

# 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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## "CASTING ALL YOUR CARE UPON HIM"

1 Pet. 5:6-11

My God, on Thee I cast my care.  
Thou carest tenderly for me.  
In humble, fervent, childlike prayer  
I can make known my wants to Thee.  
Thy love paternal, pure, divine,  
Breathes courage to this heart of mine.

In true contrition I confess  
The burden of my sins to Thee.  
Cleanse me from all unrighteousness,  
For Jesus' sake, who died for me.  
His holy blood, on Calv'ry spilt,  
Can purge away the stains of guilt.

My humble heart in fervor pleads  
For strength and guidance from above.  
Let hallowed thoughts, and words, and deeds  
Show forth the praises of Thy love.  
Grant me the faith that can prevail  
When Satan, world and flesh assail.

Extend Thy comfort in distress,  
Allay my cares, and woes, and fears,  
Make sweet the cup of bitterness,  
Heal Thou my wounds, and dry my tears.  
When shadow-clouds encompass me,  
In Thy pavilion hide Thou me.

Grant Thou me through Thy Spirit's power  
Thy grace to trust Thy saving Word.  
Uphold me in the trial hour;  
Thy never-failing help afford;  
Sustained by Thy almighty hand,  
I journey to the Promised Land.

Earth's night of sorrow shall give way  
To fadeless, bright, eternal morn.  
In Salem's realm of endless day  
A crown of glory shall adorn  
Thy saints redeemed who here below  
The thorny path of suffering know.

God of all grace, for Jesus' sake  
Establish, strengthen, settle me,  
Until it is Thy will to take  
My ransomed soul to dwell with Thee.  
Glory, dominion, power, and praise  
Be Thine through everlasting days.

Anna Hoppe.

— Be content to bear the cross; others have borne it before you. You have need of patience, and if you ask, the Lord will give it; but there can be no settled peace till our will is in a measure subdued. Hide yourself under the shadow of His wings, rely upon His care and power.

— John Newton.

## THE THIRTY-FOURTH PSALM

(Continued)

Verse 11

### The Fear of God

"Come, ye children, hearken unto me: I will teach you the fear of the Lord."

The most lamentable feature of the present age, what is it? The want of the fear of God. Of course, there never was a time, since sin entered the world, when the fear of God was not found wanting. History of the past in the secular world as well as in the church forcibly bears this out. But with no extenuation whatsoever can it be denied that universal lack of the fear of God is an outstanding feature of the world to-day. Its marks are visible to all who have eyes to see. Want of the fear of God has too marked evils in its following, as not to be recognizable. It is the source which not only breeds all the hideous crimes rampant in our day, but which also brings about the dissolution of the sacred ordinances of God, as well as of the moral forces and standards of human society. How can these remain safe, when men have no fear of God, when they despise His Word and its injunctions, and have no regard for His sacred ordinances? Woe to a people from which the fear of God has departed. Terrific examples for the disastrous results following this sin in its universal grip on entire nations and peoples are far from wanting in Scriptures. The attitude of the pristine world to God before the flood, Israel in the time of Elijah, and the Jewish nation at the destruction of Jerusalem, are tremendous exemplifications of what the want of the fear of God will bring about.

Disregarding the fear of God is, indeed, no small matter. In the Old Testament the Lord reminds His people of His fearful majesty and what will result, if they make light of fearing Him, saying, Deut. 28:58-59: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **The Lord Thy God**; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sickness, and of long continuance." And in the New Testament even Christ our Lord says, and very explicitly at that, Luke 12:4, 5: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have

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Jan 33



no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; Yea, I say unto you, Fear Him." Thus also St. Paul warns the Gentiles, who by divine grace have been called to God's people, while the Jews had been rejected because of their unbelief. Rom. 11:20-21: "Be not highminded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." It is a striking fact that Scripture is replete with admonitions and exhortations relative to the fear of God. It is therefore with much seriousness we should listen to the lesson the sacred poet offers in our Psalm: "Come, ye children, hearken unto me: I will teach you the fear of the Lord."

"Come, ye children, hearken unto me." A very cordial and trust-inspiring invitation David here extends to children. Who are these? It does not appear that they were his own children, but, rather the children of his people. The original word here rendered "children" properly means sons, and there can be no doubt that the young people in general are meant here. David, though a man of war, and anointed to be king, did not consider it below his dignity, to teach children and to give counsel to young people, from his own experience. And thus this teaching becomes the more interesting, as it is given by an experienced man of God to those who are in the morning of life — suggesting to them the way by which they may make life prosperous and happy. "Hearken unto me," he bids them, hear what I have to say, learn the all-important lesson I would teach you.

And what is that all-important lesson he would teach them, the one thing that can give them true happiness of life that will guide and protect them against all danger of body and soul, warn them against sin and its temptations, infuse them with spiritual ideals, enable them, in a word, to serve God? "I will teach you the fear of the Lord," the Psalmist says.

The fear of the Lord, what is it? We know there is a slavish fear, a fear which dreads punishment. But such fear does not concern us here. The idea of slavish fear never enters the true meaning of fear. Slavish fear not only dreads punishment, but it is coupled with hatred against God. You know that Pharaoh and Ahab of old were both given to such fear. They dreaded God's punishment and hated Him. They did not fear God, because they had sinned against Him, but because His terrors had frightened them. It is so even to-day. Most people fear God in the sense that they hate Him. They flee before Him, because they would have nothing to do with Him. His will, His Word, His Commandments, are obnoxious to them.

What then, is it to fear God? Psalm 33:8, all men are exhorted: "Let all the earth fear the Lord: let all

the inhabitants of the world stand in awe of Him." This would imply, that the fear of God involves reverence for His power and majesty. To fear God, is to stand in awe of Him, in dreading at the same time His wrath and displeasure and being afraid of having Him our enemy, and standing out against Him. It is this thought Jesus expresses with the words, Matt. 10:28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

There are many of those to-day who tell us that such fear of God ought to be banished from religion; we ought, it is said, no longer hold before men's eyes the fear of hell; such fear, is said, is an ignoble thing, unbecoming to a Christian. But is it really so? Do not incidents of the present time of so indescribably painful a nature that men are filled with abhorrence indicate the necessity of just such fear of God? Yes, truly what is needed to-day is a fear of awful dread, and a fear of hearty reverence. When God appears clad in His robes of holiness, righteousness and zeal, pronouncing judgment on all those who transgress His commandments; when He represents Himself as the One, who is not mocked, terrible in His doings toward the children of men, because of their sin and disobedience, working terrible things in righteousness, — it should strike into our hearts a dread of His glorious majesty, of His mighty power, of His severe justice; it should instill into our minds a reverence of His perfect holiness, as well as of His excellent wisdom and exceeding goodness; it should breed in our souls a solicitous care of displeasing and provoking Him; it should cause us in our hearts to shake and tremble before Him.

But does not such conception of the fear of God invalidate the treasures we possess in the Gospel? Would it not deprive us of the full enjoyment of the forgiveness of sin? Does not the Psalmist bless "the man whose transgression is forgiven, whose sin is covered," Ps. 32:1? Need those who have been redeemed by divine grace and who trust in such redemption fear God? Does not Scripture say, 1 John 4:18: "There is no fear in love; but perfect love casteth out fear: because fear hath torment; He that feareth is not made perfect in love?"

Again we ask, what is it to fear God? Ecclesiastes 12:13, we read: "Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this is the whole duty of man." According to this the fear of God is the summary of all true religion; it is a mainspring or motive of our obedience to the will of God as revealed in His Commandments. Fear and obedience are closely related terms. They would place man in his relation to God in the relation of a child to its father. In other words, it is a filial fear God demands of us in His Word; a fear that is coupled



with love, with love springing forth from that love which God has bestowed upon us in His dear Son, our Savior, and which finds its expression in the words: "We love him, because he first loved us." 1 John 4:19. Such filial fear is wholly consistent with the love, of which St. John says, it caseth out fear, that is dread and torment. Because filial fear is founded in the love of God in Christ, it is totally free from the dread of punishment, and the sense of guilt. On the other hand, when the fear of God reigns in the heart of man, then follows not only true obedience towards God's commandments, but also a holy dread of offending God by violating His most holy Law, as Scriptures plainly state, Prov. 8:13: "The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way," and Prov. 16:6: "By the fear of the Lord men depart from evil."

True fear of God is always coupled with love of God; and it is from this intimate association of both, the Christian believer enjoys, that he is conscious of the fact, that he is loved of God and enjoys His fellowship. "The secret of the Lord is with them that fear him: and he will show them his covenant." Ps. 25:14. "Surely, his salvation is nigh them that fear him." Ps. 85:9.

To fear God is to love and revere His holy Word, humbly listening and submitting ourselves to its sacred teachings, as did Mary of old. It is by faithful use of the Bible we obtain, through faith, this precious gift — the fear of God which is the beginning of wisdom.

J. J.

(To be continued)

#### COMMENTS

**Introducing the U. L. C.** It is not so much the fact that another Lutheran Church is being organized in a community in which two Lutheran bodies are represented that is of general interest but the appeal employed in introducing the United Lutheran Church to the public. In the Beaver Dam, Wis., Daily Citizen of June 15, 1932, we read:

Growing up with the country, the United Lutheran Church is altogether American in its policies and practices. It has absorbed the American outlook in its workings and it takes pride in the fact that it is American in language, faith and practice.

Functioning in an American way the new congregation expects to levy no taxes on its members or make no definite assessment as to dues. All members of the United Lutheran Church are asked to contribute to the support of the church only as God prospers them through the weekly duplex envelope system.

Too this new congregation bars no one for membership in the lodge and will welcome to communicant membership in the church any Christian who accepts the fundamentals of the Lutheran faith.

"American in language, faith and practice." Does this "American in language" mean that the U. L. C. restricts itself to the use of this language? If not, then there is no difference between the U. L. C. and other Lutheran bodies, who preach the Gospel in the language the hearers desire and can best understand. If so, what of those who do not know the language of our country or who prefer to hear the Gospel in their mother tongue? Paul says: "I am made all things to all men, that I might by all means save some," and he understood the Master's command, "preach the Gospel unto every creature."

"American in faith." We humbly admit that we do not understand. The Lutheran Church preaches the Word of God; its teachings are, therefore, as universal as the Scriptures. For this reason the Lutheran Church is at home in every country and every clime. There is nothing racial or nationalistic about it. It is at home particularly in our own country. We thank God daily for the religious freedom we enjoy under the constitution of our land. We know of no "American faith."

"American in practice." The glory of a church is to be Scriptural in its practice; and we fail to see where church practice according to the Scriptures conflicts with true Americanism. Surely no one will want to brand as un-American the practice of our churches to maintain Christian day schools in which they train their young according to the command of the Lord, "Feed my lambs," and the instruction he gives through his apostle: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." To exercise a right guaranteed to the citizen by our Constitution is good American citizenship; and the blessings of a thorough Christian training are to-day being recognized more and more by people not of the Lutheran faith.

As must be expected, churches differ widely from each other in their practice, for the practice of a church is built on what the church teaches. If there is anything that might perhaps be called American church practice, it is that the churches in our country show a strong tendency toward unionism and indifferentism and engage in all kinds of endeavors, political, social and economic, that according to our firm conviction are foreign to the mission of the Church as defined by the Holy Scriptures.

Why the duplex envelope system should be called the American way, we fail to see. Very many of our churches use it and are well satisfied. Others have not adopted it. In a truly democratic way, each church decides this question for itself. But where a church by majority vote decides upon a minimum contribution, this is not to be considered in the light of a levy of a tax or of a definite assessment. "As God has prospered him," is in our circles the interpretation



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of every resolution of this kind. The poor man pays less than the minimum, or nothing, and his membership is thereby not impaired in the least, and the wealthier goes as far above this minimum as his income permits and his love for the church moves him to go. We doubt that there is a great difference between the various denominations in the "cost of church membership" to the member who does not want to shoulder his part of the cost off on his fellow-members.

But the last paragraph we quote contains something that can be understood and will be understood by every one. This church extends the hand of Christian fellowship to members of any and every lodge, providing such lodge members "accept the fundamentals of the Lutheran faith."

Now, a church of the Synodical Conference does not exclude lodge members from its public services. It welcomes them. Its pastor will be glad to visit any one not a member of another church to preach the Gospel to him privately. But its reverence for the Word of God and its love for the soul of the lodge member constrain it to show him that the teachings of the lodge contradict the fundamental teachings of the Lutheran Church, for instance, the doctrine of the Holy Trinity, of the deity of Christ, of justification by grace through faith, of the inspiration and authority of Holy Scriptures, of original sin, etc., and that he cannot, therefore, consistently profess the former with the lodge and the latter with the church.

To accept the fundamentals of the Lutheran faith, means to believe and confess them as God's own truth revealed in Holy Scriptures and in the fear of God to reject all contradictory doctrines as false and pernicious and, as far as religious fellowship is concerned, to avoid those who teach and profess them. Paul says, Rom. 16:17: "Now I beseech ye, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." That a church condones a lodge member's

disobedience to the Word of God, will not relieve him of his personal responsibility nor serve him as an excuse in the hour of judgment. J. B.

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**The Bible vs the Koran** The two ministries of education of Turkey and Persia will meet through their representatives on June 25 at Tabriz at the Turkish frontier, as we read in the Chicago Tribune. This meeting is to be the final step in the westernization of these two countries. Ankara and Teheran have found that to thoroughly westernize their people it is not enough to have the men discard the fez and the women the veil, to displace the Turkish characters of their written speech, but that the spirit of their peoples must be westernized.

Mohammedanism and the Koran have supplied the spiritual life and views of the followers of the prophet. Both are to be discarded and must be replaced by some other western spiritual training. The creed of Allah's prophet is to be brought into the contempt of Turkish and Persian youth, especially girls, in order to remove some of the social ills which it has brought with modernization of Turkey and Persia.

Both governments have decided that teaching a revised version of the Koran would be a retrograde step foredoomed to failure, for in any form it suggests to Turkish and Persian youths tyranny, slavery, polygamy, and an obnoxious brotherhood with races which both countries detest. (The Arabians, staunchly Mohammedan, are meant. The Ed.)

Both Mustapha Kemal Pasha and Shah Riza Khan are in agreement that to let their subjects, 34,000,000 in all, drift into agnosticism would be to court disaster. They have in mind the proximity of Russia and her search for suitable soil on which she can sow the seeds of communism. Since Mohammedanism has lost its hold both countries have experienced an influx of pornographic foreign literature, which is being read in increasing amounts. Officials are also alarmed at the large increase in divorces.

Both governments are convinced that spiritual uplift must be taught in their schools. The question to be settled at the conference is the specific literature to be chosen, and this seems already to have settled itself. The Gospel of St. John the Divine, as the revelation of an immaculate life, with its romantic appeal to motherhood and sisterhood, as well as to men, has been agreed on in principle as the most suitable textbook.

The Persian Government has anticipated the decisions of the conference by giving permission to missionaries — Roman Catholics and Episcopalians only — to introduce Christian Scriptures into the country. Packing cases containing 2,000,000 copies of the New



Testament have already arrived and been franked through the customs free of duty.

Thus the report. Much could be said upon it. Also many doubts will arise in the mind of a believing Christian. And it is from the standpoint of a believing Christian and for his guidance that we write.

The surprising rapidity with which Turkey especially has been "westernized" in a great many ways is one of the strange spectacles of this our strangest of all times. Naturally we conclude that the hold that Mohammedanism had on the Turkish masses must have been loosened some time ago. It was to rehabilitate Turkey economically, militaristically, intellectually, and socially that Mustapha Kemal entered upon his successful career of a reformer of his people. The old standards have fallen. What new ones shall take their place?

An old Eastern people westernized in its outward aspect must have a westernized soul. Can this be attained by merely casting aside the old ideals that have ruled the minds of the Turks so long and adopting a machine-made Christianity? Will the inclusion of the reading of the Gospel of St. John the Divine do the trick?

Persia at any rate has recognized the value of missionary educative labors in permitting the Christian churches to introduce the New Testament, although some fault may be found with the restriction to Roman Catholics and Episcopalians, for these have no monopoly of the Gospel truths. Besides the purpose for which St. John's Gospel is to be read in these schools seems utterly strange to the purpose of this holy writer who concludes his twentieth chapter with these solemn words: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

We shall watch further developments in Turkey and Persia with absorbing interest. Z.

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**Of Interest** We were looking over some back numbers of the Christian Century of the recent past and found a little item which ought to be of interest to every Bible Christian who has had argument with the disciples of evolution. It is a book review and brings to the attention of the Century readers a book entitled "The Geological-Ages Hoax" by George McCready. (Revell, Price \$1.25). The critique on the book is as follows:

Professor McCready enjoys the distinction of being the only extant geologist who not only rejects the ideas of organic evolution in toto but believes that the geological evidence for evolution, in fossils of successive ages showing the successive appearance of more complex living organism, is all humbug. His book is "a criticism of the claims of geologists that they are able to differentiate the fossils into groups or sets which

have definite time-values of world significance." In brief, his idea is that the geological strata in which the fossils are found are so badly scrambled that it is just as easy to believe that all these animals appeared simultaneously as that the simpler forms of life came first.

That has an inviting sound. We are glad to read that voices are being raised in the other camp to cry down the evolution nonsense which tries to explain the unexplainable by spreading it over millions or even billions of years. There is no other plausible story of Creation for a Christian than the Bible story. Its acceptance or rejection cannot help but be the touchstone of his Christianity. G.

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**Mexican Schools** are to be entirely free from all religious instruction. By a presidential decree, as the Chicago Tribune reports, no priest, minister of religion or member of a religious order is permitted to teach in the public and private primary schools of Mexico.

The decree is in line with a nationalist program sponsored by the National Revolutionary party which controls Mexican political activities. All primary schools are prohibited from receiving subvention, endowment or other support from churches, priests, ministers, religious societies, or private individuals, if such aid is intended to further religious instruction. Violation of the decree calls for a fine and the closing of the school on the second offense.

Primarily directed against the Catholic Church and clergy, which abused its privileges notoriously in trying to control the education of the young, this decree strikes with equal force at all religious bodies. We are not informed whether private religious schools are tolerated under this decree or not. But we see the strange spectacle of to-day, that while one country forbids all religious instruction in its schools, Turkey and Persia would introduce it to attain to the western soul. Shall both fail? Z.

#### "WHICH IS CHRIST'S TRUE CHURCH?"

"Which is Christ's true Church?" asks Rev. John A. O'Brien, chaplain of the Catholic students, University of Illinois, in the Catholic "Our Sunday Visitor." It is clear that the writer has in mind a visible body which Christ has actually founded, upon which "he has conferred the jurisdiction and the power to teach all mankind," which represents him, and to which all men are bound to belong. He invites his readers to compare the existing church bodies, or faiths, in order to ascertain which of these is that one Church of Christ. For this purpose he offers them two charts that show the "place and year of the origin," the names of the founders, etc., of the various faiths. Naturally, he traces the origin of the Roman Catholic Church back to Christ, whom he declares to be its founder. To the Roman Catholic Church



he ascribes the marks of unity, sanctity, catholicity and apostolicity, arriving at the conclusion: "The Church which Christ founded and clothed with such power and authority is the Catholic Church." In harmony with his conclusion is a statement which we find in another column of the same issue: "The Pope as Bishop of Rome is the visible head of the Church and the vicar of Christ on earth." It will occasion no surprise to find that the writer claims all the promises Christ gives his Church for the Roman Catholic Church.

Christ did found a Church; *one* Church, John 10: 16: "There shall be one fold and one shepherd." This Church is called the house of God, the temple of God, the temple of the Holy Ghost, "the body of Christ, the fullness of him that filleth all in all." This Church Christ commissioned to preach the Gospel unto every creature, declaring: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." In this Church his Spirit lives; and this Church Christ it's Exalted Head is building through the ministry of the Gospel. To this Church belong all his gracious promises; and this Church he will reveal in its glory on the Day of Judgment."

Of this Church Jesus says: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." The Church is invisible. One does not become a member through accepting some outward form or recognizing a certain authority, but by a change of heart, by faith in Christ as our Savior by his death upon the cross. Only by faith are we members of the church; and nothing but faith is required. Read: Eph. 2: 19-22; 1: 1; 4: 1-16; 1 Peter 2: 6; John 10: 26, 27; Acts 5: 14; Rom. 3: 23, 24; Gal. 3: 28. All true believers are living members of the body of Christ and fellow members of each other.

Outside of this Church there is no salvation. According to John 3: 5, 6, they who have not entered the kingdom of God are flesh, unbelieving, God-hating, and, therefore, lost. And in the last chapter of Mark Jesus says: "He that believeth not shall be damned."

Now note the admission Rev. O'Brien makes in a later paragraph:

In maintaining that the facts of history stamp the Catholic Church as the one true Church established by Christ for all mankind, the writer does not wish to give our non-Catholic readers the impression, already too prevalent, that the Church regards all who are not members of the body of the Church as outside the pale of salvation. Indeed, the broadmindedness and maternal solicitude of the Church for the salvation of all mankind are nowhere more strikingly apparent than in her teaching that people even though not in visible communion with Christ's true Church, may nevertheless be saved if they act according to their own conscience. No man is guilty in the eyes of God, says the Church, except he who acts contrary to the light of his own conscience. All people who are true to the commands of their conscience are members of the *soul* of the Church, and will be rewarded by God for their fidelity. Even though they are objectively wrong,

they are in good faith, and therefore blameless in the sight of God at least for their non-membership in the corporate body.

We do not want to interrupt the argument by saying the many things that could and should be said on the paragraph quoted. Only this, here is broadmindedness indeed, a broadmindedness that refuses to stay within the words of the Lord: "I am the way, and the truth, and the life: *no man cometh unto the Father, but by me,*" for according to the writer's words even a pagan can be saved by consistently following his pagan conscience.

But, even if we restrict the meaning of his words to non-Catholic believers in Christ, the writer denies to his church at least the marks of unity and catholicity, for, if the Roman Catholic organization of a pope, bishop, etc., is the Church of which the Holy Scriptures teach, no one can be saved outside of it. Jesus distinguishes only those who are flesh and those who are spirit, John 3: 6; those who love him and those who do not love him, John 14: 23, 24; those who abide in him and those who do not abide in him, John 15: 1-7; those who are his sheep and those who are not his sheep, John 6: 25-29; those who believe and those who do not believe, Mark 16: 16; his sheep and the goats, Matt. 25: 31-46.

Then, if the pope truly is the vicar of Christ and the teacher of the nations, Christ would have followers whom he does not teach. If the shepherding of the flock of the Good Shepherd has truly been committed to the pope and his bishops, Christ would have sheep whom he leaves un-shepherded.

No, Rome is not *the* Church of Christ taught by the Holy Scriptures and has no right to claim for its organization that which the Bible says of the Church. In fact, the Church is nothing more or less than the body of all true believers in Christ, whoever they are and wherever they are. No church body can claim to be the One Holy Christian Church.

(To be continued.)

#### A BIBLICAL PAPYRUS FROM EGYPT

Students of the Bible are much interested in the information now coming out regarding the latest important find in the way of ancient manuscripts — the collection recently acquired by Mr. Chester Beatty, of England, and therefore called the Chester Beatty Papyrus. Sir Friederick Kenyon, who has undertaken the publication of the material, contributed a popular article about it to the London Times, February 18. Also there is an extended description of the material by Carl Schmidt, of Berlin, in the last number of the "Zeitschrift für die neutestamentliche Wissenschaft," and a note by Mrs. Sylva New, in the last number of the Journal of Biblical Literature.

Dr. Schmidt, on a visit to Cairo in 1930, was the first scholar to learn of the existence of the papyrus, which was in the hands of Egyptian dealers. Unable to purchase it himself, he succeeded in interesting Mr. Beatty, a well-known private collector, who purchased



the papyrus and thereby saved it from being sold leaf by leaf to tourists.

The writing is in Greek in several different hands and represents a collection of manuscripts rather than a single copy of the Bible. All the scholars who have examined the pages agree that most of the writing is from the third century A. D. Some goes back to the early second century, some is fourth century, and the apocryphal section may be fifth century. The scholars also agree that the text is that of the famous school of Caesarea, thereby proving that in the third century the Caesarean text was used in Egypt as well as in Palestine. Schmidt gives the following classification of the material:

#### Old Testament

1. Genesis: Two different manuscripts: (1) chs. 9-41, fourth century; (2) chs. 24-46, third century.
2. Numbers and Deuteronomy: 25 leaves in double column, not later than the middle of the second century.
3. Isaiah and Jeremiah: 12 leaves of Isaiah and one of Jeremiah, first half of third century.
4. Esther and Ezekiel: eight leaves of each, beginning of third century.
5. Daniel: 13 leaves with great gaps, first half of third century. This is important, since it is the Septuagint translation, heretofore found only in the Codex of the Chigi Library at Rome, and not the translation of Theodotion, which replaced the Septuagint of Daniel in the second century.
6. Ecclesiastes: Only one leaf, 36:28 — 37:22, beginning of the fourth century.

#### New Testament

1. The Evangelists and Acts: two leaves of Matthew, five of Mark, six of Luke, two of John, thirteen of Acts. (Mrs. New says: "There are no pages of Matthew," but Schmidt is definite in his assertion that Matthew 20-26 is there.) The writing is not later than the third century. This shows that the Gospels and Acts were put into one volume at an early date.
2. Epistles: Parts of Philippians, Colossians, 1 Thessalonians and Romans, not later than third century.
3. Revelation: 10 leaves, 9:10 — 17:2, second half of third century.
4. The Book of Enoch: five leaves, fifth century or earlier.

There are altogether 190 leaves, some in double column.

It is entirely possible that a portion of the lost part of this papyrus will be found and added to the collection. While nothing revolutionary in our knowledge of the Bible will come from the Beatty papyrus, it will help to clear up a number of points and will

play an important part in all future study of the text of the Bible.

Presbyterian Seminary, Chicago.  
— O. R. Sellers, D. D., in *The Presbyterian Advance*.

#### "DEAFNESS

is a real tragedy for a child." This is a statement made by a member of the special committees on the hard of hearing child, at a meeting of the American Medical Association. In fact, deafness from early infancy is a greater tragedy in a child's life than is blindness. This statement may seem to most people as absurd, for the general belief is that blindness is the worst physical affliction that may befall anyone. However, to get at the real truth of the matter, we must not consult those having sight and hearing, but we must consult the blind and, better still, the deaf-blind. Some years ago, the writer happened to sit next to a blind, educated man, on an interurban bound from Cleveland, O., to Toledo. Because of his affliction, an acquaintance was soon formed and conversation was made. In its course the writer said to the blind man: "You have been blind from early childhood. Tell me, if you had the choice, which would you choose, to be blind or deaf?"

He said, emphatically: "Blind, any day."

Helen Keller, the gifted deaf-blind woman, gives it as her opinion that "deafness is a much worse misfortune than blindness." On the authority of one of our missionaries to the deaf, we have the statement of a deaf-blind man, blind from earliest childhood, but deaf since the age of thirty, that he feels the loss of hearing much more acutely than the loss of sight.

Now, the greater the affliction, the greater must be the love and the efforts to alleviate it. The deaf child stands in absolute and positive need of the helping hand of others. His lot must be made easier. It can be made easier only by bringing him somewhat, to the estate of the hearing people, by opening up to him the world of thought as expressed in the language of the hearing, and, above all, by bringing him to his spiritual estate, to Christian man- and womanhood, that he might be Christ's own and serve Him now and forever.

All of this your Ev. Luth. Deaf-Mute Institute is doing for the deaf child of our Church and for others not of the Church. This school is in urgent need of funds to carry on this work of greatest charity. Much has been given to us since the last issue of the *Advocate* was published. But much more needs to be done, shall the burden of the afflicted deaf child be lightened and happiness shed into its life for the time now and the time yet to come. Will you, who have hearing and more of this world's goods than you need for yourself, will you not help to ease the burden of the deaf? Help us by your intercession before the mercy



seat of God? Help us with your earthly treasures? Will you not say, with the poetess, Grace Noll Crowell,

Because I have been given much,  
I, too, shall give;  
Because of Thy great bounty, Lord,  
Each day I live.  
I shall divide my gifts from Thee  
With every brother that I see  
Who has the need of help from me.  
— The Deaf Child's Advocate.

### THE DEATH BLOW

That the atheistic powers in Soviet Russia are fully determined to wipe out the Christian religion completely, is plainly indicated by a report which appeared in "Das Evangelische Deutschland" of April 17, 1932, a translation of which follows:

"The periodical *The Godless* concerns itself in the latest edition with the special obligation resting on 'the fighting Godless' in connection with the execution of the second five-year plan. 'The fighting Godless,' quoting verbatim, will devote their full strength to this front in the fight to carry out the second five-year plan. The annihilation of the causes which create class differences and profiteering is identical with the annihilation of the causes which create and nourish faith in God. The development of the production powers of the land and of the standards of life in the land of socialism will deal a fatal blow to religion and the clergy.

"The propaganda of *The Godless* is to lay hold on the entire mass of laborers in factories and collective centers. Religion is the strongest brake to the building up of socialism, it is the weapon of the counter-revolutionary fight of the kulaks (farmers) and of world capitalism. 'The fighting Godless,' through the development of their anti-religious works, are striking a blow against the enemy of the classes, against religious festivals, against individualism and against selfishness which is being protected by all shades of religion. The banner cry is 'the quickest possible transformation of believing workers into fighting Godless.' To this battle cry belongs also the watchword given by Jaroslowski, the leader of the Russian Godless, that every effort be made to complete the extermination of religion in Soviet Russia by the year 1937."

In Germany the situation has become so serious that the government felt constrained to suppress the atheistic movement. The *New York Times* May 5 reports that "Although church and state are rigorously kept separate in Germany, the government took forcible measures to-day to protect religion from Bolshevik atheist propaganda. It issued an emergency

decree summarily suppressing all Communist free-thinkers' associations and their publications, authorizing the confiscation of their means of propaganda and threatening imprisonment for violation of the prescription.

"From quarters close to the government it was learned that the action had been brought about by recognition that the decree against political excesses issued on March 28 of last year had proved inadequate to stem Bolshevik machinations by means of the so-called godless movement.

"'The dissolution of these organizations,' a spokesman said, 'is to stamp out atheist propaganda that aims at a Bolshevik revolution by undermining Christian civilization and morals.'

"Liberal circles regard the government's action as aimed more at communism than at anti-religionism, since the German Freethinkers' Association, with a reported membership of more than 500,000, is left untouched.

"Before the Third International was created the freethinkers' movement in Germany was a unified affair, but Leninism produced a schism and the followers of Moscow constituted independent groups. Their propaganda has been particularly aggressive, not the least so in the German schools.

"Another emergency decree issued to-day puts all German associations modeled on military organizations under the most intimate supervision and control of the Ministry of the Interior. They are required to give a full account of their aims, doings, and so forth, and the Ministry is empowered to prescribe any modification 'deemed requisite for securing the authority of the State' and suppress any recalcitrant association."  
— News Bulletin.

### "WHATEVER HE SAITH UNTO YOU, DO IT!"

Bridget had left popery, that is, the Roman Catholic Church, and had become a Protestant, that is, a Lutheran. In consequence of an accident she was taken to a Roman Catholic hospital, where nuns or "sisters" had to take care of her. These "sisters" abused her considerably, because of her conversion to Lutheranism. One in particular attacked her by saying: "You Protestants do not show any respect for the Blessed Virgin Mary, whom even the holy angel called the blessed among women."

"What, no respect?" said Bridget. "I should like to know how many Catholics there are who honor and heed the only commandment of the mother of our Lord as much and as faithfully as we Lutherans try to do."

"What commandment?" asked the sister.

"Well, her only commandment, the only one she has left us, when at the wedding in Cana she said: 'Whatever He saith unto you, do it.'"



We may add, Bridget was right in full agreement with the Word of God the Father, who, on the Mount of Transfiguration, said: "Hear ye Him!" Papists make a lot of show and talk about honoring Mary, but when it comes to doing her and God's own bidding, then they are not at home; they must obey the pope. — Retold by L. G. Dorpat in The Missionary Lutheran.

### THERE ARE TWO OF US

Some one tells a story of a boy whom some older boys were trying to compel to join in a mean act.

"I can't do it," he said.

"What's the reason you can't? You will have to, I tell you. We are going to make you do it whether you want to or not. We are all of us against you, and how are you going to help yourself?"

The boy looked at the other a moment and said, "I can't do it; it's wrong, it's mean, and I won't do it. I am not as much alone as you think I am, either. There are two of us, and the other One has always been more than a match for all that have come against Him."

"Two of you," sneered the other boy, "and where's your partner, I'd like to know? Why doesn't he show up? Much help you'll get from him! You'll be used up before he comes."

"No, I shall not," answered the other boy, quietly, "For He is here now. It is just as I told you; there are two of us, and the other One is — God."

The leader of the rough boys was startled. He looked for a moment into the determined face of the little fellow before him, and then, casting a sheepish glance at his companions around him, he said, "Come on, fellows, let him alone. There is no use fooling with such a chap as that." And away they went.

— Selected.

### GIVE THE BOOK TO SHAPHAN!

The reign of King Josiah was noteworthy because during it the Temple was repaired, but it was particularly marked by the finding in the house of the Lord of a copy of the law. Hilkiyah, the high priest, discovered the sacred scroll, whose value was far greater than the sum of the silver that the "keepers of the door" had "gathered of the people." Then follows a statement the force of which a careless or hasty reader might miss: "And Hilkiyah gave the book to Shaphan, and he read it." Next Shaphan, the venerable scribe, showed the book to the king, and read it before him. As a result, it created a kind of moral revolution in Judah.

"Gave the book to Shaphan" — that is the normal method by which God's truth is passed on — from man to man, from generation to generation. Tradition is not enough. We live to-day in a world of

books. Oral communication has its own peculiar tang and tone; yet in the long sweep of time, life must express itself in literatures, and truth finds its temple to be a library.

The particular point we would stress is that, when a man has a good thing, he should share it with his fellows. When he possesses the best of things, — the Bible, — he must not keep it to himself. Bibles may literally be given to Bibleless people, but that does not exhaust the duty of a Christian, which is to interpret and reveal to his fellow men the interior and vital meanings of that Word of words, that marvelous revelation to men of the thought and will of their Maker. Too few persons to-day are proclaiming the truths of the Bible, which is a relatively neglected book. Let us feed daily on that Word ourselves, and be sure to bring out from it from time to time nutritious morsels of instruction and comfort to set on our neighbor's table. Let us give the Book to Shaphan!

— Editorial, Zion's Herald.

### WHY GOD MUST JUDGE SIN AND JUDGE IT ETERNALLY

There is no subject which disturbs men like that of eternal judgment. There is no end of the twisting and turning to which they have resorted to nullify the plain and abounding statements of it in Scripture. Yet it requires but little thoughtfulness to see the absolute necessity of it.

Sin produces abundant wrong between man and man, as we know too well, but though we may thoughtlessly imagine this is all of it, it is far from being so.

"Sin is lawlessness" says the correct rendering of 1 John 3:4. That is, it is that mind in the creature which refuses subjection to Him who, being the Creator, is also the Governor. The question then is this, Is God going to govern, or the creature? Who is finally going to occupy the throne which will rule heaven and earth, to the eternal peace and blessing of all who love what is good?

Suppose some wicked man, robber and murderer, gathered to himself others like himself, and sought to overthrow the government of the United States, what would be the plain duty of the government? These men might commit crimes against their fellows, but that is not the root of the matter. They want to overthrow the Power, so that they may have their own way at all times and everywhere, and this is what must be put down, and put down for good. Love for the nation and its welfare demands it.

Lawlessness, or sin, has come into that great creature, Satan. He is a robber and a murderer, and he wants the throne. Man, another great creature, has done the same. He has joined with Satan to cast God off the throne and have it for himself. God must judge the rebels or be dethroned by them. He must consign them to eternal



chains, or they would forever disturb the peace and bliss of His realms, as they have been doing ever since they rebelled.

Under limitations God has permitted this revolt to go on thus far, because of great, and good, and glorious ends which He has determined to bring about in connection with His Son Jesus Christ, and all who now own Him and cease to be rebels.

But those ends which He has revealed in His Word are now nearing completion, and then, swiftly and in the majesty of His power, He will show that the throne is His, and that none shall henceforth disturb its blessed, fatherly rule of love forever. — Bible Truth Depot.

### COMMUNITY CHURCH

Dr. Cleland B. McAfee, writing in *The Christian Endeavor World*, on the fact that "sometimes the heaviest argument against a good principle is an instance of its success," cites the following on community churches:

"It is a good principle that the Church ought to present a united front in any community, overcoming its divisions and making a single plea for religion. Many of our 'community' churches are built on this principle. The minds of the people must not be distracted by divisive pleas of separate churches; all shall be one.

"But if any one wants argument against that good principle, he can often find it in places where it is in action. The community has only one church, but fewer people pay heed to religion than if there were several churches. They seem to think that since there is only one church, there are enough people to keep it going without their personal attention. The church itself is sometimes to blame also, because it assumes that since it is the only religious center it need not urge itself on people. Rivalry is ended, but inspiration and energy are ended also."

— Selected.

### A BLIND BISHOP

"The world is tending toward a better civilization, a cleaner, happier race. The nation is in a trend toward better conditions for our people and the people are living together now, more than ever before, in a spirit of religion. Justice still reigns supreme and respect for law is greater than ever."

The above is a newspaper summary of an address by Bishop E. L. Waldorf to an assemblage of Methodist ministers at Kansas City recently. And from extracts which are given, we judge it to be a very faithful summary. One further statement he made was "Dogma is dead." That is, doctrine is of no value, it makes no difference what you believe, so long as you live as you should. This is utterly wrong; for if we do not accept the doctrine of Christ, that He died for our sins and rose again, we are no better in the sight of God than the worst criminal or most degraded woman. The Bishop says nothing about

the blood of Christ as the foundation of all true religion, and evidently he follows in the path of Cain, who brought his own fruits as an offering to the Lord. And so far as the condition of the world is concerned, the Bishop is as blind as a bat. The people of to-day are not even religious as a rule, they are far from it. And those that make a profession of religion are very largely like the Pharisees of old. The world is rushing down the grade at a fearful rate, and blind leaders of the blind can only hasten it on to destruction. How sad that such men should be the leaders to-day. — Gospel Message.

### HOT OR COLD

Some people blow hot and cold at the same time. If they are with Christians they pretend to be Christians. If they are with worldlings they pretend to be worldly. A very curious "confession of faith" has recently been discovered in the archives of the village of Puylaurens, Tarn, France. It is written in old French of the time of the religious persecutions, and a translation is given below. It may be read in two different ways. If we read the columns downwards, it is a Romish confession. If we read the lines straight across both columns, it is a Huguenot or Protestant Confession:

I now abjure	Rome and its beliefs
All of Calvin,	I hold in great reverence
I utterly despise	The mass and all the saints.
And execrate	The Pope and his power
The lessons of Calvin;	We should diligently receive.
Those who follow him	Are happy forever
Seem to me damned,	The Pope and his subjects.
Yes, Calvin and Luther	I will love forever
Will burn in hell,	Those who go to mass.

— Selected.

### HAVE YOU EVER NOTICED

When the other fellow acts that way, he is ugly; when you do it's nerves?

When the other fellow is set in his way, he's obstinate; when you are, it is just firmness?

When the other fellow doesn't like your friend, he's prejudiced; when you don't like his, you are simply showing that you are a good judge of human nature?

When the other fellow tries to treat some one especially well, he's toadying; when you try the same game, you are using tact?

When the other fellow takes time to do things, he is dead slow; when you do it, you are deliberate?

When the other fellow spends a lot, he is a spendthrift; when you do, you are generous?

When the other fellow picks flaws in things, he's cranky; when you do, you are discriminating?

When the other fellow is mild in his manners, he is a mush of concession; when you are, it is being gracious?

When the other fellow says what he thinks, he's spiteful; when you do, you are frank? — Selected.



**HOW BIG IS YOUR BIBLE?**

By C. Norman Bartlett, S. T. D.

Bibles range in size from a tiny book about half an inch thick, with pages no larger than an ordinary postage stamp, up to a volume of such immense proportions that several men are required to lift it. How big is your Bible? But in this query we are not referring to physical dimensions. The Bible that you really own is just as big as, and no bigger than, the amount of God's Word that you have really made your own through study, meditation, and practice of its precepts. How large a place does the Book occupy in your heart and life? An honest answer to this question tells how big a Bible you really possess.

— Christian Endeavor World.

## † CLARA BUENGER †

In the midst of life we are in the embrace of death. The truth of this statement was vividly brought to the mind of the many friends of Clara Buuck Buenger, when on January 21 the Lord graciously called her to her eternal rest. The news of her sudden demise was a shock to all who knew her. Apparently enjoying the best of health, suffering from what at first seemed a severe cold, her activities were brought to a close by a heart stroke.

Born April 6, 1875, in Milwaukee, Wisconsin, the daughter of the late Frederick and Marie Meier Buuck, she received her Christian training in Trinity and Bethlehem schools, Milwaukee, where her father was one of the teachers. She was faithful and loyal in the discharge of her duties as mistress in the parsonage, as well as those that developed upon her as a Christian mother and spouse. It was truthfully said of her that she died as she lived, in the Lord.

On September 21, 1898, she was united in holy wedlock in Bethlehem Church, Milwaukee, by the late Pastor Schlerf with Carl Buenger, then pastor of St. Matthew's Church, near Morton Grove, Illinois. This union was blessed with six children.

In December, 1902, she came to Kenosha with her family, where her husband had accepted a call as pastor of Friedens Church. Here she lived until her death.

The funeral services were conducted on Monday, January 24. Pastor Paul Pieper of Milwaukee, Wis., delivered the German address, and Pastor Henry Diehl of Lake Geneva, Wis., spoke words of comfort in English.

The deceased leaves to mourn her departure: her bereaved husband, Pastor Carl Buenger, six children; Clara Manthey, Pastor Martin, Gerhardt, Adolph, Gertrude, and Elsie; and five grand-children, besides two brothers and three sisters.

Though the Lord does not give the reason for His action, yet we know that all His deeds are prompted by love and mercy; for "all things work together for good to them that love God."

**FROM OUR CHURCH CIRCLES****Synodical Conference Convention**

The Synodical Conference of North America will meet, D. v., at Mankato, Minn., Rev. A. Ackermann, pastor, August 10 to 15. All delegates will kindly conform with the regulations of Synodical Conference and procure a three-fold copy of their credentials, signed by the secretary of their synod or district synod, and mail one to Dr. L. Fuerbringer, the president of the Synodical Conference, 801 De Mun Ave., St. Louis, Mo., one to Rev. A. Ackermann, 213 E. Spring St., Mankato, Minn., and one to the undersigned secretary. Arrangements that must be made by the president for the convention require that the secretaries of the synods or district synods send to him a list of the delegates from their synod body as soon as possible. Applications for quarters should be in the hands of Rev. Ackermann at an early date.

Prof. J. Meyer, Thiensville, Wis., will read a paper on "Christ Our King." Herm. Gieschen, Secretary,

2131 N. 72nd St., Wauwatosa, Wis.

**Central Delegate Conference**

The Central Delegate Conference will meet at Juneau, Rev. M. Nommensen, on Aug. 2 to 3, 1932.

Paper: Ist das Geben ein wesentliches Stueck der Heiligung?

Sermon: Rev. G. Fischer, Prof. H. Fleischer.

Confessional Address: Rev. A. Mennicke, Rev. Ad. Dornfeld.

Remarks: It is the wish of the conference that each pastor bring a delegate of each of the congregations that he serves, whether they be members of Synod or not. Also timely announcement is requested for pastors and delegates. All announcements should be in not later than the Friday before. Also kindly announce whether night's lodging is requested or meals only.

H. Geiger, Secretary.

**Fox River Valley Conference**

The Fox River Valley Conference will meet at Dale, Wis., Rev. W. Zink, July 19 and 20, 1932.

Papers: W. Gieschen, 2 Mos. 34:29-35; E. Schoenecke, Matt. 5:17-19; C. Auerswald, Matt. 12:31 f.

Kindly announce early. F. A. Reier, Sec'y.

**Michigan Lutheran Seminary**

June 15 was commencement day at Michigan Lutheran Seminary, Saginaw, Mich. It was a bright, but rather warm day. The festivities began early in the morning. Athletic contests of all kinds were held in the forenoon, and in the afternoon the annual baseball game between the



Seminary team and the alumni was played. A great number of former students and many friends of the school, some from quite a distance, had gathered to spend the day on our lovely campus and have a chat with former schoolmates.

After the game the Michigan Lutheran Seminary Club met in the assembly room of the recitation hall. The following officers were elected: Teacher Carl Mueller ('25), president; Rev. Bernhard Westendorf ('15), vice-president; Miss Charlotte Frey ('31), secretary, and Miss Edith Hoenecke ('25), treasurer. Absent members of the club are kindly requested to send their annual contributions to the newly elected treasurer.

The commencement exercises were held in the evening in the auditorium of Holy Cross school. Rev. John Roekle of Allegan, Michigan was the speaker of the evening. He spoke on the value of a Christian education.

"Not more education, but more Christian education is needed," Rev. Roekle declared. "Our state-sponsored education is out of balance, because it places all stress on training the mind and ignores the heart. Such education inevitably results in disaster to the individual. We find that crime and immorality have not been reduced but have increased during the past two decades. Our penitentiaries are overcrowded and the persons outside the prison who should be inside seem to be legion. Many, by reason of their education, have been able to evade with impunity the laws of society.

"Christian training balances education.

"Educators and statemen are seeking a remedy for the rampant crime and immorality. Any experienced Christian knows the only remedy is the Word of God. By and through the Word of God education is made two-sided and the mind and heart are trained. By Christian education is not meant four or five hours of Bible reading a week, but all studies must be taught under the influence and light of God. Such education produces good Christians and the best citizens."

The following was the program for the evening:

Prelude.....Miss Lois Richert  
 "Guide me, O Thou great Jehovah"....sung by the assembly  
 Scripture Lesson and Prayer.....Rev. Otto Eckert, Sen.  
 English Oration: Character of George Washington.....  
 .....Howard Russow, Monroe, Mich.  
 "Jesus still lead on".....Seminary chorus  
 German Oration: "Wer zur Hoehe will, darf die Stufen nicht  
 scheuen".....William Krutzina, Royal Oak, Mich.  
 Piano Solo.....Frederick Wilkins, Saginaw, Mich.  
 Valedictory.....Ruth Rehmus, Highland Park, Mich.  
 "Schaff in mir Gott ein reines Herz".....Seminary chorus  
 Address.....Rev. J. Roekle  
 Distribution of Diplomas.....Dir. O. Hoenecke  
 Blessing

The graduating class numbered fifteen, two girls and thirteen boys. The total enrolled for the year was eighty-one. During the twenty-two years of the existence of the school 361 scholars entered the school, 145 (not counting the class of 1932) graduated. Of these 47 entered

upon work in the Church, and with but a few exceptions are now laboring in the vineyard of our Lord.

The new school year begins September 6. All pastors and teachers are kindly requested to make every endeavor to win students for the school whose wish it is to prepare themselves to serve the Lord in the Church. We shall certainly rue it, in but a few years from now, if we fail to do so, if we allow the depression in our country, or the cry of overproduction, to deter us from directing new scholars to all our synodical institutions. History will repeat itself. We shall soon lament a shortage in workers of the Lord.

May the Lord bless our school in the future as in the past. Praise be to Him. Otto J. R. Hoenecke.

Saginaw, June 16, 1932.

### Fiftieth Anniversary

To be able to look back upon a period of fifty years of uninterrupted service in the important work of educating and training children in the Christian day-school, is a rare occurrence and a special privilege. For that reason Jerusalem Congregation of Milwaukee, Wis., arranged a special service on the evening of June 12 in order to celebrate the fiftieth anniversary of the installation of Mr. Henry Eggebrecht as Christian day-school teacher.

The jubilee service was well attended. The male chorus, the mixed chorus, and the children of grades three to eight rendered appropriate selections. The sermon, preached by the undersigned, was based on Mark 4: 26-29. After the sermon the chairman of the congregation, Mr. Emil Schmeling, addressed words of congratulation to Mr. Eggebrecht in behalf of the congregation, and presented him with a purse. Mr. G. W. Sampe, a member of the school-board, spoke in behalf of the school children, also presenting a purse as a token of esteem. The undersigned then read several letters of congratulation, addressed to Mr. Eggebrecht by the congregations which he had served and by the chairman of the Wisconsin State Teachers' Conference. In a spirit of humble gratitude to God Mr. Eggebrecht expressed his thanks to all that were present, and spoke words of admonition and encouragement about Christian education.

After the service several colleagues of Mr. Eggebrecht, the faculty of Jerusalem School, and the school-board gathered in the home of Mr. Emil Trettin, where refreshments were served and several happy hours spent.

In the fifty years of his activity as teacher Mr. Eggebrecht served the following congregations: St. John's, Centerville, Wis., 1882-1884; Immanuel, St. Charles, Mo., 1884-1889; St. Mark's, Watertown, Wis., 1889-1892; Christus, Milwaukee, Wis., 1892-1915; Jerusalem, Milwaukee, Wis., since 1915.

For twenty years Mr. Eggebrecht was chairman of the Wisconsin State Teachers' Conference. He was one of the founders of this conference. As director of a City



Mission choir he is rendering valuable services to the cause of our City Mission in Milwaukee.

May the Lord who has prospered the work of this his servant in the past fifty years continue to bless him and graciously reward his labors in this life and in the one to come.  
Henry Gieschen.

**Installation**

Authorized by Pastor Witt, President of the Dakota-Nebraska District, the undersigned installed Pastor R. Bittorf as Pastor of Trinity Ev. Luth. Church at Winner, So. Dak., on Sunday, June 5. Pastor L. Sakrowsky assisted.

Address: Rev. R. Bittorf, Winner, S. D.  
L. Gruendeman.

**Memorial Wreaths**

In memory of Mrs. Chas. Roesing, née Scherer, born August 17, 1871, died May 6, 1932, the Ladies' Aid of St. Paul's Congregation, St. James, Minn., bequeathed the sum of \$5.00 to the Lutheran Children's Friend Society.  
Ernst C. Birkholz.

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In memory of Rev. F. Wiechmann, former pastor of the La Crescent parish, the Ladies' Aid of Immanuel's Congregation donated \$10.00 for Missions.  
E. G. Hertler.

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In memory of Mrs. F. Schultheiss the Ladies' Aid of St. Peter's Lutheran Church of Sawyer, Wis., donated \$5.00 to the home of the feeble-minded.

\* \* \* \* \*

In memory of Erwin Alex Grunwald, who fell asleep in Jesus on Pentecost at the age of 30 years, 9 months and 9 days, memorial wreaths were given amounting to \$34.00, as follows: \$25.00 by his mother, brother Harold and sister Grace; \$6.00 by the Fond du Lac Branch of the Aid Association for Lutherans; \$3.00 by Herbert Domroehs, Herbert Hinn, Albert Moskop. The donors set aside these gifts for the Indian Mission and Winnebago Lutheran Academy.  
Gerhard Pieper.

**MISSION FESTIVALS**

Hokah, Minn., Zion Church, E. G. Hertler, pastor. Speaker: E. G. Hertler. Offering: \$44.00.

Third Sunday after Trinity

Town Eldorado, Wis., St. Paul's Church, W. A. Wojahn, pastor. Speaker: F. C. Weyland. Offering: \$148.28.

**BOOK REVIEW**

Statist'cal Year-Book of the Evangelical Synod of Missouri, Ohio, and Other States for the Year 1931. Price, \$1.00. Concordia Publishing House, St. Louis, Mo.

The opening words of the Preface to this Year-book aptly describe its contents and its purpose, "Whoever desires to obtain reliable information about the Missouri Synod, as a corporation, its business standing as a whole and in all its parts, will find it in this book. The statistics of the Missouri Synod, though unsatisfactory in many parts, are evident proofs of the great blessings of God. God has blessed us abundantly also in the last year. Even statistics should glorify God."

Particularly in times of stress such as the present the members of a church body should prayerfully study such reports of their respective church group. This will have a tendency to remind them of the greatness of God's mercies, of our human weakness in making merited grateful response, of the necessity of doing all in our power to correct conditions where correction is indicated.  
G.

**ITEMS OF INTEREST**

**A PRODUCTIVE EXPERIMENT**

The manager of the Baptist Publishing House conceived the happy idea of placing the following sign in a window of the Baptist bookstore on Carmo Street in the city of Rio de Janeiro:

"Do you wish to know about eternal life? Walk in and receive a free copy of the book that explains the subject, on the condition only that you read it."

Attached to the sign at the bottom was a copy of a New Testament opened to a choice passage in the Gospel of John.

The sign had been in the window only two weeks, when it was found that one hundred men and women had asked for a free copy. Each one, for the asking, had received a twenty-five-cent New Testament, and each promised to read it from beginning to end. They gave their names and addresses, and some promised to return to buy other religious literature.

"The sign must come out," said the manager. "It is running up our bill too fast." "It seems too bad to take it out," said some lady missionaries. "Let's pray that it will not have to stay out very long." A few days later one of the ladies was able to turn over to the bookstore a gift of two hundred and thirty-four milreis. This gift made it possible for one hundred and fifty-five others to receive a New Testament.

The sign was in the window six weeks and during that time two hundred and fifty-five asked for a copy of the book that tells about Eternal Life. Will you not pray that they may find it?  
— Bible Society Record.

**AN INTERESTING COMPARISON**

"Philanthropy is eighth in the list of ten great American industries. Its income of two and one-half billion dollars is more than that of the French or German government. It is exceeded only by incomes of the American and British governments. In fact, it is only in comparison with the American standard of luxuries that philanthropy does not hold its own. The American people give annually for philanthropic purpose less than one-half the amount they spend for pleasure motoring, about the amount they disburse for movies, tabloids, and light fiction, slightly more than the sum they spend for candy, chewing gum, and soft drinks, and about the same amount they pay for tobacco and the radio. Approximately one-half of it goes for religious purposes. Education receives 8 per cent, health 9.2 per cent, personal gifts to individuals 11.6 per cent, and foreign relief 9.7 per cent. — Arthur J. Todd, Department of Sociology, Northwestern University.



**DETROIT SYNODICAL CONFERENCE LUTHERANS  
BROADCAST**

The Lutheran Hour of Faith and Fellowship, which broadcasts regularly on Sundays from 1:30 to 2 P. M., Eastern Standard Time over Station WXYZ, Detroit, is sponsored by the Joint Pastoral Conference of the Synodical Conference Lutheran Churches in the Detroit Metropolitan Area. The conference has a radio committee, which has been in charge of these weekly broadcasts since their inauguration last October. In addition to the Sunday broadcasts a program of hymns, organ and chime music is broadcast on Tuesdays, Wednesdays and Thursdays of each week. The committee in charge of the broadcast has now undertaken the publication of a quarterly magazine, known as "Faith and Fellowship," through which its hopes to supplement and strengthen the broadcast.

**ONE RED ROSE**

The Zion Lutheran Congregation of Manheim, Pa., is required annually to pay for the grounds occupied by its church as a rental price, one red rose. This unique custom, which dates back to early days, is explained by the Philadelphia Public Ledger as follows:

"According to tradition, Baron von Stiegel, a German nobleman, came to what is now Manheim and established his glass factory, the products of which to-day are worth small fortunes.

"Being a religious man, the Baron established a church and called upon the people to worship. The little group of poverty-stricken settlers was unable to support the church, and more and more the Baron bore the financial burden.

"Finally the Baron assumed all financial responsibility, but believed the people should realize their obligation to the church. To impress that idea upon them the Baron announced he and his heirs would collect 'forever, as long as demanded,' one red rose as the annual rental price for the church ground.

"Misfortune befell the glass industry, and the Baron died in poverty. Immediately the people forgot the one red rose. Forty years ago the quaint deed was discovered by historians, and the custom of paying one red rose was revived.

"Immediately after the service Sunday, June 12, hundreds of red rose-buds were placed upon the grave of Miss Martha M. Horning, great-great-granddaughter of Baron von Stiegel."

**NORTH WISCONSIN DISTRICT**

May, 1932

Rev. E. G. Behm, Wautoma .....	\$ 360.00
Rev. G. E. Boettcher, Hortonville .....	121.01
Rev. Imm. P. Boettcher, Sugar Bush .....	200.00
Rev. Th. Brenner, Freedom .....	116.62
Rev. Paul C. Eggert, Abrams .....	19.42
Rev. Paul C. Eggert, St. Paul's Congregation .....	16.50
Rev. A. Froehlke, Neenah .....	126.60
Rev. W. G. Fuhlbrigge, Coleman .....	108.50
Rev. W. G. Fuhlbrigge, St. Matthew's Congregation ..	3.50
Rev. A. A. Gantz, Marinette .....	703.52
Rev. Walter A. Gieschen, Green Bay .....	223.28
Rev. Walter A. Gieschen, Pine Grove .....	50.50
Rev. W. W. Gieschen, Crivitz .....	10.00
Rev. Br. Gladosch, Greenleaf .....	84.26
Rev. Roy B. Gose, Jacksonport .....	142.00
Rev. W. G. Haase, Two Rivers .....	522.80
Rev. A. Habermann, Hartland .....	11.32
Rev. A. Habermann, Angelica .....	12.46
Rev. Wm. J. Hartwig, Montello .....	93.00
Rev. Wm. J. Hartwig, Mecan .....	56.86
Rev. Carl C. Henning, Grover .....	22.25
Rev. Carl J. Henning, Sault Ste. Marie, Mich. ....	16.00
Rev. M. Hensel, Weyauwega .....	762.47
Rev. Paul Hensel, Liberty .....	6.80
Rev. Theo. Hoffmann, Gladstone, Mich. ....	175.00

Rev. Henry Hopp, Daggett, Mich. ....	82.75
Rev. Henry Hopp, Carbondale .....	48.35
Rev. A. G. Hoyer, Princeton .....	107.58
Rev. O. T. Hoyer, Winneconne .....	86.25
Rev. O. T. Hoyer, Zion .....	6.70
Rev. L. Kaspar, Greenville .....	200.00
Rev. L. Kaspar, Clayton .....	100.00
Rev. E. H. Kionka, Newton, St. John's Congregation ..	366.25
Rev. E. H. Kionka, St. Paul's Congregation .....	34.56
Rev. Paul J. Kionka, Maribel .....	125.00
Rev. H. Koch, Reedsville .....	109.00
Rev. L. H. Koeninger, Manitowoc .....	1,200.00
Rev. H. A. Kuether, Sheboygan Falls .....	58.90
Rev. W. A. Kuether, Kewaunee .....	941.98
Rev. W. A. Kuether, Carlton .....	131.00
Rev. R. Lederer, Green Bay .....	983.25
Rev. Wm. F. Lutz, Escanaba, Mich. ....	310.00
Rev. John Masch, Black Creek .....	80.11
Rev. Paul Th. Oehlert, Kaukauna .....	211.78
Rev. E. P. Pankow, Green Lake .....	58.00
Rev. W. E. Pankow, New London .....	15.00
Rev. Gerh. Pieper, Fond du Lac .....	122.64
Rev. J. G. Pohley, Menasha .....	252.29
Rev. F. W. Raetz, Wabeno .....	54.56
Rev. Emil Redlin, Ellington .....	62.00
Rev. Emil Redlin, Stephenville .....	52.40
Rev. T. W. Redlin, Kingston .....	100.00
Rev. Edm. C. Reim, Forest, St. Paul's Congregation ..	147.64
Rev. Edm. C. Reim, Forest, St. John's Congregation ..	128.19
Rev. Wm. Roepke, Marquette, Mich. ....	11.50
Rev. Wm. Roepke, Green Garden .....	13.00
Rev. M. F. Sauer, Brillion .....	126.50
Rev. T. J. Sauer and F. M. Brandt, Appleton .....	959.00
Rev. E. B. Schlueter, Oshkosh .....	735.25
Rev. A. E. Schneider, Fremont .....	25.47
Rev. Fred A. Schroeder, Berlin .....	26.00
Rev. J. Schulz, Vandyne .....	58.00
Rev. V. J. Siegler, Nasewaupee .....	54.34
Rev. Ph. Sprengling, Parochie Centerville .....	39.26
Rev. Theo. Thurow, Menominee, Mich. ....	178.45
Rev. Karl F. Toepel, Algoma .....	510.00
Rev. Theo. F. Uetzmann, Manitowoc .....	50.00
Rev. A. W. Voigt, Depere .....	97.00
Rev. Wm. Wadzinski, Manchester .....	82.55
Rev. Wm. Wadzinski, Marquette, Wis. ....	26.56
Rev. A. H. J. Werner, Center .....	355.18
Rev. F. C. Weyland, Larsen .....	86.86
Rev. W. A. Wojahn, Eldorado, St. Paul's Congregation ..	224.00
Rev. W. A. Wojahn, Eldorado, St. Peter's Congregation ..	198.00
Rev. R. E. Ziesemer, Appleton .....	299.14
Rev. W. F. Zink, Dale .....	112.70

\$14,410.52

Budget .....	\$ 4,164.79
Non-Budget .....	194.00
Every-Member Canvass .....	10,051.73

\$14,410.52

\* \* \* \* \*

Correction: In the month of April receipts it should read, Rev. John Reuschel, Dundas, \$115.00, instead of \$110.00.

ALBERT VOECKS, Treasurer,  
Appleton, Wis.

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June 1 to 11, 1932

Rev. Melvin Croll, Florence .....	17.93
Rev. A. Froehlke, Neenah .....	1,729.85
Rev. Br. Gladosch, Greenleaf .....	1,273.40
Rev. O. T. Hoyer, Winneconne .....	39.45
Rev. O. T. Hoyer, Zion .....	3.00
Rev. B. Lederer, Green Bay .....	69.50
Rev. Paul Theo. Oehlert, Kaukauna .....	98.50
Rev. W. E. Pankow, New London .....	276.66
Rev. E. P. Pankow, Green Lake .....	48.13
Rev. Emil Redlin, Ellington .....	22.50
Rev. Emil Redlin, Stephenville .....	15.85
Rev. T. W. Redlin, Kingston .....	25.00
Rev. Wm. Schlei, Chilton .....	58.50
Rev. M. F. Sauer, Brillion .....	91.00
Rev. E. B. Schlueter, Oshkosh .....	225.45
Rev. J. Schulz, Vandyne .....	10.00
Rev. V. J. Siegler, Nasewaupee .....	53.40



Rev. Theo. Thurow, Menominee, Mich. ....	87.64
Rev. A. W. Voigt, Depere .....	42.25
Rev. I. G. Uetzmann, Pickett .....	64.50
Rev. Ed. Zell, Mishicot .....	13.25
Rev. R. E. Ziesemer, Appleton .....	339.87

	\$ 4,605.63
Budget .....	\$ 718.65
Every-Member Canvass .....	3,886.98
	\$ 4,605.63

ALBERT VOECKS, Treasurer,  
Appleton, Wis.

**NEBRASKA DISTRICT**

Rev. M. A. Braun, Herrick, General Institutions.....	4.87
Rev. Im. P. Frey, Hoskins, General Institutions.....	11.45
Rev. R. Vollmers, Geneva, General Institutions \$8.26, Students \$1.78 .....	12.46

\$28.78

General Institutions .....	\$24.58
Students .....	1.78
Widows .....	2.42

\$28.78

Rev. Wm. P. Holzhausen, Gresham, E. M. C.;.....	\$12.50
Rev. G. L. Press, Sioux City, E. M. C.....	9.30
Rev. L. A. Tessmer, Burke, E. M. C.....	42.00
Rev. V. Winter, Martin, E. M. C.....	5.00
Rev. V. Winter, Batesland, E. M. C.....	9.00

\$77.80

DR. W. H. SAEGER.

Norfolk, Nebr., June 15, 1932.

**MINNESOTA DISTRICT**

May, 1932

Rev. W. G. Voigt, Acoma, Home for Aged \$25.00, Home Mission \$25.00, Church Extension Opera- tion \$33.37; total .....	\$ 83.37
Rev. W. G. Voigt, Acoma, E. M. C. ....	611.00
Rev. R. Polzin, Alma City, General Fund .....	17.30
Rev. O. P. Medenwald, Amery, Wis., Synodic Ad- ministration .....	56.07
Rev. R. Heidmann, Arlington, Synodic Administra- tion (Debts) .....	100.00
Rev. R. Heidmann, Arlington, Synodic Administra- tion (Debts) .....	100.00
Rev. R. Heidmann, Arlington, Synodic Administra- tion (Debts) \$130.00, Dr. Martin Luther College \$85.00, General Missions \$53.00; total .....	268.00
Rev. J. E. Bade, Balaton, Home Mission \$46.50, E. M. C. \$12.60; total .....	58.50
Rev. Wm. Franzmann, Bayton, E. M. C. ....	200.00
Rev. Theo. Haar, Bear Valley, Educational Institu- tions \$20.00, Missions \$13.00; total .....	33.00
Rev. C. F. Kock, Belle Plaine, General Missions \$20.00, General Support \$23.50; total .....	43.50
Rev. H. Amend, Brighton, Debts .....	54.55
Rev. W. P. Sauer, Buffalo, Negro Mission \$14.70, General Support \$10.00; total .....	24.70
Rev. W. P. Sauer, Buffalo, E. M. C. ....	161.50
Rev. R. Jeske, Caledonia, Supervision, Pro. and Pub. \$10.00, General Missions \$90.70; total .....	100.70
Rev. A. C. Krueger, Cedar Mills, General Adminis- tration \$50.00, General Institutions \$10.00, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, In- dian Mission \$25.00, Home Mission \$35.00, Negro Mission \$35.00; total .....	235.00
Rev. A. C. Krueger, Cedar Mills, General Adminis- tration \$100.00, General Institutions \$9.00, Theo- logical Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$20.00, Michi- gan Lutheran Seminary \$10.00, General Mis- sions \$10.00, Indian Mission \$10.00, Home Mis- sion \$10.00, Negro Mission \$40.00; total .....	229.00
Rev. Otto E. Klett, Centura, Wis., To Retire Bonds	16.50

Rev. W. P. Sauer, Crawford's Lake, E. M. C. ....	68.00
Rev. A. W. Blauert, Danube, E. M. C. ....	306.25
Rev. A. W. Blauert, Danube, Dr. Martin Luther Col- lege .....	10.78
Rev. J. C. A. Gehm, Darfur, General Administration \$3.37, E. M. C., to Retire Debts \$6.00; total ..	9.37
Rev. J. C. A. Gehm, Darfur, To Retire Debts .....	25.00
Rev. J. C. A. Gehm, Darfur, General Institutions \$11.10, Missions \$3.31; total .....	14.41
Rev. E. H. Bruns, Delano, E. M. C. ....	47.25
Rev. R. F. Schroeder, Dexter, Finance .....	15.48
Rev. C. J. Schrader, Echo, Northwestern College ..	14.50
Rev. C. J. Schrader, Echo, Home Mission .....	14.00
Rev. H. A. Scherf, Eden, General Support \$60.00, E. M. C. \$2.00; total .....	62.00
Rev. Carl C. Kuske, Emmet, General Administration, E. M. C. ....	30.50
Rev. P. Gedicke, Essig, General Support \$5.00, E. M. C. \$90.50; total .....	95.50
Rev. Im. F. Albrecht, Fairfax, E. M. C. ....	505.00
Rev. Carl C. Kuske, Flora, Michigan Lutheran Semi- nary .....	9.92
Rev. Carl C. Kuske, Flora, General Administration, E. M. C. ....	19.00
Rev. Karl A. Nolting, Frontenac, General Adminis- tration \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home Mission \$15.00, Negro Mission \$5.00, Poland Mission \$5.00, Madison Student Mission \$2.00, Student Support \$1.71, General Support \$3.00; total .....	66.71
Rev. Karl A. Nolting, Frontenac, E. M. C. ....	170.50
Rev. Hy. Boettcher, Gibbon, General Institutions \$10.00, Home for the Aged \$6.00, Memorial Wreath for Mr. A. Thiem from H. Kramer, W. Bandow, W. Thiem, H. Thiem, S. Walter, B. Hoefler, Mrs. F. Lenz, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$5.00, Student Support \$4.80; total .....	40.80
Rev. T. E. Kock, Goodhue, E. M. C. ....	39.75
Rev. T. E. Kock, Goodhue, E. M. C. ....	130.80
Rev. T. E. Kock, Goodhue, E. M. C. ....	16.60
Rev. F. W. Weindorf, Grace, Goodhue, General Sup- port .....	26.06
Rev. F. W. Weindorf, St. John's, Goodhue, General Support .....	40.68
Rev. E. A. Hempeck, Hancock, E. M. C. ....	64.50
Rev. A. H. Baer, Hastings, E. M. C. ....	84.00
Rev. A. Jul. Dysterheft, Helen, General Institutions \$40.00, General Support \$28.00; total .....	68.00
Rev. E. G. Hertler, Hokah, General Administration \$3.85, E. M. C. \$10.00; total .....	13.85
Rev. W. J. Schulze, Hutchinson, Indian Mission \$50.10, General Support \$75.40; total .....	125.50
Rev. A. Martens, Island Lake, General Support ...	4.15
Rev. M. W. Wehausen, Johnson, Michigan Lutheran Seminary \$14.00; Dakota-Montana Academy \$14.70, General Support \$20.00, E. M. C. \$50.00; total .....	98.70
Rev. L. F. Brandes, Jordan, General Institutions \$40.00, General Mission \$32.00; total .....	72.00
Rev. E. G. Hertler, LaCrescent, General Administra- tion \$15.00, E. M. C. \$100.00 .....	115.00
Rev. T. H. Albrecht, Lake City (Walther League Society), Indian Mission .....	5.00
Rev. H. E. Kelm, Lanesburg, Finance .....	57.78
Rev. Karl J. Plocher, Litchfield, E. M. C. ....	169.00
Rev. Karl J. Plocher, Litchfield, E. M. C. ....	50.00
Rev. W. P. Haar, Loretto, E. M. C. ....	120.00
Rev. W. P. Haar, Loretto, Negro Mission \$25.43, Home Mission \$85.00, General Support \$60.89; total .....	171.32
Rev. O. K. Netzke, Madison Lake, E. M. C. ....	8.00
Rev. O. K. Netzke, Madison Lake, E. M. C. ....	5.00
Rev. O. K. Netzke, Madison Lake, Church Exten- sion Operation .....	2.50
Rev. W. J. Wehausen, Malta, Northwestern College \$4.46, Dakota-Montana Academy \$4.00; total ..	8.46
Rev. Theo. Haar, Mazeppa, E. M. C. ....	200.00
Rev. Theo. Haar, Mazeppa, Educational Institutions \$30.00, Mission \$25.00; total .....	55.00
Rev. Paul T. Bast, Minneapolis, E. M. C. ....	116.38
Rev. Paul C. Dowidat, Minneapolis, E. M. C. ....	1,000.00



Rev. T. E. Kock, Minneola, General Institutions \$15.00, Home Mission \$20.89; total .....	35.89	Rev. A. Martens, Tyler, General Support .....	5.00
Rev. T. E. Kock, Minneola, E. M. C. ....	164.30	Rev. A. Martens, Tyler, Zion Church, E. M. C. ...	17.50
Rev. T. E. Kock, Minneola, E. M. C. ....	25.00	Rev. A. Martens, Tyler, Immanuel Church, E. M. C. ....	22.50
Rev. T. E. Kock, Minneola, Home Mission .....	10.80	Rev. R. Jeske, Union, Supervision, Pro. and Pub. \$4.70, General Missions \$40.00; total .....	44.70
Rev. T. E. Kock, Minneola, E. M. C. ....	35.00	Rev. E. G. Fritz, Wellington, E. M. C. \$35.00, Home Mission \$50.00; total .....	85.00
Rev. T. E. Kock, Minneola, E. M. C. ....	6.40	Rev. E. G. Fritz, Wellington, E. M. C. ....	45.00
Rev. Gustave C. Haase, Monticello, E. M. C. ....	40.00	Rev. Karl A. Nolting, West Florence, General Administration \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$10.00, Home Mission \$15.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$4.00, Student Support \$2.45, General Support \$5.00; total .....	81.45
Rev. Gustave C. Haase, Monticello, Gen. Support..	4.00	Rev. Karl A. Nolting, West Florence, E. M. C. ..	152.15
Rev. W. Frank, Morgan, Northwestern College \$5.58, General Missions \$10.00, Student Support \$5.00, General Support \$10.00, E. M. C. \$25.00; total .....	55.58	Rev. A. W. Saremba, Weston, Synodic Administration .....	37.50
Rev. J. Carl Bast, Morton, General Missions .....	50.00	Rev. Aug. Sauer, Winfield, E. M. C. ....	213.00
Rev. J. Carl Bast, Morton, E. M. C. ....	50.00	Rev. C. G. Schmidt, Wood Lake, Student Support \$20.32, General Support \$20.00; total .....	40.32
Rev. G. Hinnenthal, New Ulm, General Institutions \$10.00, Theological Seminary \$25.00, Northwestern College \$25.00, Dr. Martin Luther College \$50.00, Michigan Lutheran Seminary \$25.00, Dakota-Montana Academy \$15.00, Home for Aged \$10.00, General Missions \$50.00, Indian Mission \$50.00, Home Mission \$50.00, Negro Mission \$10.00, General Support \$15.00; total .....	335.00	Rev. C. G. Schmidt, Wood Lake, E. M. C. ....	300.00
Rev. G. Hinnenthal, New Ulm, Theological Seminary \$100.00, Northwestern College \$50.00, Dr. Martin Luther College \$100.00, Michigan Lutheran Seminary \$50.00, Indian Mission \$100.00, Home Mission \$200.00, Negro Mission \$100.00; total .....	700.00	Rev. Paul E. Horn, Zumbrota, E. M. C. ....	729.50
Rev. G. Hinnenthal, New Ulm, Bethesda Home, Watertown, \$16.50 in memory of Aug. Grams, Church Extension \$7.00 in memory of Mrs. August Muske; total .....	23.50	Mr. Clifford Holt, Treasurer, Minnesota District, Walther League, for Apache Indian Mission (Ellensburg) .....	171.63
Rev. F. Koehler, Nicollet, E. M. C. ....	72.00	Rev. H. H. Wiechmann, Wash. Memorial Wreath for Rev. F. Wiechmann, Rochester, Minn., for Lutheran Children's Friend Society \$2.00, for Pension Fund \$15.50; total .....	17.50
Rev. F. Koehler, Nicollet, Indian Mission \$32.72, General Support \$20.00; total .....	52.72		\$11,920.68
Rev. A. Eickmann, Nodine, General Missions \$45.00, General Support \$30.00; total .....	75.00	Budgetary .....	\$ 4,666.75
Rev. A. Eickmann, Nodine, E. M. C. ....	310.00	Non-Budgetary .....	28.05
Rev. R. A. Haase, No. Mankato, E. M. C. ....	100.00	Every-Member Canvass .....	7,225.88
Rev. R. A. Haase, No. Mankato, E. M. C. ....	50.00	Total .....	\$11,920.68
Rev. A. Langendorf, Nye, Wis., Home Mission ...	20.00		H. R. KURTH, District Treasurer.
Rev. A. W. Blauert, Olivia, Dr. Martin Luther College .....	12.72		
Rev. A. W. Blauert, Olivia, E. M. C. ....	202.50		
Rev. Henry Albrecht, Omro, Poland Mission \$29.00, E. M. C. \$10.00, total .....	39.00		
Rev. Henry Albrecht, Omro, Negro Mission \$34.00, E. M. C. \$26.00; total .....	60.00		
Rev. M. C. Kunde, Oronoco, General Administration \$14.62, General Support \$3.38, E. M. C. \$11.50; total .....	29.50		
Rev. W. C. Nickels, Pelican Lake, Educational Institutions \$18.65, General Support \$25.00; total .....	43.65		
Rev. M. C. Kunde, Pine Island, Synodic Administration \$18.54, Educational Institutions \$2.40, General Support \$2.60, E. M. C. \$23.00; total .....	46.58		
Rev. Geo. W. Scheitel, Potsdam, General Administration \$13.85, General Support \$43.45, Lutheran Children's Friend Society \$4.55, Bethesda (Mr. and Mrs. F. Sell), \$2.00; total .....	63.85		
Rev. E. W. Penk, Prescott, Wis., Missions \$41.70, E. M. C. \$21.00; total .....	62.70		
Rev. Aug. Sauer, Renville, Negro Mission .....	22.25		
Rev. Otto E. Klett, St. Croix Falls, Wis., Indian Mission \$4.00, Negro Mission \$4.00; total .....	8.00		
Rev. H. C. Nitz, Rockford, E. M. C. ....	88.00		
Rev. H. C. Nitz, Rockford, Negro Mission .....	64.59		
Mrs. H. A. Larsen, Treasurer, St. Paul, Trinity, \$3.00 for Twin City Mission .....	3.00		
Rev. G. Schuetze, Seaforth, E. M. C. ....	8.00		
Rev. G. Schuetze, Seaforth, Student Support \$2.45, General Support \$5.66; total .....	8.11		
Rev. G. Schuetze, Sheridan, E. M. C. ....	20.00		
Rev. G. Schuetze, Sheridan, E. M. C. ....	21.00		
Rev. Wm. C. Albrecht, Sleepy Eye, General Institutions \$70.25, Student Support \$19.75, General Support \$19.10, Church Extension Fund \$10.00, Memorial Wreath for Clarence Romberg; total .....	119.10		
Rev. O. K. Netzke, Smith's Mill, E. M. C. ....	11.00		
Rev. O. K. Netzke, Smith's Mill, Church Extension Operation .....	11.00		
Rev. Henry Albrecht, Taunton Dr. Martin Luther College \$4.50, Indian Mission \$4.00, E. M. C. \$4.00; total .....	12.50		
		Budgetary .....	\$ 593.90
		Non-Budgetary .....	103.75
		Total .....	\$ 697.65
			JOHN C. JAECH,
			Tacoma, Wash. District Treasurer.