under the circumstances and thereafter must remain under watchful pastoral care.

That the Gospel of Jesus Christ was intended for adults as well as for children by our Lord, none will attempt to deny. His commission is, "Preach the Gospel to every creature." We are to go into the highways and byways and compel them to come in that the Father's house may be full, and the fact that the results are sometimes disappointing does not release us from this our divine calling. The Lord does not tell us to look at the results and then to continue or desist according to the results that we see. The results do not really concern us. They are His business. Our business is to preach the Gospel.

Like the farmer we can only plant and water. The increase we must leave to God. Where the seed is faithfully sown and tended, the results will not be missing, for God does not let His Word return void but sees to it that it accomplishes that which He pleases.

In view of this and the fact that others are easily discouraged from doing mission work, let us beware of creating the impression that all mission work among adults is from the very outset doomed to failure. Let us rather encourage one another; lift up the hands that hang down and strengthen the feeble knees. Let us faithfully plant and water, and leave the increase to God.

I. P. F.

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**Clear Thinking and the Bible** It would seem that as soon as men desert the Bible straight and clear thinking becomes a lost art. It is not only that these modern thinkers, so-called, cannot possibly think clearly on God and His ways of salvation for men, we know that to be beyond them, as St. Paul well says in his first letter to the Corinthians, chapter 1, but they also seem to be unable to think clearly on matters of this world. Quack remedies for all the evils besetting mankind, from war to unemployment are largely based upon loose thinking. When the ordinances of God for our government in state and church are not heeded and therefore not understood, strange theories of government and religion gain currency among them. The vagaries of mind that can be encountered on every hand today on almost every subject that interests us are legion. That these products of wishful thought and emotional hysterics are gaining entrance into the minds of our Lutheran people cannot be denied. The Lutheran heretofore has been noted for his sobriety of thought and the sanity of his mental reactions. There is danger that this shall be so no more.

The trouble lies in the fact that we too are misled by the pronouncements of our wise men, or rather

those regarded as such, so that we do not give full attention to the Word of God. The plain language of Scripture is either disregarded or looked upon as not any more applicable to our conditions and times. We believe that our times are so changed that the instructions of the Word do not apply to our world. What can be clearer than Romans 13 on the functions of governments and our duties thereunder, and yet see how confused men are on that subject. The same can be said of wars and other pestilences, that they shall hold sway to the end of days, and yet men dream of a world where there shall be no more war. There is nothing that serves so well for a man to keep his feet firmly on the ground as to take the Word of God in its literal sense. It means just what it says.

Z.

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**Religious Chameleons** A chameleon is a lizard-like reptile which changes its color with the color of the objects which surround it. There are also a great many religious chameleons, who change their religion to suit other people, especially those whom they marry. We have people in our own circles who regard that as altogether proper. We sometimes hear Lutheran parents say: "Our daughter married a man of another church. Since he would not change his religion, she had to join his. Husband and wife should not belong to two different religions, for then there will be nothing but strife and unhappiness."

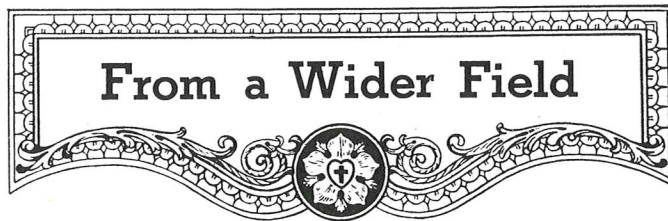
This much of the above statement is true that mixed marriages are seldom happy. If both husband and wife are sincere and faithful in their separate religions, clashes are almost inevitable, and there are few states of existence unhappier and more miserable than the family torn by strife and dissension. Sensitive natures and peace-loving people are willing to make almost any sacrifice to avoid it. In consequence not a few turn their backs upon their former church, deny the truth and, for the sake of retaining the good will of husband and wife, join a church whose teachings do not square with their own religious convictions.

What are we to think of such peace-at-any-price Christians, such religious chameleons? Should we with the world commend them for their broadmindedness? Jesus has nothing but condemnation for such religious turncoats and washes His hands of them, for, Matt. 10:34-38, He says: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me, and he that loveth son

or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." Those who become unfaithful to the Savior and His truth in order to retain the good will of their family are repeating the dastardly deed of Judas Iscariot, the only difference being in the coin which they receive for it.

On the other hand, let those who are standing fast in spite of all the pressure which is brought to bear upon them take comfort in the Savior's promise, "Everyone that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for my name's sake shall receive an hundred-fold and shall inherit everlasting life," Matt. 19:29.

I. P. F.



## From a Wider Field

### PERFECT PEACE

Peace, perfect peace, in this dark world of sin?  
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?  
To do the will of Jesus, this is rest.

Peace perfect peace, our fortune all unknown?  
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?  
Jesus has vanquished death and all its powers.

Bickersteth.

### THE INEVITABLE QUESTION

There is a famous picture entitled "The Trial of Moses" make his fateful choice between gold and ashes. This masterpiece by one of the Italian artists portrays the idea that Pharaoh has dreamt that Moses will some day take his crown. So, to try him, he has the infant presented with a dish of gold and a dish of ashes. If Moses chooses the gold, he will have him killed. In the picture Pharaoh is on his throne, in a rich landscape, surrounded by the royal court. Two of them hold out the dishes to the infant Moses, who is held by a black-robed woman, and he chooses the ashes.

When, in real life, the choice actually came to Moses, we all know the result of his decision. It has been immortalized by a tablet in God's Hall of Fame which reads: "By faith Moses, when he was come of years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:24, 25.

All through life we are called upon to answer questions and solve problems of more or less importance. We weigh the advantages and the disadvantages, we consider the benefits of a certain choice or transaction, and we make our decisions accordingly. But here is a question in which all the profit is on one side, and all the loss on the other. The question I have in mind is the one asked by Pilate nineteen hundred years ago, as Jesus Christ stood on trial before him.

The governor has had a great many prisoners before that, but none like this One. And Pilate is convinced that He is innocent. But the crowd is clamoring for His blood. Just then a messenger comes from Pilate's wife with the warning: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him." So Pilate tried all the more to release Him. But a happy thought comes as he remembers it is customary to set a prisoner free at that particular feast. He orders the most notorious prisoner he had at that time, Barabbas, brought, and turns to the people with the question: "Whom will ye that I release unto you? Barabbas or Jesus which is called Christ?" Hardly are the words out of his mouth than the shout goes up: "Barabbas! Barabbas!" Pilate is disappointed. And then he asks the question: **"What shall I do then with Jesus which is called Christ?"**

Pilate knew very well that Jesus was innocent, but he was a slave to public opinion. The question as to what he should do with Jesus had hardly crossed his lips, when the mad mob shouted in reply: "Let Him be crucified." What was Pilate's reaction and response? "Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified."

According to history Pilate committed suicide. According to tradition his body was thrown into the river Tiber. But fearful storms broke over the river until they took the body out and threw it into the Rhone. But the same thing happened there; so they took the body and buried it at the foot of Mt. Pilatus in Switzerland. Tradition also tells us that once a year the ghost of Pilate comes to a pool there, to wash his hands free from the blood of Christ as he did on that day of crucifixion long ago. Pilate was near the Kingdom that day. Pilate was in the presence of Jesus. Pilate could have written his name high on the scrolls of fame that day. But he rejected the offer. One of the "Letters from Hell" in the book of that name tells of Pilate roaming the caverns of the damned, in an endless search for some water to wash the guilty stains from his cowardly hands.

Pilate's question is your question. It is a question that every one must ask and answer. Every one must do something with Jesus. He faces each individual

as the personal Redeemer and Savior of mankind. And men must believe in Him or not believe in Him. They must receive Him or reject Him. They must accept Him or ignore Him. It is impossible to be neutral on this question. They must either be for Him or against Him.

Oh no; you cannot afford to reject Him, because He loves you. He came to redeem you from the curse, the power and the penalty of sin. And I cannot understand how anyone, with the sight of Jesus dying on the old rugged cross, can deny that God is love. Jesus Christ laid down His life on the cross for you and for me. And out of His agony He cries: "Father, forgive them, for they know not what they do." You and I would have consigned our tormentors to the depths of hell. But He prayed for their pardon. There is a verse in the 38th chapter of Isaiah that ought to be very precious to us, "Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back." I like that little word "my." It is so intensely personal. It is **my** soul He has delivered. It is **my** sins He has cast behind Him. And I challenge all the devils in hell to bring them back!

He loves you; what will you do with Jesus? Do you say, "Nothing"? Then you reject Him. Not to do anything with him is to be against Him. To leave Him alone is to ignore Him. And to ignore Him is to be lost. Pilate was ruled in his decision by the enemies of Jesus. Is your attitude towards Jesus controlled by the opinions of others? Satan, the arch-enemy of God and man, is a past master at getting people to evade the issue. And one of his deadliest tricks is to persuade them that they are safe as long as they live an ordinary moral and respectable life. Guess-work — they stake their soul on a guess! You cannot afford to do any guess-work with your soul at stake.

"Take the world, but give me Jesus;  
In His strength my trust shall be!"

People are putting their trust in, and risking their souls on things in which there neither is, nor can be, any hope. Salvation is inseparably bound up in Jesus Christ. We belong in one of two classes — those who accept Him, or those who reject Him. There were only two classes in the days of Noah when the flood came — those who were inside the ark, and those who were outside. There were only two classes in the parable of the Gospel Net — the good fish and the bad. There were only two in the account of the Judgment Day — the sheep and the goats. There are only two classes spoken of in eternity — those in heaven, and those in hell.

Pilate's question is your question. You must ask it yourself, and you must answer it; for Jesus Christ is in your hands. He died for you and gave His life



as your ransom. He never asked you whether you wanted Him to come and die for you or not. He knew that you needed Him, and without Him you would be lost. What will you do then with Jesus which is called Christ? Better still, to ask: WHAT WILL YOU DO WITHOUT HIM? K. F. K.

### IS YOUR RELIGION VITAL?

A religion may be as pretty as a sunset and not have any commanding grip on other lives. If it is not our own personal experience, it will be only a sunset, a kind of pale afterglow, a faint reflection of a sun which once shone with life-giving power. Too often religion is only a kind of heirloom, which we treasure and respect, but do not use; an early "antique" which has descended to us. I have been in a home in which there is a spinning wheel which had belonged to a great-grandmother. When the great-grandmother had it, she could do something with it. She made the family clothing with it. It was a part of her workaday world. Now it is only an ornament in a corner of the living room. On the table beside the spinning wheel there lay a Bible which had belonged to the same remarkable great-grandmother. With that also, undoubtedly, she could do something. It was no mere ornament to her. It was a tool, an instrument of power. But with her descendant I feared the practical use of the Bible was as much a lost art as the use of the spinning wheel. If we are to communicate any religion, we must believe in it desperately, as a farmer believes in rain. K. F. K.

### WHEN THE PASTOR IS SICK

Sickness is one of the evils sent by God as a consequence of sin with which he punishes the unbeliever and chastises the Christian. Sickness is placed upon the ungodly as temporal punishment for sin and a foreboding of their eternal doom. God permits sickness to come into the Christian's life as a reminder of His natural sinful state and his helplessness without the Savior.

When a member of a family is taken ill, every member is to learn their dependence on God for health and help, and all are to learn their interdependence to another. Especially when the father is stricken the entire household is affected, and the other members of the family must share in carrying the added responsibility and work caused by the affliction.

The pastor is the spiritual father of the congregation. His relation to the congregation is similar to that of the father in the home. When the pastor becomes sick not only his personal life and work is affected, but that of the entire congregation. When God permits a disease of long duration to enter into the life of the pastor God means to chasten the entire

congregation, He wants all to learn to place their trust in Him alone, and to become more aware of their brotherly relation as members of the same congregation.

Just as in a Christian family all will gladly share in the added work and cost caused by the sickness of one of its members, so will also in a Christian congregation all members assume a portion of the added expense caused by the sickness of their pastor.

First of all, the congregation will not expect the pastor to supply his own substitutes, because it realizes that his personal expenses have now been greatly increased and that it is much easier for 100 people to provide funds for a substitute pastor, than it would be for one to carry the expense. They will heed the injunction of God: "Bear ye one another's burdens, and so fulfill the law of Christ."

We are prone to judge everything today by a standard of outward efficiency. So when the pastor is sick people soon begin to complain that the work is not progressing as it should. But the enlightened congregation will understand the cross laid upon them, and will be willing to bear it, knowing that in their case also "all things work together for good to them that love God." They will be given to know, if they pray for wisdom (James 1) that the sickness of the pastor is in reality a blessing in disguise for all concerned. The work may be retarded outwardly, but in reality the Word of God will take root in the hearts of the members in a different direction, their sympathy and love will be deepened.

How long should a congregation continue to support a sick pastor. That is for pastor and congregation to decide — prayerfully, prayerfully, PRAYERFULLY. Some congregations can well carry on for months and even longer. If the sickness of the pastor is viewed in the light of the Word of God by the congregation they will not easily become impatient.

When the congregation can no longer carry the burden alone it should be assisted by the larger family, the Synod. It is pitiful how we have neglected this portion of our Christian duty toward our invalid and aged servants of our church. If there were 50,000 in our church who would be willing to contribute fifty cents each year toward a fund to provide for sick and invalid pastors and teachers, and this fund be placed in the hands of people trained and experienced in such affairs, a system could be worked out, for instance through the Aid Association for Lutherans, which would do much toward alleviating much need.

A few weeks ago appeared our article on the heathenish and sinful custom of lavishing our money on dead and cold massive tombstones. If a portion of such money expended would flow into our treasuries for the aged and invalids it would not only help the treasury, but the moneys would redound to the glory

of God and His blessing would rest upon such gifts. Let us think about it.

Bible passages referred to in this article are: Romans 8:28, Galatians 6:2, James 1:1-5, Hebrews 12.  
Gervasius W. F.

### POOR REASONING

Two men were comparing experiences and methods one day.

One said: "I almost hated religion when I was a child because my parents forced me to go to church. So I am leaving my children free to do as they like on the Sabbath-day. If they prefer to drive out to the country or even go to the movies, I permit them to take their own choice. God does not force any man to heaven, so why should I try it?"

The other meekly answered: "I wonder that you do not follow out your own superb illogic. If your children prefer the movies on Monday afternoon, why force them to go to school? If they prefer joyriding at midnight Tuesday, why force them to be at home in their beds? If they prefer booze-fighting and street-walkers, why force them to keep decent associations? If you will not use the wisdom of your years, and if you dare not use any of these on the week days, if you think your children ought to be free to go to hell on one day, why not leave them free to go to hell day and night?"

The first speaker is still trying to devise an effective reply.  
— Sel.

### STOPPING THINGS AND STARTING THEM

The whistle of the locomotive tooted long and shrilly. The train began to slow up with a series of convulsive jerks, finally stopping altogether. The uninitiated looked a little alarmed. Old travelers on the line seemed more amused than disturbed.

The delay was brief. As the train moved on cautiously, the cause of the excitement was revealed in the shape of a cow, which stood just to the right of the tracks, switching her tail meditatively. No chagrin was indicated by her attitude. Indeed, something in her manner revealed a complacency in thus proving her importance. A train had stopped on her account, a train carrying several score of human beings. It had waited till she felt ready to remove herself from the track. Over her shoulder the cow threw a glance at the train she had halted, and her air indicated a natural pride in her own importance.

The counterpart of the cow is frequently observed in human society. There are people who think they are important because they can stop things. They are adepts in throwing cold water. Their gift for discovering difficulties in the way amounts to genius. Whatever is suggested, they can always find reasons why it is impossible. And when the project they have

opposed comes to nothing, they pride themselves on being people of influence and importance. This is a big mistake. A cow can stop a train as this cow did; but it takes a locomotive with plenty of steam to pull a train up a steep grade.  
— Sel.



### ITINERARY OF THE COMMITTEE APPOINTED BY THE SYNODICAL CONFERENCE TO SURVEY MISSIONARY OPPORTUNITIES IN AFRICA

Reported for Publication by Rev. Otto C. A. Boecler

Day by Day on the "Europa" and "Usaramo"

January 4, 1935: The committee appointed to survey missionary opportunities in Africa met at the office of the Lutheran Inner Mission Society of Greater New York at about noon of January 4, 1934. Rev. Boecler had arrived in New York the preceding day, Dr. Nau and Rev. Albrecht came during the forenoon of January 4. Rev. Kroncke, the missionary in charge of our affairs, informed us that everything was in order except the British visa and certain money matters pertaining to the exchange of American dollars in German Registermarks.

Having completed our plans for the afternoon, we went to the Dixie restaurant for lunch with Rev. Kroncke and Rev. von Spreckelsen. For 55 cents per person we had a grand lunch and were thus properly prepared for the strenuous work of the afternoon.

From the restaurant we went to the North German Lloyd pier to ascertain the whereabouts of our trunks and to make certain that our baggage be brought on board. Having found everything in order, we checked our baggage in and left in a hurry to the British Consulate on lower Broadway, on the tip of Manhattan Island. We satisfied the British Consul that our credentials were in good order, paid ten dollars for the visa, or rather Rev. Kroncke paid the money for us out of funds received directly from Mr. Eckhart, and then drove to the Lloyd office in Rev. Kroncke's car. Here we had to wait at least one whole hour until satisfactory financial arrangements had been made. We bought 1,500 registermarks and turned 1100 dollar into travellers checks. Later we found out that we bought too many registermarks. Here we learned to our great surprise and with gratitude that a member of Rev. Boecler's congregation had given him \$50 for the personal comfort of the committee. We turned this money into registermarks and got 200 Mk. in exchange.

Having finished all business matters by 5:30 P. M., we went to the son-in-law of Rev. Boecler, the Rev. Kuechle of Long Island, for supper. We spent two pleasant hours with the young folks and enjoyed a bountiful and most excellent dinner. Mrs. Kuechle is an excellent cook. We had delicious steak, carrots, peas, cauliflower, mashed potatoes, tomato and lettuce salad, majonnaise, wine and coffee.

At 8:00 P. M. the Rev. and Mrs. Kuechle took us to the "Europa." The first impression is "a magnificent ship," and, speaking from experience, that impression lasts to the end of the trip. We travel tourist class and have engaged an outside cabin with three berths, roomy and airy, just the thing for us three. We found all our baggage already in our cabin, including the trunks. We are now set for the beginning of our trip to Bremen, the first stage of the journey to Nigeria. We find Rev. Dick from Paterson, N. Y., on board, having come to talk to Rev. Boecler on matters pertaining to the German Free Church, which matters are to be brought to the attention of the brethren in Germany by Rev. Boecler, who will wire Rev. M. Willkomm of Berlin to see us in Hamburg. About 10:00 P. M. Rev. Kroncke and Mr. Kienzel of the ecclesiastical department of the North German Lloyd deliver the tickets for the trip on the "Usaramo," and, as far as we are concerned, the "Europa" may pull out of her berth. At 11:00 P. M., Rev. and Mrs. Kuechle bid us farewell, and we are alone. We decide to stay up until the "Europa" pulls out. It is bitter cold on deck and not any too warm in the corridors and cabins. At 12:40 A. M. on January 5 the steamer begins to move, first very slowly, then faster, and soon we are backed into the Hudson River. It takes more time to turn her nose towards the bay. While she is turning we go to bed, Rev. Albrecht staying yet a little longer on deck to watch the "Europa" definitely get on her way.

**January 5, 1935:** We get up at 7:00 A. M. and after a bath and breakfast take some pictures of the committee on the promenade deck. A junior ingenieur of the "Europa" took a picture of all three of us, but unfortunately exposed the same negative twice. The ship's photographer is also going up and down the deck asking the passengers to pose for a picture. He sells them for 60 Pfennig apiece. We have an opportunity to inspect third class accommodations on our steamer. The cabins are somewhat narrower than those of the tourist class, but satisfactory nevertheless, and well equipped with running water, hot and cold, chairs, and clothes closets. We would not be sorry if we had travelled third class, and thus had saved approximately \$20 per person. This is a good class for our missionaries to use. There are children's rooms, smoker, parlor, and fine dining rooms.

Third class cabins occupy the whole length of the ship. Midships no swaying of the ship is noticed, no vibration, not even a motion of the ship. In our cabin the vibration caused by the screws is felt, but not so serious as to annoy. We saw also the printshop and other work rooms, and quarters of the crew. Everything is of the finest and spotlessly clean. We have lunch at 12:30 P. M., and at 2:00 P. M. daily moving pictures are shown. We saw very clear and excellent pictures of the Canary Islands, some of which we shall actually see, going south to Africa. The second picture that day was just an ordinary moving picture. The weather is clear all day, the sea is calm, the air cold and bracing.

Owing to the small number of passengers, between six and seven hundred on a ship which can take 2,400, the stewards have to share work with each other in order that each one may receive his share of the tips. They are satisfied with the arrangement. One said, "Hitler wants peace and bread for us all, and that is what we like."

"Tomorrow, Sunday, divine services will be held. The steward in charge had first asked a Dutch Reformed minister from South Africa to conduct the service. He having declined, Rev. Boecler consented to preach. He is preparing today in the cabin. We do quite a bit of studying in the "Handbook for Africa." At 7:30 P. M. dinner is served. Tonight the clock will be moved one hour ahead, thus reads an announcement on the bulletin board. The night is clear, innumerable stars smile down upon us, and the air is still cold.

**January 6, Sunday:** The morning is wonderful, we are enjoying sunshine, the air is milder and the sea is very calm. A talk with the steward in charge of the preparations for divine services reveals that some Christian stewards on board ship have hitherto had a short morning devotion at 6:30 A. M. in the baggage room. From tomorrow on they will gather in the afternoon deep down under the waterline. Upon his request we promise to be present. The hymn books used in the English service belong to the ship and are Episcopalian. Seemingly no Lutheran Synod has ever thought of providing hymn books for these steamers, and seemingly the North German Lloyd knew nothing of the Lutheran Church in the States, otherwise this company might have acquired Lutheran hymn books for its steamers. A suitable altar is set up with crucifix and candles. Among one of the first to come in for services is a young veterinary doctor from the third class. He has been in Winnipeg six years and has worked in the West as cowboy and farmhand, unable to practice his profession since the farmers and stockmen let their stock die rather than pay a veterinary doctor to cure it. Low prices for livestock account for that situation. He said he had

found Christ rather in nature than in the Bible. He was told that he could, of course, not have found Christ in nature, if he had not already known Him before from the Bible. The man is evidently a Christian, he declares that he could not live without Christ and needs Him every hour. He realizes that he daily sins much and therefore daily needs much forgiveness, and this he finds in Christ. He is strongly unionistic. He thinks all denominations are alike and opens his eyes wide when some of the real differences are made known to him. As a cowboy he has led a lazy life, lying most of the time in the grass, but spent it most profitably by reading his hymn book and the Bible.

The service was attended by 45 people. After our Lutheran liturgical service we sang, "Holy, holy, holy, Lord God Almighty," etc., upon which followed the sermon on John 6:66-69. Theme: The Christian's Estimate of Christ. Without Christ he is hapless and hopeless. Christ has the words of eternal life, and Christ is the Son of the living God. The service closed with: "All hail the power of Jesus' name." The collection goes for disabled seamen and the home for seamen. The congregation is also invited to attend the devotion of the stewards in the baggage room. The sermon had the true Lutheran ring and it was so recognized by such as were present. A lady, not knowing Rev. Boecler, and she herself not a Lutheran, surmised that this must have been a Lutheran sermon. Others expressed their joy because of, as they expressed it, the fundamentalistic position of the preacher. One lady said she was always glad to go to service because it was "so restful." Perhaps she meant it was a good place to take a nap.

After service we, for the first time, met the Rev. Gertener, D. D., the director of missions of the Dutch Reformed Church of South Africa and professor of Church History at the theological seminary of that church in Wellington, Capetown province, South Africa. In the afternoon we again saw beautiful travel pictures of German landscapes and cities. North African cities were also shown and made a deep impression upon us since we are going to Africa and shall see some of these cities with our own eyes. A trip to the "Zugspitze," the highest elevation in the Bavarian Alps, was shown. Starting from Garmisch-Partenkirchen by train and transferring to a "Schwebbahn," a wonderful winter landscape in the Alps unfolded before our eyes. Later the opera "Carmen" was given.

Coming to C deck, we found an invitation to see the baggage master and also to meet the captain on the bridge tomorrow at 4:00 P. M. We are also informed that the "Zelle" of Christian stewards will meet tomorrow at 2:45 P. M. in the baggage room deep down in the hull of the ship.

(To be continued)



### VISIT TO AN APACHE CLASSROOM

This is March 5 in Apacheland. Your missionary has just returned, per galoshes, from a two mile walk across the river where he baptized an old Apache, Laban James. He went on foot because it has rained and snowed for many days and trying to force one's car through some ten inches of putty is far from being an outdoor sport. Snow is lying almost five feet deep on the Springerville highway.

Instead of going out again this afternoon the writer invites you, dear reader, to visit the school room of one of our mission schools with him. The room, located in a little adobe building, is very small, — not over 12x16 feet. It once served as a washroom. The seats are crowded so closely together that there is barely sufficient aisle room for the pupils to march in and out orderly.

As we enter we find the pupils already there, eighteen of them quietly awaiting the arrival of their teacher. Thirteen of these children are beginners, — little folks who knew no more about the English language last September than you and I do about the Fiji tongue at the present time.

Contrary to all that you have heard about the problem of cleanliness, the faces of these youngsters shine as if they had just been Simonized; their hair, that of the boys being also nicely trimmed, has a luster that makes one suspicious of a bacon rind application. Their clothes are clean, some new and some washed, and all purchased by their respective parents.

Now enters the teacher, a slender young man of kindly and noble mien — a full-blooded Apache. He appears to be no more abashed by our presence than if we were merely just so many pieces of school equipment.

He opens school reverently with prayer. Then follows a review of all the Bible verses they have learned thus far this year. His pointer singles out this one and that one as he calls for "John 3:16, Luke 11:28," etc., etc. Without hesitation these beginners recite the passages called for. Wonder if we could respond as promptly if the teacher should suddenly point that stick at us! These children are storing away gems whose value they may not yet fully realize, but which will some day surely be as lamps unto their feet and as lights unto their path.

Now follows the Bible story for the day, illustrated by the chart on the wall. No five formal steps here,

— just one informal step and our teacher has reached the essentials of the lesson as it is applicable to the range of understanding of the pupils. Cleverly he restricts his presentation to just those essentials that will intrigue their interest.

The reading lesson is next. The pupils gather quietly around the sand table. (Is there a sand table in your school, and is it being used?) Some phase of Apache life has been reproduced. With the aid of this and the blackboard the children are learning to read and to speak without their memory being burdened with a single superfluous or useless word.

As we sit back and note how these children pass from one activity to another, how willingly and quietly they apply themselves to every task, their orderliness without restraint, the quiet reverence shown by pupil to teacher and the heart-interest by teacher to pupil, we are led to wonder where this native teacher may have gained his education and where the normal training that lends such spontaneity to his instruction. We ask him, and note the astounding answer: "Oh, I only went through the third grade at the old San Carlos day school. And I never got to go to a mission school. But since Missionary S—— came I have learned the one thing needful, and now I am glad to tell the Bible stories. Miss V—— helps me with preparing my lessons." This he tells us about himself in all simplicity and nothing more.

It seems we must approach his missionary if we would learn more. The latter tells us: Alfred Burdette has had to endure much opposition and persecution for his simple-hearted confession of faith and loyalty to his Savior. But he never compromises. Modestly but fearlessly he will stand his ground at every challenge. The sick he visits gladly. His one source of instruction and inspiration is his Bible which he reads several hours daily, often till far into the night."

Dear reader, isn't this information proving a little embarrassing? A young Apache, after having passed through only the three grades of a dinky day school, now teaching non-English speaking pupils with a skill that many a normalite would envy him for. A young man though never having spent a day in a Christian school of any kind yet portraying his Savior with the warmth of John, confessing him before men with the fearlessness of Paul, and reading his Bible with the love and conscientiousness of Luther!

Had we not better repair to our respective chambers and implore our heavenly Father to let His Holy Spirit grant to this young Christian teacher true steadfastness, and to our homes, pulpits and school rostrums a greater measure of his courage and simplicity of faith?

E. E. G.



### FROM THE ADMINISTRATION

The following report was adopted by the General Synodical Committee during the meeting of October, 1934:

Your committee, appointed by the chairman to offer recommendations as to making available a complete and reliable list of names and addresses of the various candidates for the ministry and teaching positions within the Ev. Luth. Joint Synod of Wisconsin a. o. St. who could not be assigned to any definite work at the time of the meeting of the Board on Assignments, respectfully submits the following recommendations for your consideration:

1) That an authentic list of the names and addresses of all such candidates be compiled and filed with the office of the President of the Joint Synod.

2) That such list shall be submitted to the District Presidents at regular intervals by the President of the Joint Synod.

3) Such list shall be arranged according to seniority, seniority in this case meaning according to the year of graduation; it being expressly understood that seniority be given consideration in the making of nominations by the District Presidents.

4) The District Presidents in turn shall be held to notify the office of the President of the Joint Synod immediately whenever a call has been accepted by a candidate.

5) The compiling of lists, as well as keeping them up to date and submitting them to the various District Presidents, may be delegated by the President of the Joint Synod to some responsible party, who shall be held responsible directly to the President of the Joint Synod.

However, a copy of such lists shall at all times be on file in the office of the President of the Joint Synod.

Milwaukee, Wis., October 23, 1934.

W. F. Sauer.

E. Benj. Schlueter.

C. L. Scheweppe.

This regulation of the General Committee explains itself. As it merely provides for the orderly and efficient conduct of the work of the Administration, it does not require ratification by the synod and is, therefore, **now in force**.

Note, however, that the lady teachers are not included. They will, as heretofore, register with Rev. H. Gieschen. Furthermore, this is a service of the President's office solely to the District Presidents, to whom congregations intending to call a minister or a teacher will apply for a list of candidates.

That an arrangement of this kind was greatly needed, will be readily conceded, but its purpose will be fulfilled only if all that are concerned will observe its provisions punctiliously.

It is most important that this list be complete before the May meeting of the Committee on Assignment of Calls. Candidates still waiting for a call will, therefore, kindly register at this office as soon as possible, stating their name, present address, the school from which they were graduated, and the year of their graduation.

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### The Biennial Convention

The biennial convention of the Synod, which will be held in New Ulm early in August, may seem far off. Nevertheless we must begin even now to prepare for it. The reader will, quite naturally, think first of the preparations being made by the various boards and committees. These are, indeed, in progress. But the preparation we have in mind is one that our officers and committees cannot make for us.

Our delegates to the convention at New Ulm will by their vote determine what work we shall undertake in the next biennium. We can readily understand the brother who in a recent letter expressed the opinion "that the Synod will resolve on the basis of past performance," in plain words, that the delegates will not feel inclined to vote more money for the next biennium than we are raising in the current biennium. This attitude would seem reasonable; but do we really want our budget limited in this manner?

We thank God that we have been permitted to carry on through these years without abandoning any part of our work or increasing our indebtedness. But the reduced salaries are proving insufficient in many instances. As far as expansion is concerned, our missionary work has practically been at a standstill. We have been compelled to turn a deaf ear to mission boards pleading for the means to send men into fields, promising fields, that are open to us. Consider the times and conditions. Men are groping about in darkness, faint and full of uncertainty and fear; can we deny them the Gospel that will bring light and hope into their existence? The forces of unbelief are from day to day growing bolder and more aggressive; shall we remain passive and leave the field to them undisputed with the plea that we are unable to increase our offerings for missions? Jesus said: "I must work the works of him that sent me, while it is day: the night cometh when no man can work"; and we are his followers, and this is our day. Let us not waste an hour; let us not fail our Lord! We want our delegates to go to New Ulm filled with faith in the Lord and zeal for his cause, eager to serve the Church and defiant of all her foes. Then let us encourage and cheer each other at the conferences and the other meetings that will be held in this season, and let us from this day to June 30 by our offerings give evidence of the spirit that is in us, the spirit we want our delegates to express and translate into action at the Au-

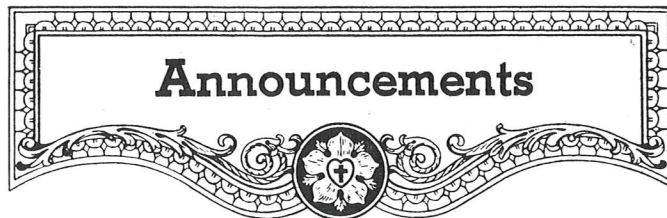
gust convention. April, May, June — three short months, yet sufficient time to accomplish great things, if only every congregation immediately sets about doing its part in preparing for a blessed meeting of our Synod.

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### Preliminary Announcement

The General Synodical Committee will meet in St. John's School in Milwaukee, Wis., on May 21, 1935. The various boards and committees are requested to send in their reports on or before May 10.

John Brenner.



### PASTORS AND TEACHERS CONFERENCE OF NORTHERN MICHIGAN

The pastors and teachers of the Northern Michigan Conference will meet at the Salem Church, Owosso, Mich., Rev. A. Hueschen, pastor., on April 23 and 24. The first session will begin at 9 A. M.

Papers will be read in the following order: 1. Our attitude toward the modern dance, dance-hall, beer-garden and those who conduct or frequent them, Rev. H. Engel; 2. Exegese zu Joh. 3:16-36; P. G. Schmelzer; 3. What is Baptism? Teacher L. Luedtke; 4. How are we to regard the breaking of the betrothal? Prof. W. Schaller; 5. Operation of the Holy Ghost in repentance and faith, Rev. D. Rohda; 6. Was wirkt die Taufe? Teacher Sievert, Sen.; Wie ist Luthers Bibeluebersetzung und die King James Version einzuschätzen? Dir. O. Hoenecke.

Sermon: D. Rohda, E. Rupp.

Confessional: W. Schaller, A. Sauer.

Please announce early to local pastor.

C. J. Kionka, Sec'y.

### PACIFIC NORTHWEST PASTORAL CONFERENCE

On Tuesday, April 23, at 2 P. M., the Pacific Northwest Pastoral Conference convenes in the congregation of Pastor William Lueckel at Portland, Oregon. Sessions will continue till noon of the 25th.

Essays and Reports: Review of Philippians, A. Mackdanz; Birth Control, W. Amacher; Exegesis: Eph. 4:29-32, E. Kirst; Book Report, C. Bernhard.

Sermon: L. Krug (Kirst); Text: 1 John 2:1-3.

Confessional Address: R. Hoenecke (Zimmermann).

Roland H. Hoenecke, Sec'y.

### PASTORAL CONFERENCE OF DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy, Mobridge, South Dakota, from April 23 to 25. The first meeting will begin at 9 o'clock on Tuesday morning.

Papers: Paul's Practical Theology, Pastor F. Blume; The Apostolic Order of Missionary Endeavor as Opposed to Our Own, Pastor J. B. Erhart; Essay on "Sitz Memorial," Pastor W. Sprengeler; Exegesis on the Epistle of Jude, Pastor H. Wackerfuss.

Sermon: Pastor L. Lehmann (Prof. G. Martin), English.

Confessional Address: Pastor W. Meier (Prof. G. Martin), German.

Announcements should be made to Pastor E. R. Gamm. Meals will be served at the Academy at a nominal cost. Services Tuesday evening. H. Lau, Sec'y.

**PASTORAL CONFERENCE OF MINNESOTA DISTRICT**

The Minnesota District Pastoral Conference meets at East Farmington, Wisconsin, May 7 to 9. Conference opens with a service at 11:00 A. M., Tuesday.

Essays: Sermon Study on the Trinity Gospel, T. Kock; Luther's Bible Translation, L. Brandes; Sunday School, P. Bast; Pulpit and Communion Fellowship, T. H. Albrecht; Fellowship of Faith or Confession, J. Plocher; Exegesis, A. Ackermann; What Stand a Christian Should Take to the Human Institutions in the Congregation and the Synod, H. Nitz; The Duties of a Visiting Elder and the Responsive Reception on the Part of the Pastor, P. Horn.

Preachers for Opening Service: A. C. Haase (H. Nitz).

Wednesday Evening: Hy. Boettcher (P. Horn).

Confessional: A. Schaller (E. Sauer).

Please register with Rev. R. W. Meyer, Osceola, Wis. Lodging and breakfast will be furnished free, but a nominal charge will be made for noonday and evening meals.

Directions: Wisconsin Highway 64 from Stillwater to Somerset, 35 about 10 miles out of Somerset.

H. E. Lietzau, Sec'y.

**JOINT MISSISSIPPI AND SOUTHEAST CONFERENCE**

The Joint Mississippi and Southeast Conference meets with Rev. H. Schwartz at West Salem, Wis., Wednesday, April 24, 1935, 10 A. M. sharp.

Sermon: H. A. Pankow, H. Paustian.

Papers: Augustana, Art. 28, Part II, R. Siegler; Exegesis, Col. 1:24-29, Herbert Schaller; Christian Attitude to Russian Communism, P. Froelke; Under What Circumstances May a Christian Take Recourse to Court? H. E. Bentrup; How to Deal with Such That Willfully Neglect the Means of grace, Alf. Sauer.

Service, Wednesday evening.

G. Vater, Sec'y.

**MICHIGAN SOUTHWEST CONFERENCE**

The Southwest Conference of the Michigan District meets May 7 and 8 at Allegan, Michigan, J. J. Roekle, pastor. Confessional Address: E. Lochner (H. Hoenecke).

Sermon: H. Haase (M. Haase).

Papers: Franzmann: Liturgics; W. Westendorf: 2 Tim. 4.

All pastors are requested to announce for this conference. W. W. Westendorf, Sec'y.

**WINNEBAGO TEACHERS' CONFERENCE**

The Winnebago Teachers' Conference will meet in the Lutheran School, Montello, Wis., April 15 to 17. Sessions begin Monday at 2:00 P. M. and close Wednesday noon. All requests for quarters are to be in the hands of Teacher Adolph Fuerstenau by or on April 10.

**PROGRAM**

**Theoretical**

1. Our Schools, a Direct Result of the Reformation ..... Wm. Hellermann
2. State Laws of Recent Years Affecting Our Schools ..... Th. Lau
3. Types of Examinations.....A. Koester
4. Changing Test Scores into Grades.....M. Zahn
5. Doctrinal Paper.....Rev. Wm. Hartwig
6. Mission Work with Reference to One Special Mission Field ..... E. Sandersfeld

**Practical**

Tuesday A. M. — Primary Grades

1. Teaching a Lenten Hymn (Memory Work) ..... Auguste Moerer  
Substitute: A Lenten Bible Story ..... Molly Bender
2. The Story of Silk (4th Grade) ..... Ethel Giziewski  
Substitute: Practical Lesson in Dictionary Drill ..... Esther Pape
3. Measurements (Liquids) ..... Zelma Hill  
Substitute: A Lesson in Construction Work ..... Irene Kremmer

Tuesday P. M. — Intermediate Grades

1. Good Works, the Fruit of Faith ..... Geo. Kiecker  
Substitute: Third Commandment — What Is Commanded? ..... Viola Leitzke
2. A Lesson in Possessives ..... M. Busse  
Substitute: A Lesson in Words Often Mispronounced ..... E. Kirchhoff

Wednesday A. M. — Upper Grades

1. Peter and Judas (Repentance) 7th and 8th grades ..... B. H. Boese  
Substitute: The Old Testament Sabbath Day ..... Th. Boettcher
2. A Lesson in Singing ..... Local Teacher  
Substitute: Our Banking System (Its Organization) ..... L. Schimmelpfennig  
Emanuel Arndt, Sec'y.

**ANNOUNCEMENT**

In June Dr. Martin Luther College hopes to graduate a class of sixteen: eight boys and eight girls. All of these are eager to accept positions in our schools. For years these young people have been preparing themselves for this work, and it will doubtless be a real disappointment if some of them are forced to remain idle while others not so fully prepared are called to fill some of the available places. We make this announcement now so that all may know the number that will be at Synod's disposal. We add the plea that they be given consideration. Besides these sixteen, we shall present the names of two former graduates who have not as yet been called. Carl L. Schweppe.

**BOOK REVIEW**

**Desires of the Heart** (For Young People). By Joan Geisel Gardner. Zondervan Publishing House, 543 Eastern Ave. S. E., Grand Rapids, Mich. Price, bound in paper, \$1.00; bound in cloth, \$1.50.

The story teaches us to commit our way unto the Lord, and trust also in Him: He shall bring it to pass. We recommend it to our readers. G.

**Missionary Forward Endeavor in the Light of the Book of Acts.** By Prof. Theo. Hoyer. Concordia Publishing House, St. Louis, Mo. Price, 15c the copy, postpaid; dozen, \$1.44, and postage; 100 for \$10.00, and postage.

This is a reprint of an essay read at a District Convention. On account of the impression it made the Literature Board of the Missouri Synod decided to have it printed in a separate edition. "The author treats his subject under the following heads: 1. The Author of Mission-work. 8. The Object. 9. The Agents, or Workers. 4. The Motives. 5. The Means. 6. The Methods. 7. The Material. 8. The Results. This essay offers much-needed stimulation to the flagging mission-spirit of our day and should therefore be widely read. G.

**Catechumen's Report Card.** Concordia Publishing House, St. Louis, Mo. Price, 100 for 75c.

The Report is on the principle of a school report-card and allows for a number on Catechism. Proof-texts, Hymns, Psalms Recitation, Attentiveness, Application, Texts (oral), Tests (written), Absent, Tardy, Attendance at Sunday-school, Attendance at Services. Space is provided for signature of pastor and parent.

In this age of "system" this may be what some are looking for; we are not among them. Work with the catechumens is so arduous today that an elaborate system of book-keeping seems an added task. We doubt that this means would stimulate the parent to greater co-operation. G.

**ACKNOWLEDGMENTS AND THANKS**

East Fork Mission was blessed abundantly with gifts for Day School, Boarding School and Orphanage. Gifts for the personnel at this station were also received. We join our children in thanking one and all.

ARIZONA: Rev. F. G. Knoll, Douglas; Mr. and Mrs. H. R. Stolp, McNeal; Ladies' Aid, Rev. R. Deffner, Phoenix;

Mrs. Sadie Phoenix, Phoenix; Senior Y. P. S., Tucson. CALIFORNIA: Ladies' Mission Auxiliary, Eleanore Hintz, Sec'y., Lodi; Mrs. Louise Israel, Los Angeles; Ladies' Aid, Rev. A. E. Michael, Los Angeles; Miss Esther Prigge, Los Angeles; Ruth Circle, St. Paul's Lutheran Church, Mrs. Louis Carls, Pomona; Rev. R. E. Martens, Sonoma. COLORADO: Mrs. Doctor, Denver. ILLINOIS: Welfare Society, Mrs. John Herscher, Bonfield; Rev. W. H. Lehmann, Libertyville; Mrs. Anna Harseim, Peoria; Miss Louise Zeitz, Peoria; Mrs. Mathilda Zeitz, Peoria. INDIANA: Henry Franke, Ft. Wayne; Priscilla Circle, Louise M. Lankenau, Ft. Wayne; Rosina Hansing, Indianapolis; St. Peter's Walther League, Miss Lisetta M. Faller, Mishawaka; Mrs. Julia Schoppmann, New Haven. IOWA: Wm. J. Miller, Paullina; Ladies' Aid, Rev. Naack, Remsen; Miss Anna D. Ahrens, So. Amana. MARYLAND: Florence and Marie Muhly, Baltimore. MASSACHUSETTS: Miss Louise Wild and sister, Easthampton. MICHIGAN: Miss Frieda Potter, Bay City; Ladies' Aid, Rev. J. F. Zink, Bay City; Willing Workers' Circle, Mrs. W. Klemm, Pres., Mt. Clemens; Mrs. Alberta Strong, Mt. Pleasant; Sunday School, Rev. A. W. Hueschen, Owosso; Mission Circle, Mrs. A. G. Kehrl, Plymouth; Ladies' Aid, Rev. C. H. Schmelzer, Riga; St. Paul's Ladies' Aid, Y. P. S., Men's Club, Individuals, Rev. M. A. Haase, South Haven; St. Jacob's Lutheran Ladies' Aid (Waterloo); Mrs. R. P. Hannewald, Stockbridge. MINNESOTA: Mrs. Hulda, Carl, Augusta, Mathilda Wendland, Balaton; St. John's Lutheran Ladies' Aid, Rev. W. P. Sauer, Buffalo; M. Gensmer and son, Caledonia; Violet and Lillian Sell, Elgin; Sewing Circle, Mrs. H. J. Boseman, Hamburg; Ladies' Aid, Rev. M. J. Wehausen, Johnson; H. and M. Brueshaber, Lake City; Miss M. Brandt, Mankato; Mrs. B. Emmel, Mankato; Muesing & Hellmann, The Rexall Store, New Ulm; Mrs. E. G. Hempel, New Ulm; F. H. Retzlaff, New Ulm; Ida A. Sperling, in memory of Prof. J. E. Sperling and wife, New Ulm; Mrs. H. Keller, Red Wing; Mrs. L. Swanson, Red Wing; Rochester Junior Walther League, Irene Bornfleth, Sec'y., Rochester; Miss Clara Rutz, Rochester; Y. P. S., Cross Lutheran Church, Rev. H. C. Nitz, Rockford; Ladies' Aid, Rev. H. Kuckhahn, Mrs. Paul Pagel, St. Charles; Mr. and Mrs. Albert Michael, St. Charles; Edgar Wichman, day and Sunday school, St. James; school children, H. Kahmert, St. Paul; Senior and Junior Y. P. S., Rev. John Schumacher, St. Paul; Rev. Wm. Albrecht, Sleepy Eye; Mr. and Mrs. Arthur Aldinger, Winona; Miss Emma Habeck, Winona; Ladies' Aid, H. A. Schlenner, Wood Lake; Posen Lutheran Ladies' Aid, Mrs. J. R. Frank, Sec'y., Wood Lake; St. John's Lutheran Ladies' Aid, Mrs. P. J. Koehler, Wood Lake. MISSOURI: Mrs. John Rupp, Monett. NEBRASKA: Mrs. Geo. S. Burger, De Witt; G. H. Neujahr, Gresham; Trinity Ladies' Aid, Rev. Im. P. Frey, Hoskins; Dorothea Witte, Lincoln; St. Paul's Lutheran Ladies' Aid, Mrs. Emil Raasch, Treasurer, Norfolk; Mrs. C. H. Doerr, Omaha; Rev. Klaus, Stanton. NEW MEXICO: Rev. and Mrs. O. Bergquist, Albuquerque. NEW YORK: Calvary Ruth Guild, Jeanette A. Pohl, Treasurer, Buffalo. OHIO: Mrs. C. L. Krueger, Evanston, Cincinnati; Miss Clara L. Hill, Cleveland; Mrs. C. J. Rauch, Jenera. OKLAHOMA: Mrs. Julius Radke, Fairmont. SOUTH DAKOTA: Rev. Theo. Bauer, Akaska; Ladies' Aid, First English Lutheran Church, Rev. H. Lau, Aurora; Mrs. S. W. Baker, Clark; Zion Ladies' Aid, Zion Luther League, Rev. L. Sabrowsky, Colome; Ladies' Aid, Mrs. Fred E. Moeller, Gary; Y. P. S., Rev. H. Rutz, Gary; Sunday school, Rev. H. Rutz, Gary. WASHINGTON: Lutheran Ladies' Aid, Mrs. Danielson, Sec'y., Omak; Ernest Liedtke, Waterville. WISCONSIN: Rev. O. P. Medenwald, Amery; Irene Miller, Appleton; Olive Branch Senior Walther League, Miss Helene Plumb, Appleton; Ladies' Aid, Mrs. Anna Kalin, Barron; Mrs. Louis Prueter, Beaver Dam; Sadye V. Lentz, Beaver Dam; Mrs. J. Barthel, Black Creek; Rev. John Masch, Black Creek; Frauenverein, Rev. M. Sauer, Brillion; Ladies' Aid, Mrs. Sara Chadek, Caledonia; Chas. L. Karsten, Columbus; Ladies' Aid, Christ Ev. Luth. Church (Fonteenoy), Rev. H. Schlavensky, Denmark; Mr. and Mrs. Wm. Lehmann, Eau Galle; R. W. Henning and Co., Eldorado; Ladies' Aid of St. John's Lutheran Church of Poplar Creek, Rev. O. E. Hoffmann, Elk Mound; Mr. and Mrs. H. R. Fuhrmann and sons, Elmwood; Mrs. Hulda Saxmann, Fond du Lac; Miss Bertha Wegner, Ft. Atkinson; Mr. and Mrs. Carl Erdmann, Grafton; B. O. Richter, Green Bay; Mr. and Mrs. Frank Falck, Morrison, Greenleaf; E. Schoenike, Greenleaf; Mrs. H. C. Berndt, Hartford; Mrs. Herman Jaeger, Helenville; Carl H. Jaeger, Helenville; Lutheran Ladies' Society, Anna Ammann, Treasurer, Helenville; Mr. and Mrs. Sig. Thoma, Helenville; Ladies' Aid

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P. A. Behn.

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The undersigned desires to thank the following donors for the sums of money sent in response to the appeals for aid issued in behalf of the Mission congregation, located at Goodrich, Wisconsin: Various families of St. Paul's Congregation, Green Bay; several of St. John's, Waterloo; also of St. Matthew's, South Ridge. The following societies: Ladies' Aid of St. Paul's Congregation, Prairie Farm; Ladies' Guild of Jerusalem Congregation, Milwaukee; Willing Workers' Club of St. Christ Congregation, West Salem; Dorcas Society of Zion Congregation, Leeds; Ladies' Aid of St. John's Congregation, Waterloo, also the Young Peoples' Society of this congregation; Ladies' Aid of St. Stephen's Congregation, Beaver Dam; that of St. Matthew's Congregation, South Ridge; also that of Immanuel Congregation, La Crosse; and that of St. Paul's Congregation, located at Tomahawk. And sincerest thanks to the following individuals: Mr. Ernst von Briesen; Rev. M. J. Hilleman; Rev. Richard Siegler; Mr. and Mrs. W. F. Vater, and Miss D. Behm. Also most cordial thanks to those from whom we have received replies stating that aid will be forthcoming in the near future. It is not an exaggeration in the least to say that hadn't it been for these donations the congregation at Goodrich would have become a thing of the past in the very near future. Consequently our thanks for these gifts can hardly be expressed.

L. Vater.

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In addition to the donations previously reported, Dr. Martin Luther College, New Ulm, Minnesota, received 5 lbs. of butter, 2 gal. lard, 1 squash, 4 sacks potatoes, 1 hog from the congregation of Pastor G. Th. Albrecht, St. Peter, Minnesota. — Thank you!

Carl L. Schweppe.