

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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† PROF. WILLIAM HENKEL †

"I am distressed for thee my brother Jonathan; very pleasant hast thou been unto me." David's plaint, with which he of old mourned the friend whom death had taken from his side, is an apt expression for the sentiments awakened in many hearts throughout

true without any distracting admixture of self; when you heard him you forgot the man for his message of truth. His witnesship knew no compromise; his tenderness of conscience lifted him above the plane of bartering, where truth was concerned. As a friend he was companionable, true, unselfish, to those who knew



† PROFESSOR WILLIAM HENKEL †

our Synod when the news came, Prof. William Henkel has gone from our midst to enter his rest. In him brilliant natural abilities were consecrated to the highest ends of the Master by that gift from on high which works loyalty, singleness of mind, and humility. He was a man in whom clearness of vision was so happily crowned with a singular facility of expression. Widely read in the fields which are worth-while to the Christian, he was able to impart what he knew to be

him intimately he displayed a further charm — a deep sense of humor. As a member of the faculty of our Theological Seminary, as associate editor of the Gemeindeblatt, as a laborer in the cause of higher Christian education in our circles, he gave of his best: we are distressed for our brother, very pleasant has he been unto us. In resigning ourselves humbly to our loss under the will of the Almighty, we thank our gracious God for the gift of such a man.

Rev C Buenger Jan 30
5026 19th Ave

William F. Henkel was born in the year 1868 in Germany and there spent the years of childhood. At the age of fourteen he came to this country with his parents and settled at Norfolk, Nebraska. When the time came for him to prepare for a calling in life, he bent his steps toward Watertown, Wis., and became a student at Northwestern College. His course at Northwestern completed, he entered our Theological Seminary at Milwaukee to prepare for the ministry. In 1894 he took over the pastorate of Peace Church at Wauwatosa and continued here until 1900. A country parish in the neighborhood of New London, Wis., was his next field of labor. He served here for seven years and then at Morrison, Wis., for six and one-half years. In 1914 he was called to a professorship at Northwestern to teach Latin, Greek, and German literature. A call to the Theological Seminary at Wauwatosa terminated his activities here and led him to the post where the last summons of the Master found him.

His last illness began at Easter when he was forced to abandon his lectures and on Friday, July fifth, life's sands were run out — his end was peace. His years numbered sixty-one. Surviving him are his wife, Mrs. Emmeline Braun Henkel, his helpmate since 1894, his son Otto Henkel, an instructor of manual training at Longmont, Colorado, and other relatives.

Funeral services over the deceased were held July eighth, his pastor, Rev. J. Brenner, officiating in the home, in St. John's Church, and at Wanderers' Rest. The last rites were in strict conformity with the wishes of the departed and were remarkable for their beautiful simplicity. The attendance on the same — particularly by his brethren in service, the pastors and teachers — was a fine tribute to his memory.

"Behold, I die: but God shall be with you." Gen. 48: 21. G.

"COME THOU APART WITH ME"

"Come Thou apart with Me, and rest awhile,"
Thus speaks thy Lord to thee!
"Come where no thoughts of sin and self defile,
Come now and follow Me!
I would Myself, My love to thee reveal;
I would thy wounds, thy pain, thy sorrow heal!
Yet closer come to Me, My heart throbs feel!
Come thou apart with Me, and rest awhile."

"Come thou apart with Me, sit by My side!
Tell Me thy doubts and fears.
Come with thy sin-prone heart, with Me abide,
I wait to dry thy tears.
I will make known to thee all thou shouldst know,
Truths deep and comforting to thee will show;
Guide where the living floods do constant flow,
Come thou apart with Me and rest awhile."

"Come thou apart with Me. My hand holds thine!
I know where I thee lead.
Come to "My secret place," with Me recline,
I will supply Thy need!
Come to "My Holy Place" the place of prayer,
Cast all thy burdens down, keep not one care!
Fullness of joy and peace await thee there;
Come thou apart with Me and rest awhile."

"Come thou apart with Me. I know the way!
All gloom shall quickly flee.
Come where earth's deepest night doth end in day,
Trust all thy life to Me!
Come as thou art with Me,—all I provide.
Cease from thy unbelief,—in Me confide!
Come to thy refuge sure, come to abide.
Come thou apart with Me and rest awhile."

—Rev. E. G. W. Wesley.

THE ENGLISH BIBLE,—WITH A PLEA FOR THE USE OF THE AUTHORIZED VERSION

(Continued)

The Authorized Version

After the death of Queen Elizabeth of England in March, 1603, she was succeeded by the son of Mary Stuart, who was James VI, King of Scotland. This weak and pedantic monarch became James I of England. One of the first acts of this newly crowned king was to summon a Conference at Hampton Court Palace in January 1604 to consider the Puritan grievances as outlined in the Millenary Petition, which was supposed to have been adhered to by a thousand clergymen. The iron of Scottish Calvinism in the character of James foredoomed all debate to failure. The king gruffly dismissed the petitioners, and soon after ordered that every clergyman who refused to meet exactly and literally the prescriptions of the Book of Common Prayer to be removed from his living. However, we are concerned with a proposal which was unexpectedly and even casually made at the Hampton Court Conference and which was ultimately agreed to, namely, that there should be a new translation of the Bible in English. The leader of the Puritans, Dr. Reynolds, President of Corpus Christi College, Oxford, dropped a seed into the mind of King James, which grew and brought forth a marvelous flower and fruit. A demand for a new Bible formed no part of the original Puritan program, but in the course of an address Dr. Reynolds complained of the current versions as "corrupt and not answerable to the truth of the original," and he cited three mistranslations from the Bishops' Bible. After this it seems that the Puritans joined with their leader in a request for a new translation because the Prayer Book Psalter contained numerous misrendered passages.

Reynolds' suggestion kindled the imagination of the conceited king, who was proud of his theological learning. James had been brought up in Scotland under the Presbyterian church system, but when he became king

of England, he was much pleased to discover that he, the king, was to rule the church through the bishops. He, therefore, favored the Episcopacy against all Presbyterian ideas. It seems this also turned him against the Genevan translation. Furthermore now he had a chance to make a name for himself by means of the high scholarship of his country. Soon a plan was outlined for making a new Bible version. It was to be executed by the "best learned in the universities." Then it was to pass under the review of the church leaders, and finally it should be approved by the Privy Council and the King himself.

In brief the instructions to the revisers or translators were as follows: "The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed and as little altered as the truth of the original will admit." "These translations to be used when they agree better with the text than the Bishops' Bible: Tyn-dale's, Matthew's, Coverdale's, Whitchurch's (The Great Bible), Geneva." Wisely the scholars put a wide interpretation on the instructions. (For the full rules: p. 273 J. Baikie, "The English Bible and Its Story.") In addition to other foreign versions, Luther's and Beza's were used. Then they consulted besides the Hebrew text for the Old Testament also two rather recent Latin versions, one by Arias Montanus (1572) and the other by Tremellius (1579). Likewise they had access to the authoritative French Bible (1587-8), the Spanish versions of Cassiodoro de Reyna (1569) and Cipriano de Valera (1602) and the Italian version of J. Diodati (1607). In the New Testament the translators carefully revised the text of the Bishops' Bible comparing it with the Greek text and with the Geneva Bible and the Rhemish version. The Rhemish New Testament published by Dr. Wm. Fulke in parallel columns with the second edition of the Bishops' Bible was used very often.

The Revisers originally numbered fifty-four. We know the names of only forty-seven of these, which may be found in the Encyclopedia Britannica with their official position and also with the portion of Scriptures assigned to them. It can hardly be disputed that these revisers were among the best scholars of the time. Among them we have Andrews, whose Manual of Devotions is still a classic; Lively, "one of the best linguists in the world"; Reynolds, "a very treasury of erudition"; Killbye, "another Apollos"; Downes, "composed of Greek and industry"; Miles Smith, the reputed author of the very lengthy but excellent Preface to the Version, "who had Hebrew at his fingers' ends," and Harmer, a most noted Latinist, and Grecian." Besides the original fifty-four scholars, other scholars were consulted and a number added as translators in consequence of deaths (cf. The Making of the Bible).

The scholars were divided into six companies, two sitting at Westminster, two at Cambridge, and two at Oxford. A portion of the Bible was allotted to each group. As soon as any company had finished the trans-

lation of a book, it was sent to all the others for their suggestions; and when the whole Bible was completed, it passed under a final revision at the hands of six or twelve of the leading members of the different companies. Selden, the great contemporary lawyer and scholar, indicates their mode of working: "That part of the Bible was given to him who was most excellent in such a tongue. And then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues of French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on." (Selden: Table Talk, Ch. V, Sect. 2.)

The actual period of revision was about two years and nine months with another nine months for a final preparation for the press, while it is reported that the Septuagint had been finished in only seventy-two days.

The basal text used was that of third and fourth editions of Erasmus's Greek Testament, and this in turn is claimed to be based on late manuscripts. Luther and Tyndale used the second edition of this "textus receptus." In the Old Testament the translators had the ordinary Masoretic Hebrew text. They were influenced by the Vulgate and the Septuagint — both in the traditional text — and by the Latin translation of the Old Testament of the Antwerp Polyglot.

The completed Authorized Version appeared in 1611. The month is unknown. Efforts were made to standardize the version in 1638 and 1762. Our modern text is that published under the editorship of Dr. Blaney at Oxford in 1769. The Authorized Version first came from the press of Robert Berker, in the form of a stately folio, more magnificent than even the Bishops' Bible. Its title reads as follows: The HOLY BIBLE, Conteyning the Old Testament, and the new. Newly Translated out of the Originall tongues: & with the former Translations diligently compared and reuised, by his Maiesties speciall Comandement. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie. Anno. Dom. 1611.

However, no scholar up to the present time has found a trace of evidence to prove that the Authorized Version was ever authorized at all. Likewise no authority has ever been discovered for the words "Appointed to be read in Churches."

Dr. Westcott's verdict may be accepted as final upon the point: "No evidence has yet been produced to shew that the version was ever publicly sanctioned by Convocation or Parliament, or by the Privy Council, or by the king. It gained its currency partly, it may have been, by the weight of the king's name, partly by the personal authority of the prelates and scholars who had been engaged upon it, but still more by its own intrinsic superiority over its rivals."

Eadie (The Engl. Bible, Vol. II) says that it bears on its face the signs of its genealogy; "for while it has the fulness of the Bishops' without the frequent literalism

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or its repeated supplements, it has the graceful vigour of the Geneva, and quiet grandeur of the Great Bible, the clearness of Tyndale, the harmonies of Coverdale, and stately theological vocabulary of the Rheims." The Irish scholar Dr. J. Carleton has laboriously compiled no less than one hundred and thirty-seven columns of passages in which the Rhemish and Authorized versions, presented either identical or similar renderings, which differ from earlier translations. (Carleton: *The Part of Rheims in the Making of the English Bible.*)

Certainly it is astonishing that the translators of the Authorized Version found so small an amount of change necessary. The early translators had done their work faithfully. In our Authorized text much of Tyndale and Coverdale remains unchanged and even some of Wycliffe and his revisor Purvey. All the many faithful scholars who labored to give the English speaking people a Bible share to some extent in the grand fabric of the completed work.

But, strange as it may seem, ten years after the appearance of the Authorized Version, Bishop Andrews, one of the translators, was still taking his texts from the Bishops' Bible even when preaching to the king. It was a quarter of a century before the Authorized Version triumphed over the Geneva version to which the Calvinists clung. The printing of the Bishops' Bible ceased as soon as the Authorized Version was undertaken. But even in the church of England the gospels and epistles were not taken from the Authorized Version until after the Savoy Conference in 1661. And in the following year all longer portions of the Scriptures, the gospels and epistles were taken up by the revised Book of Common Prayer. However, it is natural that Christians would not hurriedly abandon versions of Scriptures through which God had spoken to their souls. It was also so in Germany, although there likewise one version, the masterpiece of Luther, finally stood out from among the eighteen earlier German translations of the Bible. Steadily the Authorized Version won its way in England, and its victory was complete.

Then for more than two centuries it held the affection of the English speaking people. It probably did mean something to the English people that King James, the bishops, and the great scholars contributed to its making, but its merits and its noble English language certainly weighed heavy in its favor.

R. W. Huth.

(To be continued)

COMMENTS

"The Heathen Rage" To some the expression the psalmist uses in the Second Psalm no doubt seems rather extravagant: "Why do the heathen rage?" It is opposition to the "Lord, and against his anointed" of which the Holy Spirit gives him vision and bids him speak. This is not the general enmity of all devilry against God; it is something special, as it has a particular and singular objective: God in his relation to the sinner through the Anointed, in other words the Kingdom of Grace. The very existence of an institution where God pardons iniquity and grants to the pardoned the adoption of children is intolerably offensive to everything satanic: the heathen rage, in their rage they speak of "breaking bands asunder and of casting away cords." That would seem not to apply to present-day conditions. The opposition is, of course, in evidence; it is, indeed, very active — for instance, in the fight against the Bible teachings concerning the Anointed: but would you call that "raging?" One thing is true — what the devil appears to have lost in ferocity he has made up in guile and you may be sure he always adapts himself to varying conditions. It is to apply the words of the Second Psalm to the doings of today that we point you to another land.

The News Bulletin relates that occasional visitors to Soviet Russia return with the report "All is well in Russia." As far as they have been permitted to see, their report is true; but they have not been permitted to see anything but what was intended for the view of the outsider — especially the outsider who was come to gather impressions: they were under supervision and theirs was a "specially conducted tour." For a true picture of prevailing conditions we must trust to revelations from a different source and made with other intent. "Occasional bits of information," says the Bulletin, "come to light which are truly illuminating as to the state of freedom and liberty in which the people of Russia are living." Two paragraphs of a private letter, written May 9th by one in the heart of the Soviet oligarchy to an individual in Canada are then appended to show true conditions and "to counteract all the diplomatic propaganda of the Soviet government, which tries to picture a happy, contented people, prospering and growing fat under a benignant regime."

We reprint the following:

"School teachers have all received instructions to enroll at once in the atheistic societies. None of them are any longer permitted to go to church. In Gruenfeld teachers were discharged from the school because of their having attended church. The attack upon the Church is becoming more and more intensive in Neuendorff. Two children's choirs were each fined \$15 because they had sung in private houses.

"On Easter eve a masquerade procession took place before the seminary at Chortitza. An automobile headed the procession, followed by a tractor with several wagon trailers, upon which were placed seminarians. One group sang the Internationale. Another sang a Russian song. One group sang 'Jesus, still lead on,' which was followed by mockery. One trailing wagon carried students robed as pastors, who mocked one another and the people. One cried, 'Do not believe in God, there is no God.' Those responsible for the procession believed that the people would gather en masse and follow it. But no one followed it, and they remained alone with their masque and mockery."

Here you truly are permitted to see the cloven hoof. Let us bear in mind that it is the same power of darkness that is opposing Christ and His Kingdom here in our midst with polite smiles and sugared suggestions. There is only one sure defense — the power of the Son. Of Him it is said in the Second Psalm: "Blessed are all they that put their trust in him." G.

* * * * *

The Infallible Church Slips Two couples wanted who are interested in matrimony for a double public wedding. Many valuable gifts assured and \$100 in cash. No particular religion required. Proposition worth investigating. Apply K. of C. Home, 420 N. Capitol, second floor.

The interesting little item above appeared in a recent issue of the State Journal, a Lansing, Michigan, newspaper. The Knights of Columbus, the well-known Roman Catholic order, wanted to put on a circus; they also wanted to put it over — financially. To do that they needed to get out a crowd. Now, in an age which is overrun with circuses, carnivals, and other such money-making devices, one must put on something out of the ordinary. It doesn't matter much what it is — "the end justifies the means." So these Catholic Knights hit upon the plan of staging a public wedding. This would draw better perhaps than the other freaks in the side show. The above "ad" was inserted in the local papers, and the two couples have already volunteered.

Now all this is very amusing, especially when we consider Rome's doctrine concerning Holy Matrimony. With Rome marriage is a sacrament, in support of which they quote, or rather misquote, Ephesians 5, 32. What St. Paul there calls a "mystery," Rome presumes to translate as "sacrament." This is again a faulty translation of which there are many in the Catholic Bible. But what Rome cannot prove by the Bible, she proves by her Church Councils. With respect to matrimony the Council of Trent has decreed the fol-

lowing: "If any one saith that Matrimony is not truly and properly one of the seven Sacraments of the Evangelical Law instituted by Christ our Lord, . . . and that it does not confer grace, let him be anathema." There you have it. By making marriage a sacrament it becomes something which the priest alone can perform. Hence, all couples not united in marriage by a Catholic priest are unlawfully wed, and their children are illegitimate. This, however, does not worry us, for we know that the act of the contracting parties is the consummation of marriage, and not the act of the priest.

But at this Catholic circus two couples are to be wed. The "ad" makes it very plain that "no particular religion" is required. And they are not to be united by a Catholic priest! A local justice of the peace will have that questionable honor. So the Holy Catholic Church, through its Knights of Columbus, is staging an illegal marriage. Now what do you know about that! But, of course, the wedding is just the means of making money for the Church, and — "the end justifies the means." The two couples who are to be publicly united at this Catholic circus are to be congratulated. They are the only people outside the Roman Catholic Church whose marriage has Rome's official stamp of approval, even though a priest does not officiate.

What a farce! What duplicity! The leopard cannot change his spots! Rome never changes. But here the infallible church has slipped. K. F. K.

OUR SEMINARIES

Under the guidance and blessing of God our Synod has in the biennium now drawing to its close been permitted to provide its two seminaries with buildings adequate to their purpose. At New Ulm a new recitation hall has been added, while the service building and the music hall have been remodeled. In only a few weeks we shall have the joy of dedicating the new seminary at Thiensville.

These two schools occupy a most important place in the life of every Christian in our synod. They provide us with pastors and teachers in our congregations and with workers for our mission fields. Under the present conditions we simply could not do without them. Their weal and woe is a matter of personal concern to every member of our synod who really lives a life of witness-ship.

Therefore we believe that all should know these institutions and have at least some conception of how they are equipped to do their work.

To bring this knowledge into every home in our synod, we are preparing a handsome little booklet of sixteen pages showing our seminaries in picture. We might have contented ourselves with publishing these pictures

in our synodical papers, but, sad to say, our papers do not enter every home in our synod, and we are anxious to make this booklet available to every communicant member of our synod. One copy is sufficient for a family, but the communicant member without family connections in the congregations should not be overlooked. He, too, is to receive a copy. We shall send every congregation one-half as many copies as it has communicant members. Where this number is in excess of the requirements, the superfluous copies should be returned to us. Pastors who find that they have not enough booklets will kindly advise us how many more they need.

But we do beg of our congregations that they distribute these booklets conscientiously. That will cost work, but we beg to assure you that a considerable amount of work has been done at this end also, to say nothing of the expense to which we have gone, convinced that this labor and the money expended will prove a very good investment. For your convenience we are enclosing the booklet in an envelope ready for mailing, and the postage is only one and one-half cents, if the envelope is left unsealed.

With this booklet in their hands the members of our synod who will not be able to attend the dedication at Thiensville on August 18th will be able to visualize to themselves the scene of the ceremony and so to take part in it in spirit with rejoicing.

Christians always rejoice with thanksgiving, for they know that every good gift comes from above as a token of the love of their Heavenly Father; and their gratitude toward God Christians express through offerings they bring Him.

A Thankoffering

And surely we have occasion to bring our Lord an abundant thankoffering. For the second time within a year we are permitted to celebrate a joyous festival of dedication. The wants of our seminaries have been met. They are now adequately equipped for their work. No one who loves them can fail to appreciate this with sincere joy.

And it has not been merely a matter of buildings. The undertakings at New Ulm and at Thiensville have been carried out in a time that was most troublous and sorely trying for our synod. It was only the Lord who could stir hearts and hands to a loyal support of His cause among us. The love and zeal shown by our people in this endeavor is the work of the Spirit of God, a sign of his presence among us. The walls we have built will some day tumble down, but this spirit is an everlasting gift. A thankoffering is surely in place.

Now, what shall we do to express our gratitude? Have you read the reports of Treasurer Buuck? They will answer this question. A heavy indebtedness rests on our synod. This is not pleasing to our God, for it reveals that we have not always appreciated the abundant

blessings He bestows on us. Still He has been patient with us and has not withdrawn His grace from us. The long-suffering and grace of our God surely must move everyone among us to do all he can to aid in wiping out our indebtedness.

Knowing that that is how all the members of our synod will feel about this, we are sending collection envelopes out with the booklets, an envelope for every communicant. These you will have to place in the large envelope and number, if you think it necessary, as we naturally are not in a position to know how many communicants there are in the family to which a booklet is going.

And now, you congregations that have not yet sent in the average contribution required to cover our wants, will you not now make an honest effort to do so, yes, liberally to exceed this average, at this time? The booklets we are sending you will no doubt render you valuable assistance in your effort.

At this time there arises the problem of the congregations that have long made their quota. They have shown their zeal; they have kept our work from languishing; they have been an encouragement to others. Without their timely aid, our building operations would not yet be completed. Most certainly do we want to send them the booklets.

Should we in their case omit the collection envelopes? We are afraid they would construe that a lack of confidence in their Christian love. We have not given, they would say, in competition with others, but for love of our Lord. We have not grudgingly sent in our quota to rid ourselves of your importunities, we have given joyously. The task we have performed was not a burden to us but a blessed privilege. We thank our God for having granted us the spirit and the means to do what we have done. Nor have we tired of serving the Lord and bringing Him our offerings. And besides, we have watched the reports of Treasurer Buuck and know the needs of our Synod. We are glad of the blessings of our God, and we want this opportunity to express our joy. Do not dare to withhold those collection envelopes from us. We want them; and soon after August 11th you will learn that we know how to use them.

So it's all together.

All Together

Brothers and sisters in our synod, can we not for once at least all act together, no one refusing, no one procrastinating?

Do not say, The time is too short. Very much can be accomplished at about any time and in a very short time, if only our heart is in the cause of our Lord and if we really feel the urgency of its needs.

All together!

1. *Let every congregation carefully distribute the envelopes to all of its members.*

Every congregation, even the smallest and poorest, to all members. It certainly cannot harm any Christian to give him this booklet and the envelopes as well. Just place them in his hands, and let the Lord deal with his heart.

2. *Let all give, the rich, the poor, and they of average means.*

If the very poorest among us can give no more than one cent, he is aiding according to his ability and is tasting of the joys of giving. But, you member of average means, do not restrict yourself to the well-known \$5.40 per communicant. That figure was only to show you the requirements and by no means to limit the expression of your love. And the rich? Other church bodies have on similar occasion been able to report donations of \$5,000, \$10,000, \$50,000, or even more. So far, we know

covered and that there is a splendid surplus that can be applied against our other debts.

That would indeed be an acceptable thankoffering to our bountiful Lord.

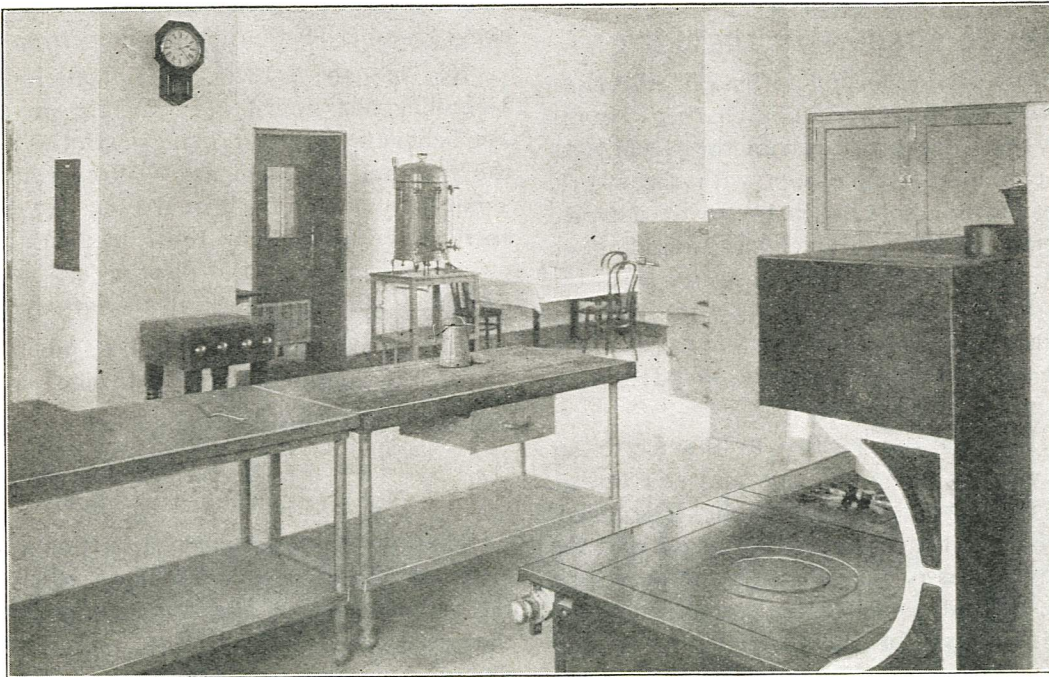
Again, all together, for our Lord and for His cause! May He graciously prosper our efforts!

The Seminary Building Committee,

by John Brenner.

THE KITCHEN

We hope it will not reflect on our attitude toward life that we are starting at this end in offering our readers a description of our new seminary. It simply happened that we first published a picture of the dining hall, and so we may as well continue with this department.



THE KITCHEN

of only one individual contribution amounting to \$1,500. So here is an experience you have not yet enjoyed, that of making a substantial contribution for the Lord's cause. You will enjoy the experience, and we certainly will enjoy it with you.

3. *Let all givers see to it that their contribution is in the hands of the officers of their church by August 11, 1929.*

4. *And let these officers with their pastors make it their business to remit the collection to us on August 12, 1929.*

Send the moneys to our office to prevent delay and possible confusion.

Give us your full cooperation, and we will be able to report to the synod while it is still in session that the deficit in the New Ulm Building Fund has been fully

We have two views from the kitchen, but one of them is at the present in the forms for the booklet that will be sent you soon. The above picture shows the 14x15 ft. L that may some day accommodate the bakery. The kitchen proper measures 22½x32 ft. A help's dining room and a store-room lie on the same side to the right of the cupboard shown. In the lower corner you see a part of the large range. The broiler on the other end does not appear. Behind the range, at the right, the potato peeler is conveniently placed. There is a large refrigerating room with separate sections for meats and for dairy products. The small refrigerator shown in the L is to be used for articles that have to be handled several times a day. The picture shows a fine percolating coffee urn. On the picture presented in our booklet a part of the dishwashing machine and the vegetable sink appear. The

kitchen is roomy and well-lighted, and an electric fan carries out all the odors of cooking and keeps the kitchen and the dining room cool on the hottest day.

You will find the meat block in both pictures, but there is only one. We were so impressed with its sturdy appearance that we took it out of its place to show it in the first view, thoughtlessly returning it to its former position before the second view was taken. This explanation is to forestall a possible charge that funds were wasted in buying two meat blocks. The fact is that we were enabled to effect a very great saving in buying a used equipment from a restaurant that had been in business only a short time. It cost us very little to put everything into such a shape that it is as good as new.

The kitchen and the dining-room, 36x40, are large enough to take care of all our future needs. J. B.

**MISSION REPORT
SOUTHEAST WISCONSIN DISTRICT**

Shortly before His ascension to heaven, the risen Christ gave His Church an important charge. He did not command the Church to overrun the world with armies and beat it into submission with the sword. He did not command the Church to set up a world empire of earthly power and splendor. Standing on that Galilean mountain top and looking over the whole world King Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Prompted by love and loyalty to the Lord our Church endeavors to carry out this majestic charge through what is known as mission work. The object of this work is to bring Jesus to the sinner and the sinner to Jesus. This is done through the preaching of the Gospel, the only force in the world which can both save and sanctify. In compliance with a request of the District Correspondent, the undersigned would acquaint the readers of the "Northwestern Lutheran" with the progress of this work in the Southeast Wisconsin District during the last biennium, July 1, 1927 to June 30, 1929.

Paradoxical as it may seem, a review of our mission activities during this period both gladdens and saddens the hearts of those vitally interested in soul-saving work. There is cause for profound joy and genuine gratitude in the fact that practically every one of our 25 mission stations reported numerical growth. Appended table will show that the Gospel has again demonstrated its dynamic power:

	1927	1929	Gain
Organized congregations	14	16	2
Mission Stations	19	25	6
Missionaries	11	14	3
Teachers	3	4	1
Woman Teachers	4	6	2

Souls	2,021	3,410	1,389
Communicants	888	1,512	624
Christian Day Schools	7	11	4
Pupils	339	520	181
Sunday Schools	14	22	8
Sunday School Scholars	838	1,333	495

The number of souls and communicant members gained for the Lord is truly impressive. Such an increase in these days of religious indifference and wholesale aberrations from the faith once delivered unto the saints is nothing short of marvellous. There is but one explanation for it, "This is the Lord's doing." The increase in the number of Christian Day Schools, 4, and pupils attending these schools, 181, is especially gratifying. It indicates that our people are ever more awakening to the realization that an education divorced from the Gospel does not meet the deepest needs of man. It also indicates that our missionaries are determined, with God's help, to build up congregations of thoroughly indoctrinated members.

Nor has the growth of our missions during the biennium just ended been merely an external one. We believe that the internal growth has kept pace with the external development. Church contributions are a fair barometer of spiritual life. He who has fully surrendered his heart to Jesus, has with his heart, also placed his purse at the disposal of his Lord. The Christian who can truthfully sing, say and pray,

"Take my heart, it is Thine own,
It shall be Thy royal throne"

will not find it difficult to add,

"Take my silver and my gold,
Not a mite would I withhold."

That our mission congregations have grown in the grace of giving becomes evident when we compare the contributions of the last biennium with those of the preceding one:

	1927	1929	Gain
Synodical Purposes	\$ 1,871.00	\$ 4,877.76	\$ 3,006.76
Home Purposes	\$22,604.00	\$58,441.62	\$35,837.62

The annual average contribution per family for Home Purposes is \$63.50. In several missions the annual family contribution exceeds the sum of \$100.00 per year. Tucson, Arizona, heads our missions in this respect with \$137.00. These figures afford proof positive that the members of our mission congregations are gratefully appreciative of what Synod is doing for them.

Truly, the Lord of the harvest has blessed our efforts. The knowledge that He has privileged us to be instrumental in bringing the ever increasing number of souls under the influence of the saving Gospel ought to fill our hearts with joy unspeakable.

There is, however, another side to this picture. This article was not written to feed synodical self-

satisfaction. It will not do to say, "We of the Southeast Wisconsin District have every reason to be satisfied with what we have done." Such is not the case. Fact is, our mission activity lags far behind our mission opportunities. Several missions of exceptional promise could be opened in the vicinity of Milwaukee to-morrow if the money to erect modest chapels and schools and to salary missionaries were available. Milwaukee's growth during the last few years has been nothing short of phenomenal. And the end is not yet in sight! Optimists predict a population of one million in the not far distant future. Be that as it may. Wisconsin's metropolis with its diversified industries will continue to attract its thousands every year. The trend in our larger centers is toward the outskirts where real estate is still comparatively cheap. New settlements are dotting the territory adjacent to Milwaukee, here, there and everywhere. Our canvasses show that usually from 25 to 50 families of our faith can be found in such localities. While it may be possible for the parents to attend a city church, attendance on the part of the children at a Christian Day School or even Sunday School is altogether out of the question. That accounts for the rapid growth of our Christian Day Schools in such sections. Trinity Mission opened in 1923 has an enrollment of 107, Mt. Lebanon Mission opened but two years ago, one of 120. We feel that the Church has an obligation over against these baptized children of God. It is, in our estimation, a wrong mission policy to Christianize the unchurched and suffer God's children to become paganized. Then, too, the canvasses bring the missionary into contact with lapsed Lutherans, who may be regained, with churchless and Christless, who may be won for the Savior, not infrequently also with members of other denominations who have grown sick and tired of the creedless, spineless, sentimental, jellyfish brand of Christianity preached from the liberal pulpits of our day. It is a mistake to suppose that our missions thrive at the expense of older congregations. Our missionaries are doing mission work in the full acceptance of that term. They annually baptize and confirm an impressive number of adults. Every now and then the complaint is voiced that a disproportionate share of the money appropriated for mission work is used in and about Milwaukee. While such complaints unquestionably are made in good faith, the complainants would not make them if they were conversant with local conditions. Since our supply of men and money is limited, we feel that it is a good mission policy and faithful stewardship to concentrate our greatest mission efforts on fields offering the greatest mission opportunities.

The need for more men and missions in Arizona, too, is acute. Barring the men active in the Indian Mission, we, the only Synodical Conference body ac-

tive in Arizona have but four pastors in that rapidly growing state. While our congregations in Arizona are not large, the men serving these congregations are none the less overburdened with work. Three of our four men teach school five days of the week. Arizona's salubrious climate annually attracts sufferers from all States of the Union in great numbers. Not a few of these are our fellow-Lutherans. While these may not affiliate with one of our congregations because of the temporary nature of their stay, they need the ministration of the Church. We cannot deny our fellow-Christians the comfort and consolation in their hour of sore trial and need. And yet, we have been compelled by the frequent and urgent appeals of our Arizona brethren to send additional laborers to help them gather the precious harvest of immortal souls into the garner of our Lord.

This is the saddening phase of our mission report. God has made our Lutheran Zion the custodian of His saving Gospel. This Gospel is a glorious possession, true, but it also is a trust. "Preach the Gospel to every creature," says Christ. We need neither dictionary nor commentary to understand these words. The unparalleled mission possibilities in our District are a challenge to action. Yet your Board is hamstrung because of the serious money stringency in the mission treasury of Synod. Nor does the future give promise that a more aggressive mission program may soon be inaugurated. We are told that "Retrench" will be the watchword of the next General Synod. All budgets will be cut to the bone. It were a pity, indeed, if our mission work, which is even now seriously hampered would be curtailed still more. We dare not retrench here. Souls, undying souls, blood-bought souls are at stake. Nay, the Church dare not retrench, but we, the members of the Church will do well to retrench in our luxurious living that we will have more money to support and further the cause for which Jesus died.

"I am a debtor both to the Greeks and to the Romans," says Paul. What had he received of them? Nothing, absolutely nothing. But he had the Gospel they needed and that made him their debtor until he had met that need. We owe our Savior—the spiritual Lazarus at our door—a debt. If we have the proper consciousness of our obligation, we will in faith and fervency pray for the cause of missions. We will in a manner joyous as a psalm bring more than a mere mission offering, we will bring a mission sacrifice. And then will our Church advance under the banner of the Cross, not hesitatingly, haltingly, as on one foot, but joyously, courageously, victoriously, onward, forward to larger conquests of immortal souls.

J. G. Jeske.

THE RECORD OF CREATION

Genesis 1 and 2

The Seventh Day

The record of this day reads: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2: 1-3.

Here the chief support for the Period Theory is found. Here, we are told, the words are wanting: "And the evening and the morning were the seventh day;" and since God has been resting from all His work which He had made, since the end of the sixth day until now, therefore, the seventh day, the day on which God rests from the work of creation, evidently is a long period. Why then should not the preceding six days also have been periods of long duration? Let us examine this argument.

We all agree that nothing new was created on the seventh day. God ceased creating new things on the eve of the sixth day. The text is plain, "on the seventh day God ended His work, He rested on the seventh day from all His work which He had made." And as He rested on the seventh day, so He rested on the eighth and ninth and all the following days up to the present time. There can be no doubt that this His rest did not only last 24 hours, nor will it only last to the end of this world, it will go on throughout eternity, it will never end. God will indeed make all things new (Rev. 21: 5), we therefore look for new heavens and a new earth (2 Pet. 3: 13), but we have no promise that He will repeat or continue the first works of creation. His rest from these works is eternal.

Therefore the letter to the Hebrews uses this eternal rest of God as an illustration of the perfect and eternal rest of the people of God on the other side of the River Jordan, which is death. Here are the words: "There remaineth therefore a rest to the people of God. For he that is entered His rest, he also has ceased from his own works, as God did from His. Let us labor therefore to enter that rest, lest any man fall after the same manner of unbelief." Heb. 4: 9-11. This text can not mean the rest which God's people already have and enjoy through faith in Jesus, because it speaks of a rest which "remaineth," which is reserved, and held in store for these very people, the people of God who have found rest in Jesus through faith. The only rest **remaining** for them, is that perfect, undisturbed, and eternal rest in heaven. As Israel in the wilderness had not yet entered into Canaan, so the people of God in this world have not yet entered into that undisturbed rest, and are therefore urged earnestly to strive to enter therein.

This rest is called "His rest," God's rest. Since, how-

ever, this rest of God, as also that of the blessed in heaven, finds no end, where must we land, if we take this endless period of God's rest to mean the seventh day, and take the six preceding days to be six periods like unto the period of the seventh day? The inevitable conclusion then is: Since the seventh day, the day of God's rest, had a beginning, but has not yet ended, and never will end; hence the first day of creation, being a period like unto the seventh, also had a beginning, but has not yet ended, and never will come to an end; hence the second day has not yet begun; etc. Such foolish things follow, when we leave the text, and begin to reason.

But now let us return to the text. Does that really say: "And God resteth on the seventh day?" If that were the case, then we would indeed be compelled to believe that the seventh day is a **period** lasting from the end of the sixth day to the end of this world and throughout eternity. But now the text says no such thing. It plainly states: "And God rested on the seventh day." That rest of God on the seventh day of which Moses is here speaking is something past, ended and completed, just as His work of creation on the preceding six days is something past, something ended and completed according to all rules of language. And this rest of God on the seventh day is all the text speaks of. That He rested on the eighth, the ninth, and all the following days until now, and will continue to rest thus throughout eternity, no one denies. But where in this text or anywhere else in the Bible is this endless period of God's rest called the seventh day? The only place where the Bible again refers to this seventh day and God's rest on the same is Ex. 20: 9-11: "Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."

Certainly no one will venture to claim that by the seventh day of which Moses here speaks, and of which he says that God rested on this day, and blessed and hallowed it, and ordained it to the day of rest for Israel, is meant a period of some long and uncertain or endless duration. Just as the six days in which Israel was to labor and do all their work, were days of 24 hours, so the seventh or sabbath day here mentioned was a day of 24 hours. That's the text. To it we must adhere.

You may still say: Why does the text not state that the seventh day also ended with the evening and the morning? But why must we be told this same thing just seven times? Are not six times enough? Since the first, the second, the third, the fourth, the fifth, and the sixth day ended with the evening and the morning, is it not self-evident that the seventh ended likewise?

J. F. B.

MISSION OPPORTUNITIES IN MICHIGAN

"The church that begins to draw back its hands from the missionary plow is a dying church, no matter much what else she may for the time be doing." These are the words of an editorial on mission work the writer recently read, and they are pre-eminently true. Mission work is the chief duty of the Church. Christ's command to the Christian Church is: "Go ye into all the world, and preach the gospel to every creature." The first word in this command is "Go!" therefore the mission work of the Church dare not stand still.

"Go ye into all the world." That's our territory, our field. But mission work, like charity, begins at home. The command Christ gave to His disciples is indeed unlimited in its scope, but He also made it quite plain to them that the work is to begin at home: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." We shall take the liberty to change this passage somewhat and have it read thus: "You Wisconsin Synod, ye shall be witnesses unto Me in Wisconsin, Minnesota, and Michigan, in Nebraska and the Dakotas, in Arizona and Washington, in Poland, and unto the uttermost parts of the earth."

We must do what the Lord says through the mouth of Isaiah (54:2-3): "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." We must enlarge the place of our tent. We must continually be making more room. The danger of the Church is ever to be content with narrow boundaries, to be satisfied with less than God has in store for her. And so, to a Church always ready to sit at ease, God has always to be saying, "Lengthen thy cords, stretch forth the curtains of thy habitations."

The command is clear. But it is through the work of home missions that the Church in our country has grown in the past and has been enabled to carry on work also in foreign fields. Obviously, then, the future growth of the Church at home and indirectly the success of her missions abroad is dependent upon the establishment of new missions and the proper maintenance of present missions. If, therefore, we are to do our part in complying with our Lord's commission we must use all diligence in prosecuting the home mission cause. And nowhere, in my opinion, in our Synod is the opportunity for home mission work greater than in the Michigan District.

Mission work must be done where the people are. And the drift is to-day toward the cities more than

ever before. Therefore we must concentrate our mission work in the larger cities. Where did God send Jonah? To Niniveh, a great city with perhaps a million inhabitants. What a mission field that was! Where did the master missionary, St. Paul, center his efforts? In the great cities of Antioch, Philippi, Thessalonica, Corinth, Ephesus, Rome.

Do we not have an exact counterpart to this situation to-day? The state of Michigan is one of the chief manufacturing centers of our country, and it abounds in larger cities. There is Detroit with a population of a million and a half. What a field! More people crowded into the confines of this dynamic city than there are in the two Dakotas combined. And to date we have exactly three missions in this, the fourth city of the United States! There is Grand Rapids with 165,000 people, Flint with 140,000, Highland Park, Hamtramck, and Lansing, each with about 90,000. From 50,000 to 75,000 people live in the cities of Saginaw, Bay City, Jackson, Kalamazoo, Battle Creek, Muskegon, Pontiac. Who will deny that the opportunity for mission work is tremendous in these populous cities? We have now some sixty congregations in this District. Is it impossible to increase, yes, even double this number?

"Go ye, and preach the Gospel!" "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!" The fields are near; the people are here! GO! Enlarge, stretch forth, lengthen! What an opportunity for us to fulfill the command of Him whose loving heart yearns with compassion for these teeming thousands that faint and are scattered abroad as sheep having no shepherd!

Of course, the opportunity demands sacrifices. The cost is great. But shall we stop to count the cost when the fields are white and the harvest is rotting for want of laborers? What kind of people are in these great cities? Without a doubt there are many of the household of faith. For them we must make provision. We dare not leave them without Word and Sacrament. We must gather them into congregations, supply them with pastors and teachers, furnish them houses of worship, yes, and schools. We will do this if we love the brethren!

But that is not all. What of those in the streets and lanes of the city, in the highways and byways, where are the unchurched, the spiritually poor and maimed and halt and blind, who know not and have not Christ? These are the real mission material. They are the ones among whom to do real mission work. That's the kind of people there were in Niniveh. That's why the Lord sent Jonah there. But he was reluctant about going. Shall we be like him and shirk the highest duty our Savior has imposed on us,

and keep out of these modern Ninivehs? Are we held back by fear, or lack of love, or do we shun the cost? Of old there came from the lips of the Psalmist the mournful cry: "No man cared for my soul!" What of the multitudes of men, women, and children, to-day, who can point the finger of accusation at us and say, "You have your churches and preachers and Christians numbering many, but no one cares for our souls?" Statistics show that about sixty per cent of the population of our land is unchurched. What a staggering revelation! What a distinct challenge to the Church! What a tremendous field are the cities! We can get many of these Gospel-less souls. God will see to that, never fear. He has enabled the writer to win 75 of such unchurched, all adults, for his church in the past seven years. This is not a large number; but what will not the Lord help a missionary to do who has his whole time to devote to just this purpose?

These are facts. Now, what are we going to do about it? Do? Why, do the only thing there is to do: GO! Go out after the scattered brethren and the unchurched multitudes! Provide means for reaching them. "Spare not!" We should have at least two missionaries-at-large in this District to canvass the populous fields in the aforementioned cities. And as soon as a field shows prospects of developing a man should be placed in it. We have lost a number of very promising fields because men and means were not available. Let Synod awake to a realization of its opportunity!

But above all, pray! Pray for the spirit of Andrew. We are not told much about this disciple of Jesus. But what is said of him is the most glorious commendation a human being can achieve: "And he brought him to Jesus." It was Andrew's first concern, after he had found Christ, to bring somebody else to that same Savior. That's the Christ-spirit. Pray for it. Pray also for the cause of missions. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Pray fervently and unceasingly, and do not forget that you are praying to a God who "is able to do exceeding abundantly above all that we ask or think."

And where such prayer obtains, there are believing, loving hearts, and there the means wherewith to carry on this glorious work will not be lacking. Let there be a revival of the missionary spirit among us; let fervent prayer ascend to God for this cause; let the gifts be forthcoming, and we shall go out and wrest many souls from the devil's grip in the Ninivehs of Michigan.

May Synod awaken to its opportunities in this populous District. GO! Enlarge! Stretch forth! Spare not! Lengthen thy cords, and strengthen thy stakes! The promise is here: "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!" May the set of our faces be forward!
Karl F. Krauss.

HOW TO KILL PREACHERS

A Milwaukee pastor says:

If you want to kill off the best preacher that ever lived, try some of the things listed below:

- Don't attend the Sunday services.
- Only hear him preach when convenient.
- Habitually come to church late.
- Stay away from church on slightest pretext.
- Rush out as soon as the service ends.
- Act cold to show your dignity.
- Never thank the parson for his services.
- Never appreciate his efforts.
- Don't offer to help.
- Tell him what great sermons you hear elsewhere.
- Tell him repeatedly of your fine former pastor.
- Criticize him to strangers and outsiders.
- Criticize him and his sermons before your child.
- Don't make him welcome when he calls.
- Find fault with the way he and his family dress.
- Criticize his wife for not mixing in everything.
- Tell the folks his wife is trying to run everything.
- Don't take your Sunday company to church.
- Don't let him know you are sick.—S. M. P. in The Evangelist, organ of the Pacific Northwest Conference.

FROM OUR CHURCH CIRCLES

Fox River Valley Delegate Conference

The Fox River Valley Delegate Conference will meet at Greenville, Wis. (Rev. L. Kaspar, pastor), on the 23rd of July, 1929. The first session begins Tuesday, July 23, at 9 A. M. All the pastors and teachers and at least one, if possible, two or more, delegates from each congregation are requested to be present at this convention.

Divine services Tuesday evening.

Confessional Address in the German language by Rev. E. C. Hinnenthal (R. Lederer).

Sermon in the English language by Rev. Imm. P. Boettcher.

Early announcement requested.

F. C. Uetzmann, Sec'y.

Southern Delegate Conference

The Southern Delegate Conference meets in Waukegan, Ill. (Rev. Bartz), Sunday, July 28th, at 2:30 P. M., standard time. All come!

W. Reinemann, Sec'y.

Central Delegate Conference

The Central Delegate Conference (pastors, professors, teachers, and delegates) will meet on Tuesday and Wednesday, July 30th and 31st, in the congregation of Rev. M. J. Hillemann at Marshall, Wis.

Opening session on Tuesday morning and services on Tuesday evening.

Sermon: H. Schmeling (O. W. Koch).

Confessional Address: P. Janke (W. Zank).

The business-in-hand will be a study of the "Ge-druckte Vorlage." Pastor F. E. Stern is appointed to lead in the discussion. If time permits, Pastors J. B. Bernthal and P. Janke will be called upon to present their papers.

Pastor Hillemann requests that you make announcements early, also that you state if lodging is desired.
Theodore Thurow, Sec'y.

Chippewa Valley Pastoral Conference

The Chippewa Valley Pastoral Conference will meet on July 23rd and 24th for a two-day session at Prairie Farm, Wis., in the congregation of the Rev. C. H. Auerswald. Sessions to be held from 9 A. M. to 5 P. M. each day.

Remarks: A paper for discussion is to be brought by every pastor of the Conference.

Sermon: J. F. Henning.

Confessional Address: C. H. Auerswald.

Early announcements requested by the local Pastor C. H. Auerswald at Prairie Farm, Wis.

J. F. Henning, Sec'y.

Winnebago Delegate Conference

The Winnebago Delegate Conference will meet at Oshkosh, Wis., the 30th of July, 1929, from 9 A. M. to 5 P. M. Everyone will provide for his own meals.

F. C. Weyland, Sec'y.

Nebraska Delegate Conference

On Wednesday afternoon, June 12, delegates, teachers, and pastors began assembling for a conference at St. John's Church near Firth, Nebraska. By Friday noon all pastors of the District, all teachers save one, and most of the delegates had arrived, some having traveled two, three, and even five hundred miles in order to attend.

After the hot, dusty trip the abundant supply of freshly picked, sugar-sweet strawberries was welcome refreshment; and the supply during our stay kept up with the demand. We happened into hospitable St. John's Congregation at the height of the strawberry season.

But we did not come to eat strawberries, even though we were thankful for such a wonderful gift of God. Rather the abundance and deliciousness of this fruit reminded us of the goodness of our Heav-

enly Father toward us, and how little we appreciate His abundant material blessings, which are thrown in our path once and again, when we least expect them.

Remembering, however, not only our material blessings, but above all our spiritual blessings in Christ Jesus, Pastor Baumann for the opening sermon chose for his text Acts 4: 18-20, stressing the Apostle's glorious utterance: "We cannot but speak the things which we have seen and heard." Just as no coercion was needed to keep the Apostles steadfast in their work, so also we do not serve in our congregations, schools, synodical offices, because we are forced to, but simply because we cannot do otherwise. We are driven by an inner force, by a thankful heart touched and inspired by the lovingkindness of our Savior who bought us with His blood. Though our work be and remain always uphill work, yet we cannot become discouraged, because of what we have experienced in our own lives of the love of the Savior.

In order to inspire us with that courage which we need, the appropriate essay "Das Zeugenamt eines Christen" was read by Pastor Schumann. Not fearless oral testimony alone suffices for the Christian, but above all testimony by means of really God-pleasing deeds, which are performed without pomp and show, but continuously.

Furthermore, lest we lose courage in our struggle for the Christian Day School, Mr. C. Fuhrmann, one of our teachers, refreshed our spirits with an essay on the topic "Why Christian Day Schools?" He informed us how Christian education became essential in the early Christian Church, and why it is necessary to-day.

President Witt read his annual report, emphasizing the fact that the Catechism has served our Church for four hundred years; the usual committees made their reports; a school sermon was preached; mission festival was celebrated in three services on Sunday, and on Monday evening the closing service was held.

Outwardly this conference was not much different from others held before. But it was by no means a waste of effort, time, and money. On the contrary we profited in this, on the one hand, that we were humbled because of our lack of faith, want of energy, and need of deeper knowledge; and on the other hand we were encouraged to continue in our work with greater efforts.

And after being strengthened at our Lord's Table, we departed for home, surely with the three-fold wish that God in His grace will bless our Synod, when soon our representatives assemble in Milwaukee to do the final work for us, that they might work in the fear of the Lord, and that the old man of sin with his natural prudence might not obstruct and destroy the testimony and work in Christ's Kingdom. R. K.

Delegates to Meeting of Joint Synod

Nebraska District

1) Rosebud Conference:

Rev. E. J. Hahn, Naper, Nebr., alternate, Rev. Wm. P. Holzhausen, Winner, So. Dak.
Mr. W. Bartling, Colome, So. Dak., alternate, *
Winner, So. Dak.

2) Central Conference:

Rev. G. Press, Sioux City, Iowa., alternate, Rev. E. E. Prenzlou, Stanton, Nebr.
Mr. Henry Pohlman, Stanton, Nebr., alternate, *
Hadar, Nebr.

3) Southern Conference:

Rev. W. Wietzke, Shickley, Nebr., alternate, Rev. W. Krenke, Grafton, Nebr.
Mr. Thees Brandt, Rising City, Nebr., R. 1, alternate, Mr. George Richert, Gresham, Nebr., R. 2.
Teachers:
Mr. Carl Fuhrmann, Norfolk, Nebr., alternate, Mr. W. Hofius, Hadar, Nebr.

* Indicates congregations not reporting their choice.

A. B. Korn, Sec'y.

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Additions to list of Minnesota District

(The complete list is to be repeated in our next number)

Crow River Conference:

W. Haar, Sr. (E. H. Bruns).

St. Croix Conference:

W. Franzmann (R. Ave-Lallemant).
T. Woodbury (Mt. Olive, St. Paul).

Twentieth Biennial Convention

The Twentieth Biennial Convention of the Joint Synod of Wisconsin and Other States will be held in Saron's Lutheran Church, Rev. H. H. Ebert, pastor, Milwaukee, Wis., August 14th to 19th, 1929. The first business session will open August 14, 1929, at 10 A. M. The opening service will be held in the evening of the aforementioned date. Particulars concerning quarters for the delegates will be announced later.

A. C. Haase, Sec'y.

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The following additional information is hereby published in regard to our twentieth biennial convention. All delegates are hereby requested to register early with Pastor H. Ebert. All registrations must be in Pastor Ebert's hands on or before July 20th. Address your communication to Rev. H. Ebert, 1116 Twenty-ninth St., Milwaukee, Wis. Saron's Lutheran Congregation has promised to furnish quarters and breakfast free for all official delegates, dinner and supper will be served in the assembly hall of the congregation at the price of 50 cents per meal. The pastors, whose congregations have been selected to appoint lay delegates for this convention will soon receive printed forms for credentials. The secretary requests that

these blanks will be properly filled out and signed by the proper officials of the congregation and mailed to the secretary on or before August first.

A. C. Haase, Sec'y.

Announcement for the Year 1929-1930

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, September 4th, at 9 A. M. It is desired that new scholars be announced as soon as possible in order that proper arrangements can be made for their living quarters. Dr. Martin Luther College offers a three year normal course, a high school course designed for such that wish to become teachers, pastors, or take a general education course. For catalog, application blanks, or any other information apply to E. R. Bliefernicht, 213 South Jefferson St., New Ulm, Minn.

Announcement

We have a fine 8x28 in. panoramic photograph showing the main group of our new seminary buildings as seen from the north. Send us \$1.00, and a print will be mailed to you post paid and securely packed in a tube. As we will have no more prints made than are ordered, about a week will be required to fill your order.

John Brenner, Treasurer,
814 Vliet Street,
Milwaukee, Wis.

Installation

By authority of the Rev. J. Gauss, President of the Michigan District, the Rev. Edgar Hoenecke was duly installed as pastor of St. Peter's Congregation at Plymouth, Mich., on Sunday, June 2, the first Sunday after Trinity. The Revs. H. Heyn and H. Richter assisted the undersigned. Hugo H. Hoenecke.

Change of Name

Our sister congregation located on the far west side of Milwaukee in the neighborhood of the Fairview Mausoleum and until just recently bearing the name Trinity has, in order to avoid confusion with other churches in Milwaukee having the same name, resolved in future to be known as the Fairview Ev. Luth. Church. Rev. A. Koelpin, 065 66th St., Milwaukee, Wis., is pastor. G.

MISSION FESTIVALS

First Sunday after Trinity

Grafton, Nebr., Trinity Church, W. Krenke, pastor. Speakers: A. Schuman, W. Wietzke, R. Horlamus. Offering: \$92.75.

Morton, Minn., Zion's Church, J. Carl Bast, pastor. Speakers: J. H. Paustian, Wm. C. Albrecht. Offering: \$226.25; special offering from N. N., \$100.00; total, \$326.25.

Second Sunday after Trinity

Hokah, Minn., Zion's Church, E. G. Hertler, pastor.
Speakers: A. Berg, Im. Brackebusch. Offering: \$60.00.

Third Sunday after Trinity

Olivia, Minn., Zion's Church, A. W. Blauert, pastor.
Speakers: J. P. Scherf, Herbert Lietzau. Offering: \$198.00.

Delano, Minn., Mt. Olive Church, E. H. Bruns, pastor.
Speakers: A. Langendorf (English), G. Fischer (German), A. Ziegler (English). Offering: \$228.30.

Fourth Sunday after Trinity

Town Newton, Manitowoc Co., Wis., St. John's and St. Paul's Churches, E. H. Kionka, pastor. Speakers: F. Koch, R. Heschke, L. Koeninger. Offering: \$288.00.

BOOK REVIEW

Thy Kingdom Come! A Children's Vesper Service for Mission Sunday. By W. G. Polack. Price, 5 cents; dozen, 50 cents; 100, \$3.50. Concordia Publishing House, St. Louis, Mo.

The Seminary Edition of Choruses and Quartets. Classical and Modern for Male Voices. Edited by Walter Wismar. Nos. 1-5, 10 cents; dozen, 96 cents. Concordia Publishing House, St. Louis, Mo.

Sacred Solos. Fear Not, for I am with Thee! German and English. Words and Music by Anna Hoppe. Price, 50 cents. Concordia Publishing House, St. Louis, Mo.

Sacred Solos. Be Thou My Stay. German and English. By Anna Hoppe. Price, 50 cents. Concordia Publishing House, St. Louis, Mo.

NEBRASKA DISTRICT

Rev. M. Braun, McNeely, General Administration.....	\$ 4.79
Rev. F. Brenner, Hoskins, Synodic Administration \$23.50, Church Extension \$25.00.....	48.50
Rev. E. F. Hy. Lehmann, Firth, Synodic Administration \$6.10, General Administration \$27.65.....	33.75
Rev. M. Lehninger, Plymouth, General Institutions \$51.00, General Missions \$33.00, Lutheran Deaconess Association, Fort Wayne \$10.00.....	94.00
Rev. Geo. Tiefel, Hadar, Finance \$5.00, General Institutions \$75.00, Indian \$85.00, Home, \$200.00, Negro \$61.84, Poland \$25.00, Students \$25.00, from J. R. for New Building of Deaf-Mute Institute, Detroit \$25.00.....	551.84
Rev. J. Witt, Norfolk, Synodic Administration \$50.00, General Administration \$25.00, General Institutions \$150.00, General Missions \$150.00, General Support \$10.00.....	385.00
	<u>\$1,117.88</u>

Synodic Administration	\$ 79.60
General Administration	57.44
Finance	55.00
General Institutions	276.00
Students	25.00
Indian Mission	85.00
General Mission	183.00
Home Mission	200.00
Church Extension	25.00
General Support	10.00
School for Deaf Detroit New Building	25.00
Negro Mission	61.84
Lutheran Deaconess Assn., Ft. Wayne	10.00
Poland Mission	25.00

\$1,117.88

Norfolk, Nebr., June 27, 1929.

DR. W. H. SAEGER.

GENERAL TREASURER'S STATEMENTS

May 30, 1929 — 23 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$225,785.75	\$ 82,530.99
Educational Institutions	246,178.07	338,887.89
Home for the Aged	9,529.19	14,533.50
Indian Mission	45,017.18	94,488.37
Home Mission	149,892.20	214,835.52
Negro Mission	26,732.99	44,584.11
Mission in Poland	5,867.67	17,646.06
Madison Students Mission	1,880.13	8,811.57
Indigent Students	9,162.82	14,890.38
General Support	25,020.61	35,016.32
To Retire Bonds	10,848.64	
	<u>\$755,915.25</u>	<u>\$866,244.71</u>
		755,915.25
Deficit		\$110,329.46

Statement of Collections for Budget Allotments and Arrears 23 Months

	Receipts July 1, 1927 to May 30, 1929	Allotments 23 Months	Arrears
Pacific Northwest	\$ 2,098.81	\$ 3,565.00	\$ 1,466.19
Nebraska	20,514.17	20,378.00	
Michigan	59,743.81	73,615.64	13,871.83
Dakota-Montana	25,637.95	24,708.67	
Minnesota	112,609.43	147,146.41	34,536.98
North Wisconsin	127,689.78	191,892.91	64,203.13
West Wisconsin	127,889.81	187,562.70	59,672.89
Southeast Wisconsin	121,074.36	200,213.85	79,139.49
District Collections	\$597,258.12	\$849,083.18	\$251,825.06
From Other Sources	5,172.74		5,172.74
Total Collections	\$602,430.86		\$246,652.32
Revenues	153,484.39	158,125.00	4,640.61
Total Budget Receipts	\$755,915.25	\$1,007,208.18	\$251,292.93
Disbursements	866,244.71	866,244.71	*140,963.47
Deficit	\$110,329.46		\$110,329.46
Un-appropriated		*\$140,963.47	

THEO. H. BUUCK,
General Treasurer.

GENERAL TREASURER'S CASH ACCOUNT

July 1, 1927 to May 30, 1929

Accretions	
Cash Balance July 1, 1927	\$ 73,965.68
Collections for Budget	602,430.86
Revenues for Budget	153,484.39
Church Extension Accounts Receivable Paid	22,534.07
Church Extension Revenues	527.17
Endowments to be Remitted	1,005.00
Debt Collection Seminary Building Committee	4,079.32
Collections for New Ulm	95,603.55
Increase to Proprietary Interest	6,000.00
Fire Insurance, Indian Mission	100.00
San Carlos Damage Returns	4,770.00
Total Accretions	\$964,500.00

Liabilities	
Accounts Payable	\$ 12,788.10
Notes Payable Issued ...	\$523,157.68
Notes Payable Paid	72,020.68
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Balance	\$451,137.00
Non-Budgetary Collection	28,691.39
Non-Budgetary Paid	26,502.27
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Balance	\$ 2,189.12
Inmates' Deposits	600.00
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Total Net Liabilities	\$466,714.22
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Total Net Cash to Account	\$1,431,214.26

Disbursed Therefrom	
Budget Disbursements	\$866,244.71
Van Dyke Paid in Full	15,000.00
Church Extension Loans and Invest- ments	172,129.65
Church Extension Expense	122.22
Bonds and Mortgages	10,928.79
Accounts Receivable	185.93
Paid for New Ulm Building	328,519.37
1925-1927 Funds to Rev. Brenner	977.76
1925-1927 Funds to Mr. Moussa	6,452.21
1927-1929 Funds to Mr. Moussa	500.00
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Total Disbursements	\$1,401,060.64
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Balance Cash in Banks	\$ 30,153.62

THEO. H. BUUCK,
General Treasurer.

RECEIPTS FOR SEMINARY AND DEBTS

Month of June, 1929

Rev. P. Burkholz, Trinity, Mequon, Wis.	\$ 20.00
Rev. Carl Bast, Trinity, Mequon, Wis.80
Rev. W. Hoenecke, Bethel, Milwaukee, Wis.	23.00
Rev. M. Raasch, St. Paul's, Lake Mills, Wis.	100.00
Rev. Gustav Fischer, Wausau, Wis.	57.50
Rev. H. Cares, Emanuel, T. Herman, Dodge Co.	15.00
Rev. W. C. Voss, Christus, Swan Creek, Mich.	49.50
Rev. H. and W. Gieschen, Jerusalem, Milwaukee..	309.75
Rev. C. Siegler, St. Paul's, Bangor, Wis.	973.25
Rev. E. G. Hertler, Immanuel, La Crescent, Minn.	8.00
Rev. Paul G. Albrecht, St. John's, Bowdle, S. D. ...	60.80
Rev. E. Wenk, Apostle, Toledo, Ohio.	100.00
Rev. Aug. Vollbrecht, St. Michaelis, Fountain City	114.00
Rev. C. F. Kock, Trinity, Belle Plaine, Minn.	21.00
Rev. M. Schuetze, St. Peter's, Ellsworth, Minn.	17.50
Rev. W. Frank, Zion's, Town Lynn, Minn.	34.16
Rev. J. Carl Bast, Zion's, Morton, Minn.	56.00
Rev. Wm. C. Albrecht, St. John's, Sleepy Eye.	48.35
Rev. C. W. A. Kuehner, Zion's, Winthrop, Minn.	15.00
Rev. C. Siegler, St. Paul's, Bangor, Wis.	14.60
Rev. G. Schmelzer, St. John's, Sebewaing, Mich. ...	23.75
Margarethe Angelus, Milwaukee, Wis.	2.00
Rev. P. Janke, St. Paul's, Ft. Atkinson, Wis.	55.06
Rev. O. Eckert, St. John's, Riga, Mich.	10.00
Rev. A. F. Krueger, Resurrection, Milwaukee, Wis.	5.00
Rev. G. Th. Albrecht, St. Peter's, St. Peter, Minn.	158.20
Rev. W. P. Haar, St. Paul's, No. Mankato, Minn.	130.00

Rev. R. Gamm, Ipswich, So. Dak.	16.40
Rev. Arnold Hoenecke, Muskegon Heights, Mich.	15.00
Rev. Frank Gundlach, Salem, W. Granville, Wis. ...	72.70
Rev. Gerhard Fischer, St. Peter's, Savanna, Ill.	58.97
Rev. M. Lehninger, St. Paul's, Plymouth, Nebr. ...	40.00
Rev. J. Klingmann, St. Mark's, Watertown, Wis. ...	7.00
Rev. Wm. F. Pankow, Ephrata, Milwaukee, Wis. ...	5.00
Rev. O. W. Koch, Salem, Lowell, Wis.	293.10
Rev. Paul Oehlert, Trinity, Kaukauna, Wis.	36.94
Rev. R. J. Palmer, Bethlehem, Hague, S. D.	50.20
Rev. R. Schierenbeck, St. Luke's, Town Winfield	235.00
Rev. W. J. Schmidt, Carson, N. D.	10.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.	51.50
Rev. A. Berg, St. John's, Sparta, Wis.	10.00
Rev. Ch. P. Koch, Mt. Olive, St. Paul, Minn.	49.00
Rev. W. J. Schulze, Friedens, Hutchinson, Minn. ...	281.00
Rev. W. J. Schulze, Friedens, Hutchinson, Minn. ...	2.00
Rev. P. R. Lange, Whiteriver, S. D.	14.50

Total	\$ 3,670.53
Previously acknowledged	556,682.20
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	\$560,352.73

Expenditures

Long Distance Toll.	\$ 1.40
Rev. R. Siegler, Exp. Coll., Bangor, Wis.	5.40
Jacob Lentzner, Photographic Work.	31.50
Geo. S. Carney, Photographic Work.	27.50
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Total	\$ 65.80
Balance for New Ulm.	\$ 3,604.73
New Ulm Building Fund.	\$ 99,163.58

Congregations That Made Their Quota In June, 1929

207. Rec C. Siegler, St. Paul's, Bangor, Wis. ...	\$1,897.20—\$5.54
208. Rev. P. Janke, St. Paul's, Fort Atkinson. .	5,400.00— 5.40
209. Rev. W. P. Haar, St. Paul's, No. Mankato	315.86— 5.56
210. Rev. Ralph Gamm, Ipswich, S. D.	76.40— 5.45
211. Rev. O. W. Koch, Salem, Lowell, Wis. ...	485.00— 5.40
212. Rev. W. J. Schmidt, Carson, N. D.	100.41— 5.90
213. Rev. Ch. P. Kock, Mt. Olive, St. Paul. .	378.00— 5.40

Special Donations for New Seminary Furniture and Grounds

Rev. John Witt, St. Paul's, Norfolk, Nebr.	\$ 5.00
Rev. Aug. Vollbrecht, St. Michaelis, Ladies' Aid, Fountain City, Wis.	25.00
Rev. H. C. Nitz, Cross, Rockford, Minn.	2.00
Rev. R. Horlamus, St. John's, Surprise, Nebr.	62.00
Rev. E. Ph. Dornfeld, St. Marcus Ladies' Aid, Milwaukee, Wis.	350.00
Rev. Ph. Sprengling, St. John's Ladies' Aid, Cleve- land, Wis.	100.00
Rev. C. Siegler, St. Paul's Ladies' Aid, Bangor, Wis.	50.00
Rev. M. Lehninger, St. Paul's, Plymouth, Nebr. ...	35.00
Rev. John Witt, St. Paul's, Norfolk, Nebr.	30.00
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	\$ 659.00

Rev. G. Press, Ladies' Aid, Sioux City, Iowa, two quilts,
four pillowslips, one sheet, one towel.

Mr. August Leichtfuss, St. John's, Milwaukee, Hamilton-
Sangamo electric clock.

Mr. Adolph C. Possin, St. John's, Milwaukee, Wis., Ham-
ilton-Sangamo electric clock, half-hour strike.

John Brenner.