

# The Northwestern Lutheran

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

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## THE LORD'S PRAYER

"Our Father who art in heav'n,"  
How wonderful the thought  
That Jesus' great redemption  
Hath such a kinship wrought!

Oh, may Thy name be hallowed  
By all Thy children here,  
And may our lives teach others  
Thy holy name to fear.

Where'er men grope in darkness,  
Oh, may Thy kingdom come  
Till all Thy wand'ring children  
Have safely reached their home!

Thy will be done, O Father,  
Where'er Thy Word is sown  
As it is done in heaven  
By angels round Thy throne.

With daily bread provide us  
And all we need to live;  
So for these gifts Thy children  
Their daily thanks will give.

Forgive us our transgressions,  
We pray Thee, gracious Lord,  
As we absolve each other  
Of sinful thought and word.

Oh, may we ne'er be tempted  
Beyond our strength to bear!  
If Satan would entice us,  
Lord, be Thou ever near.

Preserve us from all evil  
And keep us in Thy grace  
Until at last in heaven  
We see Thee face to face.

For Thine, Lord, is the kingdom;  
All earth and sea and sky  
Proclaim Thy power and glory,  
For Thou art Lord Most High.

"Amen," we say, believing  
That Thou wilt hear our prayer;  
For Thou Thyself hast taught us  
To pray it everywhere.

— Gertrude E. Wartchow in The Lutheran Witness.

## THE ONE HUNDRED AND NINETEENTH PSALM

Verses 89-105

In Commemoration of the 400th Anniversary of  
Luther's Translation of the Bible

For ever, O Lord, thy Word is settled in heaven.  
Thy faithfulness is unto all generations; thou hast  
established the earth, and it abideth.

They continue this day according to thine ordi-  
nances; for all are thy servants.

Unless thy law had been my delights, I should  
then have perished in mine affliction.

I will never forget thy precepts; for with them  
thou hast quickened me.

I am thine, save me; for I have sought thy pre-  
cepts.

The wicked have waited for me to destroy me;  
but I will consider thy testimonies.

I have seen an end of all perfection; but thy com-  
mandment is exceeding broad.

O how love I thy law! It is my meditation all  
the day.

Thou through thy commandments hast made me  
wiser than my enemies: for they are ever with me.

I have more understanding than all my teachers:  
for thy testimonies are my meditation.

I understand more than the ancients, because I  
keep thy precepts.

I have refrained my feet from every evil way, that  
I might keep thy word.

I have not departed from thy judgments; for thou  
hast taught me.

How sweet are thy words unto my taste! yea,  
sweeter than honey to my mouth!

Through thy precepts I get understanding: there-  
fore I hate every false way.

Thy word is a lamp unto my feet, and a light unto  
my path.

The above heading of this meditation plainly in-  
dicates from what angle we purpose to discuss the  
words quoted from the one hundred and nineteenth  
Psalm. It is with reference to the quadricentennial  
of Luther's Bible translation we offer this dissertation.

It will be seen in the course of our meditation that  
the words of the Psalm are most appropriate to the  
memorable event we have in mind, inasmuch as they  
are expressive of the very spirit, of his great love for  
the Word of God, of his earnest desire to disseminate  
the same, of his conscientiousness and faithfulness in  
rendering it, and of his firm reliance on the guidance  
of the Holy Ghost — in all of which Luther accom-  
plished the translation of the Bible.

In the present discourse, however, we shall not  
dwell on the words of our Psalm, but give a brief his-  
torical survey of such translation; and while trusting  
that our readers will not find it amiss, we begin with

### A Personal Topographical Observation

It was our good fortune during our travels in Ger-  
many in 1931 to visit the famous Augusteum or so-



called Lutherhouse at Wittenberg. Among the various compartments of this historic building the most conspicuous is the Lecture Hall — the place where Dr. Martin Luther delivered his theological lectures before a large body of students and visitors. In this venerable hall adorned with artistic lifesize paintings of Luther and Melancthon and patrons of this once famous university there now are on display all of the literary works the reformer had ever written during his public career lying as they do in showcases open for inspection upon 30 lengthy tables occupying the entire space of the large hall.

As we stood at the foot of the Doctor's cathedra and gazed at the vast display of his literary productions, we were simply amazed. Chronologically arranged from 1516-1546 as they are, we passed from one table to another, and as we read the titles of the individual publications covering not only the entire field of theology, but treating on every problem and question of moment which called for a thorough discussion in the days of Luther — we marvelled at the prolific mind of their author. We doubt whether there ever was a writer whose works comprise such a tremendous scope of literary production.

#### Luther's Greatest Work

Among the numerous works of Luther exhibited here special prominence is given to the greatest work of his life — the translation of the Bible.

Aside from the Lecture Hall there is another hall in the Luther Museum which contains the exhibits of the historic development of pre-Reformation translations of the Bible before and after the year 1500. Luther, by the way, was not the first to put Scriptures into the German language. Vernacular translations had been made long before him. Bible historians claim that as many as eighteen German editions of the whole Bible had been published during the previous half century. Some were in High German, others in Low German. But these versions were rendered in a language the common people barely could understand or appreciate. Says Johann Mathesius, Luther's friend and oft-times guest, in one of his sermonic lectures on Luther's life, which he presented to his parish members in 1566: "During my youth, I also had seen a German Bible which was not German, translated, no doubt, from the Latin, but it was dark and obscure; for learned men in those days did not regard the Bible very highly. My father had a German postil which contained the Gospels for the various Sundays; and in which some parts of the Old Testament were postilized and expounded, and from which I would often read to him with delight. "How I would like to see a complete German Bible!" my father exclaimed.

Luther had long felt a desire to give to the German people a Bible generally intelligible and scrupulously faithful to the original text. Ever since he had found

the Latin Bible chained to a wall in the cloister at Erfurt while pursuing his studies at the university there, he longed for making its truths universally known. He felt the necessity of giving to all his people, both high and low, access to the Holy Word of God by translating it into the German mother-tongue. With all his soul he wished to open to them the holy Scriptures so that they might find in them life and salvation by perusing them in a language familiar not only to the learned, but which was the common, every-day speech of the masses of the people of his native land. No fine courtly words, he said to his friend Spalatin, while working at the translation of the Bible, this Book can only be explained in a simple popular style. "It must be understood by the mother in the house, by the children in the street, and by the common men in the market." If the Bible is to become a real treasure of the people, Luther felt, the language of its translation must come from the living vocabulary which he heard on the street, at the market, in the field, and the workshop. Only in this way could he write a translation which would make the Bible a book of the people or Volksbuch. How well he succeeded is now a matter of history.

#### Not an Easy Task

The work of translating the Bible, however, was not an easy task. "I have taken upon myself a burden which goes beyond my strength," Luther writes from the Wartburg to Nicolaus Armsdorf in Wittenberg. "Now I find out what it means to translate and why until now no one has undertaken this work and signed his name to it. The Old Testament I shall never be able to translate unless you are with me and give me your aid." Concerning the translation of the latter in which he was assisted by Armsdorf, Bugenhagen, Justus Jonas, Melancthon, Aurogallus, Roerer, Cruciger, and several Jewish rabbis, he thus describes the work: "We are laboring hard to bring out the prophets in the mother tongue. Alas! what a great and difficult task it is to make these Hebrew writers speak German — how reluctant they are to forsake their Hebrew ways and suit themselves to our rude German, just as if you would compel the nightingale to cease from her melodious strains, and to imitate the monotonous and odious cry of the cuckoo."

What incredible pains Luther and his colleagues took to ascertain the proper meaning of words and phrases and the accurate sense of the original text, is seen from the following statement of his: "Sometimes I pondered with Philip and Aurogallus full fourteen days upon the meaning of a word or line before the proper idiomatic phraseology was discovered." Again speaking of the translation of Job, he says: "It often happened to us that for fourteen days, for three and even four weeks, we were searching and inquiring for a single word and after all sometimes failed to find it.



With such diligent application did we work that at times we barely finished three lines in four days."

Whenever Luther felt at a loss for want of technical knowledge, he laid all his learned friends under contribution. Thus, when in difficulty about the precious stones described in the 21st chapter of the Book of Revelation he wrote to Spalatin to ask for names and descriptions of court jewels, in order to form a better conception of those mentioned in Revelations. When engaged in the translation of the description of the slaughter of beasts for the Jewish sacrifice, he requested a butcher to come to him to give the proper and correct names for the various parts of a sheep. His aim was to reproduce the meaning, the tone and spirit of the original as far as possible.

It was a tremendous work Luther had undertaken in translating the Bible into German and making it speak to the people in their own language. No wonder he wrote in his "Sendbrief vom Dolmetschen" of September 8, 1530: "Now that the Bible is translated and ready, every one can read and criticize it, with his eyes quickly running over three or four pages and finding no harsh place. But he does not notice what kind of obstacles and logs lay there where he now walks as over a planed board, where we had to perspire and were troubled before we removed such obstacles and logs so that others could walk so easily. It is easy to plow, where the field has been cleared; but to clear the land of woods and stumps and prepare it for fertile soil, no one cares to attempt that."

### The Completion of the Translation

Parts of the Bible Luther had rendered into the vernacular of the people long before he began the translation proper. Expounding the Holy Scriptures at the university in Wittenberg he had made translations of the Seven Penitential Psalms and other Psalms, also of sections of the New Testament, during the years from 1517 to 1521.

But the translation proper the Reformer began, while he was at the Wartburg in Eisenach, where he dwelt as an exile from May 4, 1521, to March 6, 1522. The time he spent here secluded from the rest of the world, in calm meditation and prayer, was very propitious to the maturing of his plan — the translation of the New Testament. With but a few commentaries and without even consulting previous translations of the Bible, with only the Greek text on hand, Luther translated within that brief time the entire New Testament; and so well did he succeed in this work, that his translation was not merely a rendering of the original text into another tongue, but an interpretation of the very truths imbued with the teachings of the New Testament which formed the sum and substance of his life's activity and which offered him so much consolation.

The translation of the New Testament was finished in March 1522, and in September of the same year the first edition of the German New Testament appeared in three thousand copies under the title: "Das Neue Testament Deutsch Wittenberg."

Soon after, Luther turned to the arduous task of translating the Old Testament, which, as you know, was originally written in Hebrew. Midst his great and far-reaching activities as Reformer of the Church this work continued from 1522 to 1534, when in August, four hundred years ago, the complete German Bible was published under the heading: "**Biblia, das ist, die ganze Heilige Schrift deutsch. Mart. Luth. Wittenberg. Begnadet mit Kurfuerstlicher zu Sachsen freiheit, Gedruckt durch Hans Lufft. 1534.**"

So the great work of translating the Bible was finished. Had Luther done nothing more, we, and all Christendom for that matter, would owe him gratitude; for in his translation of the holy Book he has given us the Word of God in the language of the common people, serving us unto life and salvation.

We cannot refrain from adding a tribute to Luther's Bible by an American Lutheran divine: "The remarkable version of Holy Scriptures made by Luther has superceded all others in the German language, and is the universal, standard German Bible. It is acknowledged everywhere, by all parties, as one of the very best translations ever made; and it led the way for, and exerted a marked influence on, all the translations of the Word of God in other tongues." (Seiss, in *Ecclesia Lutherana*, p. 74.) J. J.

### COMMENTS

**The Picture Shows** are like the weather in this respect that, as some one has wittily said, "everybody talks about it, and no one does anything about it." Now the Catholics have proposed to do something about it. Shocked and disgusted by the increasing smuttiness and callous disregard of all moral restrictions to human conduct portrayed in the films, the bishops of the Catholic church have bestirred themselves to organize a "Legion of Decency" in every diocese of the nation.

The members of this "Legion" are to give a pledge, which we reproduce here, although it may be known to some of our readers.

"I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country, and to religion. I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land. I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class



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as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women. I unite with all who condemn the display of suggestive advertisements on billboards, at theater entrances, and the favorable notices given to immoral motion pictures. Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency. I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features."

In an article written by Humphrey Desmond, editor of the Catholic Citizen, for the Living Church, Episcopalian, it is claimed that the movement is a success. Church bodies, as the Methodist Episcopal church of the San Francisco area, the Detroit Council of Churches, Baptists in Galveston, and "a thousand Jewish women in Denver" are said to have joined the movement. May we be pardoned if we remark that it might be a good thing if these thousand Jewish women would act as missionaries among the moving picture producers which are so largely of their race?

The weight of numbers behind the Catholic communion of some twenty million members may have some effect upon the motion picture trade. As all these producers are out to make money by catering to corrupt minds and hearts and by corrupting them still more, it may be doubted whether this organized protest will reform the industry. A falling off in the receipts at the box office might have some effect.

The problem as usual lies deeper. We need a reformation of the picture loving patrons most of all. The shameful setting aside of all moral restraints is not found in the moving picture alone, but also in the current magazines, the novels, the petting parties.

Young and old are lacking in the fear of God through unbelief. Neither leagues nor their binding pledges will cure this evil. The Gospel is the only cure. Because that has been lost or deliberately cast aside we have moral corruption. Z.

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**Is Education A Cure-All?** Judging by the remarks of commencement speakers at university, college, high school, and other graduation exercises, it is. The sum and substance of the average commencement address was this: the welfare of our country rests on the intelligence of its citizens. The impression was given that the more of our young people acquire a higher education the better for our country. Eighth grade graduates were urged to attend a college or a university. It was practically urged as a patriotic duty. That mere secular education is no guarantee of good citizenship is not only plain from the Bible but is also abundantly proved by experience. Education does not improve a man morally, but rather increases the capacity for wickedness. The Duke of Wellington said, "Educate men without religion and you make them but clever devils." Theodore Roosevelt compared education without religion to placing a high-powered rifle into the hands of a savage.

Most of the commencement speakers also seemed to sense this defect, and consequently seasoned their remarks with moral exhortations. One such speaker cited two examples of student honesty. One of the students called his professor's attention to the fact that in adding the figures on the margin of his examination paper he had made a mistake and given him a higher number than he was entitled to. Another student refused to follow the example of other students who took notes along to an examination, saying, "If I fail, I fail." After citing these examples of student honesty, the speaker said, "I am sure that a record of such acts is kept somewhere." It is the old lodge religion or boy scout morality. It was an attempt to stiffen the moral backbone of the hearers by holding out to them the hope of a future reward of noble deeds.

Over against this type of religion, so prevalent and popular in the world today, it is important for us to remember that all religion which is not rooted and centered in our Lord and Savior Jesus Christ is a false and worthless religion and that so-called good and noble deeds are not acceptable to God unless they are motivated by faith in and gratitude to Christ. Jesus says, "Without me ye can do nothing." Our hope of salvation is not that our noble deeds are recorded by the recording angel but that our sins have been washed away and made white in the blood of the Lamb. And that faith will exercise a sanctifying and purifying influence as no fear of punishment or hope of reward can, for "we are his workmanship created in Christ Jesus unto good works." I. P. F.



**"Hitlerism"** In a review of the German situation by the Rev. Henry Smith Leiper, D. D., published in the Living Church the "Ten Commandments" of Nazidom to the churches are given.

1. The Church shall be in all essentials one with the State in its purpose.
2. The supreme leader of the Church, as of everything else in the nation, shall be the head of the State — Adolf Hitler.
3. The Church shall not go against the will of this dictator in the choice of its highest official.
4. The "leadership principle," supreme in the Nazi State, shall apply likewise in the Church, the word of the Bishop being the supreme law of the Church.
5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler youth, who shall say which students are to be admitted to theological training.
6. These future pastors are to come from only one race — the "Aryan."
7. They shall likewise come from only one party, the National Socialist.
8. The Church shall be no longer regarded — from a practical point of view — as supra-national and universal but as a distinctly German institution.
9. The Church shall support the campaign to eliminate from its own life and the life of the nation the race which produced its Lord and the writers of the Bible.
10. The God of the Church shall be officially permitted to be recognized in Germany only if He will salute Adolf Hitler."

These so-called "commandments" may be a rather overdrawn caricature of the Nazi demands on the church of the Reich, but they are at least illuminating. Meanwhile a large portion of the Protestant clergy have met at Barmen and issued their articles of defiance to the intolerable tyranny under which the church groans today in Germany. Just what the outcome of the whole mess is to be only the Lord knows. We may be sure, however, that our good Lord, the Shepherd of His own, has His salutary designs even in this confusion. We may also trust in Him to so govern the hearts of men as well as the destinies of the people that His kingly rule shall not be stopped or curtailed. It is left to the prayers of the church universal to plead with our Master to come speedily to the aid of all His oppressed children here and overseas.

Z.

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**The Down-Town Church** Dr. Stub of the Norwegian Lutheran Synod voices his ideas on a central Lutheran church down-town in the larger cities. He says in a recent issue of the Lutheran Herald.

"Here are some of the things I believe necessary and which appeal to me."

"First, the church must be open every day. It must maintain an office and adequate secretarial help and equipment. The pastor must have his time free for the real ministries of a down-town church.

"The church must strive to be a real church home for all people of all conditions and ages. It must 'teem with activity.' Its doors must be open in welcome to all, irrespective of antecedents or social position. It must be 'our Father's house,' where all can feel at home. As a well known minister has said: 'My congregation is not my field but my opportunity' In other words, the church does not exist so much for its members, as for what opportunity it gives them to serve our common Lord.

"Further such a church must have music, publicity, a feeling of civic responsibility, which from the very outset will place it alongside of the down-town churches of other denominations. It must make an immediate appeal to the imagination of the youth of the city. In short, it must be a church which — all things considered — will function on as broad and efficient a base as do the down-town churches of other denominations."

There we have the institutional church glorified. A church that is to be a common hall of assembly for all, supplying diversion, music entertainment, help for finding jobs, organized to clean city politics, to supply lectures for the serious-minded, the steady haunt of standing committees, societies, etc. The preaching of the Gospel? No doubt the reverend Doctor took that for granted, although he did not mention it. One cannot have everything, even in a modern down-town church that is to compete with "churches of other denominations." Can we, must we, **dares** we compete with the other denominations? We have our doubts.

Z.

#### CHRISTIANS AS SALT OF THE EARTH

In the course of His sermon on the Mount Jesus said, as recorded Matthew 5:13: "Ye are the salt of the earth: but if the salt have lost his savour, where-with shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Here Jesus, as so often, employs figurative, picturesque language in order to drive home a great spiritual truth. We Christians are the salt of the earth. As salt can not come into contact with anything without leaving something of its peculiar nature behind, so it ought to be with us Christians. In respect to its outward appearance salt is like many other things, but as soon as it comes into touch with another object, it exerts a peculiar influence. When you see salt, you may not know at first glance whether it is sugar or some other thing, but as soon as you take



it into your mouth or as soon as it falls into a wound, you know that it is salt and nothing else. It is similar with the true Christians. Outwardly they look like other people. They eat, drink, and sleep like other people. They wear the same kind of clothes as other decent people. They are largely employed in the same businesses and earn their daily bread in the same manner as ordinary people. And yet there is a vital difference. There is something peculiar about them, for, as the apostle says, "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new."

Now, what is the peculiarity which so sharply distinguishes the Christians from the general run of people. The Apostle Peter expresses it thus, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." The peculiar thing about the Christians is their faith. They believe in Jesus as their Savior. They believe that He has redeemed them with His holy, precious blood and with His innocent suffering and death, and that God has thereby translated them out of the kingdom of darkness into the kingdom of His marvelous light." And this blissful knowledge fills them with such joy that their hearts bubble over. They feel constrained to praise and glorify the marvelous deed which God has done for them in Christ Jesus. Their joy and gratitude finds expression in word and deed. No one can long be in close association with them without becoming aware of what God has done for them in Christ Jesus. That is clearly seen from the example of the apostles, who, when they were ordered not to speak at all nor teach in the name of Jesus, replied, "We can not but speak the things which we have seen and heard." They regarded it as self-evident that they bear witness of their Savior. They could not help it, as little as salt can come into contact with a piece of meat without leaving behind some of its peculiar flavor. Likewise we read of the Christians who were driven from Jerusalem by the great persecution, "They that were scattered abroad went everywhere preaching the Word." That lay in the very nature of their Christianity. It was the natural expression of their Christian faith, just as it lies in the nature of salt to season everything with which it comes into contact.

It may be said that salt renders a twofold service to humanity. In the first place, it makes food palatable or tasteful to people. How unpleasant to the taste potatoes, meat, and other articles of food would be if no salt were used in their preparation. It would require quite an effort to force them down, if they were eaten at all. Furthermore salt is used to keep meat, for instance, from spoiling. By salting it down, meat, which otherwise would quickly be spoiled, is

preserved in an edible condition. As the salt of the earth we Christians are to render a similar service to humanity. By nature men are dead in trespasses and sins. They are by nature the children of wrath. Only through Christ can they be made palatable or acceptable to God. No man cometh unto the Father but by Him. If people do not come to Him in Jesus' name, He simply will not accept them. And our calling as salt of the earth consists in this that we lead them to the knowledge of the Savior Jesus Christ and so make them acceptable to God. Thereby we at the same time preserve them from perdition, as salt preserves meat from perishing. If we Christians do not render men this service, if we do not lead them to the Savior Jesus Christ, they are bound to become the prey of eternal perdition, for he that believeth not shall be damned. We see, therefore, that we Christians have a noble calling and a great responsibility.

And the exercise of such Christian influence is of vital importance, for, says Jesus, "If the salt have lost his savour (flavor, saltness), wherewith shall it be salted?" If we Christians do not bear witness of our Savior and His power to save, if we do not bring to our fellow-men the good news of salvation, if we do not spread the glad tidings of the Gospel over the face of the earth, who is going to do it? Then it will simply remain undone, and countless sinners who might have been won and converted with the Gospel are hopelessly doomed. We Christians are the salt of the earth; no one else. If we do not season and flavor the earth with the Gospel, if we do not lead lost sinners to the Lord and Savior Jesus Christ, then this necessary and glorious work will have to remain unperformed. Yes, then we have forfeited all rights to call ourselves Christians, for of the salt which has lost its savor, its peculiar tang, flavor, and saltness, Jesus says, "It is henceforth good for nothing, but to be cast out and trodden under foot of men." If salt has lost its saltness, if it still looks like salt but does not season and lend the flavor of salt, the housewife will consign it to the garbage can as worthless. Similarly, if we still claim to be Christians and perhaps still observe the outward forms and ceremonies of Christianity, but no longer exercise a positive Christian influence and no longer concern ourselves about the spreading of the saving Gospel of Jesus Christ, then we are worthless in the eyes of God, then we have lost our Christian character and peculiarity, and God in His disappointment will toss us aside. Let us, then, be ever mindful of our calling as the salt of the earth.

I. P. F.

— Sometimes it is requisite that a reproof should be given warm, like a medical potion; not too hot, lest it scald the patient; yet not cold, lest it prove ineffectual.  
— Matthew Henry.



## IS THE GOSPEL DEMORALIZING?

Recently we had an opportunity to scan briefly the pages of a book which had been given by a Catholic priest to a Lutheran young man, with the hope of turning him against the Lutheran Church and gaining him for the Catholic Church. The book was written by a former agnostic and gave reasons why he had become a Catholic. In the chapter on purgatory the author gave reasons why he believed in purgatory. One of his arguments was that such a purging or cleansing as offered in the Catholic doctrine of purgatory was necessary before a sinner was fit and worthy to appear in the presence of God in heaven. That, of course necessitated that he take notice of the scriptural doctrine of salvation by grace through faith in the all-sufficient atonement of Christ. The doctrine, which is the very heart and soul of the Gospel, that the believer in Christ becomes pure and spotless in the sight of God, he denounced as a dangerous and demoralizing doctrine. He referred to the case of a Negro condemned to death for an atrocious crime who on the eve of his death turned to Jesus as his Savior and went to his death loudly expressing his confidence that the blood of Jesus had made him white as snow. This the author called ridiculous. He held that the idea that such a criminal, by the simple act of putting his trust in the atoning work of Jesus, could obtain immediate entry into heaven was preposterous. It was to him a vicious and demoralizing doctrine.

But the fact is that the notorious criminal going to his execution with the name of Jesus on his lips and full trust on Jesus in his heart had a better and truer religion than his learned Catholic critic. True to Catholic tradition the latter is not sitting in the Bible but beside it. The Gospel or good news that Jesus can make the foulest clean is scriptural, the central doctrine of the Word of God. The offer of complete forgiveness and complete salvation in Christ Jesus has no strings attached to it. The prophet Isaiah strikes this comforting note in his very first chapter when he says v. 18, "Come now and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." The apostle Paul says, "Where sin abounded grace did much more abound." Jesus Himself in full consciousness of the power of His redeeming work held out His arms in invitation to the blackest sinners, "Him that cometh unto me I will in no wise cast out." The publican in the temple, oppressed by the burden of his sins, rolled them off his soul with the prayer, "God be merciful to me a sinner." Yes, the doctrine that the blood of Jesus Christ, God's Son, cleanseth us from all sins is scriptural; it rests on God's own Word. And whoever tries to limit the saving power of Christ's blood in any way, whoever teaches that the believer must first be further purged

and cleansed by an imaginary purgatory or what it may be, whoever presents any sinner's guilt as too great to be successfully removed by the atoning blood of Christ, is preaching a different Gospel than the Bible proclaims, a Gospel which is no Gospel.

It is objected that such a free offer of full salvation in Christ Jesus is demoralizing, dangerous, vicious; that it will prompt sinners to conclude that they can live as they please and still get to heaven. We can safely leave that to the God Who gave this Gospel. He knew what He was doing. But lest someone think that there is something in that objection, it may be well to call attention to the fact that it was already used against Paul and the Gospel of grace which he preached and that it was exploded by him 1900 years ago. Knowing that because of his message of full salvation in Christ Jesus, he was slanderously reported as encouraging people to live a life of sin (Let us do evil that good may come), he once for all nailed that argument in the opening words of the sixth chapter of Romans where he wrote: "What shall we say then? Shall we continue in a sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" The Gospel which offers free and full salvation to all sinners regardless of their guilt is not demoralizing. It does not encourage people to live in sin. On the contrary, it is the power of God unto salvation. It is the one and only message that truly regenerates and purifies the sinner. It offers the one and only effective incentive to turn the back upon a life of sin and live a dedicated and consecrated life. Whoever has experienced in his heart the sweetness of the Gospel will not see in the free and full salvation which it offers an excuse for sinning, but at the very suggestion will exclaim in horror: "God forbid. How shall we, that are dead to sin, live any longer therein?"

Let us not permit anyone, with his unfounded arguments concerning the demoralizing effect of such teaching, deprive us of the sweet comfort that in Jesus we have a Savior who has removed all the filthy rags of our sinfulness and arrayed us in the spotless garment of His righteousness. We need no further purging or cleansing. Our sins, great and many as they are, can not bar our way to heaven. They have disappeared. As far as the east is from the west so far hath He removed our transgressions from us. We do not look at ourselves. We look at our Savior and Substitute Who has done everything needful for us. Undaunted and undismayed by the charges of the devil and the accusations of our own conscience, we can throw ourselves into the arms of Jesus and say,

Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come, I come. I. P. F.



### A PRESENT DAY NEED

Says Dr. Gordon Baker of New York:

"The greatest work of the church has to do with boys and girls. There is very little religious training in the homes today. The church must supply this need."

He points out that 96 per cent of those who are converted to Christianity acknowledge acceptance before the age of 25 and that the prospects for the future are very dismal considering the fact that 12,000,000 young persons today receive no religious training whatsoever. The one who receives no religious training in youth is not likely to concern himself with church later, unless perchance he or she through marriage becomes interested.

From its beginning eight years ago our church has paid special attention to the training of the children. We have not only maintained an efficient Sunday School, but have also made it possible, yes obligatory for children to attend the Sunday services, by combining the Sunday School study period with the morning service. This arrangement has brought the entire family to the church service as well as to the Bible study period. The attendance of young people at our services proves that our efforts in this direction have not been in vain.

But we are offering our children something that is even better than the best Sunday School, and in comparison to which the Sunday School is a mere makeshift. Our children need more than an understanding of Bible stories and the Catechism, they need a **Christian** bringing up. All knowledge must be imparted to them from a Christian standpoint, that is, they must learn to look upon this world with its work and problems, and upon this life with its joys and sorrows from GOD'S POINT of view. They must be made ready not only to learn sufficiently later to enjoy the comforts of this life, but especially to be able to cope with life's problems that will surely come.

During their formative period of life our children must be spared as much as possible from all unnecessary problems, from all faith destroying influences, and their tender minds must be spared from all poisoning influences, which, as we can all observe, are becoming more and more prevalent in our American school system.

There can be only one solution to this problem in giving our children that kind of bringing up which God requires and which alone can bring His blessings, that is by unifying the purposes and aims of the three agencies in the education of our children: the home, the church, the school. A Christian home, a Christian church, needs a Christian school for its children.

Ours is one of the few churches that offer parents such an opportunity for their children. Our Christian school provides the missing link in giving the children

a unified education, which provides for the child's temporal needs, and also gives the child that vitally important spiritual training, to say nothing of sparing the child from the influence of unbelieving teachers. Then in offering the child those things which are needful for this life, it is not done in methods and aims that are diametrically opposed to its training at home and in church.

Our school has its enemies, because it is one of the mightiest weapons in coping with Satan's rule. We have and always expect to have in our midst people who are blinded to facts, look for the praise of the world, rather than to the pleasure of God, and so are depriving their children of a God-given privilege. But we are thankful to know that there have been a sufficient number of people who made use of the opportunity offered them, so that we have never been in want of pupils for our school.

Personally I take this stand: the public school may be good, but it can never be good enough for my children, as long as I can offer them training in a school directed by God's unfailing word, taught by Christian teachers. The world's wisdom and success is built upon sand, but he who builds upon God's unchanging Word, is built upon a rock that stands forever. — G. W. Fischer in *The Lutheran Messenger*, Madison, Wis.

### THE DROUTH AS A REMINDER OF GOD

God has a way of forcing people at times to recognize Him supreme power and their dependence on Him. That He is doing by means of the widespread drouth, which this year is not merely visiting the western Dakotas, where people have learned to accept good crops as the exception rather than the rule, but also other states and regions where crop failures have practically been unknown. The long-continued drouth has served for many as a forcible reminder of God. Many had learned to do without God in their plans and thoughts. There was no room for Him in their philosophy of life. If they did not actually deny the existence of God they were not sufficiently interested to bother themselves about the question whether or not there is a God. But now as the drouth takes its toll in the fields many a farmer, who had not thought of God seriously perhaps for years, is thinking a great deal about God, because he has come to the end of his rope. He looks at the parched soil. He sees the pastures drying up. He sees the green fields of grain turning yellow. He looks over his corn fields with most of the seed still lying ungerminated in the ash-like soil. He has done what he could. He can do no more. He can do nothing to stop the hot south winds and the dust storms working havoc in his fields. Daily he turns an anxious eye toward the sky looking for rain clouds. Again and again at the appearance



of clouds he takes hope, but just as often he is disappointed. What must pass through his mind in this painful situation? How many there are who for the first time for many years are seriously thinking about God! It may be with hatred in their hearts and curses on their lips, but they know that God alone can send rain. For once in their lives they find it necessary to reckon with God. We do not say this because we see in this attitude a hope of spiritual renewal, though by the grace of God it may lead to this blessed result in individual cases. We mention it merely as an illustration of the truth expressed by the psalmist, "The fool hath said in his heart, There is no God." Right now God is first in the thoughts of many who otherwise never gave Him a thought.

There is a lesson in this also for us who call ourselves Christians and worshipers of God. We have not given Him the place in our thoughts and plans that He deserves. We have not given Him the service and devotion to which He is entitled. We had largely relegated Him to the background of our lives. We put other things and considerations before Him who said, "Thou shalt have no other gods before me." We did not carry on the work of His kingdom with the whole-hearted devotion which He expected of us. Like the Israelites of old we brought the blind and the lame and the sick for sacrifice, that which cost us little or nothing, that which we would hardly miss, that which happened to be left over when all our own creature comforts had been supplied. And now God has shut up the heavens that they do not give rain. He has forced us to think about Him. He is reminding us that we can not get along without Him, even with respect to the things of this life. He wants to get back into the place which belongs to Him: the first place in our hearts and lives. He is giving us a practical lesson in the truth, "Seek ye **first** the kingdom of God and his righteousness, and all these things shall be added unto you." He is showing us the way out of the trouble which has beset us, repeating to us what He told the Israelites in a similar situation: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 10. 11. He that hath ears to hear, let him hear.

I. P. F.

Oh, what a sweet, oh, what safe and sure way is it, to come out of hell leaning on a Savior! That Christ and a sinner should be one, and have heaven betwixt them, is the wonder of salvation. — Rutherford.

## OUR TWIN CITY MISSION WORK

### The Field and Activities

The field of our City Mission comprises the public institutions in the Twin Cities and immediate vicinity. Pastor Frey serves the St. Paul institutions, the Veterans' Hospital on the Fort Snelling Reservation and the Synodical Conference Lutherans in the Stillwater State Penitentiary. He conducts preaching services in four institutions. Pastor W. Melahn does religious work in the Minneapolis institutions and the Gillette State Hospital for Crippled Children in St. Paul. He also preaches in four hospitals and sanatoria. Pastor C. Mundinger, the part-time missionary, is the recognized Lutheran chaplain at Glen Lake, the Hennepin County Sanatorium, with its 700 patients and nearly 400 employes.

Mission work in public institutions is God-pleasing. It is included in the general command, "Go ye and teach all nations," and specified in the words of our Lord, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Opportunities to do this are on every hand. The missionaries find so many men and women who have become indifferent to God and His Church, others who know nothing of the Savior and are without hope in the world. The pastors have the important task of warning the erring, arousing the indifferent, comforting the sorrowing, and preparing the dying for a blessed departure.

During the first quarter of this year the institutional pastors conducted 104 services, of which 89 were in institutions, and the hearers were 3,786. During the same three months more than 1,400 bedside visits, cell interviews and home calls were made; 10 adults and 8 children were baptized, and 6 adults were confirmed. Holy Communion was served privately to 248 patients and to 30 publicly. Much time is spent in instructing classes and individuals, in fact, 170 instruction hours are listed. There were Bible classes and Sunday School groups under the care of the missionaries. There were 43 meetings and 17 case conferences to attend, and more than 2,800 tracts were distributed.

### Does City Mission Work Pay?

We are to take the Lord at His word when he says, "My word shall not return unto me void." We are to believe that His Word is not preached in vain. The institutional pastors frequently have the tangible evidence that this is so. The expressions of gratitude for correction, instruction, guidance, and comfort received in the institutional services confirm this. Here are two examples. At the Veterans' Hospital an educated colored man — he had studied at the University of Pittsburg — was ill with T. B. Although he pos-



sessed some Christian knowledge his viewpoint was thoroughly liberal. A sermon on the inspiration of the Bible and the infallibility of the Scriptures created a desire to know more. He was won for private instruction. He learned to see the needs of his soul, to completely trust in his Savior and was confirmed. The other case is that of a woman patient in the City Hospital. She had no knowledge of the way of salvation and had not been baptized. Every Sunday evening she listened to the Hospital radio services and the Holy Spirit kindled faith in her heart. She was baptized and confirmed after a full course of religious instruction. And she remained faithful to her Redeemer till death.

But a city missionary's work is largely with individuals. In bedside visiting, and in interviews he must probe, diagnose, and then apply the all-sufficient remedy. Here are a few proofs that City Mission work pays. A Jewish woman with a good educational background had received Christian literature from the city missionary. She had also listened attentively when he preached in the ward. She desired to know more. Her problems were many. Assured that she was not obligating herself by becoming a member of a small class of adults in her ward she consented to join the class. In the first meeting of the group the memorizing of the Apostles' Creed was suggested. She was not ready to subscribe to all parts of this confession of faith and, of course, was excused. But after several instruction periods and private study she voluntarily made the statement that this was her faith now. After the completion of the course she was baptized and confirmed. Upon her discharge from the hospital she was received into membership by one of our St. Paul churches and has been a faithful hearer and communicant to this day.

When E. E. entered the hospital four years ago he was not a Christian. Yes, he had been baptized in his childhood and youth, but he had lost the faith. He cursed and used vile language frequently. But the Law and the Gospel brought to him and for two years faithfully read by him changed him to a devout believer. And he lived the part. The city missionary considers his visits at the bedside of this patient sufferer as some of the most blessed experiences. E. was not ashamed to confess his faith in his Savior. But he also wanted to bring visible proof of his gratitude. He had a small glass jar on the stand next to his bed in which he gathered pennies from friends and hospital employes. He told them for what missionary and charitable endeavors of the Lutheran Church these funds were to be used. Out of the small compensation he received from the Government he contributed his full share toward the work of the Church. In the course of two years he gathered and gave \$56.00. After his death the following letter was received by

the city missionary. "I wish to express my thanks to you for all you did for my husband during his illness. Accept my thanks for the prayers and devotions offered in his behalf and for all the encouragement you gave him in bringing him closer to Jesus. You did so much toward making him a Christian."

Recently we had the privilege of referring an elderly woman to one of our St. Paul churches for adult instruction with the purpose of confirmation. At that time a married daughter could be referred to a pastor in Houston, Texas, for the same purpose. This was brought about through the influence of another daughter who had been instructed and confirmed by the city missionary at a St. Paul hospital.

At the Gillette State Hospital for Crippled Children more than 80 young Christians were confirmed in twelve years. — Yes, City Mission Work pays.

A. E. F.

#### GRADUATION EXERCISES AT THIENSVILLE

In an impressive service twenty-five candidates for the ministry were graduated at Thiensville, Wisconsin, on June 7, 1934. Before an audience filling the chapel of the Seminary to its utmost capacity, the venerable Dean of the theological faculty, Prof. Aug. Pieper, delivered the address, basing his discourse on John 21, 14-22. The address is worthy of mention.

In words appealing to every listener in the audience the speaker expounded the question put to Peter by the risen Lord: "Simon, son of Jonas, lovest thou me more than these?" Three times the Lord has asked this question of Peter, including, of course, the other disciples that were present. It was a soul-searching question, the Reverend speaker explained, the most exacting examination Peter and the other disciples were ever subjected to, the severest test they had ever been put to — a test trying the sincerity of their entire attitude, their love to Him, their Lord and Savior, to Christ the head of the Church.

In view of the fact that they were about to be the ambassadors of the risen Lord, the subshepherds of the great Shepherd of His flock which He had bought by His precious blood — to continue His work on earth in saving the souls entrusted to them, by the ministration of His most holy Gospel, Christ would convince them of the gravity and magnitude of such commission. He would trust no one with such charge save those that love Him in truth and sincerity. Hence, the final soul-searching examination: "Simon, son of Jonas, lovest thou me?"

Peter passed the examination; he stood the test, not indeed by any merit or strength and power of his own, but by the very love wherewith Christ has loved him. Thrice Peter answered: "Yea, Lord, thou know-



est that I love thee. Lord, thou knowest all things; thou knowest that I love thee."

Whereupon Christ gave him the commission: "Feed my lambs. Feed my sheep." And the same commission was extended to all disciples charging them: "Follow me, tarry till I come!"

Applying this soul searching examination of the Lord to the graduation class of the Seminary the senior Professor impressed upon the minds of the ministerial candidates what is to be the one and only motive for their future work in the service of Christ and His Church. It is love, unselfish and self-sacrificing love to Jesus and for His cause. Unless, the Professor contended, a candidate for the ministry, by the grace of God, passes the examination of the Lord: "Lovest thou me?" he is not qualified for soul saving work. All his theological erudition will be of no avail in this work. Nor will that minister love his work, that does not love his Master. Nothing but the love of Christ will constrain ministers to go cheerfully through the difficulties and discouragements they encounter in the work of preaching the Gospel, while this very love will make their work enjoyable, and themselves earnest in it. In this love, too, those candidates who as yet have not been called to a special work in the Lord's vineyard, will be enabled to tarry, to wait patiently, wait prayerfully, until God tells them: "Go!" Go and do the work I have ready for you for the promotion of Christ's cause wherever it may be.

It was an inspiring sermon. Too bad it could not have been broadcast over the radio to all the members of our Synod far and near. It would have helped them to see a solution of the trying situation our Synod and the entire Lutheran Church are confronted with at the present time. That solution is, as the risen Lord said to his disciples: "Tarry till I come," — wait patiently, wait prayerfully in faith and in hope, until the hour is come, when the Lord God sees fit to call us to His field of labor.

At the close of the exercises the candidates were awarded their diploma for ministerial service, whereupon they were dismissed with appropriate words by the Director.

Of the 25 candidates graduated the following have been assigned calls:

Otto Engel goes to Bruce, Wis.; Edward Krueger to Mandan, No. Dak.; Albert Sippert to Estelline, So. Dak.; Erwin Froehlich is called as tutor to Saginaw, Mich., and Oscar Naumann as tutor to Watertown, Wis. Candidate Hugo List has been assigned to work in Iowa under the Norwegian Synod affiliated with us. The rest, we hope, are to be placed as openings develop.

The exercises were enhanced by the singing of Lutheran hymns in German on the part of the au-

dience, like, "Komm, Heiliger Geist, Herre Gott," etc., "Herzlich lieb hab ich dich, o Herr," etc., and "Ach bleib mit deiner Gnade," etc., while a song was rendered by the students' choir.

J. J.

#### FIFTIETH ANNIVERSARY

On Sunday Rogate, May 6, 1934, the First Evangelical Lutheran Church of Lake Geneva, Wis., observed the fiftieth anniversary of its organization and of the dedication of its first church building. It was a beautiful spring day when the congregation assembled in three services to render thanks unto God for His faithfulness and truthfulness experienced so richly during the past fifty years.

The jubilee preachers for the day were Prof. H. Fleischer, Northwestern College, Watertown, a former pastor of the congregation; Pastor Henry Gieschen, Milwaukee, a son of the late Pastor Henry Gieschen who served the congregation some forty years ago; and Pastor Paul Th. Oehlert, Kaukauna, a brother of the late Pastor Albert Oehlert whose brief pastorate in Lake Geneva terminated in 1904. The Lutheran Male Quartet of Racine added much to the beauty of the morning and afternoon services with splendid renditions of appropriate music. A sacred duet and solo enhanced the evening service.

The history of the Lake Geneva congregation goes back to the year 1879. It was in that year that Pastor C. F. Goldammer of Wheatland gathered a small flock in and about Lake Geneva. He served these people at regular intervals with the Word and Sacrament. In 1883 the congregation resolved and immediately proceeded to build their first church. On the fourth of May, 1884, it was solemnly dedicated. At about that time the congregation became formally organized.

Already in 1891 the increasing membership necessitated the building of a larger, the present, church. The old church was converted into a school house. Ten years later the parsonage was erected.

During the past fifty years the following pastors have served the congregation: A Graebner, with residence at Slades Corners, 1885-1887; Henry Gieschen, Sr., with residence at Slades Corners, 1887-1891; E. Schubarth, also residing in Slades Corners, 1891-1898, and from 1898-1899 residing in Lake Geneva as first residing pastor of the congregation; Albert Oehlert, 1899-1904; Herm. A. Fleischer, 1904-1919; H. J. Diehl, the present pastor, installed September 7, 1919.

On the day of its jubilee the congregation consisted of 538 souls, 350 of which are communicants.

"Fifty years — a half century! During all this time God has held His blessing and protecting hands over this congregation. We thank Him for His goodness. We implore Him to abide with us forevermore!"

P. Th. O.



### FIFTIETH ANNIVERSARY

On June 10 St. Peter's Ev. Luth. Church of Balaton, Minn., had the rare privilege of observing the fiftieth anniversary of their congregation. Mission work was first begun in this community in the 70's by Pastors Vetter and J. Hunziker, then in 1879 Pastor Chr. Boettcher took charge of this territory. In 1884 Pastor Boettcher was privileged to organize St. Peter's Ev. Luth. Church of Balaton with 21 voting members and their families, a total of 87 souls. He was succeeded by Pastor R. Poethke 1888-1901, Pastor R. Fehlau 1901-1904, Pastor Paul Scherr 1904-1921, Pastor F. Manteufel 1921-1926, and the undersigned since 1926. The following ministerial acts were performed here during these fifty years, 719 baptisms, 408 funerals.

All glory be to God on High.

Speakers for the occasion were Prof. A. Schaller, Prof. C. Schweppe, Pastor Herman Scherf.

J. E. Bade.

### FROM OUR CHURCH CIRCLES

#### NOTICE

The General Treasurer's books are closed for the year on June 30, 1934. However, collections will be received by the district Cashiers up to and including, July 5, 1934, to apply to the current year.

Signed: Theo. H. Buuck, Treas.

#### NORTH WISCONSIN DISTRICT

The same will convene, God willing, from June 25 to 29, a. c., at Mount Olive Congregation at Appleton, Wis. (Pastor: Rev. R. Ziesemer).

Opening services will take place Monday morning at 10:30 o'clock.

The credentials of the delegates must have the signature of the chairman and secretary of their congregation, and should be handed to the District Secretary immediately after the opening service.

All Memorials to Synod should be sent to the President of the District, the Rev. E. Benj. Schlueter, by June 10.

G. E. Boettcher, Sec'y.

#### SOUTHEAST WISCONSIN DISTRICT

The Southeast Wisconsin District convenes, D. v., June 25 to 29, 1934, at St. John's Church, West Bend, Wis., Rev. H. C. Klingbiel, pastor.

Opening service: Monday, 10 A. M.

Credentials of delegates to be submitted to the secretary after service.

Papers: Der wesentliche Unterschied zwischen Lutherum und Calvinismus, Prof. Aug. Zich; substitute, Prof. M. Lehninger; Christ in Genesis, Pastor A. Halboth.

Closing service with observance of Holy Communion, Thursday evening.

No quarters will be provided after June 15. Dinner and supper at 40 and 35 cents respectively.

Reports and overtures, in both English and German, are to be in the hands of Rev. C. Buenger before June 15.

W. Keibel, Sec'y.

#### MICHIGAN DISTRICT

The Michigan District will convene, God willing, June 25 to 29, 1934, in Emanuel Church, Lansing, Mich. (F. M. Krauss and K. F. Krauss, pastors).

The opening service will be held Monday, June 25, at 7 P. M., followed by the opening session.

Lodging and breakfast will be furnished free; dinner and supper will be served at the church for 50c per day. Lunch will be served on the opening afternoon from 5 to 6 o'clock. Requests for quarters should be sent to the local pastors before June 10. Later requests cannot be considered.

The credentials of the lay delegates must be signed by the chairman and the secretary of their congregations, and should be handed to the District Secretary immediately after the opening service.

All memorials should be in the hands of the District President by June 10. Karl F. Krauss, Sec'y.

#### WEST WISCONSIN DISTRICT

The West Wisconsin District of the Joint Synod of Wisconsin and Other States meets, God willing, June 26 to 29, in the Ev. Luth. Church of St. John at Jefferson, Wis., O. Kuhlrow, pastor.

Committees of the district meet Monday evening at 7 o'clock. The opening service will be held Tuesday morning at 10 o'clock. The delegates are kindly requested to present their credentials, signed by the chairman and secretary of their congregation, immediately after this service to the secretary of the district.

Two essays will be read, one in the English by Prof. E. E. Kowalke, one in the German language by Prof. G. Westerhaus.

All reports or memorials to the Synod must be in the hands of the district president, the Rev. Wm. Nommensen, by June 15.

Lodging and breakfast will be furnished gratis by the congregation. Dinner and supper will be served at the school for a nominal price.

Reservations for quarters are to be in the hands of the local pastor not later than June 10. No announcement after that day can receive consideration.

A. W. Paap, Sec'y.

#### MINNESOTA DISTRICT

The Minnesota District of our Joint Synod will meet at Dr. Martin Luther College, New Ulm, Minn., from June 25 to 29, 1934.

First session begins at 2 P. M., Monday. Opening services Monday evening.

Essays will be read by the pastors R. Ave-Lallemant: "Our Christian Fellowship"; R. Heidmann: "Das achte Gebot im Privat-, Gemeinde- und Synodalleben"; A. Blauert: "Our Personal Responsibility toward Synod Activities."

Send the Housing Committee the information it has requested. Rich. J. Janke, Sec'y.

#### SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America meets, God willing, at St. Luke's Church, Milwaukee, Wis. (Rev. Ph. Koehler, pastor), August 8 to 13. Delegates are requested to provide themselves with three copies of their credentials, signed by the president and secretary of their Synod or District Synod, and to mail one to Dr. L. Fuerbringer, President of the Synodical Conference, 801 De Mun Ave., St. Louis, Mo.; one to Rev. Ph. Koehler, 2611 So. Kinnickinnic Ave., Milwaukee, Wis.; and one to the undersigned. The secretaries of the various Synods and District Synods are urged to send as soon as possible to the President of the Synodical Conference the names of the delegates appointed by their Synod or District in order to enable him to make the necessary advance arrangements for the convention. Requests for quarters must reach Rev. Koehler by July 18. George V. Schick, Ph. D., Sec'y.

#### DELEGATE CONFERENCE WISCONSIN RIVER VALLEY

The Wisconsin River Valley Delegate Conference will meet at Schofield, Wisconsin, G. C. Marquardt, pastor, on July 17, at 9 o'clock.

Papers will be read by A. Dornfeld and O. Kuehl.

Please announce the number of delegates you intend to bring. G. C. Marquardt.



## ORDINATION AND INSTALLATION

Authorized by President J. Gauss of the Michigan District, the undersigned ordained his son, Edmund Leyrer, into the holy ministry, and installed him as pastor of St. Jacob's Congregation, Waterloo Twp., Michigan, on June 3, the first Sunday after Trinity. May the Lord bless him and his labors.

Address: Rev. Edmund C. Leyrer, Munith, Mich.  
C. G. Leyrer.

## INSTALLATION

Commissioned by Pres. Gauss the undersigned assisted by Rev. H. P. Voss installed on May 13, 1934, Rev. Aug. Kehrberg as pastor of St. John's Church at Frankenmuth, Mich. May God's blessings rest on pastor and congregation.

Address: Rev. Aug. Kehrberg, Frankenmuth, Mich.  
E. Wenk.

## CHANGE OF ADDRESS

Rev. Louis C. Vater, Goodrich Star Route, Medford, Wis.

## MEMORIAL WREATHS

In memory of Mrs. Frederic Toelte of Tawas City, Michigan, who died May 9 at the age of 63 years, the Emanuel Lutheran Ladies' Aid Society donated the sum of \$2.00 to the Theological Seminary at Thiensville, Wis.

Mrs. Albert Buch, Sec'y.

In memory of Mrs. Catherine Louise White of Stoddard, Wis., who passed away May 26, 1934, at the age of 71 years, 10 Months, and 27 days two memorial gifts were donated, \$10.00 by relatives for the Lutheran Home for Orphans and the Aged, Belle Plaine, Minn., and \$5.00 by the Ladies' Aid for the Home Mission Treasury.

H. E. Benthrop.

In memory of Mrs. Wm. Norenberg, 1890-1934, the sum of \$5.50 was donated by relatives and \$5.00 by the Ladies' Aid of Trinity Lutheran Church, Johnson, Minn.

M. J. Wehausen.

In memory of Lillian Croll, eleven-year old daughter of Mr. and Mrs. Arnold Croll at Manitowoc, Wis., who departed this life on the 28th of May, the sum of \$2.00 was donated for Missions by Rev. and Mrs. Melvin Croll of Florence, Wis.; the sum of \$5.00 for the Kinderheim at Wauwatosa, Wis., by the Immanuel Mixed Choir; the sum of \$3.00 for the Apache Lutheran Orphanage at East Fork, Arizona, by the Immanuel Ev. Luth. Church's School Board; the sum of \$11.00 the Immanuel Ev. Luth. School at Manitowoc, Wis., of which the deceased was a member, by Mr. and Mrs. Frank Croll, Misses Flora and Adela Croll, Rev. and Mrs. A. Mueller, Mr. Bernhard and Miss Olga Mueller, Mr. and Mrs. William Sommers, Mr. and Mrs. Edwin Fink.

Theophil F. Uetzmann.

In memory of Mrs. John Schilling, Lake of La Crosse, Wis., for Missions by relatives and friends \$9.50.

Gustav Fischer.

In memory of Mrs. Paul Petrich \$4.50 were donated for Student Support by Mrs. Wm. Doms, Mrs. Ella Broderdorf and Mr. and Mrs. Gust. Petrich.

H. R. Zimmermann.

In memory of Mrs. Robt. Brunn of Menomonie, who died June 1, 1934, at the age of 66 years, \$5.00 were donated for missions by Mrs. Henry Krueger and daughter Anna, Mr. and Mrs. S. J. Wendt, and Mr. and Mrs. Geo. Webert.

J. Mittelstaedt.

In memory of Mrs. Alfred Bussewitz who died at Watertown, Wis., at the age of 43 years, 3 months and 2 days, the Rev. F. C. Uetzmann, the Rev. I. G. Uetzmann, the Rev. Ph. F. Uetzmann and Mr. G. N. Uetzmann donated the sum of \$4.00 for a library building for Northwestern College at Watertown, Wis.

J. Klingmann.

## BOOK REVIEW

The following booklets have been submitted to us for review, all published by the Zondervan Publishing House of Grand Rapids, Mich.

1. **Why is Christianity Supernatural?** This is a sermon by G. Arthur Carey, in which he proves that Christianity is supernatural because of its source, the Bible; because of its founder, Christ; because of its motive power, the Holy Ghost; and finally because of its message of forgiveness, the Gospel. May be read with profit.
2. **The Biblical Doctrine of Election**, by Abraham Kuyper, D. D., L. L. D. In pamphlet form, 24 pages. Price 25c. This is a defense of the strictly Calvinistic doctrine of predestination, the "Decretum horrible," held by the Reformed church. The author is Dr. Kuyper, a prominent theologian of the Dutch Reformed Church. This treatise is taken from Dr. Kuyper's "E Voto Dordraceno," a commentary of the Heidelberg Catechism. The translator Dr. Kuyper writes in Dutch — Rev. G. M. Van Pernis, calls this doctrine the "Cor Ecclesiae," the heart of the church. The booklet defends the Supralapsarian view of election, viz., that God predestinated the fall of man, and claims that "The apostles and the prophets are Supralapsarian. Any one wishing to become better acquainted with this distinctly Calvinistic doctrine may read this pamphlet with interest.
3. **Chiliasm or the Doctrine of Premillennialism**, by Abraham Kuyper, D. D., L. L. D. In pamphlet form, 36 pages. Price 35c. This also is a translation from Dr. Kuyper's "E Voto" by Rev. G. M. Van Pernis. The treatise is a fairly thorough and correct exposition of the errors of Chiliasmic expectations. It is timely, for, as the author well says, "Chiliasm always comes by way of the fanatical sects, belief in it is fed by the retrogression of the church, as also by the times of depression — in days when the church is spiritually impotent." Well worth reading.
4. **The Implications of Public Confession**, by Abraham Kuyper, D. D., L. L. D. Bound in cloth, 90 pages. Price, 65c. A booklet for presentation to members of the Reformed church that make their first Public Confession. On the order of our "Konfirmandenbuechlein."

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## MISSION FESTIVALS

## First Sunday after Trinity

Town Eden, Brown Co., Minn., Immanuel Church, H. A. Scherf, pastor. Speakers: H. Heinemann, E. A. Birkholz, C. G. Schmidt. Offering: \$127.12.

## Second Sunday after Trinity

Hokah, Minn., Zion Church, E. G. Hertler, pastor. Speaker: M. Kunde. Offering: \$42.00.

Town Eldorado, Wis., St. Paul's Church, W. A. Wojahn, pastor. Speakers: J. Karrer, Prof. E. Scharf. Offering: \$102.35.

## ITEMS OF INTEREST

## PRACTICING MEDICINE UNDER DIFFICULTIES

Dr. Schiele of the Berlin Mission Society reports in the "Allgemeine Missions-Nachrichten," that there are great difficulties in hopeless cases for medical missions in Swasiland, South Africa. She says, "If there is no longer any hope, then we endeavor to help the patient to prepare for death. This is not always easy. If the medicine of the white doctor does not help, then it is said, 'this is the peculiar sickness of the blacks which the whites do not understand.' As a result the unfortunate patient is dragged to a sorcerer." Just how strong the faith in sorcery is in Swasiland is indicated by a recent incident in Mbabane. An underchief and his doctor were hanged because they had slain a small child in order to make strong medicine from the blood and intestines for the chief. Dr. Schiele also cites another incident from personal experience. A certain important chief



in the bush requested her to come to his Kraal and examine his wives and children. One child after another was examined. A two-year old girl was brought which was lame in both legs due to infantile paralysis. She exclaimed that the legs would never be entirely normal, whereupon the chief said, "I anticipated that the white doctor could not help the child. It is the fault of a witch. We must undertake to find out who did it."

### THE MELTING POT IN INDIA

A few years ago the Wesleyan Mission in Haidarabad, India, announced the baptism of fourteen caste persons. Now there are already 7,234 persons belonging to the upper castes who have been baptized. Among them there were 1,400 in the year 1932, over against 5,924 pariahs, or people without caste, baptized in the same year. In spite of strong persecution on the part of landowners and village schools, they have remained faithful. The membership of the mission is now made up of Brahmans, goldsmiths, farmers, fishers, weavers, shepherds, tailors, carpenters, blacksmiths, cooks, launderers, masons and many other castes.

### THE BOOK

It is estimated that 882,000,000 copies of the Holy Scriptures have been printed and circulated since the invention of printing in the fourteenth century. The American Bible Society is prepared to supply the Scriptures in whole or in part in 715 languages, and engage the services of 3,645 persons to carry on the world-wide work of translating, printing and distributing it.

### THE NEW PRESIDENT

of the American Bible Society, elected at the annual meeting of the Board of Managers on May 3, is John T. Manson of New Haven, Conn., a member of the board for the past seventeen years, a trustee of Princeton Theological Seminary and of Lafayette College and a number of the Board of National Missions of the Presbyterian Church. Mr. Manson has important business connections and is a native of New Haven. At the 118th Annual Meeting of the Society on May 10, there was reported the distribution of 7,000,766 Bibles, New Testaments and portions of Scripture during 1933. These books found circulation in 155 languages and in more than forty countries. More entire Bibles were circulated in Brazil and from the Carribean Agency than in 1932 and more than twice as many through the Upper Andes Agency. Modern Bible Houses were erected in Rio de Janeiro and in Tokyo during the year. In Japan the distribution was greater than in any year since the Japanese Society was organized in 1876. In China also the various distributing agencies report larger circulations than in any year since evangelical mission work was begun there. Reports of distribution in the United States told not alone of a larger circulation than in 1932, but as well of an increase of more than 50% in the circulation of entire Bibles. However, a darker side of the picture is given by the report of one worker who, in calls upon nearly 8,000 homes during the year, found fully 40% of them without Bibles. One family in a western state acknowledged to four generations of its members who had possessed no copy of the Scriptures. The society is in the 99th year of supplying embossed Scriptures for the blind. Latest statistics show that the Bible or some portion of it has now been translated into 641 languages and dialects.

### THE JEW IN TRADE

An interesting answer to the question, "Why Are so Many Jews in Trade?" is given Christians: "Because for over a thousand years the Jews were not permitted to own land. There were all sorts of limitations upon their occupation. They were forced to live in ghettos and were considered by the church and princely authorities to be a people apart. It is only within the last 150 years, with the growth of political freedom and the extension of political and civil rights, that the ghetto has been destroyed and the Jew has been thrown into the world as a citizen. These old restrictions took their toll and the Jew naturally did the thing he was accustomed to do during all the years of persecution.

He was permitted to be a trader or a peddler. Consequently, when he stepped out into the world, he pursued trade. It is a mistake, however, to believe that all Jews are in trade. One need only think of the Jewish names in art and music and in literature."

### GOLDEN JUBILEE OF AUGUSTANA BOOK CONCERN

The Golden Jubilee of the Augustana Book Concern, falling in this year, 1934, has been given a permanent place in the records of the Church through the publication of a small historical volume prepared by Ernst W. Olson, liberally illustrated with photographs and charts and a reproduction of the first page of the issue of "Det Ratta Hemlandet," and attractively bound in blue and gold, this little volume tells a most interesting story of this publication house which has become so favorably and well known throughout the Church.

### PACIFIC NORTHWEST DISTRICT

January 1 to May 31, 1934

Rev. Walter Amacher, Trinity, Omak (incl. \$20.00 repayment of Loan to private parties) .....	\$ 75.54
Rev. Ewald F. Kirst, St. John, Clarkston .....	30.31
Rev. Louis C. Krug, St. Paul, White Bluffs .....	48.16
Rev. A. H. Mackdanz (incl. \$25.00 repayment of Loan to Church Extension Fund) .....	43.10
Rev. Arthur Matzke, Faith, Tacoma .....	10.80
Rev. Arthur Matzke, Hope, Tacoma (repayment of Loan to Church Extension Fund) .....	10.86
Rev. F. H. K. Soll, Grace, Yakima .....	42.00
Rev. Arthur Sydow, St. Paul, Tacoma .....	77.70
Rev. H. H. Wiechmann, Good Hope, Ellensburg (including \$15.89 interest on Loan to Church Extension Fund) .....	27.89
Rev. Elmer Zimmermann, St. Paul, Leavenworth .....	38.16
	\$ 404.52
Budgetary .....	\$ 316.99
Non-Budgetary .....	87.53
Total .....	\$ 404.52

J. C. JAECH, Distr. Treas.  
Tacoma, Wash.

### NORTH WISCONSIN DISTRICT

May, 1934

Rev. G. E. Boettcher, Hortonville .....	\$ 30.61
Rev. M. A. Braun, Cleveland .....	82.00
Rev. Th. Brenner, Freedom .....	18.63
Rev. Armin L. Engel, Bark River, Mich. ....	12.55
Rev. M. A. Fleischer, Red Granite .....	12.25
Rev. A. Froehлке, Neenah .....	235.09
Rev. W. W. Gieschen, Athelstane .....	8.10
Rev. Br. Gladosch, Greenleaf .....	205.00
Rev. W. G. Haase, Two Rivers .....	136.55
Rev. A. Habermann, Hartland .....	10.70
Rev. A. Habermann, Angelica .....	10.50
Rev. Wm. J. Hartwig, Montello .....	65.75
Rev. Wm. J. Hartwig, Mecan .....	61.29
Rev. Carl C. Henning, Grover .....	36.10
Rev. M. Hensel, Weyauwega .....	115.99
Rev. E. Hinnenthal, Forestville .....	20.00
Rev. Theo. Hoffmann, Gladstone .....	8.50
Rev. Hy. Hopp, Daggett, Mich. ....	34.56
Rev. Hy. Hopp, Carbondale .....	30.00
Rev. A. G. Hoyer, Princeton .....	93.53
Rev. O. T. Hoyer, Winneconne .....	59.77
Rev. O. T. Hoyer, Zion .....	16.75
Rev. Paul J. Kionka, Maribel .....	123.00
Rev. H. Koch, Reedsville .....	77.80
Rev. L. H. Koeninger, Manitowoc .....	300.00
Rev. John Masch, Black Creek .....	37.65
Rev. Paul Th. Oehlert, Kaukauna .....	150.36
Rev. E. P. Pankow, Green Lake .....	22.00
Rev. J. G. Pohley, Menasha .....	71.78
Rev. Emil Redlin, Ellington .....	46.00
Rev. Emil Redlin, Stephenville .....	8.40



Rev. F. A. Reier, Waupaca .....	6.00
Rev. Edm. C. Reim, Forest, St. Paul's Congr. ....	91.74
Rev. Edm. C. Reim, Forest, St. John's Congr. ....	14.37
Rev. Wm. Roepke, Marquette, Mich. ....	4.91
Rev. Wm. Roepke, Green Garden .....	8.83
Rev. M. F. Sauer, Brillion .....	53.00
Revs. T. J. Sauer and F. Brandt, Appleton .....	350.00
Rev. Gerhard A. Schaefer, Chilton .....	69.61
Rev. E. Schoenike, Greenleaf, .....	47.70
Rev. J. Schulz, Vandyne .....	30.00
Rev. Fr. Schumann, Sawyer .....	19.82
Rev. V. J. Siegler, Maplewood .....	11.45
Rev. Karl F. Toepel, Algoma .....	200.00
Rev. Th. F. Uetzmann, Manitowoc .....	75.00
Rev. A. W. Voigt, Depere .....	35.00
Rev. A. W. Voigt, Pine Grove .....	12.00
Rev. Wm. Wadzinski, Manchester .....	31.38
Rev. Wm. Wadzinski, Marquette, Wis. ....	17.35
Rev. Ed. Zell, Mishicott .....	10.05
Rev. Ed. Zell, Rockwood .....	10.15
Rev. Ed. Zell, Jambo Creek .....	7.45
Rev. R. E. Ziesemer, Appleton .....	99.19
Rev. W. F. Zink, Dale .....	58.88
Budget .....	\$3,391.99
Non-Budget .....	13.00
	<b>\$3,404.99</b>

**Correction:** For the month of April the item of \$54.90, Rev. E. G. Behm, Wautoma, was omitted.

ALBERT VOECKS, Treas.,  
Appleton, Wis.

**MINNESOTA DISTRICT**

May, 1934

**Redwood Falls Conference**

Rev. R. Heidmann, Arlington .....	\$ 14.00
Rev. R. Heidmann, Arlington .....	11.50
Rev. R. Heidmann, Arlington .....	31.00
Rev. R. Heidmann, Arlington .....	63.00
Rev. A. C. Krueger, Cedar Mills .....	110.00
Rev. A. W. Blauert, Danube .....	23.88
Rev. C. J. Schrader, Echo .....	18.24
Rev. Carl C. Kuske, Emmet .....	9.85
Rev. Carl C. Kuske, Flora .....	8.97
Rev. Hy. Boettcher, Gibbon .....	43.64
Rev. A. W. Blauert, Olivia .....	14.32
Rev. Henry Albrecht, Omro .....	36.00
Rev. Henry Albrecht, Omro .....	92.00
Rev. Aug. Sauer, Renville .....	29.50
Rev. Aug. Sauer, Renville .....	33.75
Rev. G. Schuetze, Seaforth .....	29.78
Rev. G. Schuetze, Sheridan .....	4.75
Rev. Henry Albrecht, Taunton .....	16.00
Rev. E. G. Fritz, Wellington .....	22.00
Rev. E. G. Fritz, Wellington .....	62.50
Rev. Aug. Sauer, Winfield .....	25.00
Rev. Aug. Sauer, Winfield .....	14.00
Total .....	<b>\$ 713.68</b>

**Mankato Conference**

Rev. C. F. Kock, Belle Plaine .....	\$ 58.15
Rev. C. F. Kock, Belle Plaine .....	26.40
Rev. A. Jul. Dysterheft, Helen .....	71.00
Rev. A. Jul. Dysterheft, Helen .....	58.00
Rev. H. E. Kelm, Lanesburg .....	5.00
Rev. A. Ackermann, Mankato .....	149.56
Rev. R. A. Haase, No. Mankato .....	40.00
Rev. G. E. Fritzke, St. Clair .....	44.85
Rev. Ernst C. Birkholz, St. James .....	35.00
Total .....	<b>\$ 487.96</b>

**St. Croix Valley Conference**

Rev. Wm. Franzmann, Baytown .....	\$ 29.61
Rev. G. F. Zimmermann, Cady .....	8.45
Rev. Paul T. Bast, Minneapolis .....	23.95
Mr. Art. Thron, Treas., Nye, Wis. ....	7.95
Rev. E. W. Penk, Prescott .....	22.00
Rev. J. Plocher, St. Paul .....	198.72

Rev. J. W. F. Pieper, Somerset .....	6.00
Rev. M. C. Michaels, Woodville .....	20.00
Total .....	<b>\$ 316.68</b>

**Red Wing Conference**

Rev. Theo. Haar, Bear Valley .....	\$ 27.00
Rev. E. G. Hertler, Brownsville .....	1.15
Rev. R. Jeske, Caledonia .....	76.00
Rev. R. F. Schroeder, Dexter .....	17.52
Rev. R. F. Schoeder, Dexter .....	13.00
Rev. R. F. Schroeder, Dexter .....	20.21
Rev. Karl A. Nolting, Frontenac .....	63.65
Rev. T. E. Kock, Goodhue .....	20.00
Rev. F. W. Weindorf, Grace, Goodhue .....	20.35
Rev. F. W. Weindorf, St. John's, Goodhue .....	45.88
Rev. E. G. Hertler, Hokah .....	9.20
Rev. E. G. Hertler, La Crescent .....	70.00
Rev. T. H. Albrecht, Lake City .....	342.24
Rev. Theo. Haar, Mazeppa .....	34.00
Rev. T. El Kock, Minneola .....	16.50
Rev. A. Eickmann, Nodine .....	57.00
Rev. A. Eickmann, Nodine .....	65.00
Rev. M. C. Kunde, Oronoco .....	20.60
Rev. M. C. Kunde, Poplar Grove .....	18.12
Rev. Geo. W. Scheitel, Potsdam .....	27.95
Rev. R. Jeske, Union .....	27.50
Rev. Karl A. Nolting, West Florence .....	77.00
Rev. Paul E. Horn, Zumbrota .....	145.84
Total .....	<b>\$1,215.71</b>

**Crow River Valley Conference**

Rev. W. G. Voigt, Acoma .....	\$ 69.50
Rev. W. P. Sauer, Buffalo .....	36.50
Rev. Im. F. Lenz, Graceville .....	60.17
Rev. E. A. Hempeck, Hancock .....	20.00
Rev. E. A. Hempeck, Hancock .....	20.00
Rev. W. J. Schulze, Hutchinson .....	270.25
Rev. W. J. Schulze, Hutchinson .....	130.14
Rev. M. J. Wehausen, Johnson .....	62.85
Rev. Karl J. Plocher, Litchfield .....	46.29
Rev. W. P. Haar, Loretto .....	170.33
Rev. M. J. Wehausen, Malta .....	10.15
Rev. G. C. Haase, Monticelo .....	5.00
Rev. E. A. Hempeck, Morris .....	63.10
Rev. W. C. Nickels, Pelican Lake .....	32.00
Total .....	<b>\$ 996.28</b>

**New Ulm Conference**

Rev. J. E. Bade, Balaton .....	35.50
Rev. J. E. Bade, Balaton .....	44.85
Rev. Benj. Borgschatz, Brighton .....	5.45
Rev. J. C. A. Gehm, Darfur .....	13.50
Rev. P. Gedicke, Essig .....	7.65
Rev. W. Frank, Morgan .....	15.16
Rev. G. Hinnenthal, New Ulm .....	230.00
Rev. G. Hinnenthal, New Ulm .....	65.00
Rev. G. Hinnenthal, New Ulm .....	160.00
Rev. F. Koehler, Nicollet .....	143.68
Rev. F. Nicollet .....	123.95
Rev. G. Theo. Albrecht, St. Peter .....	61.90

Total .....	<b>\$ 906.64</b>
Minnesota District, Walther League .....	51.06

Total Minnesota District **\$4,688.01**

**Summary**

General Fund .....	\$1,070.28
General Institutions .....	692.76
Theological Seminary .....	49.45
Northwestern College .....	25.50
Dr. Martin Luther College .....	115.50
Michigan Lutheran Seminary .....	243.40
Dakota Montana Academy .....	29.00
Home for Aged, Belle Plaine .....	75.65
General Missions .....	613.01
Indian Mission .....	193.41
Home Mission .....	480.50
Negro Mission .....	150.34
Poland Mission .....	174.18
Madison Student Mission .....	9.50
Student Support .....	62.50



General Support .....	395.90
Church Extension Fund .....	291.13
Lutheran Children's Friend Society .....	8.00
Bethany College, Mankato, Minn. ....	8.00

Total .....\$4688.01

H. R. KURTH, District Treas.

**SOUTH EAST WISCONSIN DISTRICT**

Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during May for General Mission .....	\$ 6.15
Rev. Carl Bast, St. John's Congregation, Good Hope, Pentecost Offering for Theological Seminary \$9.48, Northwestern College \$4.75; Balance of Easter Offering for General Mission \$1.85; Offering at Communion Service for General Support \$6.92 .....	23.00
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection during May for General Institutions .....	65.93
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Ascension and Pentecost Offering for Northwestern College \$30.00, General Mission \$11.29, General Support \$10.00 .....	51.29
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during May for General Mission \$166.20, Lutheran High School \$10.50, Lutheran Kinderheim \$12.00 .....	188.70
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during May for General Fund \$112.95, Lutheran City Mission \$8.17 .....	121.12
Rev. Herman Cares, Emanuel Congregation, Tp. Herman, Ascension Day Offering for Martin Luther College \$21.41; Pentecost Offering for General Fund \$27.97; Zion Congregation, Tp. Theresa, Ascension Day Offering for Martin Luther College \$8.65; Pentecost Offering for General Fund \$14.28 .....	72.31
Rev. E. Ph. Dornfeld, St. Marcus Congregation, Milwaukee, Collection during May for General Fund \$394.25, Lutheran City Mission \$10.19 .....	404.44
Rev. E. Ph. Ebert, Pentecost Congregation, Whitefish Bay, Collection during March for Home Mission \$13.55; Collection on Confirmation Sunday for Northwestern College \$4.36 .....	17.91
Rev. Wm. G. A. Essig, St. Paul's Congregation, Stevensville, Collection for General Fund \$7.56, General Institutions \$5.00, General Mission \$5.00 .....	17.56
Rev. Frank G. Gundlach, Salem's Congregation, W. Granville, Collection for General Fund .....	12.75
Rev. P. H. Hartwig, Christ Congregation, Pewaukee, Pentecost Offering for General Mission .....	5.05
Rev. Edwin Jaster, Epiphany Congregation, Racine, Pentecost Offering for Martin Luther College .....	21.32
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$18.03, General Institutions \$25.00, General Mission \$25.00 .....	68.03
Rev. Walter Keibel, Nain Congregation, West Allis, Collection during April for General Mission....	40.50
Rev. Ph. H. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$72.01, Lutheran High School \$8.00 .....	80.01
Rev. A. Koelpin, Fairview Mission, Milwaukee, Pentecost Offering for General Institutions .....	54.18
Rev. A. F. Krueger, Resurrection Congregation, Milwaukee, Collection for Bethesda Home .....	20.00
Rev. W. H. Lehmann, St. John's Congregation, Libertyville, Collection during April and May for Theological Seminary \$15.00, Michigan Seminary \$14.35, Home for Aged, Belle Plaine, \$15.00, Student Support \$15.00, General Support \$15.00 .....	74.35
Rev. C. Lescow, St. John's Congregation, Woodland, Ascension Day Offering for General Institutions \$9.50; Pentecost Offering for General Fund \$16.00; Gifts from A. L. for Bethesda Home \$2.50, Lutheran Kinderheim \$2.50 .....	30.50
Rev. Ph. Martin, St. Lukas Congregation, Knowles, Ascension and Pentecost Offering for General Institutions \$4.25, General Mission \$4.00; St. Paul's Congregation, Brownsville, Ascension	

and Pentecost Offering for General Institutions \$22.25, General Mission \$22.25 .....	52.75
Rev. A. Mittelstaedt, Trinity Congregation, So. Mequon, Collection for General Fund .....	48.67
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Pentecost Offering for Theological Seminary .....	43.40
Rev. O. B. Nommensen, Zion Congregation, So. Milwaukee, Collection during May for General Fund .....	21.57
Rev. C. A. Otto, St. John's Congregation, Wauwatosa, Collection for Theological Seminary \$100.00; Collection for Lutheran High School \$71.85 .....	171.85
Rev. Erhard C. Pankow, Garden Homes Congregation, Milwaukee, Collection for General Mission .....	150.00
Rev. A. Petermann, St. John's Congregation, Newburg, Pentecost Offering for Home Mission .....	37.41
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during April for General Fund \$230.32, Lutheran High School \$19.83, Lutheran City Mission \$5.76; Collection during May for General Fund \$192.59, Lutheran High School \$158.30, Lutheran City Mission \$4.43 .....	611.23
Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Collection for General Fund \$7.70, Northwestern College \$9.30, General Mission \$6.84 .....	23.84
Rev. Gerhard Redlin, Zion Congregation, Allenton, Pentecost Offering for General Fund \$52.29 Collection for General Fund \$20.34 .....	72.63
Rev. Ad. von Rohr, Peace Congregation, Hartford, Pentecost Offering for General Institutions \$40.40, General Mission \$40.00 .....	80.40
Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection during May for General Fund .....	36.38
Rev. G. E. Schmidt, St. Paul's Congregation, East Troy, Collection for Lutheran Kinderheim \$65.75, Pentecost Offering for General Fund \$33.00 .....	98.75
Rev. Arnold Schroeder, St. Paul's Mission, Milwaukee, Collection during May for Poland Mission .....	3.72
Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Collection for Bethesda Home \$62.50; Collection for General Fund \$98.50 .....	161.00
Rev. Harry Shiley, Woodlawn Congregation, West Allis, Pentecost Offering for General Mission .....	10.40
Rev. A. B. Tacke, Zebaoth Congregation, Milwaukee, Collection during April for General Fund \$99.53; Collection during May for General Fund \$31.88 .....	131.41
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during May for Poland Mission \$74.35, and \$29.35 .....	103.70
Rev. G. A. Thiele, Zion Congregation, Bristol, Pentecost Offering for General Fund .....	40.00
Rev. T. C. Voges, Trinity Congregation, Huilsburg, Ascension Day Offering for Poland Mission \$14.80; Pentecost Offering for Poland Mission \$19.22 .....	34.02
Rev. Arthur Voss, St. James Congregation, Milwaukee, Memorial Wreath for Rev. Otto Engel from Miss Anna Hoppe for Poland Mission \$2.00; Memorial Wreath for Carl Stulich from members of his family and friends for Lutheran High School \$10.00; Memorial Wreath for Mrs. Aug. Kringel from C. J. Voss and family for Lutheran High School \$5.00 .....	17.00
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during May for Home Mission .....	20.07
Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Ascension and Pentecost Offering for Budget \$27.35; St. Petri Congregation, Tp. Theresa, Ascension and Pentecost Offering for Budget \$13.58 .....	40.93
N. N., Wauwatosa, Wis., Gift for General Fund .....	25.00

**Summary**

Budgetary Receipts .....	\$2,923.95
Non-Budgetary .....	477.28

Milwaukee, Wis., June 11, 1934.

\$3,401.95

CHAS. E. WERNER, Treas.