

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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Shall They Be Given Help?

**Brethren, Pastors and Church Members in the Wisconsin
Synod, You Will Give the Answer**

Four or five of our missions appeal to us to be granted the loans, very modest loans, needed for the erection of suitable chapels. The work of these missions will suffer greatly if no help is given them.

Your Joint Mission Board, having thoroughly studied each case, is convinced that the request should be granted without delay and has notified the Board of Trustees to that effect.

The members of the **Board of Trustees** share the conviction of the Mission Board but find their Board bound by the resolution of the Synod that no new debts are to be made nor the monies of the Church Extension Fund used until the Fund is free from debt. They consider this resolution wise and necessary, for they hold that an increase in our debts that would enable us to relieve a few of our missions at the present time will slow up all our missionary activities for a long time in the future, as it would retard the progress of the work of our Debt Retirement Committee. Therefore the Board of Trustees, instead of voting to borrow monies to aid these missions, turned to the Conference of Presidents with the suggestion that our congregations be asked for a special offering for this purpose.

The Conference of Presidents does not favor special collections. The District Presidents and Visitors have for years been engaged in training our churches to cover the cost of our entire synodical work by their regular contributions for the budget. The fear that special collections may interfere with the regular monthly collections is not entirely unfounded.

But, what about these missions, shall they be given help? In their perplexity, your officers turn to you, member of the Wisconsin Synod.

Do you want to give these missions, the Lord's and yours, help? Can you, and will you, do this without cutting down your regular offerings and your contribution for Debt Retirement? Your decision will be the Synod's reply to these appeals.

An opportunity will be given you to register your answer.

The Conference of Presidents herewith earnestly requests every pastor in our Synod to read this letter to his entire congregation in or after the regular service and then to ask that a Sunday collection be set aside for this purpose during the month of November.

If this is not possible, let those members who want to answer "Yes" to our question be invited to bring in their offerings during this month. The collection should be sent in promptly and designated for the Church Extension Fund. On account of the circumstances, this collection will be credited to the congregation on its budgetary account.

May your response to the question "Shall these missions be given help?" be the one that will please our Lord, encourage the brethren in those missions, and aid in furthering of their blessed work.

With brotherly greetings,

THE CONFERENCE OF PRESIDENTS,

by JOHN BRENNER.

Milwaukee, Wis., October 24, 1938.

THE INCOMPARABLENESS OF GOD
ILLUSTRATED IN HIS FORGIVENESS
OF SIN

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Micah 7:18, 19.

A wonderful finale to a book whose author's very name Micah signifies. "Who is like Jehovah?" We are at once reminded of Moses' song, Exodus 15:11: "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" and it is doubtless with reference to his own name that the prophet concludes his book of prophecy with the announcement of God's great mercy, breaking forth in a sublime strain of praise and admiration in the relation of the **incomparable** character of God, "Who is a God like unto thee?" Evidently the prophet here anticipates the full deliverance, not only of the Jews from Babylonian captivity indications to which we find in the previous chapters, but of humanity itself from the curse of sin through Jesus Christ of whom his book contains such wonderful predictions. Indeed, the two verses before us present the incomparableness of God in His forgiveness of sin. That is their very subject — divine forgiveness, its nature, its source, its completeness.

The Nature of Divine Forgiveness

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" God pardons iniquity, He forgives sin. This does not mean that sin is not an offense to Him; it is ever an abomination in His sight. Sin is transgression, an act of evil committed against God's holy Law; it signifies stepping across a line which is definitely drawn for all times and for all men. Sin is iniquity, an evil tendency in the heart of fallen man, a reproach against God, a total estrangement and wilful separation from God. All this God is not unobservant of; on the contrary, sin stands in its full heinousness in His sight. But when God forgives sin, it means that He regards it in a spirit of mercy and compassion.

The nature of divine forgiveness may easily be discerned by contrasting it with human forgiveness. Among men forgiveness is exercised with most cautious limitations. Civic judges or magistrates, for instance, however generous their nature, can only bestow pardon on a few out of numerous wrong-doers. Were forgiveness to become general, the power of the government to maintain order would be weakened. Hence extreme caution must be observed. There is no such limitation to the exercise of God's forgiveness. He offers pardon to all without any limitation

or classification among sinners. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Luke 24:46, 47. If forgiveness of sins is to be preached among all nations without any limitation, it certainly is so also with individuals.

Furthermore, in human forgiveness there is no guarantee against future wrong-doing. The prisoner pardoned by a human sovereign may feel gratitude and be moved perhaps to resolve upon future conduct, and yet his heart remain unchanged. The evil lust that led him to his crime may still be in him, and being in him, may break forth again. It is not so in God's forgiveness. That at once brings forth regenerative results. Says the Psalmist, "There is forgiveness with thee, that thou mayest be feared," Ps. 130:4. The fear of God which consists of willing obedience, of love and gratitude is a fruit of Divine forgiveness. Indeed, the man pardoned by God is a changed man; he has a new heart put within him — a heart filled with such love to his heavenly Father as will secure a joyous and constant obedience.

Finally, the nature of divine forgiveness stands out boldly when contrasted with human forgiveness in this that the latter cannot put the criminal in such a position of innocence as he had before. Though he has the same freedom as before, yet he has not the same standing in society. He will never be looked upon by his contemporaries in the same light again; few will give him their full confidence and love. Hold up to this divine forgiveness. Then the criminal is raised to a higher status even than that of innocence. From a criminal he has become a saint. Why is it that "there is joy in the presence of the angels of God over one sinner that repenteth?" Luke 15:10. It is because through forgiveness of sin he has been brought into the holy and blessed company of the saints. They rejoice with him on his conversion; they cheer him in his pilgrimage and render him their service in his striving after the victory over sin, flesh and the devil and the final goal of eternal life. Think also of what Paul says 1 Cor. 6:10, 11: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven, and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our Lord God."

All this divine forgiveness implies. It is the cancellation of a huge debt which no riches in the world can pay, the blotting out of an immeasurable guilt, the washing away of sins, the healing of disease or a wounded conscience — justification and freedom from the curse of sin. Thus in the forty-third chapter of Isaiah Jehovah is represented as saying, "I, even I, am he who blotteth out thy transgressions," and

Peter, on the Day of Pentecost, exhorts his vast audience "repent, that your sins may be blotted out," as also David in his one hundred and third Psalm blesses God "who forgiveth all thine iniquities; who healeth all thy diseases." Behold the incomparableness of God in the very nature of His forgiveness.

So Also in Its Source

"Who is a God like unto thee? — He retaineth not his anger for ever, because he delighteth in mercy." It is not His anger, not His holy wrath and displeasure, sin has justly brought upon itself, God retaineth forever, no, it is in His mercy He delights. Here is the source of God's forgiveness. "He delighteth in mercy." Ah, if we could only fully grasp the thought! The Lord God delights in many things. He delights in the creation of the world. When heaven and earth had been made and all that is within them we are told God saw that it was good. It was all a matter of delight to Him. He delighted in the wonderful harmony and purpose of His creation; He delights in its constant preservation, in the welfare of individual men; of peoples and nations — but nowhere does He delight so abundantly as in His mercy — the source of forgiveness. That is an act of mercy. It is not an act of equity, but of compassion, not of justice but of long-suffering and love. You remember the great proclamation Moses made on Mount Sinai, when the Lord had passed by before him, saying, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6,7. It is mercy that cancels the debt of sin, blots out its guilt, heals the disease, and effects the reconciliation between God and man through the redemption of Christ the Mediator between God and man. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Oh, the incomparableness of God in the source of His forgiveness!

And so Finally in Its Completeness

"Who is a God like unto thee? — He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." We must be brief. Forgiveness is deliverance from sin. How strong is the imagery employed in the Bible to represent the completeness of this deliverance! It is as casting something into the depths of the sea. Once a thing has been cast there, it will never come to light again and is forgotten. Even so the Lord casts our sins into the depths of the sea, where no storms shall stir them up, and no trump shall wake them from their graves. They shall never be remembered. "For I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. And all sins are forgiven, not only a few,

not only certain sins, but all sins, be they ever so base and many. "The blood of Jesus Christ his Son cleanseth from all sin." 1 John 1:7.

Nor is this all. Forgiveness of sin is the destruction of the power of sin within us. "He will subdue our iniquities." Once sin has been forgiven us, it has no power over us, and all its evil propensities, its lust, flesh, the world, the devil, even death have been overcome, and life, spiritual life takes its place. Where there is forgiveness of sin, there is life and salvation.

J. J.



THE PASTOR AS SPIRITUAL ADVISER IN SYNODICAL WORK

Note: This is a unit of a larger essay entitled, "The Making of A Lutheran Pastor," which was read before the Winnebago Conference by E. G. Behm. This portion is submitted by the Secretary on resolutions of the Conference.

Unlike the Old Testament Church, the visible church of the New Testament has no divinely instituted form of government. It is true, the Bible is its constitution and the command to preach the Gospel to all creatures is its charter, and these two forces constitute the court of last appeal in all matters of faith and life of the church, collectively and individually. But the Lord has not legislated its outward form of government. The democratic form of church government as we have it in the Lutheran Church, without a doubt, expresses best the Biblical teachings of the universality of the priesthood. The church, in all its activities, is only exercising the functions of his universal priesthood. Synodical officers, institutions, missions are either the machinery for the exercise of this privilege or the performance of it. When a congregation, or an individual, fails to function as a part of the great Synodical Machine, it is not only foregoing an exalted privilege; but becomes a useless burden, hampering the rest of the machine in its work.

It requires no lengthy proof to demonstrate the pastor's responsibility toward his members in the matter of their synodical relationship. It is true, synodical membership on the part of a congregation is not commanded by the Lord. But to do the work a synod does, this is commanded each Christian and congregation. Else they would not be administering the Office of the Keys, nor preaching the Gospel in all the world. If a congregation prefers to stand alone, no human ideas or man-made laws dare abrogate this right. But then the pastor's duty and responsibility only increase, because then the cong-

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gation must build its own machinery for the execution of the Master's command.

Because it is simpler and more natural, congregations band themselves together in synods for the work in the Vineyard of the Lord. The basis of their synodical fellowship is their mutual interest, and the driving power behind this fellowship is love, love for God, for the sister congregations, and for the whole church. When a congregation, or an individual in that congregation, becomes cold and even antagonistic toward this work, it is due either to misinformation or lack of information, or just plain greed and selfishness.

And does not that call for action on the part of the spiritual advisers? Is there a greater justification for action on the part of the pastor in cases of incidental moral delinquencies than in cases of this kind? Or is a moral offense, such as the conception of a child out of wedlock, a greater sin just because members have calendars, and their Old Adam loves to wallow in salacious gossip, while greed and selfishness hide under the cover of numbers?

We love to hide under the subterfuge of the sovereignty of the congregation, claiming that participation in synodical work must remain voluntary, both in its extent and nature. That is not true and is an invention made to salve a bad conscience. Membership in Synod is voluntary, but participation to the fullest ability, in Synod's work has become obligatory by the rule of love the moment a congregation joins Synod.

Of course, to carry out this part of our duties requires more courage than it does to force a public confession out of one who in the weakness of his flesh fell into some act of immorality. In the performance of the first named duty the pastor is opposed by the Old Adam of all the members because he is there attacking a common sin, while in the second instance he is supported by most because his action there gives occasion for the pharisaic, better-than-thou spirit in man to assert itself.

How can a pastor best discharge his obligations in the matter of synodical support? Indeed, that is a difficult question. But perhaps the answer is not so hard to find after all. It is clearly a matter of sanctification. How do we produce honest, decent conscience bound lives in our congregations? Not by appeals to the Old Adam. For us the Old Adam does not exist. We are not called to minister unto him. We neither nag him, beg him, flatter him, appeal to his pride, nor do we scold him or punish him. He is non-existent for us as a patient or object of our ministrations. We know him only as an enemy that is doomed, conquered, and helpless in the face of the all-powerful Gospel. We see his corrupt fruits; but our remedy is not to reform him, but to mortify and kill him through the preaching of the Gospel. We strengthen the New Man, encourage him, teach him, picture to him the beauty of a life dedicated to Christ. And when the Old Adam does obtain the victory over one, we are sorrowful and do not hide our sorrow — not because of the sin, but because the member has again subjected himself under the yoke of bondage to sin, from which the precious blood of Christ has made him free.

Just so in synodical work. The Old Adam is stubborn, selfish and worships the dollar. But that is not our member. Our work is addressed to the man born of the Holy Ghost. He may be weak and incapable of big things for Christ. He may be an infant. But we apply ourselves to him, teach him to walk, to speak, to work, to give, and thus develop a firmness of character, a willingness to sacrifice. Then we shall have men and women who pray for the Church, work for the Church, and pay for its upkeep, not moved to do so by shallow sentimentality or hope of reward, but by rigid laws imposed upon themselves in the full consciousness of their freedom from the Law. This usually is a slow and long process. It should begin in childhood and continue all through life.

Sometimes the fruits come too slowly to suit us and we try our luck with the Old Adam. We flatter, we nag, we shame, we hold up the glory of the Synod and try to make the Old Adam proud of it. When we hold up to the Christian, for emulation, the examples of the great men of God who sacrificed every human ambition for Christ, or when we point out the way, how it brings hope, cheer, purity, and the advantages of a Christ-centered life, we are then making a strong appeal to the New Man to which he will react favorably. But when we boast about size, prominence, influence, of the church or its institutions, we are appealing to the flesh.

We must remember, and always leave this impression on the minds of our constituency, that we are not concerned over building the visible church, but in doing the work in the Lord's Vineyard. That is a glorious work and the workers are privileged doing the

most important work on earth. We do not beg. We assume that all members are as much interested as we ourselves. We come not with the attitude of defeatists who say, "It can't be done, but to satisfy the officials let's try it." If we have so little confidence in the power of the Gospel, so little faith beyond the things that we cannot see, so little conviction of the importance of the work Synod is doing that we must come with apology written all over our faces and apology indicated in our words and approach, then we obviously ought to humbly read again the story of the Exodus, the Red Sea, Jordan and Jericho. Then we ought to learn from the story of Gideon just how little the Lord is handicapped by lack of human means and equipment.

No. We are not beggars, nor should we give that impression. We are heralds of the Lord, ambassadors of Christ, coming with divine authority and depending on divine help. We ask for nothing but are ourselves dispensers of eternal benefits. If people refuse to accept us as such, then the time has come, not to haggle, argue, plead; but to separate on the basis the Lord Himself gave: "He that is not with me is against me."

The Lord will not measure our faithfulness by the yardstick of visible results. After all, visible results are a very unreliable measure. But He will measure it according to how we applied the gifts He has given us, how we pray for the gifts we lack, whether, for the sake of material advantage or personal convenience, we prostitute our divine commission by being men-pleasers. Christ says: "I will build my Church." He too determines how rapidly He will build it. That is the comfort for every faithful pastor. But that is not to be an excuse for a church when it fails in its duty because of its own indolence and indifference. When a large body solemnly resolves to finish a certain task within a stated period of time, as it did three years ago, naturally then it adds, "God willing." But when, instead of bending every effort to redeem this promise given one another, it fritters away the time, seeks excuses, complains, it can't be done, and then at the close of the period, having suffered inglorious defeat, it comforts itself with the doubtful comfort, "We didn't do so badly," then it is decidedly in season to repent honestly and wholeheartedly.

— Just in the proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. — Geo. Muller.

— Learn of Christ, who was sensible of injuries, yet patient under them. — John Mason.



Comments

A Million Dollars is a fairly large sum for anybody to lose. But that is the amount that the News Bulletin claims is lost every year by the Lutheran churches of America in interest payments on their debts. Eight Lutheran bodies reported a total current indebtedness of about fifty million dollars. Altogether the Lutheran Church bodies of America own property valued at \$366,883,568, of which about 13% is not paid for. The debt service on the fifty million dollars, or the interest, even at the low rate of 2%, is a million dollars. It is a staggering sum when you consider what could be accomplished in mission fields and other work by this money.

After deducting all sums receivable, the debt of our Wisconsin Synod still stands at about \$400,000, according to reliable information. The interest we paid in the last fiscal year amounts to nearly \$20,000. Consider again what our beloved church body could do with that sum in hand for missions, missionaries' salaries, and other work that is suffering from lack of funds. We have begun paying off our debts, but the good work seems to progress slowly, possibly due to the present business conditions. Or is it? Would it be amiss to pray to our bountiful Lord and Savior to grant us the great boon of a united spirit for a strenuous effort in this direction?

On the whole it may be said that the per capita contributions of the Lutherans do not compare well with the sectarian churches. The gifts to the church for all purposes runs about \$14.00 per year. Against that the United Presbyterians, according to the News Bulletin, have contributed \$22.38 per capita in 1937. The Church of the Nazarene received as high as \$28.00 per year from its members. None of them, excepting the Seventh Day Baptists, gave a smaller sum than \$20.00 per year. Is this an illustration of the old saying that men will pay more gladly for error than for hearing the truth of God in all purity? Luther complained of the same thing about the Evangelicals after they had been freed from the tyranny of the papacy. Must it always be so with the Lutherans?
Z.

* * * *

The Streamlined Church The modern church has for many years exhibited a feverish tendency to keep up with the procession and a perfect horror of being found tagging along behind. Doctrines have been cast aside and new policies have been embraced in order to keep abreast of

the times. It has been argued: The church cannot expect to interest the highly educated people of our day, especially the young people who have had the benefit of a university education, with the old doctrines and policies of our fathers. To continue to exist the church must adapt itself to the views of the new generation.

For a while this was flattering to such young people but the signs are not lacking that they are getting disgusted with it and are beginning to see the worthlessness of such a church. Writing under the above caption in the *Prairie Schooner*, a literary magazine of the University of Nebraska, Arthur Vane strongly criticized those churches "which under the guise of 'adapting' themselves to changing conditions in society, have become mongrel organizations, combination community centers, vocational guidance schools, and social service agencies." The writer pronounces it "dismally commonplace to hear ministers prattle from the pulpits of 'the streamlined church,' 'a church to fit the needs of a changing society,' 'a church to adapt itself to the swift tempo of our 20th century world.' In these and similar phrases men of the cloth are stating a fundamental fallacy; namely, that the Church of Jesus Christ should be clay in the hands of society. A more stupid negation of all that Christ taught could hardly be conceived. The church, if it is to live, must 'take up the whole armor of God' and refuse any compromise with the tenets of man's social doctrine."

Yes, the Church of Jesus Christ is not to tag along behind but is to show the way. The world is not to salt the Church, but the Church is to salt the world. The Church is not to adapt itself to the views of succeeding generations but is to keep on preaching the unchangeable, everlasting Word of God. Beneath the veneer of culture and education modern man is still a lost sinner, and nothing but the original Gospel of Jesus Christ can save and regenerate him. The church which discards this Gospel for popularity in the world is selling its birthright for a mess of pottage.

* * * * I. P. F.

Something for Nothing The spirit of gambling is abroad in the land. Slot machines in public places, betting on the races, out and out dens of vice for games of chance such as roulette wheels, sale of lottery tickets, not to mention gambling with cards in more or less private places — all these are so common that they cause little comment. Bingo games are played in public for social benefit or charitable purposes. In Milwaukee the other day a bingo party attended by thousands was held in the city's auditorium. It was permitted by the chief of police because it had been represented to him that the proceeds of this huge gambling orgy were to go to a certain Catholic church. Archbishop Stritch

stopped the church from accepting the profits directly, but a society of that church took over the money and donated part of it to the church.

The police all over the country are active in stopping this new craze for playing games of chance, but they are handicapped, not merely by the owners of the machines and the promoters of the games, but by the evident support that the general public gives to open gambling. In Chicago hundreds of places with all the paraphernalia and even furniture were smashed, only to be reopened at some other location. The public patronizes these places for various reasons. Mostly it is the unthinking mass of the people who see no harm in these games of chance, even when the youngsters at school lose their lunch money in them. These deluded people are willing to risk their hard-earned pennies on the chance of winning a large sum of money. It is the desire to gain riches all over again. The gambling instinct seems to be deeply ingrained in the heart of man, being but another form of the sin of selfishness. For one who wins a prize there are thousands who lose what they cannot afford to lose. Trying to get something for nothing is but another way of trying to get what does not rightfully belong to you. It falls under the condemnation of the Lord's law: Thou shalt not steal. It is most scandalous when churches indulge in this vicious practice. Z.

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The United Lutheran Church seems to be a stumbling block in the way of a closer union between the larger Lutheran church bodies in America. At their meeting at Baltimore, according to newspaper reports, the United Lutheran Church gave no sign of weakening on its stand on the inspiration of the Bible. This church body does not uphold the verbal inspiration of the Bible and is not willing to declare in unmistakable terms that the Bible does not and cannot err.

On the doctrine of the inspiration of the Bible the American Lutheran Church, a church body distinct from the United Lutheran Church and our Synodical Conference, has come to a tentative agreement with the Missouri Synod, but not with the United Lutheran Church. The Rev. Dr. Carl Wolf of the American Lutheran Church at the meeting of the United Lutheran Church held at Baltimore outlined the difficulties in the way to a closer union with the U. L. C. He stressed the variant views of the inspiration of the Bible, conflicting attitudes towards members being admitted to secret orders, and different rules on admission to communion and to the pulpit. In other words, the U. L. C. welcomes lodge members with open arms and permits preachers from sectarian churches to occupy its pulpits. Dr. Wolf said that his church, together with the Missouri Synod, hold rigidly to the verbal or word for word inspiration of the Bible.

If these newspaper reports are reliable, Dr. Wolf did a good service to the U. L. C. He bore witness to the truth before a gathering of Lutherans who have departed far from the Lutheran standards. And if this testimony was a direct result of the getting together with the Missouri brethren or at least inspired by it, we have reason to be thankful. The truth boldly proclaimed is in the hands of God and will not return void. Is. 55:11. We are not so keen for the general union of all synods, but we always rejoice when the truth of salvation is preached to the people.

* * * *

**Lutheran Women in Impossible, you say. But
Lutheran Pulpits wait.** In the good old land of

Norway, where the Lutheran faith has been held almost exclusively for hundreds of years, they are seriously debating this question. The News Bulletin tells the story. "The Norwegian parliament had on several occasions considered bills which aimed to give women the right to serve in official positions in the Church. Because of almost universal opposition these bills were voted down. But so persistent were the advocates of the 'reform' that parliament was finally moved to pass the measure in a modified form. The compromise bill accords women the right, as a matter of principle, to serve as preachers in the Church, but the exercise of the right is made dependent upon the recommendation of the congregational council. This restriction seems to make quite doubtful the probability that there will be women preachers in the State Church of Norway for a long time."

The Women's right people ought to rejoice at this news. When the staid old Lutheran Church in Norway, or elsewhere, goes back on the principles governing the relations of men and women in their status, as laid down in Scriptures from Genesis to Revelations, that is news indeed. We read in 1 Cor. 11:3: "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." And again in 1 Cor. 14:34: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law." That has settled the matter for all time, and the Lutheran churches were doing no more than obeying the law of God. It is, of course, unfortunate for the Church when it is tied to the state, so that the state can by legislative act tell the Church what to do. This is again a reminder for us here in America to thank God for our freedom from state interference in matters of our faith and practice. Z.

* * * *

The Misery of the Jews is indeed great. In country after country they are a proscribed race. Germany began their open repres-

sion and now Australia, Italy and parts of the Sudeten land have followed. The refuge in Holy Land is a great turmoil of anarchy and open war. Whither shall they flee when even America cannot welcome all the the Jewish refugees with open arms? Their bewilderment at this sudden outbreak of hatred against them is deepened by their spiritual poverty.

Stanley Lowell, writing in the Christian Century, tells of his visit to an Episcopalian church at Vienna, where he found the whole church filled with Jews. He heard the rector announce a baptismal service for three o'clock in the afternoon, and that the church doors would be closed promptly at three. Puzzled, he interviewed the rector. "Yes," said this functionary, "they are Jews. This has been going on at the church since the Anschluss. I have personally been baptizing from twenty-five to thirty Jews to Christianity every day and about a hundred on Sundays. Of course, there are unusual reasons for their taking such a step. The baptism certificate often helps them in gaining entry to other countries, particularly in the British Empire. It does not affect their status in Germany at all, since the determinative here is not religion but blood. They come frankly acknowledging the desirability of possessing an Anglican baptism certificate but they also point out in substance: 'We really have no religion at all. We have long since abandoned the practices of our traditional faith and have found none to replace it.'" The writer goes on to tell of this baptizing. "It was a depressing experience, much like the usual funeral. The church again was jammed to the doors, almost entirely with Jews . . . Gloom prevailed. The faces were those of the doomed. The first woman to approach the chancel fainted dead away under the emotional stress of the moment. Most of the others looked as though they might." Sad indeed, and saddest of all that these miserable ones had not even the faith of their fathers to sustain them. Z.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

LIFE'S SIGNALS

My Father holds the power for life's signals at command,
When it's "Green" I must go forward; when it's "Red" I still
must stand.

And though I sometimes wonder what His plans for me
can be —

When the red light with its dangers in my pathway I can
see —

Putting at an end the objects which so carefully I'd planned
Oh my Father holds the secret in the hollow of His hand.

And should I disregard them and disaster come to me
I must not blame the Master for I did not want to see.
It was just a selfish motive and the fact I thought I knew
Oh, much better than the Master what was best for me to do;
I set my human knowledge in defiance to His will,
I wanted to go forward; this was no time to stand still.

I had not learned the secret of standing at the crest
And go winnowing with Jesus holding only to the best
Forgetting pride and envy and things I would not see
If the signal of the red light had not often hindered me.
And, oh it's such a comfort that though I "Go" or "Stand"
To know God holds the signals and they'll change at His
command. Esther A. Schumann.

LUTHERAN INSTITUTIONS ARE BEQUEATHED \$4,000

That is a head line taken from one of our daily newspapers. It is more than just a news item to the many Lutheran Christians in this city. This tells the story of a faithful and grateful Christian and, perhaps, the story of a faithful and conscientious pastor who ceased not to remind his people of the great things God has and does for them through the preaching of the Gospel in the Lutheran Church. People do not very often get this idea of bequeathing a part of their earthly possessions to the church without the advice and encouragement of the pastor. This may not always be done in just so many words and during the last hours of the earthly pilgrimage, but it does mean that people who do such things have been well informed and instructed and taught to "forget not all His benefits." Every minister of the Lutheran Church ought to be as forward in reminding the wealthier members of this flock of this service which they may render the church as he is to speak to them of other blessed privileges they enjoy as Christians. Certainly, a minister will use tact and the utmost care in approaching such a matter, but earnest prayer and careful consideration with a humble dependence on the Lord for guidance will obviate the difficulty.

W. J. S.

MILLIONS IN INDIA TURNING TO CHRISTIANITY

From India comes the report that great and ever greater numbers are turning to the Christian religion. They are tired of Hinduism because it holds out no hope for the teeming millions of "untouchables." It is stated that in some villages of India the entire populace has turned its back on Hinduism and accepted Christianity. According to a Methodist clergyman active as a missionary in that benighted country, as many as 40,000 people in his territory alone are asking and clamoring for religious instructions to become members of his church and are not

able to get it, because the missionaries and native workers are already overburdened with work, teaching and baptizing more than 10,000 a year.

Responsible for this condition is Dr. B. R. Ambedkar who himself is an "untouchable" even though he is a graduate of Columbia University where he received the degrees of Dr. of Philosophy and Doctor of Science. He is also president of a law college in India. He is said to have told his fellow outcasts, "I had the misfortune of being born with the stigma of untouchability, but this is not my fault; I will not die a Hindu, for this is in my power."

However, we must not be deceived by this flood of converts to Christianity. Hundreds of thousands of them are not turning to Christianity from spiritual conviction but on revolt against the social and economical injustices suffered by them at the hands of their countrymen. They hope to find relief of this oppression in the Christian Church and to remove the stigma of "untouchables" from their name. Be this as it may; many, no doubt, will find rest for their souls.

W. J. S.

WEHRWEIN PARALLELS OLD TESTAMENT LIFE WITH TODAY'S ECONOMICS

The Economic Background of the Old Testament, a study of rural life in transition, by George S. Wehrwein, land economist at the University of Wisconsin College of Agriculture, has recently been published by the town and country department of a national church group.

"When the economic problems of the Old Testament period are compared with those of the modern world, one cannot help but be struck by the similarities," the Badger economist declared in the publication. Admitting that modern civilization is more complex, with its products of the machine age, Wehrwein finds that the problem of those "waxen poor" is fundamentally the same today as in the days of the prophets. The difference in the point of view of the debtor and the creditor has not changed in 3,000 years, he observes, especially if the lender operator lives in a commercial atmosphere and the borrower is a farmer on the frontier, battling with drought and insects, as well as debt.

Where the Old Testament codes tried to help the poor by appealing to individuals, Wehrwein finds modern civilization substituting organized charity, old age pensions, mothers' pensions and government relief acts. Although granting that the method of caring for the poor, sick and dependent has become a hundred times more efficient than those recorded in the Old Testament, Wehrwein regards it appalling to realize that society has made so little headway in finding a solution for the problems which make the palliatives necessary. — The Press Bulletin of Wisconsin University.

— The Catholics Have Devised a Bureau of Information to clear up popular misconceptions about the Church's beliefs, teachings and practices. They have found that the Catholic press is not enough, because it does not reach even all of the 22,000,000 Catholics in this country. Besides, their chief desire is to contribute the Church's philosophy, and get the Catholic "printed word" to the 100,000,000 non-Catholics "in order to preserve virtue, and to keep the teachings of our Lord constantly before the public," and thus "to stem, and perhaps wipe out entirely the old-fashioned attacks upon the Church." It is an admirable plan, and worthy of adoption by Protestants. This plan, being pushed by Bishop John Mark Gannon of Erie, Pa., organizer of the Bureau of Information, is the same as that adopted two decades ago by Georgia Catholics to meet the intolerance of the Ku Klux Klan propaganda then carried on in that state. It consists of the publication of a monthly bulletin, and the maintenance of a clipping service, in which letters of thanks are sent for every fair story published, and corrections forwarded for every unjust attack.

—The Lutheran.

forest of white pine, cork pine, spruce, hemlock — a seemingly inexhaustible supply of the valuable softwood. And yet it took but a comparatively short time for the woodman's axe to denude this land of its beautiful and valuable timber growth. The middle west with its rich soul was at that time in progress of development and turned to Michigan for the lumber which it could not supply itself. Thus tree after tree was felled; sawmills by the hundreds ran day and night to supply the demand; every stream was choked with logs on the way to the mills; lowlands and swamps were filled with the saw dust that piled high around the mills — and the forests vanished. The land was too light to support the farmer; the fire that followed wherever the lumberjack had been, destroyed the young seedling; the land that once resounded to the axe and the saw became desolate and silent. Once flourishing towns became ghost towns when the saw mills closed; the farmer deserted his farm; the population dwindled in the north as the southern cities grew. If ever a locality showed what desolation ruthless greed can work this northern section of Michigan once showed it.

However, the last twenty years have seen a change in the attitude toward such natural resources as these timberlands provide. The idea that these lands must be restored took hold and gained ground among the citizens of the state. A very definite program of reforestation and conservation was adopted and carried out. With the aid of the Federal Government millions of acres have been reforested. A careful and efficient guard is maintained against the menace of the forest fire. As a result a second growth of trees has covered the wounds and scars which former carelessness and greed had caused. A new beauty is covering the land. Wildlife is becoming more abundant again. Slowly but surely this land is being restored to something of its former beauty and usefulness.

This vast area now has become a great playground. From the state itself and from the surrounding states a great migration of tourists literally pours itself over this area each year. They are attracted by the opportunities for recreation and by the pleasant climate. This stream of tourists has increased from year to year until the number has reached the astounding total of nearly ten million each year. Today the tourist industry is ranked as the second industry of the state. This industry provides a considerable income for the villages and cities of the north. A certain prosperity is in evidence once more. The exodus of inhabitants has stopped; instead of flowing out the stream of population is flowing in again and a large number of people have found a new means of livelihood in this area that only recently was nearly depopulated. The recent discovery of oil and natural gas in this area has been another inducement for people moving into this section.



Our Missions

OUR MISSION WORK IN MICHIGAN

The southern peninsula of the state of Michigan is divided by special characteristics into two sections. The dividing line that marks these two sections is one running westward from Bay City to Muskegon. South of this line lie the industrial cities of the state. No other part of the country has gained by the industrial expansion of the present century more than this section of Michigan did. Cities that had long remained small and unimportant developed by leaps and bounds into cities of national importance. Populations doubled, trebled and in some cases grew more than tenfold. From every state in the Union families flocked to these cities to avail themselves of the opportunities that were offered here. Within a space of not more than twenty years the population of this section of the state grew from less than two million to nearly five million. Vast industrial plants employing thousands of workers and producing commodities whose values run into billions of dollars annually have given this section of the state a high ranking in the industrial sections of the world.

In direct contrast to the bustle and activity of the south is the quietness of the north. This is the land where the pine forest once stood. More than ten million acres of this section were once covered with a

Thus today all parts of Michigan have this characteristic in common: a growing population drawn from all parts of the Union. As is to be expected, a considerable part of this population is new; they are people that left their homes in other parts of the country to establish their residence here. Perhaps most of these people had church connections of some kind at home; but in their new home they have none. Far away from the influence of their homes and left to themselves they are only too likely to fall away entirely from their church. The unchurched population in a growing community is always large. This condition is a distinct challenge to the church.

What have we done about it? We must confess that our efforts to meet this challenge have been very inadequate. In this state of five million inhabitants the Lutheran Church of the Synodical Conference numbers only 75,000 members. Our own Synod numbers 14,000 members. These Lutherans are for the greatest part members of congregations located in the Detroit area, the Saginaw valley, the Thumb area and the southern part of the fruit country. In the great stretches between these areas the Lutheran church is represented hardly at all. There are cities and villages by the hundred that have no Lutheran church nor even remote access to such a church. Entire counties could be named in which there is no Lutheran church at all. There are cities that number thousands of inhabitants that have no church of any Lutheran Synod. It is not an unusual thing for congregations in these areas to have members as far as twenty to thirty miles from their church buildings. Surely, our efforts have lagged behind the opportunities.

Our own Synod maintains at present twenty-five stations in this state. Not all of these congregations are missions in the actual sense of the word but rather congregations in need of support. Actual mission congregations there are only eighteen. Eighteen mission workers in a field where one hundred could easily be used! It is readily understood that the largest part of this populous state is not being served at all by our church.

It is then when we consider our opportunities in the immediate neighborhood that we realize how huge our task really is and how necessary for all Christians to pray and sacrifice that the Lord's work be truly done. Our past endeavors have been all too half-hearted and weak. May the Lord Himself awaken us all to a living understanding of the need of faithful cooperation of all that His work may be done to the greatest possible extent.

EXTENDING THE BOUNDARIES

God's people are always alert for opportunities to extend the boundaries of His Kingdom and keep an eye open for such places where the pure Gospel of

Jesus Christ is not preached. Tecumseh, Michigan, was such a place. A village of about 3,000 people without a Lutheran Church, it challenged our attention. We secretly felt there would hardly be room there for us, and yet the oldest Lutheran Church in the middle west could not afford being accused one day by the people of Tecumseh, saying: "Why did you not bring us the pure preaching of sin and grace that had been entrusted to you for so long. If you had, we might have been saved with you." Really, we went there to placate our own conscience rather than to fulfill the command of the Lord to do mission work. We desired to satisfy ourselves that Tecumseh was not a likely field for us.

On January 6, 1938, the writer and a number of mission-minded members of his parish went there to make a canvass of the possibilities. The first results were encouraging. The village and its surrounding territory were then scoured in earnest for prospects. Encouragement was supplanted with enthusiasm. In April a meeting was held with the most interested prospects. The result was that eighteen family heads, representing about 70 souls, petitioned the Mission Board of the Michigan District to place a Lutheran Church there as soon as feasible, expressing the conviction that our church had both a place and a future in Tecumseh.

Our board, though reticent because of the financial condition of Synod, felt that a door had been opened by the Lord that they dared not close for the mere reason of lack of money. In July a call was extended to candidate Roland Scheele. On Sunday, August 14, the first Lutheran service was held in this 120-year old community. Three things were accomplished at once. Mr. Roland Scheele was ordained into the holy ministry; a former funeral home was consecrated as a house of worship; and the beginning was made toward a future Lutheran congregation. Neighboring Lutheran congregations had displayed a lively interest. Altar, pulpit and other necessary equipment were donated for the venture. The new quarters are roomy and well suited to our purpose. About 200 people attended the opening service, most of them mission-minded Lutherans from neighboring churches. Since then the work there under the direction of Rev. Scheele has shown very encouraging results.

May the Lord, who opened this door to us, in due time unfold to our view the whole panorama of an active church. And may we all, amid the maze of business within the church, be more ready to walk through the open doors to new business, that of extending the boundaries of the Kingdom.

In the Christian's philosophy there can be no room for the thought of curtailing mission-work merely because the funds are not there. God teaches another way. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare

not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not." Isaiah 54, 2ff. He would have us know that if we do things for the Lord, he will do greater things for us.

New address: Rev. Roland Scheele, Tecumseh, Michigan.
A. G. Wacker.



WITH THE COMMITTEES

The semi-annual meeting of all standing committees of our Synod was held in Milwaukee during the week of October 16, in St. John's Church. These meetings are attended by the presidents of the districts of the Joint Synod, the mission boards, members of the board of trustees, editors of the church papers, representatives of all our institutions, etc.

We are sure that if every member of Synod — and by every member we have not in mind ministers only — but every lay member as well, could attend one of these meetings, he would return home with the firm conviction that the affairs of Synod are in good hands. One cannot help but be impressed by the seriousness and conscientiousness with which these men approach the problems of the church — **our** problems; how every proposal is sifted and weighed and turned from side to side and scrutinized from every angle; how sincerely these men try to manage the affairs we entrusted to them and how wholeheartedly they **live** for the Synod. These things must be experienced to appreciate what is done for **us**, while we are happy and carefree at our own firesides. These men sit — with but little interruption — from early morning till late at night working out **our** problems.

We wonder how many of us have really ever thought of these committee members of Synod gathered in Milwaukee; we wonder how many of us ever thought of speaking to the heavenly Father for them, asking Him to bless them and give them courage and good judgment in all they may do? We wonder how many members of our Synod sat with them in spirit and **shared** their sorrows and their joys?

No, the meetings are not monotonous — they are interesting to anyone who is interested in the work of the Synod; and, surely, we all are. There are the problems of the trustees who are to keep the **ledger balanced**. Their task is made difficult through the failure of the districts that compose the Joint Synod to remit their brotherly share of Synod's expense.

Here is a problem — how are they going to meet this or that very necessary expense when their brethren failed to supply them with the funds which would have been an easy matter if each pastor and member of Synod would quit playing with the idea that it is impossible! Isn't it a bit sacrilegious to say such a thing as though God has made it impossible for ANYONE to contribute such a **bagatelle**, such a **disgustingly small** amount for the upkeep of the work of Synod?

The mission boards of the various districts have their problems arising from the same source. Here and there are wonderful opportunities to establish new mission fields — **IF ONLY THE MONEY WERE AVAILABLE**. People in those fields are actually crying for preachers, and **we have no funds**.

The representatives of our institutions at Watertown, Thiensville, New Ulm, Saginaw, Mobridge, etc., present their problems — they are problems of enrollment, shortage of teachers, or needed repairs to carry on the Lord's work successfully — but **lack of funds** will not permit it.

The church papers of Synod — Gemeinde-Blatt, Northwestern Lutheran, and Junior Northwestern — are discussed. The cry is for readers of these papers — men and women who want to keep informed on the affairs of our Synod. These papers are to serve **that very purpose** — to keep us informed and to bring us closer together in spirit. We ought to rejoice over such an opportunity. Every member of Synod ought to be eager to know what is going on in the church, in fact, every individual ought to feel slighted if any information is withheld. The cares of Synod are their cares, her sorrows and joys are the **common property** of every member.

And so it goes on and on down through every committee as it reports. Surely, you will understand and appreciate the difficulties with which these committee members battle.

But, are they a sour, disgruntled lot — these committee members? It may seem as though they well may be. Yet they are not! These men, all of them, understand that, inspite of all hindrance and obstacles, the Lord is still with His Church and ever will be! They are still hopeful, inspite of the coldness and aloofness of many of those whom they represent, because inspite of the many disappointments, they nevertheless know that **progress** is being made. Each year new conquests for Christ are reported, a new and revived spirit is seen in this or that conference of district; a better spirit of cooperation in the work of our Synod has manifested itself in this congregation or another — **this evident blessing** helps to cheer them and to strengthen them to carry on this most blessed of tasks.

May God, the Lord of His Church, increase the zeal of these men who are doing our work, often unknown and unrequited, and may He set the hearts of

all members of Synod aflame with faith and love for His work. May He grant that everyone of us may ever be resolved to lighten their burden so that they may do their work with rejoicing. This is OUR PROBLEM, member of Synod. Let us go at it cheerfully!

One Who Was Present.

† PASTOR SOLOMON ADOLPH JEDELE †

"A beloved brother and a faithful minister and fellow servant in the Lord" (Col. 4:7), Pastor Solomon Jedele, was called to his eternal rest October 19 at the age of 57 years, 3 months and 11 days. His death was caused by a cerebral hemorrhage.

Solomon Adolph Jedele was born at Scio, Michigan, on July 7, 1881, the eldest son of the late John Jedele and his wife Elizabeth. After completing his studies in Salem Lutheran parochial school at Scio and following his confirmation, he entered Northwestern College at Watertown, from which institution he graduated in 1902. After a three years' course at the theological seminary at Wauwatosa and having accepted a call to the German Lutheran Church at Wilmot, he was ordained by his pastor, Rev. John Karrer, at Scio and installed at Wilmot by the late Pastor Albert Moussa. This was his only charge during the entire thirty-three years of his ministerial life.

On November 1, 1905, Pastor Jedele was united in holy wedlock with Miss Selma Henke of Watertown, Wis. God blessed their union with three children, one son dying in infancy.

One of the outstanding achievements of Pastor Jedele by the grace of God was the uniting of St. Peter's Lutheran Church of the Ohio Synod and the German Lutheran Church of the Wisconsin Synod to form what is known today as Peace Evangelical Lutheran Church of Wilmot. This occurred in 1908.

At the time of his death Pastor Jedele was serving Synod as a member of the board of directors of our seminary at Thiensville. All who knew him valued him as an humble, conscientious and faithful servant of the Lord.

His death is mourned by his bereaved widow; one daughter, Mrs. Rhoda Fiegel of Milwaukee, Wis.; one son, Norman Jedele, Wilmot; his mother, Mrs. Elizabeth Jedele, Ann Arbor, Michigan; one brother, John Jedele, and four sisters, Mrs. George Haab, Mrs. Herm. Laubengayer, Mrs. Edward Koengeter and Mrs. John Huber, all of Ann Arbor, Michigan; a son-in-law, Arthur Fiegel, Milwaukee, Wis., and a grandson, James Fiegel.

Funeral services were held Saturday, October 22. Private services were held at the home, conducted by the undersigned. The body lay in state in the church from noon until the time of services. Pastor O. Heidtke conducted the altar service and the undersigned read the obituary. Pastor E. Benj. Schlueter

preached the sermon in English on the basis of Col. 4, 7, quoted at the beginning of this article. Pastor Julius Klingmann, who had confirmed Pastor Jedele in 1895, spoke in German, his text being Matthew 25: 21: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." The elders of Salem Church served as active pallbearers; former deacons as honorary pallbearers. The body of Pastor Jedele was laid to rest in the Wilmot cemetery. Pastor O. Heidtke officiated at the grave.

Our friend sleepeth; but this is our confidence and hope that Christ Jesus, who is the Resurrection and the Life, will awaken him out of sleep on the blessed resurrection morn.

H. J. Diehl.

† MRS. FRIEDRICH KOCH †

Mrs. Friedrich Koch, née Wilhelmine Damler, daughter of the late Karl and Friederike Damler, departed this life on Wednesday, September 14, at the age of 78 years, 1 month, 27 days. The deceased was born June 17, 1860, at Two Rivers, where she spent her childhood days and received her Christian training. On August 26, 1888, she entered holy wedlock with Pastor Friedrich Koch at Two Rivers, the golden jubilee of which event was celebrated three weeks before her end by our departed sister, seemingly then enjoying good health. As the helpmeet of her husband, Pastor Friedrich Koch, she sojourned at Hadar, Nebr., for three years, at Randolph, Wis., eleven years, and at Caledonia, Wis., twenty-six years. The last ten years of her life were spent in retirement, two at Two Rivers and eight at Manitowoc.

The last rites over the deceased were held at Manitowoc on September 17, the Reverend L. H. Koeninger officiating. The mortal remains were consigned to their last resting-place at Two Rivers. Her next of kin are her husband, a son — Dr. Henry Koch of Bronxville, N. Y. — three daughters — Mrs. Gustav Berg, Caledonia; Mrs. William Duehring, Friesland; Augusta, Fond du Lac — ten grandchildren.

Mrs. Koch was a quiet, devout, and faithful Christian, a true helpmate to her husband, and a model housewife — a servant of the Lord. "The good part shall not be taken away from her."

G.

FIFTIETH ANNIVERSARY

On Sunday, September 11, 1938, Immanuel Lutheran Congregation in Town of Clayton, Winnebago Co., Wis., celebrated the fiftieth anniversary of the dedication of its church. Two services were held: Rev. W. Pankow of New London preached in English at the morning service. In the afternoon services Rev. Paul Bergmann of Menasha, Wis., delivered the English sermon and Rev. Carl Aeppler, a former pastor of the congregation, preached in the German language.

The first Lutheran congregation in the Town of Clayton was organized in 1873 by Rev. Markworth who served it from Caledonia. Divine services were held in private residences until 1888 when the present church building was erected. The interior of the church has been redecorated for the anniversary celebration and other renovations have been made.

The following pastors have served the congregation: Rev. E. Markworth, 1873 to 1885; Rev. L. Schuetz, 1885 to 1896; Rev. Carl Aeppler, 1896 to 1898; Rev. A. Froehliche, 1898 to 1919; Rev. Philip Froehliche, 1919 to 1920; since 1920 Rev. L. Kasper, resident pastor of Greenville Lutheran Church, is serving the congregation.

For all the grace, goodness and mercy with which the Lord has blessed this congregation in its house of worship through the Gospel ministry God be praised and glorified.

L. Kasper.

SCHOOL ANNIVERSARY AND DEDICATION

On October 9, the seventeenth Sunday after Trinity, the Ev. Luth. Zion's Congregation at Town Morrison, Brown Co., Wis., celebrated the fiftieth anniversary of its school dedication in conjunction with the dedication of an addition to the school for a second classroom. Quarry stone was used for the new part also to make it harmonize with the old school which was erected in 1888 under Pastor W. G. Albrecht.

In the three services held Pastor H. Lemke of Crandon, Wis., a former pupil of our school, preached the English sermon in the morning, Pastor Knuth of Milwaukee the German immediately following, and Pastor B. Schlueter of Oshkosh the German in the afternoon. The speakers encouraged the congregation to praise and thank the Lord for His goodness and admonished them also to continue their support of such worthy work.

After the forenoon services, in the presence of the whole congregation, the school was dedicated by the residing pastor, the Rev. Br. Gladosch, assisted by the undersigned, assistant pastor. After the children sang in German "God of Might, We Praise Thy Name," and a very fitting English address by Mr. F. W. Meyer, our school inspector, the dedication was closed with prayer and benediction. The choirs under the leadership of Teacher Blauert beautified all services with appropriate hymns. To accommodate the people the choirs also served lunch in the basement of the church.

It may be of interest to know, however, that the building of the school in 1888 was not the beginning of our parochial school. Already since 1872 when the congregation had its own pastor, it had a school. The first residing pastors, Revs. Junker and Roeck, taught school, but as the congregation through God's grace kept growing and since Pastor Roeck was serving the Bartholomew Congregation at Town Brillion, the

congregation called Franz Gruett who taught from 1886-1887. After him the following teachers served: Denninger, 1888-1892; E. F. Hartmann, 1892-1894; Brauer, 1894-1897; Ed. Gruett, 1897-1912; A. Zorn, 1912-1914; E. Jacob, 1915-1920; and since August, 1920, E. Blauert. In the summer of 1937 the congregation called the undersigned to teach the lower grades and preach in the English language. The school will be in use in the very near future.

May the Lord of all grace and mercy continue to bless us in this His great work. E. Froehlich.

TWENTY-FIFTH ANNIVERSARY

On September 4 the members of the St. Lucas Church, Kewaskum, Wis., gathered to celebrate the twenty-fifth anniversary of their church-building. The Rev. G. E. Bergemann of Fond du Lac, Wis., preached the German jubilee sermon. It may here be mentioned that the Rev. G. E. Bergemann was also the speaker at the dedicatory services twenty-five years ago. The evening service had as its speaker the Rev. Walter Pankow of New London, Wis.

May the blessing of God rest upon this edifice with its members in the future as in the past!

G. Kaniess.

ANNIVERSARY OF CHURCH DEDICATION

An July 24 the members of St. John's congregation of Witten, So. Dak., gathered to celebrate the tenth anniversary of the dedication of their house of worship. The occasion was marked with special services giving glory and praise to Jesus Christ, the true cornerstone and firm foundation of the Church. This, indeed, is great cause for joy and thanksgiving at this time. This was particularly emphasized in the forenoon service by Pastor Henry Geiger of Morrisonville, Wis., who delivered the sermon on the basis of Eph. 2:19-21. The House of Worship is the home of a Christian, it is the place for which he yearns as Pastor L. Sabrowsky of Colome, So. Dak., pointed out in his sermon based on Matt. 17:4, during the afternoon service.

Since 1909 the people in and about Witten have had the opportunity to hear the Gospel message whereby men are to be saved. From 1909-1925 the "Community Church" served as a place of worship. Thereafter permission was granted to use the auditorium of the public school.

Though the schoolhouse was able to serve the purpose for a time, yet it was not a church home. Therefore on September 15, 1927, the congregation in a special meeting unanimously decided to build a church. The new church was then dedicated on July 29, 1928, to the glory of the Triune God.

In 1930 the railroad was extended to Wood, So. Dak., and this necessitated moving the town of Witten

near the railroad. All the business places, the school-house, and most of the residences were moved to the new location which was two miles farther south.

In view of this general moving the congregation decided to move also the church and parsonage. The first service at the present location was conducted on July 27, 1930.

The following pastors have served Witten: Wm. Fettinger, Walter Baumann, Wm. Holzhausen, Roland Kremer, Leo Gruendemann, and since December, 1937, the undersigned.

The offering taken at these services was applied to reduce the congregation's debt to Synod.

May the Lord continue to bless St. John's congregation in the future as He has done in the past!

G. Geiger.

GOLDEN JUBILEE

On the 25th day of September the St. Bartholomew Ev. Luth. Congregation of Kawkawlin, Mich., observed the fiftieth anniversary of its organization. Two services were conducted in the morning, and one service in the evening. The speaker for the morning services was Pastor J. Zink of Sterling, Mich., and for the evening service, Pastor A. Westendorf of Bay City, Mich., a son of a former pastor.

St. Bartholomew congregation was organized in the fall of 1888 by Rev. W. Reuter. The following pastors have since served the congregation: J. H. Westendorf, J. H. Abelmann, C. Bast, H. J. Kionka, C. W. Waidelich, and since 1930, the undersigned.

May the Lord Jesus Christ, the Good Shepherd, abide with us in the future as He did in the past.

G. F. Albrecht.

Announcements

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference meets at New Ulm, Minn., November 30, 1938, at 9:30 A. M.

Papers: Sermon Study, Pastor W. C. Albrecht; The Social Gospels, Pastor G. Th. Albrecht; Exegesis: 1 Tim. 3: 14ff., Prof. Bliedernicht.

Confessional Address: Prof. Schaller.

A. Martens, Sec'y.

CHANGE OF ADDRESS

Rev. G. Thiele, 1630 No. 40th St., Milwaukee, Wis.

MISSION FESTIVALS

Town Lomira, Wis., St. Paul's (H. Wolter). Off'g: \$100.90.
Town Theresa, Wis., St. Peter's (H. Wolter). Off'g: \$40.62.
Kewaskum, Wis., St. Luke's (Gerh. Kaniess). Off'g: \$102.15.
Wautoma, Wis., Friedens (W. W. Gieschen). Off'g: \$106.96.
Hastings, Minn., St. John's (A. H. Baer). Off'g: \$143.50.

Eleventh Sunday after Trinity

Carlock, S. D., Peace (L. Gruendemann). Off'g: \$37.30.
Parish of Auburn-Brush Prairie, Bloomer, Wis. (J. F. Henning). Off'g: \$41.77.

Twelfth Sunday after Trinity

Burke, S. D., Grace (L. Gruendemann). Off'g: \$33.10.
Gibson, Wis. (W. Kleinke). Off'g: \$125.16.

Thirteenth Sunday after Trinity

Marathon, Wis., St. Matthew's (E. Kolander). Off'g: \$125.75.
Bowdle, S. D., St. John's (P. G. Albrecht). Off'g: \$118.00.
Echo, Minn., St. John's (Theodore Bauer). Off'g: \$25.86.

Fourteenth Sunday after Trinity

Town Ixonia, Jefferson Co., Wis., St. Paul's (R. C. Hillemann). Off'g: \$273.88.
Elgin, N. D., Immanuel (P. R. Kuske). Off'g: \$75.43.

Fifteenth Sunday after Trinity

Wood, S. D., St. Peter's (G. Geiger). Off'g: \$27.30.
South Haven, Mich., St. Paul's (M. Haase). Off'g: \$99.00.
Brownsville, Wis., St. Paul's (Ph. Martin). Off'g: \$148.26.
Knowles, Wis., St. Luke's (Ph. Martin). Off'g: \$28.63.
Menasha, Wis., Trinity (P. G. Bergmann). Off'g: \$187.39.

Sixteenth Sunday after Trinity

Theodore, S. D., Trinity (P. G. Albrecht). Off'g: \$35.00.
Thiensville, Wis., Trinity of West Mequon (A. C. Schewe). Off'g: \$110.05.
Mobridge, S. D. (G. J. Schlegel). Off'g: \$123.85.
Appleton, Wis., St. Paul's (F. M. Brandt, T. J. Sauer). Off'g: \$600.00.
Fort Atkinson, Wis., St. Paul's (H. Gieschen). Off'g: \$737.04.
Black Creek, Wis., Immanuel (John Masch). Off'g: \$112.09.
Minneapolis, Minn., St. John's (P. Dowidat). Off'g: \$936.00.
Iron Ridge, Wis., St. Matthew's (F. Zarlring). Off'g: \$161.06.

Seventeenth Sunday after Trinity

Jamestown, N. D., Our Savior (J. B. Erhart). Off'g: \$34.05.
Lowell, Wis., Salem (O. W. Koch). Off'g: \$220.00.
Two Creeks, Wis. (W. Kleinke). Off'g: \$36.14.
Montello, Wis., St. John's (Wm. J. Hartwig). Off'g: \$214.57.
Huilsburg, Wis., Trinity (W. Reinemann). Off'g: \$160.00.
Ableman, Wis., St. John's (Phil. Lehmann). Off'g: \$154.33.
Burt, S. D., Zion (P. R. Kuske). Off'g: \$27.85.
Toledo, Ohio, Zion (Geo. N. Luetke). Off'g: \$355.00.

Eighteenth Sunday after Trinity

Elkton, Mich. (Carl C. Henning). Off'g: \$45.68.
Witten, S. D., St. John's (G. Geiger). Off'g: \$40.00.

BOOK REVIEW

The Human Quest and the Divine Plan, by William Hazer Wrighton, Head of the Department of Philosophy at the University of Georgia, Athens, Ga. Zondervan Publishing House, Grand Rapids, Mich. Cloth, 165 pages. Price, \$1.00.

"The desire of the author is to show that 'the world by wisdom knew not God,' and that 'eye hath not seen, nor ear heard . . . the things which God has prepared for them that love him.'" The book is a good exposition of philosophy and its failure to solve the problem of God and man. It is also a sound presentation of God in His saving relation to man. With the exception of somewhat confused notions on the means of grace and repentance, pp. 88, 93, this book is singularly free from idle fancies and is built solidly on Bible truths. A good book and a useful, well worth reading. Z.

The Bible and Science, a Popular Apologetic, by W. H. Shepher, D. D. The Lutheran Literary Board, Burlington, Iowa. Cloth, 202 pages. Price, \$1.50.

The author is a retired Lutheran pastor of the United Lutheran Church. He writes in a popular vein, using plain language, but the presentation is somewhat superficial. We agree with the author when he says on p. 9 of the introduction: "In our opinion the influence of the natural sciences has been the greatest factor in the loss of faith in the orthodox doctrines of Christianity." We expect, therefore, a clear-cut repudiation of this science when and where it opposes Christian beliefs. But in this we are disappointed. The author's view of inspiration lacks clearness. He evidently shies from the belief in verbal inspiration, pp. 51-52. He makes too great concessions to the natural sciences, believes in the "Stone Age" etc., p. 56. That would indicate a belief in some form of the evolution of man. In his

chapter five on Reason and Revelation he makes the bald statement: "The Bible does not ask us to reject reason and accept everything with a blind unreasoning faith," quoting in proof Isaiah 1:18: "Come now, and let us reason together!" Thus on page 72. Still more boldly he comes out with a concession to evolution when he deposes, p. 167: "Once again, evolution plus the God of Genesis resolves the many mysteries connected with life and living things on our earth." To leave no doubt of his friendship for evolution he says, p. 178: "Is not the story of the latest geology and biology strikingly similar to this story (in Genesis) written three and a half thousand years ago?" The 'days' of creation for him are easily translatable into eons of many thousand years, p. 179. And this from a Lutheran minister who has set himself the task of showing the great damage that modern science has done to revealed religion! We cannot recommend this book, as the author vainly hopes, "as a study book in adult Sunday school classes, Luther leagues, parochial schools, etc." We believe that its fearful kotowing to modern science would still further damage the faith of these adolescents.

Z.

ACKNOWLEDGMENT AND THANKS

Since January 15, 1938, the Home for the Aged at Belle Plaine, Minn., received gifts from the following:

Mrs. H. M. Juergens, Belle Plaine, Minn.; Elsie C. Gundlach, St. Paul, Minn.; C. W. Quandt, Red Wing, Minn.; Mrs. C. Holz, St. Paul, Minn.; Mrs. Emilie Gosewish, Belle Plaine, Minn.; Good Will Sewing Circle, Cass Lake, Minn.; Ladies' Aid, Et. John's Church, Arlington, Minn.; Rev. C. J. Schrader Echo, Minn.; J. H. Schwartz, West Salem, Wis.; Mrs. Elsie Froehлке, Minneapolis, Minn.; Elsie Herzberg, Winona, Minn.; Mrs. Henry Witt, Winona, Minn.; Mrs. Wm. Haack, Winona, Minn.; Carl Hellwig, Litchfield, Minn.; Teschendorf-Schuldt, Belle Plaine, Minn.; Ladies' Aid, St. Luke's Church, Lemmon, S. D.; Rev. Gustav Haase, Monticello, Minn.; Wm. Steljes, New Ulm, Minn.; Mrs. Emma Schmidt, Spokane, Wash.; Martha Brandt, Mankato, Minn.; Emma Papke, St. Peter, Minn.; Mrs. L. Wettlaufer, Mrs. C. Steiner, and Mrs. G. McKinnon, Mankato, Minn.; H. A. Miller, Mankato, Minn.; C. Wendling, Jamestown, N. D.; Ladies' Aid, St. Matthew's Church, Butterfield, Minn.; Mrs. Bester, So. St. Paul, Minn.; Emma Holz, St. Paul, Minn.; C. W. Quandt, Red Wing, Minn.; Miss Minnie Krause, Buffalo, Minn.; Fred Lindhorst, Belle Plaine, Minn.; Alma Hardt, Henry, S. D.; Synod Ladies' Aid, Lake Mills, Iowa; St. Matthew's Church, Worthington, Minn.; Fred Vinkemeier, Belle Plaine, Minn.; Mr. and Mrs. H. Luben, Hazel, S. D.; Mr. and Mrs. Wiersig, Watertown, Wis.; Wanda McLaughlin, Chicago, Ill.; Gus Ehlers, Green Isle, Minn.; Fred Lindhorst, Belle Plaine, Minn.; Mrs. Emma Holz, St. Paul, Minn.; Memorial Wreath for Mrs. Johanna Binder, Belle Plaine, Minn.; Memorial Wreath for Wm. H. Geisthardt, Rapidan, Minn.; Memorial Wreath for Mrs. Berthold W. Kloetzke, Winona, Minn.; Memorial Wreath for Mr. George Schemm, Sr., Valentine, Nebr.; Memorial Wreath for Mrs. Alice Chapman, Morris-town, S. D.; Memorial Wreath for G. E. Michael by Ladies' Aid, Rapidan, Minn.; Memorial Wreath for Mrs. Redman, Winona, Minn.; Memorial Wreath for Wm. Fr. Busack, Vesta, Minn.; Memorial Wreath for Mrs. Abraham, Little Falls, Minn.; Memorial Wreath for Ida Augusta Kastner, Rapidan, Minn.; Memorial Wreath for Augusta Frank, Cottonwood, Minn.; Memorial Wreath for Mrs. Marie Peterson Mutterer, Rockford, Minn.; Memorial Wreath for August Goring, Comfrey, and Mrs. Kluge, Waterville, by Ladies' League, St. John's Church, Darfur, Minn.; St. Luke's Congregation, Winfield, Minn., donated a church-bell.

The Board of Control of our Home wishes to express its sincere thanks to all donors of these welcome gifts.

October 19, 1938. L. F. Brandes.

**MICHIGAN DISTRICT
July, August, and September, 1938
Southwestern Conference**

Reverend	
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Total	\$6,543.98

Non-Budgetary

G. Press, Detroit	\$ 100.91
D. Metzger, Remus	1.00
H. Engel from N. N.	50.00
Total	\$ 151.91

E. WENK, Treas.

WESTERN WISCONSIN DISTRICT

July, August, September, 1938

Reverend	
H. F. Backer, Platteville	\$ 77.84
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C. F. Kurzweg, Cochrane	265.77		
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J. A. Winter, Spirit	56.30		
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Receipts: July, 1938	\$4,980.06		
August	5,125.31		
September	5,951.86		
Total	\$16,057.23		
		Memorial Wreath	
		For Mr. William Kochendorfer from Mrs. Mina Wish (Rev. Hy. Gieschen, Fort Atkinson, Wis.)	2.00
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		H. J. KOCH, Treasurer.	