

# 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.*

Volume 22

Milwaukee, Wisconsin, November 24, 1935

Number 24

## THE ONE HUNDRED AND SEVENTH PSALM

Verses 33-43

### God's Commonplace Mercies

He turneth rivers into a wilderness, and the watersprings into dry ground;

A fruitful land into barrenness, for the wickedness of them that dwell therein.

He turneth the wilderness into a standing water, and dry ground into watersprings.

And there he maketh the hungry to dwell, that they may prepare a city for habitation;

And sow the fields, and plant vineyards, which may yield fruits of increase.

He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

Again, they are minished and brought low through oppression, affliction, and sorrow.

He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

Yet setteth he the poor on high from affliction, and maketh him families like a flock.

The righteous shall see it, and rejoice; and all iniquity shall stop her mouth.

Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.

Omitting in our meditation on the Psalm verses 23-32, which contain a reference to the goodness of God as manifested toward storm-driven mariners ready to perish, but who tossed by the tempests and storms of the sea were saved — we proceed to the last portion of our sacred song. There is a notable difference in the style and contents of this and the foregoing part of the Psalm. The fourfold portraiture of the experiences of the Lord's redeemed as given in the first 32 verses with the closing refrain of each. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men," now ceases, and in a general way instances of God's gracious relation to special forms of trouble; and he might leave the impression that God was only in them, thus making men feel very deeply how commonplace their life was. Indeed without such special experiences they might think that they are out of the picture altogether, that is, out of the sphere of special Divine experiences. And so the Divinely inspired

Poet puts in a word for these also; in a few skilful sentences he sketches ordinary, commonplace occurrences in men's life, and shows God's hand in them. This he indicates in the very last verse of our Psalm: "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

In the first place, then, the Psalmist calls attention to the

### Commonplace Adversities of Life

resulting from transformations in nature as well as from difficulties of the seasons, the rains, the floods, the drought, in their relation to agricultural and economic life. "He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein." Evidently the imagination of the Poet is drawn from Palestine, where there were but two annual rainy seasons, and if either of them was long deferred, the effect was frightful. The channels of considerable rivers were dried up, and in consequence thereof the land which hitherto had been fruitful, producing abundance of crops and vegetables of every sort, became barren like a wilderness where nothing would grow save worthless brushwood and weeds.

The point, however, the Psalmist wishes to make undoubtedly is to show that God has such control over nature and seasons that he can make the bed of a river dry and barren as the rocky or sandy desert. He can effectually dry up the stream, and make it so dry and parched that nothing will grow but the most stunted shrubs, such as are found in the waste sandy desert. On the other hand, He has control over seasons that dry spells will prevail at a time when rain is most needed for the produce of the land, thus causing drought and a wide-spread scarcity of food.

These are no uncommon occurrences. The drought and death of last year in our western states and the recent floods in the South with their devastating effects under which the people of those sections of our country were suffering unheard of hardships are still in our remembrance. They are nothing less than commonplace and adversities of men's life, adversities God Himself has a hand in. For an evil as a consuming drought or devastating flood does not come without the ordering of God. "Shall there be evil in a

city, and the Lord hath not done it?" We hear the prophet remark. Amos 3:6. Nor do such evils ever come but on account of God's displeasure for men's sins. "He turneth a fruitland into barrenness, **for the wickedness of them that dwell therein.**" Let no one delude himself with the notion that adversities which are caused by the difference of the seasons, the droughts, the floods, storms and cyclones, etc., are but the work of changing nature. We could rather recognize in these the hand of God who not only controls nature in all its forces, but who turns them either to punishment of the wicked or the good of His children according to His will and power.

The Psalmist, furthermore, calls attention to the

#### Commonplace Enterprises of Life

"And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease."

The hungry mentioned here are but poor people who need to work for a living, till the soil, sow the fields, plant vineyards, orchards, corn, potatoes, etc., raise cattle, build houses and cities etc. But we may also extend them here to laborers, workmen, artisans of every kind, indeed to all who are engaged in any work, calling or profession and who thereby provide for their living. All these participate in commonplace enterprises of life.

Is God with them in these? Or are men left to shift for themselves in such commonplace enterprises? Is it within their power to provide for themselves by tilling the soil, sowing the fields, raising cattle, building cities for their habitation, establishing commerce and industry, and thus producing prosperity? Is labor in itself the creator of livelihood of material success and wealth? The sacred Poet leaves no doubt as to all this. "He maketh the hungry to dwell — to sow the fields, and plant the vineyards — He blesseth them also, so that they are multiplied greatly," is his plain and unquestionable statement. It is simply a matter of our apostolic Creed: "I believe in God the Father Almighty, Maker of heaven and earth," which according to Luther's explanation means, that "He richly and daily provides clothing and shoes, meat and drink, house and home, wife and children, land and cattle, and all my goods, and all that I need to keep my body and life." All commonplace necessities and enterprises of life.

Again, we find that God deals with men in the

#### Commonplace Disasters of Life

We read, "Again, they are diminished and brought low through oppression, affliction, and sorrow."

Men are not always happy and prosperous. There

are changes in their lives, caused by disappointments, misfortunes, accidents, notably auto fatalities, disasters, diseases, sorrows. Accidents and misfortunes of a serious nature are so common in our days, the daily press so replete with harassing news about them, that people in general only take passing notice of such casualties. They are indeed commonplace disasters of life.

Again we ask, is God in them? Or are they but a matter of chance or fate? The answer is plain. The holy writer would certainly not introduce this phase of commonplace incidents in men's life into the sphere of inspired thoughts respecting God's dealings with men, were it not for the fact that all is in the hand of God. "He rules and directs all things. If there is prosperity, it comes from Him; if there are reverses, they occur under His hand. And God so deals with men as in the best manner to secure the recognition of Himself. Not always does he send prosperity, lest men should regard it as a thing of course, and forget that it comes from Him; and not always does He make the course of life uniformly that of disappointment and sorrow, lest they should feel that there is no God presiding over human affairs. No, He visits now with prosperity, and now with adversity; — now with success, and now with reverses, showing that His agency is constant, and that men are wholly dependent on Him."

Thus the Psalmist urges that God is quite as truly in the commonplace as in the unusual. It is He that gives peace, success, prosperity, wholesome weather, seasonable showers, seedtime and harvest, and it is He that for their sins sends on men sore calamities.

It is so even with

#### Commonplace Enmities of Life, as well as its Commonplace Experiences between the High and the Low,

both of which thoughts the inspired Poet at least indicates in the words following:

"He poureth contempt upon princes, and causes them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh him families like a flock."

"Princes" here denotes men of high rank, men in high places, from whom their subjects often suffer scorn and enmity. The point we wish to urge, and which we believe is not entirely an irrelevant one, is that suffering enmity from men is common to all, especially Christians. Few of us pass through many years without suffering from the inimical attitude of those who, by reason of envy or their imaginary superiority, make themselves our enemies by treating us as their inferiors or by showing us their contempt through discourteous, even affrontive acts.

Is God indifferent to such commonplace enmities of life? No. As He poureth contempt upon princes,"

as He humbles men of high rank, bringing them down from their lofty position, be it for usurping their power, or be it for showing contempt and enmity to their subjects, so the Lord raises "the Poor," the lowly from their depressed state, to honor and prosperity; and those who suffer enmity in any form from men He requites with friendship indestructible — with friendship of His own.

And what about commonplace experiences of life between the high and the low? Are they not all subject to the same wants? Do they meet with reverses alike? Do they not all sicken and die? Are they not finally laid in the grave, and, with the same offensiveness, turn back to dust? And all this should be without God's sovereignty and ruling? The answer is too obvious as to need further enlargement. God orders all the circumstances of men, the commonplace as well as the unusual, and thus shows His sovereignty,

#### Recognition of Such Divine Dealings in the Commonplace Affairs of Men

"The righteous shall see it, and rejoice: and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

"The righteous" are the redeemed of the Lord spoken of in the beginning of the Psalm; those that have been saved from sin and trust in the righteousness of Christ — the true members of the Church of God. These alone can understand and recognize the divine dealings with men in their commonplace affairs. They "shall see it, and rejoice" — shall see in their own case the proofs of the divine favor, and thus have occasion for great joy and thanksgiving in all the varied scenes of their life. On the other hand, the wicked shall be silenced, their mouth be stopped. They shall not be able to find occasion for complaining or murmuring. Even though they are disposed to complain against God, His dealings are manifestly so just, and so worthy of universal approval, that the wicked will be able to find nothing which will justify them in such complaints.

"Whoso is wise, and will observe these things," says the Psalmist in conclusion, that is, whosoever is wise to look at the commonplace affairs in men's life in the light of the Word of God, to consider them attentively in such light, will understand the loving kindness of the Lord, will perceive that God is a kind and merciful Being, who desires and seeks the good of all.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

J. J.

Though the Word and the Spirit do the main work, yet suffering so unbolts the door of the heart that the Word hath easier entrance. — Baxter.

## Grow In Knowledge

### PAUL'S DISCOURSE CAUSES A DIVISION AMONG THE JEWS AT ROME

"And some believed the things that were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing; and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves." The Acts, Ch. 28:24-29.

Paul had set forth the great truths of the Christian doctrine with much fulness and clearness; and he had pleaded with the Jews in true love and sincerity to accept the Gospel truths. Nothing was his heart more bent upon than to see them believing in Christ and be saved. It was a manifest example of what he had said in his letter to the Romans, 9:3, three years before, "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." For that purpose he kept them all day at his lodging. He would spare no time in attaining the highest aim of his life in saving sinners through the preaching of the Gospel.

What was the effect of this his all-day discourse? Luke relates, "And some believed the things which were spoken, and some believed not." So Paul's preaching of the Gospel caused a division among the Jews at Rome. One might have thought that a message like this broadcast by a man like Paul could not but carry the day, and that all the heavens should have yielded to its effect presently; but it did not prove so. The great Gospel truths the apostle preached to them were not found acceptable to more than a few of their number. The majority rejected them.

There was the division among these Jews; some believed, others believed not. This became apparent at once. Luke continues in his record, "And when they agreed not among themselves, they departed." Like Jews as a rule conversing and discussing matters audibly among themselves in a public meeting they began to argue with each other on the things spoken by Paul. Some contended that Paul was in the right, others — and these were in the majority — would not admit it. As was always the case with Jews from the very beginning of Christianity, the latter tenaciously

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

held to their belief that Jesus was not the Messiah predicted by Moses and the prophets, that the Messiah was yet to come, and that eventually he would gather all the Jews from every part of the world to one nation over which he would rule as king in outward splendor and glory. They were a stiff-necked people obstinately refusing to yield to the power of the Gospel which preached salvation to them. Their hope still consisted in the righteousness of the law, instead of the righteousness of Christ the apostle had taught them.

#### Paul's Rebuke

Paul obviously was sorely grieved. Observing their disagreement with him, and their outright opposition to his teaching, he sent them away with a rebuke for the hardness of their hearts. Applying the words spoken by the Holy Ghost by Esaias the prophet as quoted above, he preferred a grave indictment against them: "Hearing ye shall hear and not understand; and seeing ye shall see, and not perceive." It is the judgment of obduracy the apostle pronounces upon these Jews. They have purposely closed their eyes against the most convicting evidence of the Gospel, and will not admit the truthfulness of the same. Though the great things which belong to this everlasting peace, have been presented to them in the glorious truths of the Gospel of Christ, they will not receive them as such, and they will not be changed and governed by these truths. Their eyes are so blind against the true light, their ears so deaf of hearing the Word of God in its true understanding, their heart so obdurate to the wholesome truth which the Spirit preaches to them, that their case has become desperate — they are beyond recovery, beyond healing by conversion.

#### Paul's Final Declaration

Thus Paul indicts the unbelieving Jews at Rome. Without doubt it was an ordeal for him to go through. It was an opportunity on which not only life or death

was pending for these Jews, but which went far in determining the future cause of the Gospel. For it is now that the great apostle of the Gentiles draws the line declaring, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

Long before, probably 17 years or so, Paul had made a similar declaration. It was, when after delivering his great sermon at Antioch in company of Barnabas his co-laborer the Jews had rejected its Gospel message he waxed bold, telling them, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. Yet that declaration at Antioch hardly was more definite in determining the course of the Gospel than the one made at Rome, inasmuch as the latter plainly indicates that the salvation of God as offered in the Gospel of Christ is sent unto the Gentiles according to the divine promises, and that they will hear and accept it everywhere throughout the world.

The declaration is a rebuke to the Jews at large. The salvation of God which was sent into the world, was first offered to them; it was fairly proposed to them, it was earnestly pressed upon them, but they refused it; they would not accept the invitation which was given to them first to the wedding-feast, and therefore must thank themselves if other guests are invited.

On the other hand, it is a most significant and far-reaching declaration made here by Paul. Not only is it clear and distinct in its purpose leaving not the least possibility of misunderstanding or misinterpreting it, but above all, it ratifies as an established fact the founding of the Church of God or the Christian Church among the Gentiles who now, by the preaching of the Gospel, are being added to the true Israel as chosen people of God. The barrier hitherto existing between the Jews and the Gentiles has been removed once for all. Whether Jews or Gentiles those believing in the Gospel of Christ constitute one body — the holy Christian Church.

#### Immediate Results of this Declaration

It was this declaration of Paul with all it implies, the Jews at Rome were enraged at; they were filled with indignation at being told that the salvation of God which, as they thought, properly belonged to them, is sent to the Gentiles. Hence we are told by Luke, "And when he had said these words, the Jews departed, and had great reasoning among themselves."

It appears that the assembly was broken up in some disorder. Those of them that believed not, were extremely nettled at the last words; it was enough for them and they departed with a resolution undoubtedly

never to hear Paul preach again, nor trouble themselves with further inquiry about this matter, though many of them did have great reasoning among themselves, disputing and contradicting one another without yielding to the truth.

Thus ended Paul's discourse before the Jews at Rome who were assembled at his lodging to hear him. Painfully as such division among them must have grieved the apostle, yet it offered him much consolation at this hour that there were also those among the Jews who believed the things he had spoken to them, and who undoubtedly often invited him for the purpose of hearing more of him concerning the Gospel of Christ during his subsequent two years' stay at Rome.

J. J.

(To be continued)

### TRUE EVANGELICAL GOVERNMENT

(Conclusion of a lengthy essay on "True Evangelical Church Government" read to the Nebraska Central Delegate Conference by Pastor V. H. Winter and sent in by request of that body)

We have heard remarks on Evangelical Church Government. The gist of them all is: The Church is governed by the Word. And now, in closing, let me point out to you a great danger, if not the greatest danger threatening our Lutheran Church. That danger is forsaking that very government and relying upon externals for our growth and welfare. Our natural man perceiveth not the things of the spirit of God. Our natural man would build upon externals. And Satan is busily engaged these days inducing us to follow the dictates of our natural man.

What becomes of an organization thus blinded and led on by Satan, we see exemplified in the Roman Catholic church. How does papacy seek to grow? An external and political realm, it governs by external means. If there's a government wielding the sword, if there's a power before whom his subjects quail, it is the earthly scepter of Rome. The decrees of Caesar Augustus were not followed more scrupulously. How His Holiness prays for peace! He says he dare not enter into politics unless requested. All the world knows why he does not enter into the Ethiopian conflict and stop Mussolini. Mussolini is conquering with the sword new territory for the expansion of Rome, land for the loyal Italian subjects of Pope Pius. However, when it benefits the papacy, this same Il Duce, who waves his sword in defiance to the whole world, humbly cringes before this Roman scepter and signs a Vatican treaty at a tremendous loss to his country, Italy.

Rome doesn't fail to employ that power in making Catholic converts. There's the mystic air in their services, the chanting and all in a foreign tongue. It's all so mysterious, so enchanting, so wonderful! How many have joined Rome, because it is the oldest (?)

church and the largest church (as though age and size made a thing right)! Why are these Roman Catholic churches built on hilltops dominating the cities? Why these Eucharistic congresses in protestant lands, those golden canopies, the ten thousand dollar robes, the magnificent and endless parades? We may also add: Why this clamor by "followers of Notre Dame" for Notre Dame's supremacy over our secular universities in sports? The answer is that Rome wishes to impose with demonstration of its power, with show, with externals.

There you see Antichrist at work building. He seems to build a marvelous structure that way. But let's remember what's built on externals can be only a house of cards, built merely to collapse on judgment day, if not sooner. He does not build the Church but opposes it and seeks to destroy the Church, the real Church, Christ's flock of believers.

And there is our danger. Do you not see symptoms of that spirit cropping out in our circles? Why this constant mention of the millions connected with our Lutheran Church, the large numbers enrolled at our seminaries, the size and extent of Lutheranism in this world? Why this noise at Lutheran conventions, the parades with the keys of the city, the front page publicity so often given such gatherings? Why this agitation for more demonstration and show, and, in recent years, for more of the mysterious in our public worship? Why the onrush of society upon society into the church like so many substitutes entering the foot ball field the last moments of play? Has the starting lineup, the Word of God, suddenly become incapacitated or exhausted on the field of battle? How foolish of us to think it! We may also use caution, lest the love for demonstration, or the love for the imposing, be the motive for staging our radio broadcasts. As we put our trust in externals for the future of our Church, we are imitating Rome. Jesus Christ and His Word can not long endure in such a church. He will leave and soon be forgotten.

And, therefore, I repeat the well-known quotation from Martin Luther: "I will preach. I will write. With the **Word of God** I will persuade souls. However, I will induce no one with power." With such means, Evangelical Church Government, the Church of the Reformation became what it did. By those means, Evangelical Church Government, our fathers in this land made our church what it is. Through the use or abuse of this precious, undeserved heritage our church in the future will rise or fall respectively. For true Evangelical Church Government we pray in these words:

Abide with richest blessings  
Among us, bounteous Lord.  
Let us in grace and wisdom  
**Grow daily through Thy Word.**



## Comments

**The Silent Pope** Upon almost every world happening Pope Pius XI has had his say in the past. We are getting used to it. For is he not, according to his own claims, the vicegerent of God, the one personage unto whom the care of all Christendom is committed? To all nations in their many troubles he has offered advice and solutions of difficulties, unasked. Father Coughlin, one of his devoted servants, has been quite voluble with schemes for getting out of the depression in our own land. But now for many weeks the pope has fallen strangely silent. His neighbor Italy — neighbor to his church state, that is — is now engaged in waging a cruel war of conquest against an inoffensive people. With bombs from the air, through bullets from machine guns the slaughter of the innocents and the rape of Ethiopia goes on. And the pope says never a word. Not so very long ago he posed as a great lover of peace and in his fatherly way exhorted the nations to follow the Prince of Peace. And now with the clash of arms at his very door he says nothing. Is there an explanation for this?

The Roman Catholic archbishop of Westminster says the holy father is "a helpless old man." He goes on to say — we quote from the *Christian Century* — "The holy father's choice is between two evils. Either he must condone what the world regards as a monstrous injustice and a violation of international compacts and treaties, or he can denounce his neighbor (Italy) as a lawbreaker. He will never condone an injustice. If, on the other hand, he denounces his neighbor as a breaker of treaties and a brigand he will put a grievous burden on the consciences of such subjects of his neighbor as believe that neighbor to be right."

We submit that this "neighbor" business sounds somewhat strange in our ears. Italy is a thoroughly Catholic country, the Catholic church is the state church. Can the pope not speak out to his own?

But he has spoken. The Jesuit weekly, *America*, defends the holy father in this wise, as we read in the *Living Church*. "When Pope Pius XI some weeks ago made that now famous quotation from Psalm 67 (Psalm 68: 30, 31), many people wondered what he had in mind. Was he referring to Germany? Or to Italy, which even then was stirring in Africa? Few of us looked up the passage. If we had, we would have known it with startling clearness. 'Scatter the nations that seek war,' runs the Psalm, and then goes on: 'Ambassadors will come out of Egypt, Ethiopia

will stretch forth her hands to God.' Can we not imagine His Holiness' eyes twinkling a bit when he said it, and wondering to himself whether Mussolini would know his Bible well enough to fill out the quotation?"

All we can make of this quotation of the Psalm is that the pope is blessing Mussolini's efforts in a holy crusade against infidels. The Catholic hierarchy never has had any success in Ethiopia for the establishment of the popish sect. Are these stiffnecked Ethiopians to be converted now by shot and shell? It is not a new method of spreading the Roman belief. The popes were always much addicted to holy wars.

On the whole this stubborn silence of the pope shakes whatever belief we had in the holy father's zeal for righteousness on earth. Z.

\* \* \* \*

**English Bible Translations** have come much into the foreground this year, which is the four hundredth anniversary of Coverdale's Bible of 1535. All these old translators had but one end in view, and that was to place the Word of God into the hands of the common man. When Tyndale translated the Bible he had much trouble with the heads of the Catholic church in England. Sir Thomas More said that there was nothing wrong with Bible translation as such, but, he said, that the time was not opportune, for between 1525 and 1535 the common people gave much trouble to the powers that were ruling just then in church and state. Moreover, Bible translation was associated with the heresy of Luther, and a translation, if made at all, should be "authorized" by the Church and the government. Such translations so authorized would be sure not to mistranslate certain words, such as, "church, penance, charity, priest, bishop," and the like. One can easily see how these defenders of the Catholic faith shied away from letting the light into some of the powerful errors then obtaining in the church.

As an editorial writer in the *Living Church* says, it was Erasmus, that acknowledged prince of learning in all Europe at the time, who in the interest of the new learning had a good word for Bible translation. "I would wish even all women to read the Gospel, and the Epistles of St. Paul.

I wish they were translated into all languages of the people. I wish that the husbandmen might sing parts of them at his plough, and the weaver at his shuttle, and that the traveller might beguile with their narration the weariness of his way." Tyndale retorted to the "learned emissary of the Pope" who opposed his translation: "I defy the Pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost."

Most of these English translators were not as well equipped for their task as would be expected at this day and generation. They mostly, like Shakespeare, had little Latin and less Greek. The New Testament edition in Greek was put out by Erasmus in 1516. It was not based upon the best manuscripts, nor very accurate, having many serious mistakes. The making of Greek and Hebrew dictionaries as well as of good grammars in these tongues was in its infancy. Not always did the translators hit the right meaning. As Coverdale puts it, "like as when many are shooting together, every one doth his best to be nighest the mark; and though they cannot all attain thereto, yet shooteth one nigher than another, and hitteth it better than another."

These old English translators were mainly concerned in bringing out the matter, the thoughts of the original. They tried to speak in the vernacular, that is, the speech of the common man, the language of the street. They were more concerned in trying to make the reader understand what God had to say in His Word than to make the very fine distinctions of meaning that were given in the Bible. Hence their versions were written in strong and virile language and were very useful, not only in the making of the English language, but in the bringing of Bible truths to the hearts of the English people. Theirs was a hard and often ungrateful task. We do not always realize the difficulties that had to be overcome, nor are we duly thankful for their labors. They were like our forefathers that hewed out their homes in the wilderness, cut roads through the forests and carried them over hills and through swamps. Riding over concrete roadbeds on rubber tires, we cannot well know the slow and difficult progress of our fathers through mud hubdeeps or blinding dust behind their ox teams or slow draft horses, hitched to lumber wagons. It is therefore not only interesting to know the hard roads of our forbears, but to thank God for their pioneer labors that had to be done before we could fare so smoothly to our journey's end. Z.

\* \* \* \*

**Is There a Hole in the Bag?** The Rev. George Dorn, D. D., Pastor of Hollywood Lutheran Church, U. L. C., in a recent article in "The Bond" made some very pertinent remarks about the Sunday School and the manner in which it is being conducted. It was not his intention, nor is it mine, to frown upon this institution, to destroy it, or to discourage its continuance. The Sunday School with its hundreds of faithful teachers has doubtless brought many to Jesus. It is an agency by which spiritual nourishment is provided for many who might otherwise go through life without it, and as such it deserves our support and our best efforts.

We all know, however, that there is a hole in the bag. How many of those who have gone through

the Sunday School have really been won for the Church? According to Pastor Dorn, "Church statistics show that almost sixty out of every one hundred church school pupils never become members of the Church. Church workers everywhere are discouraged with this distressing problem. Whether consciously or unconsciously, hundreds and hundreds of teachers have trained their pupils away from the Church rather than into the Church. This deplorable situation is due largely to the fact that the church school has functioned separately and apart from the Church. . . . The bag with the hole represents the leak which the average American church experiences between the Church School period and the service of worship. To stop this leak is one of the major problems of the Church."

Thousands of children attend our Sunday Schools. For that we are thankful. But are all of them present at the preaching service also? Or do many of them attend only the "teaching" hour? Has the Sunday School in this respect unintentionally become a competitor of the regular morning service? Has it perhaps "supplanted the Church in the thinking and loyalty of the people"? If that is the case — and there appears to be some reason for this impression — we surely must take steps to bring about a change in attitude. The Sunday School should lead people into the Church, not out of it. It dare not be a competitor; it dare not let the child feel that he, by attending this hour of teaching, has properly and sufficiently remembered the Sabbath Day and kept it holy.

A re-arrangement of the Sunday morning schedule may be of some assistance. For ten years Pastor Dorn has conducted what he calls a "unified service." It begins at 10 o'clock. Young and old are expected to be present both for the teaching and the preaching hours. During that time the attendance at the former has increased 54.5 percent, and for the latter the increase is 40 percent. "The big argument in its favor," he says, "is that it works."

With the two Sunday morning services that we have almost everywhere, this method may not be practicable, but, nevertheless, let us analyze our own particular situation and try to discover whether or not some improvement is possible. We may find an unusually and perhaps unnecessarily large hole in the bag, because our manner of handling the problems is not quite adequate. S.

\* \* \* \*

**The Lutherans at Paris** held their third Lutheran World Convention this year. The Rev. Prof. Dr. M. Reu was one of the delegates at this convention. He reports a very interesting meeting. There were representatives from America, Germany, Norway, France and other lands. In all

there were a hundred delegates. The present difficulties of the Lutheran Church in Germany were an important topic of discussion. The Lutheran Church in France is not strong, but has been increased in numbers through the acquisition of Alsace-Lorraine by France since the World War. Z.

## From a Wider Field

### PRAISE, O PRAISE OUR GOD AND KING!

Praise, O praise our God and King!  
Hymns of adoration sing;  
For His mercies still endure,  
Ever faithful, ever sure.

Praise Him that He made the sun  
Day by day his course to run;  
For His mercies still endure,  
Ever faithful, ever sure.

And the silver moon by night,  
Shining with her gentle light;  
For His mercies still endure,  
Ever faithful, ever sure.

Praise Him that He gave the rain  
To mature the swelling grain;  
For His mercies still endure,  
Ever faithful, ever sure.

And hath bid the fruitful field  
Crops of precious increase yield;  
For His mercies still endure,  
Ever faithful, ever sure.

Praise Him for our harvest store,  
He hath filled the garner floor;  
For His mercies still endure,  
Ever faithful, ever sure.

And for richer food than this,  
Pledge of everlasting bliss;  
For His mercies still endure,  
Ever faithful, ever sure.

Glory to our bounteous King,  
Glory let creation sing;  
Glory to the Father, Son,  
And the Spirit, Three in One!

Wis. Hymnal, 173.

### LET US GIVE THANKS

Everything is lovely and interesting in its season. All must have felt the power of that sacred proverb: "A word spoken in season, how good is it!" The Redeemer always seemed to adapt His discourses to the seasons, and the audiences He addressed. It is obvious that our minds are capable of being more deeply impressed at one time than another. In sickness we feel more powerfully our instability. Near the grave

we feel more keenly our mortality. Seasons and feelings should be appropriate with each other. For that reason we are enjoined: "In the day of prosperity be joyful, but in the day of adversity consider." Eccl. 7:14. In ancient times God was pleased to appoint services and festivals for the commemoration of seasons and events. There were in particular three great feasts, that of the Passover, by which they kept up a lively remembrance of their deliverance from Egypt: the Feasts of Weeks, or Pentecost, seven weeks after the passover, when the first-fruits were presented to God; and the Feast of Harvest, or Tabernacles, to celebrate the goodness of God in the abundance of His bounty. Mercies which demanded their grateful services are certainly worthy of ours.

What instructions do we derive from a contemplation of the harvest? It exhibits the wonderful power of God. Our minds are not always sufficiently impressed with this. We stand astonished at the power of the storm and tempest, yet are liable to pass over the silent, yet not less energetic, influence of God's power. Christ's miracle on the Sea of Galilee did not exhibit His power any more than when He silently multiplied the loaves and fed thousands in the desert. How amazing the energy by which a few grains produce an increase of thirty, sixty, and a hundred fold!

It exhibits the faithfulness and truth of God. God's displeasure was once displayed in bringing upon the world a flood of waters. But afterwards He Made a covenant not again to destroy it in this manner: "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And He has been faithful to His covenant. It has never failed; the harvest is proof of it; besides, His Word assures and insures it.

It exhibits the goodness and bounty of God. Why does God meet all the wants of His creatures? It is because the Lord is good, and His tender mercies are over all His works. "Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it. Thou waterest the ridges thereof abundantly: Thou settlest the furrows thereof: Thou makest it soft with showers: Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Psalm 65, 9-13.

It displays the mercy and forbearance of God. For whom does He send the profusion of His bounty?



For the holy, upright, and obedient? No; but for a world in arms against Him; for rebels against His authority; for sensualists, worldlings, blasphemers, infidels, and scoffers. He sends His rain upon the evil and the good, the wicked and the just.

All our blessings are from God. There is nothing more evident than this. And it applies to everything, in nature, providence, and grace. Yet, we are to work. We must plough and harrow and sow, before we can reap. But the Lord blesses and gives the increase.

Surely, this should produce feelings of deep humility. God's goodness should humble us. Our consciousness of being utterly unworthy should prostrate us in the dust. Abraham repented himself in dust and ashes. The Prodigal said he had sinned against heaven and in God's sight and was no more worthy to be called His son. The centurion said: "I am not worthy that Thou shouldest come under my roof." And so we confess and say with Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant."

It should produce feelings of heartfelt gratitude. Our souls should bless the Lord for all His temporal and eternal gifts, for all the blessings of body and soul. Every morning and every evening, and at every meal, we should thank Him "from whom all blessings flow."

It should make us feel our constant dependence upon God. In all our ways we should acknowledge Him, and lean not unto our own understanding. We should see His hand in everything, and endeavor to glorify Him in all we do. In sowing, plowing, reaping, enjoying, we should magnify and glorify His holy name.

We should feel a constant desire to please Him. The inquiry should be: "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." Ps. 116:12-14. What does God demand of us? Our hearts, our lives, our all. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service." Rom. 12:1.

And above all, let us not labor for the meat that perisheth, to the neglect of our soul. There is other bread, the living bread from heaven. Our prayer should be: "Lord, evermore give us this bread!"

K. F. K.

### LOOK OVER IT

A pastor was once walking with a brother, who related to him his troubles, saying he did not know what to do. They were at that moment passing a stone fence to a meadow, over which a cow was look-

ing. "Do you know," asked the pastor, "why the cow looks over that wall?" "No." "I will tell you," said the pastor, "because she cannot look through it; and that is what you must do with your troubles; look over and above them." —Sel.

### THANKFUL

I am thankful because I am living under the grace of God and thus belong to the Holy Christian Church. This Holy Christian Church is the invisible body of believers, the saints of Jesus Christ. This Church is one with our Savior. "Ye are called one body." We are united with Jesus Christ, the King of kings and Lord of lords.

This Holy Christian Church is made up of the finest company of people in the world; for they are all believers and therefore heirs of heaven. Their sins have been forgiven, blotted out with Christ's precious blood. When all earthly splendor passes, they shall enter into the glory of heaven. To belong to this company of believers makes us a chosen generation, a royal priesthood, a holy nation, a peculiar people, that show forth the praises of Him who called them out of darkness into His marvelous light. This Holy Christian Church is made up of the people who shall enter heaven. Therefore as members of this Church we have a glorious hope, the most glorious hope in the world, and we want to be thankful that the Holy Spirit has called us into this grace wherein we stand.

—Sel.

### GIVING

Upon the first day of the week every member is asked to bring an offering to the Lord. This is Scriptural, and it is practical. Members should not let their arrears accumulate. This makes the duty more difficult. Freely and regularly we receive from God. He gives us our daily bread. What if God would give as we give Him? Would we be able to live? Let us freely and regularly give to carry on God's work in the church and through the Synod.

—Sel.

### THE BIBLE AND I

The Bible is a very personal book. It was written for Me. All its warnings against sin are addressed to Me. Jesus died for Me. He rose for Me. He ascended into heaven and sitteth at the right hand of God for Me.

The Bible offers Me a personal salvation. Its sanctifying grace is offered to Me. Its 33,000 or so promises are for Me. The grace of God is freely extended to Me. The comforting power and guiding influence of the Holy Spirit were designed for Me. The fellowship of the Church is extended to Me.

The responsibility for the extension of the Kingdom of God rests upon Me. For the support of the ministry God looks to Me. The Missionaries on the

foreign fields needing support depend upon Me. The darkened millions of heathen in foreign lands hold out pleading hands to Me.

And just around the corner are the little ones and the old folks looking with wistful eyes to Me. — Sel.



## Our Synod

### FROM THE ADMINISTRATION

November twelfth. With the income to this date, Treasurer Buuck has paid the requisitions for October in full. We are informed that the collections are flowing a little more freely this month. Let us hope that this flow will continue. But even if it does, we must remember that the receipts of twelve days of November have been paid out for the month of October and that only eighteen days remain to produce the funds necessary for the November requisitions.

The months of the mission festivals are among the most productive of the whole year. They are quite regularly followed by a few "poor months," during which we run behind and create a deficit that later is hard to wipe out. If the full quota of \$3.00 per communicant member would have been raised to date, we would have a reserve that would tide us over a season of reduced income.

It should, therefore, be the endeavor of every congregation to make up the shortage in its contributions at this time. Later on it will be more difficult, if not entirely impossible, to do this. Do it now, even if a special effort is required.

We hesitate to believe that there are members in our Synod who do not care whether or not our cause, the cause of the Lord, suffers. It is our conviction that most of our congregations are able to do their full share, for congregations that are no more fortunately situated than the others have for years raised their full quota and even exceeded it. Very much seems to depend on how the needs of our Synod are kept before our people. Systematic information and training are necessary. An uninformed worker will rarely prove himself very zealous, and we all know from our personal experience that even a sincere Christian at times needs admonition and encouragement for his training in good works. That is the reason the Lord gives his church leaders and makes it a Christian's duty to admonish his brother. The ministers are the God-appointed leaders of the churches.

You pastors, have you informed your congregation of its share in the annual budget of our Synod? Then divide the sum by twelve and report from month to month what progress has been made in reaching the

quota. Do this in the Sunday service, in order that all, men, women and children, may be informed. Your report will, perhaps, sound like this: Our share for the first five months of the fiscal year is \$900. We have sent in only \$600 and have, therefore, created a shortage of \$300 in the treasury of the Synod. If you deem it necessary, tell your members that this means that other churches not better off than yours will have to make up these \$300 if our work is not to be curtailed.

We feel certain that even the simple announcement of the facts without comment will not be without effect, for we are not dealing with men who have no love for our Lord and for the brethren. Keep the objective before the eyes of your people and show them the progress they have made, and they will not fail to make an effort to reach the goal. Success in the first year will pave the way for the second, and finally it will become a blessed habit for a church to contribute its full share toward the budget of the Synod. Let us not shirk the arduous work required in the beginning, the achievement will bring us joy and blessings.

\* \* \* \*

The report on the proceedings of the convention at New Ulm is now, or should be, in every home in the Synod. Every member should study it carefully and discuss it with his family. The essay of Pastor Reim deserves particular attention. The spirit of unionism is abroad in the land, and our personal faith and the life of our church are constantly being assailed by it. We have to go back to the Word again and again to fortify ourselves against its enticements if we want to remain steadfast in the faith and the confession of the truth.

\* \* \* \*

We call the attention of the conferences to the Memorial of the Winnebago Conference, "Proceedings" 1935, p. 102. There is a tendency today toward laxity in practice, a tendency which we must combat vigorously, lest we build our Synod outwardly and permit its inner life to decay. Church practice is church doctrine applied to life. Laxity in practice indicates a drifting away from sound doctrine. A discussion of this memorial will afford an opportunity for mutual admonition and strengthening.

\* \* \* \*

The following committees have been appointed:

"**Young People's Work**," "Proceedings," p. 103. Pastor Gerhard Pieper, Pastor Edward Blakewell, Professor W. Schumann.

"**Revision of Catechism Text**," "Proceedings," p. 106. Professor Aug. Zich, Pastor W. Sauer, Pastor A. Koelpin.

"**Course of Study** . . . in Sunday School, Saturday School, and Summer School Work . . . at our Seminaries," "Proceedings," p. 110. Pastor A. Ackermann,

Pastor Paul Bast, Professor K. Schweppe, Professor J. Meyer, Professor A. Schaller, Teacher H. Sitz.

A careful study of our missions, particularly home missions, is to be made and the results are to be reported with practical recommendations. Committee: Pastor Im. Frey, Pastor Geo. Tiefel, Pastor Wm. Holzhausen. John Brenner.

#### DEBT RETIREMENT PROGRAM

Some pastors have suggested to the Committee on Debt Retirement that a letter be prepared that could be sent out by the pastor to the members of his congregation after he has done the preliminary work of conferring with his church council, appointing committees, and selecting solicitors. This letter would contain a statement of the reason why the appeal for a special contribution was being made, would give essential information, and would prepare the way for the visit of the pastor or other authorized solicitor. Thus the members would in some measure be prepared for the request that was to be made and would have time to consider before being asked to subscribe. Moreover, the solicitor would then not have to repeat his whole story from the beginning at each house where he called.

Such a letter has been prepared and is now available in quantity at the Northwestern Publishing House. The letter has been prepared by an experienced pastor for use in his own congregation. Only a few changes have been made in the wording of his letter in order to make it applicable to all congregations, whatever the particular plan may be that they have adopted.

Pastors desiring to make use of this letter may have a sample copy or as many copies as they need on application to the Northwestern Publishing House. Ask for the Letter to Members on Debt Retirement. The Committee.

#### SIXTIETH ANNIVERSARY

St. John's Evang. Luth. Congregation of Goodhue, Minn., celebrated its sixtieth anniversary on October 13, recalling all the blessings and mercies the Lord has shown unto this congregation in the sixty years of its existence. It was in the year 1875 that a small number of Lutheran families residing in Goodhue Township were induced by Pastor Horst to organize into a congregation. From a small beginning of but 18 families St. John's Congregation has grown to a membership of 73 families. In the years of its infancy this small group of Lutheran Christians erected a house of worship to our God, but soon it became necessary to enlarge it. In 1903 a beautiful large edifice was dedicated to the service of the Triune God, the former building now serving as school. St. John's has had the blessings of a parochial school the greater part of its existence.

The ambassadors of Christ who have served as pastors of St. John's Congregation the past sixty years are as follows: Pastor Horst, 1875-1878; Pastor Moench, 1878-1880; Pastor Vomhof, 1880-1891; Pastor Hinderer, 1891-1902; Pastor Anderson, 1902-1908; Pastor Meyer, 1908-1914; Pastor Naumann, 1914-1915; Pastor Hinnenthal, 1915-1924; Pastor Sauer, 1924-1928; and the undersigned since 1928. The teachers of this congregation have been: Wm. Vomhof, 1891-1892; Ed. Schneider, 1892-1901; Walter Schroeder, 1901-1920; John Luehmann, 1920-1925; and since 1925 Theo. Schultz.

St. John's Congregation has every reason to thank and glorify God, who has granted His love and mercies to its members during the past sixty years, and that He is still in the midst of this congregation with His Word and Sacraments. The congregation was again reminded of these great blessings on the day of its celebration by two former pastors who preached for this occasion, Pastor Hinnenthal and Prof. Sauer, both from New Ulm. A thankoffering of \$115.15 was gathered for Church Extension Fund. May our heavenly Father's blessing be with the members of St. John's Congregation in years to come, that they remain faithful and loyal to Him. F. W. Weindorf.

On Sunday, October 6, Emanuel's Ev. Luth. Congregation of Oxford Township, Hamlin County, South Dakota, observed the fiftieth anniversary of its organization. Guests came from far and near to join with Emanuel's in offering praise and thanksgiving to God for His merciful guidance these past fifty years.

Sermons proclaiming the wonderful grace of God were delivered by the Pastors E. G. Fritz, A. W. Fuerstenau, and Prof. K. G. Sievert.

After the morning service, the congregation and its guests were served a sumptuous dinner in the Church basement by the ladies of the congregation.

The jubilee services were well attended, the Church being filled to capacity both in the forenoon and in the afternoon. A festival offering of \$113.55 was lifted for the purpose of missions.

Emanuel's Congregation was organized on the 10th of August, 1884. Ten charter members affixed their names to the constitution. Of these original founders only two survive.

In the year 1900 the small congregation erected a Church building. In the annual meeting of 1914 Emanuel's became self-sustaining and that same year proceeded to build a parsonage. In 1917 plans were accepted for an addition to the Church, because the old Church had become too small to house the ever increasing number of worshipers. Thus God prospered the work of Gospel preaching here on the Dakota prairies.

In the past, the following pastors served this congregation: Christian Boettcher, Johann Johl, Emil Luebbert, Emil Fritz, John Baumann, Max Michaels, Theophil Albrecht, August Pamperin, Karl Sievert, and Walter Sprengeler, who has served since 1928.

The church records show the following statistics: voting members, 65; souls, 250; communicants, 175; baptisms, 376; confirmands, 196; marriages, 51; burials, 79; and 8,165 guests at the Lord's Table.

The Lord has, in the past, guided this flock through times good and evil. May He be with them in the future, preserve among them His Word in its truth and purity, that they, too, may be a blessing to many for time and eternity. W. F. S.

#### FIFTIETH ANNIVERSARY OF PAROCHIAL SCHOOL

On the ninth Sunday after Trinity, August 18, 1935, Trinity Evangelical Lutheran Church of Kaukauna, Wis., observed, by the grace of God, the fiftieth anniversary of the founding of its parish school.

Two jubilee services, English and German, were held in the morning. Prof. F. Brenner of our Theological Seminary delivered the English sermon on 1 Cor. 3:21-23. Pastor G. Hinnenthal of New Ulm, Minn., one of the first pupils to attend the school, and whose sainted father founded the school, gave the German sermon, based on Ps. 16:6.

The festivities were continued in the afternoon in the school park, where the children of the school and the women's choir of the church rendered a program of secular and sacred music. In the course of the program an appropriate address was given by Prof. E. E. Kowalke, President of our Northwestern College, Watertown, who received his early Christian training in Trinity Parochial School.

Greetings and congratulations were personally delivered by the following who in the past were teachers of the school: Mr. Carl Brenner, Mr. H. Wicke, Pastor Ed. Hinnenthal, Mrs. A. Treptow, Mrs. W. Carnot, Mrs. A. Fuerstenau. Mr. H. Kahnert and Mrs. E. Trettin sent letters of congratulation. A brief history of the school was read by the local pastor. Many former members of the church and pupils of the school, also a goodly number of members and pastors of neighboring congregations participating in the jubilee festivities. Meals were served by the women of the congregation in the newly decorated basement of the church.

Trinity Evangelical Lutheran Church, Kaukauna, Wis., was founded April 15, 1877, by Pastor Reinhold Pieper of Wrightstown, Wis. He was succeeded by Pastor Wm. Bergholz in 1878, who also served the young Kaukauna congregation until 1880. Then for a period of five years the congregation was served by Pastor G. W. Albrecht, of Dundas, Wis. In 1885 Pas-

tor Wm. Hinnenthal of the Town of Franklin, Wis., was called to be the first resident pastor. He served the congregation thirty-two years — up to the time of his death in July, 1917. He was succeeded by the present pastor, the undersigned.

At the very beginning of his ministry in Kaukauna Pastor Hinnenthal succeeded in inducing the congregation to make provisions for the Christian education of the youth. A modest one-room schoolhouse was erected forthwith and in the fall of 1885 Pastor Hinnenthal himself assumed charge of the school. In 1891 another classroom was added to the schoolhouse, and Mr. K. F. G. Brenner of Neenah became the first regular teacher, while Pastor Hinnenthal continued teaching as his time permitted. In 1898, after thirteen years of faithful service in the school, Pastor Hinnenthal was relieved of school work by Miss Anna Brenner, who was given charge of the second class. After the resignation of Mr. Brenner in 1901, the following served as principals: Mr. A. Zorn, Mr. H. Kahnert, Mr. Carl Brenner, Mr. H. Wicke, Mr. Theo. Boettcher since 1919. Miss Anna Brenner, teacher of the second class, was succeeded by Student Ed. Hinnenthal, Gotthold Schlei, Miss L. Meyer, Miss E. Meyer.

In 1924 a new modern schoolhouse, erected at a cost of about \$45,000.00, was dedicated, and a third class was added. Mr. Theo. Boettcher continued as principal. The second class was served in succession by Student H. Ihlenfeldt, Student L. Vergin, and Martin Hoffmann since 1926. The third class was in charge of Miss E. Meyer, Miss Lorraine Radder, Miss Esther Dommer, and finally Miss Ida Conratt. After Miss Conratt's resignation in 1931 the congregation resolved to discontinue the third class for the sake of economy. The school is now in charge of Mr. Theo. Boettcher, Principal, and Mr. Martin Hoffmann.

May it please God to retain unto us our parish school. May the parents of our children of school age gratefully make proper use of that blessed institution, and may the congregation with new courage and zeal resolve to support with its prayers and liberal contributions the cause of Christian education in her own midst. Paul Th. Oehlert.

#### SIXTIETH WEDDING ANNIVERSARY

In a special service on July 28 Mr. and Mrs. Conrad Meyer of St. Peter's Congregation, Goodhue, Minn., celebrated their sixtieth wedding anniversary. The undersigned spoke on Ps. 103, 1-4. T. E. Kock.

#### GOLDEN WEDDING ANNIVERSARIES

July 7 Mr. and Mrs. Carl Munkwitz; October 27 Mr. and Mrs. Carl Zillmer, members of Immanuel's Congregation, Woodville, Wis. M. C. Michaels.

### GOLDEN JUBILEE

Fifty years had passed since the founding of St. Paul's Ev. Luth. Congregation at Brownsville, Wis. And this event was celebrated by the members and their friends, the latter coming from near and far. Sunday, October 6, was selected as the day for this celebration. The Lord also provided good weather, and so truly nothing could hinder the spirit of rejoicing in those present. Both, in the morning and in the afternoon, the church was crowded with worshippers.

The preachers on this festival occasion were: H. Wolter, C. A. Otto, Prof. J. Meyer, and G. E. Bergemann.

During the services it was also brought to the attention of the assembled congregation that this year also marked the 25th anniversary of the erection of the school building, and that twenty years had passed since the building of the new church.

In connection with the afternoon service a reunion of the confirmation classes was held, and it was pleasing to note that nearly every year showed some representative.

The mixed choir under the direction of Teacher A. F. Wilbrecht helped to beautify the services by rendering appropriate anthems. The Ladies' Aid served meals for all who wished to partake of them, both at noon and in the evening.

The desire long felt and often expressed, to have a Lutheran church in Brownsville, became a reality in 1885. And although the membership list showed only fourteen names, they erected a church and bought a cemetery plot that very same year. During the first two years of its existence the congregation was served by Pastor J. Kilian of Town Lomira. In 1887 the members called N. Gottmannshausen as the first resident pastor, and so became an independent parish. He stayed until 1890. And from then on we have the following serving the congregation as pastors: L. Rader 1890-1905; A. Werr 1905-1916, C. A. Otto 1916-1927; Ph. Martin 1927 —. The last mentioned is the pastor of the congregation at the present time.

In the year 1924 a Christian day-school was established by the congregation and it is being fostered to this very day. The first teacher was Miss Helen Heck, 1924-1926. Her successor was Mr. A. F. Wilbrecht who has served as teacher during the last nine years.

The Lord has blessed the preaching of His Word in Brownsville. Pastor Martin can report that the congregation has grown to 160 families, including women. There are 133 voting members at present. Communicants 320. Souls 429.

The ministerial acts performed during the fifty years were as follows: Baptisms 577; Confirmed 483; Marriages 128; partakers of Holy Communion 15,693; and Burials 181.

And as to the future? May the God of all grace bless His Word and Sacraments as they are taught, preached, and administered in St. Paul's at Brownsville to the glory of his name and the salvation of many souls.

C. A. Otto.

### APPOINTMENT

Pastor F. Loeper has been appointed as visitor for the first circuit of the Central Conference of the West Wisconsin District in place of Pastor Chr. Sauer, who has resigned as visitor. Wm. Nommensen, Pres.

### NOTICE CONCERNING DEBT RETIREMENT

The Subscription Blanks to be used in the Debt Retirement Program are now available at the Northwestern Publishing House. The blanks are bound together in blocks of ten to a pad. Pastors are requested to send their orders for blanks to the Visitor of their Conference, who will send the order to the Publishing House. The Committee recommends this procedure so that the Visitor of each Conference may learn without further correspondence in which congregations in his Conference the program is being set in motion.

### MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan States Teachers' Conference, which met at Monroe, Michigan, in the congregation of the Rev. H. Zapf from October 30 to November 1, again had a very successful conference. A large attendance of over fifty people was present at all its sessions. It is especially interesting to see the large number of pastors who regularly attend the Conference.

The following lessons were given: 1. What is the Work of the Holy Ghost — L. C. Sievert; 2. Map Study of the British Isles — Wm. Woltmann; 3. A Spelling Lesson — Aug. Piehl; 4. The Participle — R. Sievert; 4. Slaying of the Children at Bethlehem — Miss Kuhnke; 6. Study of a Bird — Miss Engel; 7. Picture Study — F. Bartels; 8. Drawing Lesson — H. Schulz; 9. The Fifth Commandment — P. Mehnert; 10. The Adjective Clause — A. Jantz.

The following papers were also presented: The Russellites — Prof. O. Hoenecke; A Character Sketch of Horace Mann — L. C. Sievert; Ventilation in the Schoolroom — P. Mohrhoff.

On Wednesday evening, October 30, special services were held in which the Rev. W. Hueschen of Owosso, Michigan, delivered the sermon on Exodus 2:9: "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages."

The following officers were again re-elected: Alb. Wandersee — President; Carl Mueller — Vice President; Lester Raabe — Secretary-Treasurer.

Lester A. Raabe, Sec'y.

## Announcements

### MISSION FESTIVALS

- Saginaw, Mich., St. John's (O. Frey). Off'g: \$162.80.  
 Saginaw, Mich., St. Paul's (O. and O. J. Eckert). Off'g: \$674.43.  
     Fourth Sunday after Trinity  
 Town Eau Galle, Wis., Zion (R. C. Hillemann). Off'g: \$113.93.  
     Seventh Sunday after Triinty  
 Plum City, Wis., Immanuel's (R. C. Hillemann). Off'g: \$111.63.  
 Waverly, Wis., Trinity (R. C. Hillemann). Off'g: \$8.88.  
     Twelfth Sunday after Trinity  
 Flint, Mich. (B. Westendorf). Off'g: \$118.00.  
     Thirteenth Sunday after Trinity  
 Yakima, Wash., Grace (Frederic H. K. Soll). Off'g: \$100.00.  
     Fourteenth Sunday after Trinity  
 Milwaukee, Wis., Siloah (P. J. Burkholz). Off'g: \$355.08.  
     Fifteenth Sunday after Trinity  
 Withrow, Wash. (Roland H. Hoenecke). Off'g: \$91.50.  
 Elgin, N. Dak., Immanuel's (P. R. Kuske). Off'g: \$90.00.  
 Manistique, Mich., St. Peter's (E. C. Rupp). Off'g: \$8.14.  
 Germfask, Mich., Grace (E. C. Rupp). Off'g: \$4.66.  
     Sixteenth Sunday after Trinity  
 Kaukauna, Wis., Trinity (P. Th. Oehlert). Off'g: \$194.63.  
 Hutchinson, Minn., Friedens (W. J. Schulze). Off'g: \$1,081.05.  
     Seventeenth Sunday after Trinity  
 Mansfield, Wash., St. John's (Roland H. Hoenecke). Off'g: \$70.00.  
 Burt, N. Dak., Zion (P. R. Kuske). Off'g: \$48.68.  
 Savanna, Ill., St. Peter's (Gerhard Fischer). Off'g: \$113.00.  
 Brillion, Wis., Trinity (M. F. Sauer). Off'g: \$308.56.  
 Iron Ridge, Wis., St. Matthew's (F. Zarleng). Off'g: \$116.60.  
     Eighteenth Sunday after Trinity  
 Marinette, Wis., Trinity (A. A. Gentz). Off'g: \$238.44.  
 Clarkston, Wash., St. John's (E. F. Kirst). Off'g: \$38.17.  
 Sugar Bush, Wis., Grace (I. P. Boettcher). Off'g: \$161.00.  
 Maple Creek, Wis., Emanuel (I. P. Boettcher). Off'g: \$94.66.  
 Maple Creek, Wis., Christ (I. P. Boettcher). Off'g: \$51.75.  
 Savannah, Ill., St. Matthew's (Gerh. Fischer). Off'g: \$27.50.

### NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at New Ulm, Minn., with Pastor G. Hinnenthal, Wednesday, December 4, beginning at 9:30 A. M.

Confessional Address: C. Schweppe.

Essays: G. Th. Albrecht, Sermon Study; P. W. Spaude, Modernistic Tendencies in Lutheran Circles Outside of the Synodical Conference; E. Sauer, Our Aim in Confirmation Instruction.

Remarks: Communion services at 4:30 P. M. Everyone must provide for his own meals. H. A. Scherf, Sec'y.

### SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet December 3 at Bangor, Wis., C. W. Siegler, pastor. The session will open at 10:00 A. M.

Papers: R. Siegler: Justification and Sanctification in the Sermon (Continuation and Conclusion); G. Gerth: Releases of Members; L. Witte: Exegesis, 1 Cor. 13; W. Paus-tian: Exegesis, 1 Cor. 14: 1-25; G. Vater: Isagogics, Gospel of St. John; P. Monhardt: Isagogics, Acts; A. Loock (P. Monhardt): Reading of a sermon.

Sermon: C. W. Siegler (R. Siegler).

L. W. Bleichwehl, Sec'y.

### ORDINATION

Authorized by President Schlueter the undersigned ordained Candidate Wilmer Vallesky as assistant pastor and teacher of Trinity Congregation, Brillion, Wis., on the 18th Sunday after Trinity. Pastors Wm. Mahnke and Harold Eckert assisted.

Address: Rev. Wilmer Vallesky, Brillion, Wis.

Martin F. Sauer.

### ORDINATION AND INSTALLATION

Authorized by President Paul Bergmann, the under-signed ordained and installed Candidate Alfred C. Schewe as pastor of Trinity Ev. Luth. Congregation at West Me-quon, Wis., on October 13, 1935. Pastors Carl Bast and John Dahlke assisted.

Address: Rev. Alfred C. Schewe, R. 1, Thiensville, Wis.

Paul Pieper.

### INSTALLATIONS

Mr. Paul Keul was installed in his office as teacher of St. Peter's Ev. Luth. School, Milwaukee, on September 22, 1935.

Address: Mr. Paul Keul, 2413 N. 65th St., Wauwatosa, Wis.

\* \* \* \*

On September 8, Rev. R. Zimmermann was installed by the undersigned in his field of Prescott, Arizona. Pastors, kindly get in touch with him if any members move to north-ern Arizona.

Address: Pastor R. Zimmermann, P. O. Box 41, Prescott, Ariz.

O. Hohenstein.

### BOOK REVIEW

**Diamond Jubilee Convention of the Evangelical Lutheran Augustana Synod of North America.** Minutes of the Seventy-sixth Annual Convention Held at Augustana College and Theological Seminary, Rock Island, Illinois, June 5-10, 1935.

**Autograph Album Selections.** Compiled by Wm. A. Kramer. Concordia Publishing House, St. Louis, Mo. Price, 25c the copy, postpaid; dozen, \$2.40, and postage; one hundred, \$17.00, and postage.

Carefully and judiciously chosen as it is, we commend the collection to our readers. G.

**The Eisenach Epistles.....Outlines.** By R. E. Golladay, A. M., D. D. Second Edition. Published for the Author by the Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.75.

The Outlines offer a wealth of ideas and suggestions to the student and are well fit to stimulate him in the study of text and context as they are very detailed. It is a pity that the proof was not more carefully read. G.

**To-Morrow's Rainbow.** By Allene Albrecht. Concordia Publishing House, St. Louis, Mo. Price, \$1.25.

A story for our young people which we may place in their hands without any doubts or misgivings. It is clean and bright and develops plenty of action. G.

**Interpretation of St. John's Revelation.** By Dr. R. C. Lenski. The Lutheran Book Concern. 686 pages. Price, \$3.50.

The author says: "The apostle (John) wrote Revelation by the Lord's own order (1:19); divine inspiration guided his pen." "Revelation is a book of Promise and Judgment. The Promise is for those who are sealed; the Judgment is for Satan and all who are allied with him." "As far as the writer is able to see, the visions, from the first to the last, present lines or vistas. These start at various points, but like radii or rays upon the final judgment and the eternal triumph. . . . All history is covered, but not as we read history, only as God sees it. . . . Times and seasons are not for us (Acts 1:7) but the sure triumph, glorious over and amid them all, is." With this structure before him, Dr. Lenski presents the message of the book with clarity and convincing force, though one may not always agree that his explanation of certain symbols is the only one the text will permit. The book breathes the spirit of reverence for the Inspired Word and of faith in the Savior and zeal for his cause. There is sharp rebuke for the exegetes who do not abide in the Word, particularly for those who seek to sup-

port their millennialistic teaching with quotations from Revelation. A study of this volume will bring spiritual gain.

The publishers announce that the manuscript for the remaining books of the New Testament is now in their hands. The books will be issued at the rate of one or two a year until the commentary is completed. The interpretation of St. Paul's I and II Epistle to the Corinthians has in these days come to our desk. J. B.

**ACKNOWLEDGENTS AND THANKS**

The sum of \$10.00 was given by N. N., member of St. John's Lutheran Church, Lewiston, Minn., for the Synod's treasury. May God abundantly bless both the gift and the giver. Rud. P. Korn.

\* \* \* \*

Since May, 1935, the Home for the Aged at Belle Plaine, Minnesota, received donations from the following societies and individuals:

Mrs. A. E. Coll, Nicollet, Minn.; Mr. and Mrs. L. C. Baumgartner, Mankato, Minn.; Mrs. A. Scharf and Mrs. F. Gosewisch, New Prague, Minn.; the Louisa Juergen's estate, Jordan, Minn.; Mr. and Mrs. Otto Behmler, Jordan, Minn.; Dr. and Mrs. H. M. Juergens, Belle Plaine, Minn.; Mrs. W. Ley, St. Peter, Minn.; Mrs. Helen Bess, Fountain City, Wis.; Ladies' Aid, St. John's Church, Arlington Twp., Minn.; Memorial Wreath for Mrs. A. Pischke from Mrs. H. Henson, Hector, Minn.; Memorial Wreath by C. Ruthernbeck, Good Thunder, Minn.; Memorial Wreath for Mrs. Louisa and Gerhard Juergens from Mr. and Mrs. H. F. Thoenke, Perham, Minn.; Ladies' Aid, Arlington, Minn.; Ladies' Aid, Sleepy Eye, Minn.; Ladies' Aid, Sanborn, Minn.; Sewing Circle, Gibbon, Minn.; Ladies' Aid, St. Paul's Church, St. James, Minn.; Ladies' Aid, New Ulm, Minn.; Miss Helen Stark and Miss Elsie Herzberg, Winona, Minn.; Mission Circle, St. Paul's Church, St. James, Minn.; Ladies' Aid, St. Peter, Minn.; Ladies' Aid, St. Peter's Church, Town Moltke, Minn. For the refrigerator fund \$97.00 have been received.

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

\* \* \* \*

The following donors remembered the Northwestern Lutheran Academy with their gifts. We wish to express our sincere thanks to them all.

Mrs. F. Schwisow, Carson, N. D., \$3.00; Mrs. Baer, Moberge, sauerkraut; Rev. Schmeling and Mr. Hein, Henry, potatoes; Mrs. Becker, Haynes, carrots; W. Storm, Thunderhawk, canned goods; Adam Frey, White Butte, 50 lbs. flour; Messrs. Teske, Briese, Ness, F. Wallner, Geist, Stroh, Koehler, I. Wallner, Peterson, H. Heiden, Sr., Ed. Heiden, Ben Heiden, Gross, Lang, Stadel, all of St. John's Luth. Church, Tappen, N. D., 23 sacks potatoes and vegetables; Messrs. Kilber, Aipperspach, A. Bauer, Ed. Reimer, J. Stern, Al. Ketterling, Robert Huber, M. H. Reimer, of Zealand, N. Dak., 6 sacks of potatoes and other vegetables; Messrs. Fred Bauer, Christ Hirning, Jac. Rutschke, Hague Twp., N. Dak., 3 sacks potatoes and other vegetables; Congregations at Rauville, Watertown, Grover, and Henry, S. D., a truckload of potatoes and vegetables; Mr. J. W. Fabrick, Watertown, S. Dak., a valuable collection of Mariana for our laboratory. K. G. Sievert.

**MEMORIAL WREATHS**

In memory of Mrs. Hazelhorst and of Mr. Martchinske, \$5.00 were contributed by the Faulkton, S. D., Ladies' Aid (Pastor W. Schmidt).

**MINNESOTA DISTRICT**

March, April, May, 1935

**Red Wing Conference**

Rev.	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley	\$ 53.00	
E. G. Hertler, Brownsville	4.85	
R. Jeske, Caledonia	236.10	
R. F. Schroeder, Dexter	50.90	
Karl A. Nolting, Frontenac	83.70	
T. E. Kock, Goodhue	90.00	
F. W. Weindorf, Goodhue, Grace	79.38	
F. W. Weindorf, Goodhue, St. John	150.90	
E. G. Hertler, Hokah	11.35	
E. G. Hertler, La Crescent	43.03	
T. H. Albrecht, Lake City	199.81	

C. A. Hinz, Mason City	28.85	
Theo. Haar, Mazeppa	74.00	
T. E. Kock, Minneola	43.12	
A. Eickmann, Nodine	187.00	
M. C. Kunde, Oronoco	47.57	
M. C. Kunde, Pine Island	40.65	
Geo. W. Scheitel, Potsdam	148.88	
J. R. Baumann, Red Wing	100.00	
R. Jeske, Union	57.75	
Karl A. Nolting, West Florence	65.00	
Paul E. Horn, Zumbrota	371.56	15.00
<b>Total</b>	<b>\$2,167.40</b>	<b>\$ 15.00</b>

**Mankato Conference**

R. Polzin, Alma City	35.01	
W. Schuetze, Belle Plaine	212.60	
A. Jul. Dysterheft, Helen	130.00	
L. F. Brandes, Jordan	223.00	30.00
H. E. Kelm, Lanesburg	102.21	12.25
R. A. Haase, North Mankato	120.00	
O. K. Netzke, Madison Lake	7.25	
A. Ackermann, Mankato	418.92	40.00
G. E. Fritzsche, St. Clair	35.35	
Ernst C. Birkholz, St. James	369.05	
O. K. Netzke, Smith's Mill	22.10	
<b>Total</b>	<b>\$1,675.49</b>	<b>\$ 82.25</b>

**St. Croix Valley Conference**

O. P. Medenwald, Amery	87.85	
Wm. Franzmann, Baytown	121.78	
O. P. Medenwald, Clear Lake	5.20	
L. W. Meyer, E. Farmington	64.65	
Wm. Franzmann, Grant	42.00	
Paul C. Dowidat, Minneapolis	580.00	200.00
Paul D. Dowidat, Minneapolis	580.00	200.00
R. C. Ave Lallemand, North St. Paul	95.00	
Wm. H. Schweppe, Nye	5.05	
Wm. H. Schweppe, Osceola	35.37	
E. W. Penk, Prescott	29.00	
Otto E. Klett, St. Croix Falls, Redeemer	45.00	
Wm. H. Schweppe, St. Croix Falls	7.23	
C. F. Bolle, St. Paul	34.35	
G. A. Ernst, St. Paul	273.38	
A. C. Haase, St. Paul	55.17	5.00
J. Plocher, St. Paul	361.56	38.67
J. W. F. Pieper, Stillwater	70.65	
A. W. Saremba, Weston	46.50	
M. C. Michaels, Woodville	46.00	
A. W. Koehler, So. St. Paul	55.22	
<b>Total</b>	<b>\$2,084.95</b>	<b>\$ 243.67</b>

**Redwood Falls Conference**

R. Heidmann, Arlington	255.00	17.00
A. C. Krueger, Cedar Mills	192.00	
A. W. Blauert, Danube	115.03	
C. J. Schrader, Echo	109.65	
Carl C. Kuske, Emmet	25.90	
Im. F. Albrecht, Fairfax	100.00	
Carl C. Kuske, Flora	36.09	12.00
Henry Boettcher, Gibbon	84.81	
J. Carl Bast, Morton	15.85	
A. W. Blauert, Olivia	87.63	
Henry Albrecht, Omro	160.00	3.60
E. A. Birkholz, Redwood Falls	95.89	
Aug. Sauer, Renville	117.20	
G. Schuetze, Seaforth	6.01	
G. Schuetze, Sheridan	46.02	
Henry Albrecht, Taunton	18.00	
E. G. Fritz, Wellington	250.00	
Aug. Sauer, Winfield	42.75	
C. W. A. Kuehner, Winthrop	43.68	
Carl G. Schmidt, Wood Lake	202.15	
<b>Total</b>	<b>\$2,003.66</b>	<b>\$ 32.60</b>

**Crow River Conference**

W. G. Voigt, Acoma	173.36	
W. P. Sauer, Buffalo	118.43	
W. P. Sauer, Crawford's Lake	48.40	
E. H. Bruns, Delano	149.66	
M. Schuetze, Ellsworth	38.00	
Im. F. Lenz, Graceville	73.04	
W. J. Schulze, Hutchinson	475.28	58.00

M. J. Wehausen, Johnson .....	184.95	
Karl J. Plocher, Litchfield .....	78.62	5.00
W. P. Haar, Loretto .....	238.41	
Jos. Weiss, Lynn .....	16.21	
M. J. Wehausen, Malta .....	27.23	
Alvin Leerssen, Montrose .....	42.08	
E. A. Hempeck, Morris .....	25.00	
W. C. Nickels, Pelican Lake .....	135.27	
H. C. Nitz, Rockford .....	156.08	
<b>Total .....</b>	<b>\$1,980.02</b>	<b>\$ 63.00</b>

**New Ulm Conference**

J. E. Bade, Balaton .....	116.75	
Benj. Borgschatz, Brighton .....	52.60	
J. C. A. Gehm, Darfur .....	39.95	
H. A. Scherf, Eden .....	115.00	
P. Gedicke, Essig .....	27.85	
A. Martens, Island Lake .....	18.05	
Paul W. Spaude, Lake Benton .....	27.20	4.66
W. Frank, Morgan .....	45.15	
G. Hinneenthal, New Ulm .....	687.00	
F. Koehler, Nicollet .....	417.18	
R. Schierenbeck, Sanborn .....	60.00	
G. Theo. Albrecht .....	115.30	
Wm. C. Albrecht, Sleepy Eye .....	363.90	37.45
A. Martens, Tyler .....	14.60	
Karl Brickmann, Vesta .....	123.82	
Paul W. Spaude, Verdi .....	7.95	
<b>Total .....</b>	<b>\$2,232.30</b>	<b>\$ 42.11</b>
<b>Grand Total .....</b>	<b>\$12,143.82</b>	<b>\$ 478.63</b>

\* \* \* \*

**June, July, August, 1935**

**Red Wing Conference**

Rev.	Budgetary	Non-Budgetary
J. R. Baumann, Bay City .....	14.70	
Theo. Haar, Bear Valley .....	80.00	
E. G. Hertler, Brownsville .....	2.85	
R. Jeske, Caledonia .....	349.20	
R. F. Schroeder, Dexter .....	156.44	
Karl A. Nolting, Frontenac .....	168.25	
T. E. Kock, Goodhue .....	95.00	
F. W. Weindorf, Goodhue, Grace .....	138.55	
F. W. Weindorf, Goodhue, St. John .....	237.07	25.00
E. G. Hertler, Hokah .....	53.00	
E. G. Hertler, La Crescent .....	197.75	
T. H. Albrecht, Lake City .....	126.47	25.00
Theo. Haar, Mazeppa .....	119.00	
T. E. Kock, Minneola .....	97.47	
A. Eickmann, Nodine .....	407.40	
M. C. Kunde, Oronoco .....	65.23	
M. C. Kunde, Pine Island .....	40.87	
Geo. W. Scheitel, Potsdam .....	160.00	29.31
R. Jeske, Union .....	83.35	
Karl A. Nolting, West Florence .....	192.00	
Paul E. Horn, Zumbrota .....	365.50	
<b>Total .....</b>	<b>\$3,150.10</b>	<b>\$ 79.31</b>

**Mankato Conference**

R. Polzin, Alma City .....	113.97	5.00
W. Schuetze, Belle Plaine .....	211.22	
A. Jul. Dysterheft, Helen .....	210.00	
L. F. Brandes, Jordan .....	85.00	
H. E. Kelm, Lanesburg .....	44.77	
R. A. Haase, North Mankato .....	120.00	
O. K. Netzke, Madison Lake .....	14.45	
A. Ackermann, Mankato .....	156.08	
G. E. Fritzke, St. Clair .....	90.00	
Ernst C. Birkholz, St. James .....	131.24	
O. K. Netzke, Smith's Mill .....	84.25	
<b>Total .....</b>	<b>\$1,260.98</b>	<b>\$ 5.00</b>

**St. Croix Valley Conference**

O. P. Medenwald, Amery .....	14.30
Wm. Franzmann, Baytown .....	35.07
G. F. Zimmermann, Cady .....	86.11
L. W. Meyer, E. Farmington .....	50.82
G. F. Zimmermann, Elmwood .....	58.73
Wm. Franzmann, Grant .....	113.00
A. H. Baer, Hastings .....	10.00

Paul T. Bast, Minneapolis .....	5.90	
R. C. Ave Lallemand, North St. Paul .....	60.00	
Wm. H. Schwappe, Nye .....	2.41	
Wm. H. Schwappe, Osceola .....	64.70	
G. A. Ernst, St. Paul .....	109.99	2.00
A. E. Frey, St. Paul .....	4.10	
J. Plocher, St. Paul .....	187.79	
J. W. F. Pieper, Somerset .....	5.77	
J. W. F. Pieper, Stillwater .....	36.30	
A. W. Saremba, Weston .....	148.00	
H. E. Lietzau, Woodbury .....	125.00	
M. C. Michaels, Woodville .....	21.00	
<b>Total .....</b>	<b>\$1,138.99</b>	<b>\$ 2.00</b>

**Redwood Falls Conference**

R. Heidmann, Arlington .....	55.00	
A. C. Krueger, Cedar Mills .....	355.00	
A. W. Blauert, Danube .....	24.27	
C. J. Schrader, Echo .....	110.35	10.41
Carl C. Kuske, Emmet .....	91.97	
Im. F. Albrecht, Fairfax .....	11.00	
Carl C. Kuske, Flora .....	81.79	
J. Baur, Ft. Ridgely .....	28.00	
Henry Boettcher, Gibbon .....	40.00	
J. Carl Bast, Morton .....	242.45	
A. W. Blauert, Olivia .....	17.21	
Henry Albrecht, Omro .....	38.50	
E. A. Birkholz, Redwood Falls .....	163.78	
Aug. Sauer, Renville .....	40.85	
G. Schuetze, Seaforth .....	5.46	
G. Schuetze, Sheridan .....	117.51	
Henry Albrecht, Taunton .....	18.00	
E. G. Fritz, Wellington .....	282.00	
Aug. Sauer, Winfield .....	165.20	10.00
C. W. A. Kuehner, Winthrop .....	71.40	
Carl G. Schmidt, Wood Lake .....	191.51	
<b>Total .....</b>	<b>\$2,151.25</b>	<b>\$ 20.41</b>

**Crow River Conference**

W. G. Voigt, Acoma .....	83.17	
W. P. Sauer, Buffalo .....	175.95	
W. P. Sauer, Crawford's Lake .....	100.20	
E. H. Bruns, Delano .....	162.43	
M. Schuetze, Ellsworth .....	184.00	
E. A. Hempeck, Hancock .....	101.48	
W. J. Schulze, Hutchinson .....	175.91	
M. J. Wehausen, Johnson .....	88.47	
Karl J. Plocher, Litchfield .....	200.71	
W. P. Haar, Loretto .....	220.13	
Ervin Binger, Malta .....	5.35	
G. C. Haase, Monticello .....	6.00	
Alvin Leerssen, Montrose .....	46.91	
E. A. Hempeck, Morris .....	25.00	
W. C. Nickels, Pelican Lake .....	69.60	25.00
H. C. Nitz, Rockford .....	291.81	
<b>Total .....</b>	<b>\$1,937.12</b>	<b>\$ 25.00</b>

**New Ulm Conference**

J. E. Bade, Balaton .....	79.75	
Benj. Borgschatz, Brighton .....	131.51	
J. C. A. Gehm, Darfur .....	74.00	4.50
H. A. Scherf, Eden .....	211.00	
P. Gedicke, Essig .....	86.30	
A. Martens, Island Lake .....	65.80	
Paul W. Spaude, Lake Benton .....	19.50	
W. Frank, Morgan .....	144.47	
G. Hinneenthal, New Ulm .....	1,084.00	12.00
F. Koehler, Nicollet .....	82.44	
R. Schierenbeck, Sanborn .....	130.00	
G. Theo. Albrecht, St. Peter .....	160.08	
Wm. C. Albrecht, Sleepy Eye .....	133.55	
A. Martens, Tyler .....	25.30	
Karl Brickmann, Vesta .....	126.42	
Paul W. Spaude, Verdi .....	7.65	4.26
<b>Total .....</b>	<b>\$2,561.77</b>	<b>\$ 20.76</b>

Walther League, Minnesota District .....	17.90	
<b>Grand Total .....</b>	<b>\$12,218.11</b>	<b>\$ 152.48</b>

H. R. KURTH,  
District Treasurer.