

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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SYNCRETISM, AND HOW TO OVERCOME IT

Christ Himself has plainly stated that the church is one, and that it is His aim and purpose to make this unity evident to the world, John 10: 16.

This Scriptural truth is abused by many sectarian people for false arguments in favor of a visible church union which, however, would discard the Bible as the sole and final authority, deny the certainty of salvation and would try to destroy the church itself as an orthodox organization though it is impossible to destroy it as a spiritual body, Matt. 16: 18. The argumentation seems so simple: All true believers are one in Christ; there is only one true church; it is Christ's wish and will that there should be one fold and one shepherd. So then, they argue, why can we not join all them in other churches who, like us, are truly believers? Were it not possible, yes, advisable to put aside all differences of doctrine and to agree on the fundamentals, namely that Jesus Christ is our Savior and Redeemer? In all other differences we might bear each other with charity. What fallible human being, they say, can state with absolute certainty: This is the truth, and the only truth!

These syncretists, mixers and fixers, throw overboard all conviction that the Lord can reveal His truth in an unmistakable way; they are skeptics, doubters, James 1:8. They ignore the copious promises of the Bible concerning the certainty of salvation. They do not even use common sense and sound logic; for while they may find worldly people and even unbelievers in our church, they may treat the sects as if all their members were living members of the church. On the strength of this assumption they are ready for a union without unity, a religious body without a definite doctrine, with an uncertain Word and still more uncertain sacraments, making man's love and charity the basis of church union; when Jesus says, I am the way and the truth and the life," they contend with Pilate, "What is truth?" Needless to say that this syncretistic view and enterprise has the assent and blessing of the Romanists; for if the Bible is a dark book difficult of interpretation, is not the Pope willing to interpret? Does not the Roman church make charity the heart and substance of faith? Thus these "Protestants" adopt doubt and unbelief as their faith, leave the church, and are a danger and

source of infection to other Christians not well founded.

Is it a theory I am describing? Not at all! For objecting to this theory, the Great Elector of Brandenburg deposed Paul Gerhardt from his ministry at Berlin. In his last will and testament to his son Paul Frederick, Gerhardt warned him of the syncretists, for "They seek the things of this world, and are faithful neither to God nor man."

The practical solution of syncretism is at hand in the "Community church." It is logical for all those sects to whom doctrinal differences are not fundamental, but only "differences of opinion." Thus, one may confess Christ as the true Son of God; the other may maintain, No, He is only a man; but both will agree that God is love, and that Jesus saved, redeemed, loved us; but on looking closer, we shall see that Jesus is made a pattern and example, to be traced by all who care for a like salvation, a salvation built on the work-righteousness of Jesus Christ. Matt. 5: 20.

We cannot walk with them though as individuals they may be quite lovable and respectable. They may call us stubborn, but stubbornness and faithfulness are not identical. The stubbornness of the old Adam indeed is sin and should daily be drowned with all other sins and evil lusts; but if our faithfulness to the Gospel is called stubbornness, we ought to accept such slander as perfectly natural, 1 John 3: 1; and no power should move us to sever our hold on Jesus.

That compels us to become ever better acquainted with the means of grace, that, as to faithful pastors the diligent study of the Word is the natural, foremost occupation (1 Tim. 5: 17), our congregations become impregnated with the same spirit, and that our church members will not be satisfied unless they derive a distinctly spiritual benefit from all our church activities, not only from the official service, but likewise from those of the church societies and especially from our synodical meetings. Such spirit, kindled and nourished by the Gospel, will create a longing for a deeper understanding of the same; it will give us the spiritual background which so often cannot be created by a set of well-formulated resolutions. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This old recipe will be effective to bring about a healthy growth of the church. For that we are hoping, praying, working.—Frederic H. K. Soll.

Rev. C. Buenger
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Jan 39



Grow In Knowledge

WHAT ABOUT THE GRANGE LODGE?

Recently at Portland, Oregon, 5,000 farmers, men and women, were initiated into the highest (7th) degree of the NATIONAL GRANGE. This order has been receiving considerable publicity and favorable public recognition of late and is making every effort to expand by organizing new SUBORDINATE GRANGES. Can our Lutheran Christians join the Grange and accept the material benefits it professes to offer the farmers?

A Little History

The Grange was founded shortly after the Civil War by Oliver Hudson Kelley, a Freemason. He had been appointed by the Government to make a tour of inspection through the Southern States and report upon the agricultural conditions there. The demoralization of the southern postwar farmers brought Kelley the idea of a farmers' organization. As a Northerner he was not well received in the South except by brother Masons. This suggested a secret fraternity for farmers.

Upon his return to Washington he and a few friends established the NATIONAL GRANGE OF THE PATRONS OF HUSBANDRY. This was December 4, 1867. Membership was limited to those actually engaged in agriculture.

The early growth was rapid, and according to the New International Encyclopedia claimed a membership of 1,500,000 by 1875. Due to a split and the organization of the Greenback Party and the National Farmers' Alliance the Grange membership dwindled to 100,000 by 1889. Its influence for better farm legislation in recent years and its emphasis upon women membership has again brought it into prominence. It claims to own \$26,000,000 invested in 3,600 halls in 35 states and is the largest rural organization in the United States.

Ritual of National Grange

Recently Life Magazine brought several pages of the ritual and regalia of the National Grange at its annual conclave in Portland. There were pictures of farmers posing in their regalia for the initiation of the seventh degree, "the Sacred Rites of Ceres." Writes the magazine: "Against an impressive background representing the Temple of Ceres, Goddess of Grain, the Grangers performed their ritual on the idea that the soil is the origin of all life and that the farmer is the high priest of the soil. In gaudy classical robes,

the farmers performed intricate marches, made strange signals with their hands, sang hymns, had dramatic blackouts and then excitedly shouted, 'Let there be light!' (and there was)." A mixture of heathenish rites in Biblical phrases! "Life" says: "The Grange is to rural America what the Elks, Masons, and Shriners are to the urban America."

The Have the Bible

Satan is a clever deceiver. Again many uninformed church members will be misled by the fact that the Grange has an altar and upon the altar is an open Bible. "The open Bible is required at every one of the 200,000 Grange meetings each year." What they do with the Bible we shall disclose when discussing the local Grange's first four degrees.

Grange Education

There was a picture of a group of children singing: "Young children at the 50th anniversary of the founding of the Juvenile branch of the order. They wear sashes and carry banners proclaiming the Grange's moral teachings: courage, friendship, kindness to others, education, patriotism. The Grange has 50,000 juvenile members in 1,300 units." With reference to the moral teachings see the adjoining PRINCIPLES COVERING LODGE RELIGION, "C."

Examining the Local Grange

Before me is the Manual of Subordinate Granges of the Patrons of Husbandry. 12th edition. We shall test its ritual by the Biblical principles.

A. Grange Prayer

Every meeting of the Grange must be opened with a prayer. The prayer is printed on page four and addresses God the Father, Giver of all good things, invokes blessings for its "glorious cause" and "when we lay down our implements on earth, may enter the paradise not made with hands, eternal in the heavens, and receive that welcome plaudit: 'Well done, good and faithful servants,'" and closes: "We ask it all in Thy name." No mention of the Lord Jesus Christ as our only Savior. The prayer is heathenish in Biblical phrases. In a Christian Church where Salvation by Christ is selfevident, there would be nothing wrong with the prayer; but by a group which leave out Christ purposely lest they offend those who do not believe in Christ, the prayer is all wrong.

B. Grange Good Works

On page eleven under First Degree, which has as its lesson: **Faith**, we read: "Your present condition (as those about to be enlightened into the order of the Grange) is but an example of Faith, and emblematic of a higher confidence in a Supreme Being. . . . we should press forward having Faith that God will ultimately bring us into the broad and pleasant

fields of paradise." Even though they add: "that you give us your solemn pledge, which will not conflict with your moral, social, religious or civil duties." An enlightened Christian will quit right there. Faith without Christ is biblical blasphemy. (They pledge secrecy, obedience, aid in excluding the non-desirable, recognition of lawful signs by brothers for assistance, protection of brother from fraud.) First degree speaks of Garden of Eden. P. 17. "As the grass awakens to life again at the call of spring, does not each tiny spear, as it shoots from the grounds, preach to you of the resurrection and immortality?" sounds Biblical, but is heathenish pure and simple. Read again 1 Cor. 15.

C. Salvation by Good Works

The second degree speaks of Hope. The candidates are Cultivators and Shepherdesses. "As Shepherdesses constantly study the "Book of Nature" — the springing seed teaches us to increase in goodness, and the growing trees to aspire after higher goodness. . . . In no other occupation does man's daily labor bring him into such close companionship with the Great Creator. . . . Therefore, if thine enemy hunger, feed him . . ." Candidates, after a lengthy discourse by the chaplain, are led to the altar, where each sister lays her rose upon the open Bible. . . . After the oath the Worthy Master under the Symbolism of sowing a few kernels of corn continues: "in so doing impress upon our minds the truth of immortality of the soul. . . . Therefore sow such seeds, and so cultivate them, that at the Harvest the ripened grain may meet our heavenly Father's approval and be garnered in the Paradise above." Note: taught by nature and without Christ. Heathen religions all taught that.

E and D. The Hope of the Grange

The Third Degree speaks of Charity and the Fourth of Home. The candidates are Harvesters, Gleaners, Husbandmen, and Matrons. Page 34, Chaplain: "Brothers and Sisters, the fields of our Labor are ever 'white unto harvest'; and in them 'he that reapeth receiveth wages and gathered fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.' Take heed therefore, and beware of covetousness . . . our heavenly Father placed us here to be laborers with Him." But the Bible says, laborers with Christ! The Grange has no Christ! —

The Fourth Degree quotes the Story of Ruth. "Be careful, also to engraft only such truths as will be guide and teacher when your voice shall be silent on earth and you have passed to another better world." Without Christ! And so on page 96: Grange Burial Service. — An organizer told the writer that this service is not meant for church members but for those who have no church. In other words for the heathen!

"Wherefore be not cast down, but abide in that eternal Hope which illuminates even the dark alley of death." This for those who have despised the Word of God all their lives! The chaplain among other things says: "All the **teachings of Nature are our assurance**, and the promise of the Master is our refuge: "Because I live, ye shall live also." Then he reads the Twenty-Third Psalm: — and God shall wipe away all tears, etc. Taught by Nature! Who is the Master? Never once is Christ mentioned, so it must be a Supreme being imagined by the Grange as the true God — but it is another IDOL made in the minds of Grange Organizers.

F. Conclusion

Christians cannot join the Grange no matter what material benefits they offer the farmers, because membership is an open denial of the truth of the Word of God (Acts 4:12). To join them means to say you believe what they teach and profess.

May God protect our members from becoming ensnared in this clever device of Satan to lead away from Christ those for whom He died.

Gervasius W. Fischer.

PRINCIPLES GOVERNING OUR POSITION TOWARDS LODGE RELIGION

A

All lodges have prayers, prayers at meetings and at funerals. These prayers are, however, so worded that those who do not believe in the Lord Jesus Christ (Jews, Unitarians, Free Thinkers, etc.) may also join in them. This makes their prayers heathenish and the use of the Lord's Prayer by them blasphemous.

Matt. 10:23, 33; Luke 9:26; Mark 8:38. To confess Christ means to confess all the Bible teaches. Even if the lodge would pray "in the name of Jesus," they would in every way have to become one with us, before we could join in their prayers. 1 Thess. 5:22. Even though we would not take part in the prayers or accept their teachings by our very membership we give the appearance that we are not able to distinguish right from wrong and by our membership further such wrongs. 2 Cor. 6:14; Matt. 15:9.

Only Christians can pray "Our Father." John 1:12; Romans 8:14, 16; Gal. 3:26; 1 John 3:1; Compare John 8:41ff.

B

Lodges usually claim to take their teachings from the Bible, but keep out the essential truth of the Bible, namely that there is but One Salvation, that is through Christ Jesus. Any teaching that disregards, avoids, or opposes that Truth is a lie.

1 John 2:22; 1 Tim. 6:3, 4; Hebr. 13:9a; Matt. 7:15; Matt. 15:9; 1 Tim. 4:16; 1 Tim. 4:1.

C

Lodges confess Salvation by good works. They claim their teachings are good and if followed will

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bring people to heaven. (See Funeral of all lodge members.)

Gal. 1: 6-9; Acts 4: 12; Is. 64: 6; 2 Cor. 5: 21; 2 Pet. 2: 21; Romans 3: 22; 1 John 5: 1; Hebr. 10: 39; Hebr. 11: 6.

D

Lodges claim that good works can be done without faith in the Lord Jesus Christ, and so reject the Gospel as the only means of giving man the power to become God's child, whose works alone are acceptable to God.

Luke 6: 44; Matt. 12: 33; Rom. 14: 23; Hebr. 11: 6; God tells us that He can only be pleased with the works of those who have become His children. Gal. 3: 26; Luke 6: 43-45; Matt. 12: 31ff.

E

Lodges bury all members, who desire a lodge funeral, and at the funeral ceremony speak of a reunion in the "beyond," whether these are baptized Christians or not.

Mark 16: 16; Rom. 10: 9, 10; Matt. 10: 32; Hebr. 4: 11; 1 John 2: 22.

F

A Christian cannot join lodges, not even for personal and business benefits only. Membership is public confession of our adherence to the teachings of any religious society.

2 Cor. 6: 14; Eph. 5: 11; 1 John 2: 22; Luke 10: 16; Matt. 10: 37ff.; Rev. 12: 11.

G

Members who leave their church because of its correct stand in these matters and join another which permits lodges, despise the warning and admonition of God's own Word.

1 Thess. 4: 8; Prov. 14: 2; Prov. 13: 13; 1 Tim. 3: 5, 7; Phil. 3: 19; 1 Tim. 5: 20.

H

A Christian Congregation need never fear the loss of membership of those who refuse to be admonished by the Word of God, because the Lord Jesus protects

and blesses His Church. "Nevertheless the foundation of God is sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the Name of Christ depart from iniquity." 2 Tim. 2: 19.

An enlightened Christian will therefore shun all such churches which accept lodge members and he will refuse to partake of the Lord's Supper at altars where lodge members are permitted.

Matt. 28: 18; Matt. 18: 20; Psalm 118: 6; Is. 54: 4; Matt. 10: 28; Luke 12: 5; Luke 12: 32.

NEW YEAR'S DAY

We are entering a new year of grace. This year is called a year of grace because God's grace and love are making known the gospel throughout this New Testament age that many come to the knowledge of the truth and be saved through faith in Christ Jesus.

What should we Christians do in this year of grace? As Jesus ascended on high, He gave us a command which we are to carry out throughout these many years of grace: "Ye shall be witnesses unto Me!"

We are to be witnesses by testifying to the truth. We are to tell the people where this truth is to be found: in the Bible which is the revelation of God. We are to tell them that the Bible is the Word of God, which makes us wise unto salvation.

We are to be witnesses by confessing Christ. We are to tell our friends, our acquaintances, every one who will listen, that Jesus is the all-sufficient Savior, who blots out every sin, helps us in all our troubles, and brings peace to our hearts. We are to confess that He is our personal Savior, who has filled our hearts with joy. We are to confess that He is the only Savior. Every one who closes his heart to Him is lost.

We are to be witnesses by living a Christian life. There are certain things that Christian people do. These are the outward expressions of a faith within the heart. The Christians read the Bible, worship on the Lord's Day, go to Communion, support the work of the Kingdom, and pray.

Living such a Christian life, the Christian practices the Christian virtues. These Paul enumerates in Gal. 5: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Christians do unto others as they would have them do unto them. They are forgiving, kind, thoughtful. By such Christian lives we show the world that our profession of faith is not merely an empty gesture.

As we begin the new year, let us ask God to give us the grace to be witnesses for Christ by word and by deed and thus make this year a year of grace for ourselves and others.

—The Evangelist.



Comments

Bible Versions The foundation on which our faith rests is the Bible. With the belief, held by us, that this book is the inspired Word of God, set down in writing by the Holy Spirit through the penmen whom He inspired, or to whom He dictated the words of the Book, we naturally guard the Bible from its enemies. The enemies of the good Book are the unbelievers. These are not so dangerous to our faith when they attempt to deny the truth of the Bible, as in that case all men may see their open hatred of God's Word, and we may either disregard them or leave them to the Lord's judgment. But when they dare to lay impious and unclean hands upon the Scriptures by translating these Words of God according to their corrupt hearts, when they falsify, mistranslate, and thus insinuate their false notions of God and His work of salvation into the Bible, thus preaching a lie under the cloak of God's truth, then are these unbelievers most to be dreaded for the mischief that they do to the simple-minded reader.

Of late years there have been many of those who do not believe the Bible to be inspired of God in all its parts and terms, and these men, wise and learned in their own conceit, have insensibly changed the real meaning and positive teachings of Scripture by their translations. Under the excuse of making the Bible speak in more modern language, these mis-translators have cunningly hidden their false notions under the words of Holy Writ. Many examples could be quoted. We are thinking of the passage found in Acts 11:24, where some modern Bible revisers translate: "and a large number of people **took their stand** on the Lord's side." Neither the original Greek nor the older more accurate and conscientious versions justify this falsification. The King James version correctly translates: "and much people was added unto the Lord." Small matter, you say? Let us look at this expression: "took their stand" a moment. The words of St. Luke, thus rendered, say that many men decided of their own volition and free will to take their stand on the Lord's side, a doctrine found nowhere in the Bible. Man has free will in all other affairs of life, possibly, but he cannot of his own will and inclination choose to be on the side of the Lord, that is: to believe in the Lord and His Word of salvation. For all men are by nature haters of the Lord and His way of salvation; because all men are born in sin they cannot choose but reject the Word of salvation. It is by the grace of God alone, and through the power of the Holy Ghost in

God's Word, that a man comes to believe the Gospel and thus "**be placed**" on the Lord's side. And so this passage must be rendered here, if we are not to be misled by false teaching. Under the same circumstances, the growth of the church through the addition of believers, we read in Acts 2:41: "and the same day there were added unto them about three thousand souls." Who added them is expressly stated in the same chapter, verse 47: "And the Lord added to the church daily such as should be saved."

In this surreptitious way the false doctrine is taught that man must decide for himself, because he has the power to do so, whether he will be a believer or not, thus throwing aside our cherished belief, "that I cannot by my own reason or strength believe in Jesus Christ or come to Him," as we learned in our youth from Luther's Catechism. It is with mixed feelings, therefore, that we read in the News Bulletin that the Rev. Dr. Abdel Ross Wentz, of the Lutheran Theological Seminary at Gettysburg, Pa., an institution of the United Lutheran Church, has been appointed a member of the American Standard Bible Committee, which is made up of such modernistic theologians as Prof. J. Cadbury, Prof. Edgar J. Goodspeed, the notorious modernist Prof. Fred. C. Grant, and others of that ilk. Will Dr. Wentz's voice carry weight in that company for a true rendering of the Word in its evangelical meaning? We doubt it. Let us watch over our Bible translations so that the Word of God be not poisoned at its source. With all its faults we prefer King James' version to most, if not all, the modern English translations of the Bible.

Z.

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The Inter-synodical Committee of the Norwegian Synod, affiliated with our Synodical Conference, reports in a recent issue of its church paper, the Lutheran Sentinel. Because it may be of interest to our readers also, we take leave to publish this report from the Sentinel.

"The Sentinel, up to the present time, has refrained from informing its readers as to the results of negotiations between inter-synodical committees of the Missouri Synod and the American Lutheran Church. The committees arrived at an agreement which, with certain provisions, was adopted by the St. Louis convention of the Missouri Synod in June of this year, as a doctrinal basis for future church fellowship with the American Lutheran Church. In our judgment this agreement leaves much to be desired as a doctrinal basis for future church fellowship with the American Lutheran Church. In our judgment this agreement leaves much to be desired as a doctrinal basis for fellowship between synods that have been in serious and mutually acknowledged disagreement for decades.

"Since the St. Louis convention, the American Lutheran Church has held its 1938 convention in San-

dusky, Ohio, and has, in its resolutions relative to the Inter-synodical Committee report, made statements which to us seem to render a continuation of the present move towards fellowship impossible.

"Until our brethren of the Missouri Synod, now realizing the implications of the St. Louis resolutions in the light of the Sandusky resolutions, have ample time and opportunity to express, through their official organs, their reactions to the Sandusky resolutions, we deem it proper not to enter into any further discussion of this subject in our church papers."

As this report speaks for itself, we have nothing to add in the way of comment, but we venture to hope that it will be well considered by our readers, to whom this report should be of great interest. Z.

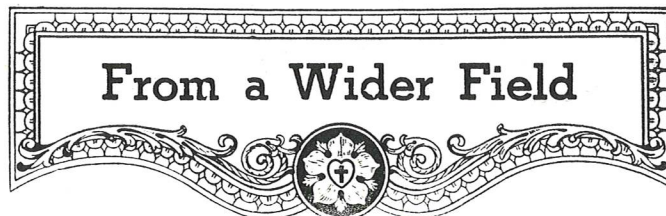
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Numerology is the science of numbers. Facts, things, and persons numbered and classified are called statistics. These statistics are applied to the study of many things. It seems we love to count. We are always counting — even in church. How many were at divine services this morning, this evening? How many voting members in this parish, and how many go to communion? Having these numbers, then what? Does that show us the number of true believers in the church? No. Does it prove to us how strong the church is? Again, no. Then why count?

Possibly the American Lutheran Statistical Association, which recently met at Wittenberg College, Springfield, Ohio, as reported in the News Bulletin, can answer the question of the why and wherefore of statistics in the church and what they prove, if anything. Many resolutions were passed at this meeting, the church statistician was called the "unsung hero in the service of the church"; it was said that he "charts the channels and reefs, forecasts trends, and points the direction towards greater and more successful efforts." A certain Dr. O. H. Pankoke, after pointing out that "Our problems today arise out of our environment", and that these problems are "not problems of theology as much as they are problems of life", declared, "Number is the great gift of God to man to bring order into the infinite variety and individuality of life, and the statistical method has developed number to its highest usefulness in the service of man to master the world."

Yes, but how about numbers in the service of God? David tried that once, as we read in 2 Sam. 24:1: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." What followed upon this show of pride on the part of David is well known to every Bible reader. David had to choose one of three

evils, and the one he chose was pestilence. Regarding this, we have been a little dubious of church statistics ever since. They may become dangerous to the church. Z.



From a Wider Field

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

A NEW YEAR'S MESSAGE

Not more of the charming silver stream,
Not more of the coffer treasure's gleam,
Not more of the empty wealth of earth —
But more of the Savior's lowly birth!

Not more of the cheapening, carnal praise,
Not more of the pride that steals, decays,
Not more of the cloak that He despised —
But more of the manger with the Christ.

Not more of this erring, fleshly will,
Not more of the hate that seethes to kill,
Not more with the vengeful garment clad,
But more of the love this Jesus had!

Not more of our reasoning, dark allow,
Not more of the gloom that clouds the brow
Not more of the doubt which leads to death
But more in the Savior place our faith!

Not more than to live on a wavering Plain,
Not more still to vacillate time and again,
Not more hence to walk inconsistently,
But more in the faith, to press on steadfastly!

Not more then the glorious price to dismiss,
Not more then the hand to forsake, that will bless,
But ever remember, the combat's His own —
The crown He awards with His own blood He won!

Paul J. Katus.

CHURCH RECEIVES LARGE BEQUEST

In receiving a bequest valued at more than a million dollars, the First Baptist Church of Richmond has become the custodian of the largest single financial legacy among Southern Baptists. The unusual gift, in the form of stock from the estate of a former member, has caused many interested friends to express apprehension concerning the effect such vast wealth might have upon the spiritual welfare of the congregation. Dr. Theodore K. Adams, pastor of the church, has urged upon his people the importance of wise stewardship of so great an endowment. It seems to be the intention of the congregation to use the money in promoting the educational and missionary program of the Baptist denomination. — Ex.

SOFT

In a certain congregation recently the board of elders examined the membership list with a view to determining the status of certain doubtful adherents. Among the names under consideration was a young unmarried man who had been without steady employment for some time. His dues were several years delinquent. The pastor and others had gone out of their way to keep in touch with the individual so as not to lose him. After careful consideration the board decided to continue his membership despite his delinquency.

A few weeks later the young man in question purchased an automobile on the installment plan, an investment, in his case, in a pure luxury.

Consider the case of another family in better circumstances. This family is permitted to retain its membership in good standing with as little as twenty-five cents a week, contribution which must be tactfully solicited at that. The same family annually indulges in a several-thousand-mile motor trip.

These cases may be extreme, but they do illustrate what is happening too frequently in our church. Softness is being confused with the spirit of Christ. The Church, sincerely seeking to reach all people, is permitting itself to be one of the easiest organizations to join and one of the easiest to stay in. Perhaps this explains why ministers have to be continually soliciting memberships. In the long run people react against that which is too easy.

Certainly financial contributions are not the criterion of good church membership. Yet we can not help wondering why such prevailing slipshod standards of financial stewardship should be tolerated over against the visible organization of the Kingdom of God. —The Moravian.

CHRISTIANITY RECOGNIZED IN NEW RELIGIONS BILL IN JAPAN

The Diet session this month will probably pass the religions bill of 37 articles which the department of education presents. The law will not in theory affect the individual's right to freedom of belief but will regulate public ceremonies and doctrinal propagation. It will function through recognized official representatives of organized groups so that small independent bodies may have to unite if they desire recognition. Some Buddhists are said to be opposed to the proposed regulation of funds received, which have in some cases been supporting head priests in affluence. History shows that four times such bills have been defeated. Compensations will be certain tax exemption and other privileges not hitherto enjoyed, and Christianity will be recognized as one of Japan's three religions, it is expected.

— Christian Century.

CHARACTER BUILDING

In a recent number of "The Herald," parish paper of the First Church, Washington, D. C., our friend, Dr. Buhner, writes: "A survey of 988 children in school revealed the fact that they spend two hours at the radio daily, plus movies twice a week, altogether from sixteen to eighteen hours. Some of them even stay away from church and Sunday school for these reasons. What becomes of mental training and character building under such conditions? There is no time for discussion, analysis and digestion over the radio or on the screen. Education by radio and movie are yet far from the goal of real character-building. The Bible is the most important book of education that we can find anywhere in the civilized world."

Over and over again spiritual leaders must remind parents of their folly and neglect. Is it not a pity that so many do not seem to care? In many cases today, when the pastor seeks to enlist the cooperation of parents in getting their children to the pastor's class to study the doctrines and duties of our holy religion, he finds an appalling indifference of fathers and mothers, shown by the attitude: "Well, we have no objection; they can do as they please." How different this from the painstaking concern of our forefathers, a concern which at times may have revealed more zeal than wisdom or winsomeness, but which nevertheless proved how much they had thought and prayed about the spiritual welfare of their boys and girls. We need today far more of that spirit. — The Messenger.

HEINZ CHAPEL DEDICATED

On Sunday afternoon, November 20, the million-dollar Heinz Chapel on the campus of the University of Pittsburgh was dedicated. Chancellor John G. Bowman, in behalf of the university and its trustees, received the building from the hand of Mr. Howard Heinz, who in a fine speech told us about the religious convictions of his father and of the joy which he, his brother, Clifford and his sister, Mrs. John L. Given, found in giving the chapel to the university, in the hope that education might find a proper balance in religion.

The dedicatory sermon was preached by Dr. Henry Sloane Coffin, president of Union Theological Seminary — his subject, "The Religious Foundation of Democracy." He showed that any enduring democracy must be founded upon faith in God and upon that respect of persons which the Master taught. He remarked that, if this could not be called an age of faith, it is certainly an age of wistfulness.

Four hundred and fifty people, completely filling the chapel, were present by invitation. The entire chapel, in 13th century French style, is an architectural triumph, but the windows, modeled on those of the cathedral of Chartres, particularly claim attention.

— John Ray Ewers.

THOSE WHO WOULD HAVE, MUST GIVE

What would you think of a rose that would say to itself: "I cannot afford to give away to strangers all my beauty and sweetness. I must keep it for myself. I will roll up my petals of beauty; I will withhold this fragrance for myself. It is wasteful extravagance to give these things away." But behold, the moment it tries to store up, to withhold them from others, they vanish. The fragrance, the beauty, do not exist in the unopened bud. It is only when the rose begins to open itself; to exhibit its petals, to give its secret, its life, to others, that its beauty and fragrance are developed.

So selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his helpfulness, and withholds the fragrance of his sympathy and love, finds that he loses the very things he hoped to gain. The very springs of his manhood dry up. His finer nature becomes petrified. He grows unselfish, and noble acts are the most radiant epochs in the biography of souls. When wrought in early youth they lie in the memory of age, like coral islands, green and sunny, amidst the melancholy waste of ocean."

BAPTIST CHURCHES CLOSED IN RUMANIA

Press dispatches of December 17 from Bucharest furnish appropriate confirmation and documentation for statements contained in the article by Mr. R. H. Markham on "The Church in European Politics," in *The Christian Century* for December 7. The late news tells of the arrest of an undisclosed number of Baptist ministers and the closing of many Baptist churches by order of the Rumanian ministry of popular culture. The ostensible reason is the alleged refusal, or neglect, of the Baptist to make the reports required by the recent laws. To what extent this is true, it is of course impossible to say. The thing that is clear is that the Baptists are viewed as a disturbing factor in a state which has practically put its administration into the hands of the Greek Orthodox Church and which is relying chiefly upon that church to restore its sense of national unity. As Mr. Markham said: "The head of the church has become the head of the government. The president of the ministerial council wears a golden cross upon his breast when he meets with the cabinet to consider how they may best serve the people. No law is signed until the sign of the cross is made over it by a servant of the church. Never was God so tangibly present in the administration of Rumania's affairs. The robe, sandals and shepherd's staff are all there. One might almost imagine that Moses himself in Jehovah's name was leading his people through the wilderness." So, naturally, the Baptist churches are closed on the pretext of noncompliance with "laws regulating all churches except the

Rumanian Orthodox." Probably Moses too would have closed Baptist churches in the wilderness. But Moses had not just returned from Edinburgh and Utrecht, and he was not engaged in the fraternal enterprise of forming a World Council of Churches in which his people and the Baptists would stand on an equal footing. He knew his religion was right and he was putting down all the others. That is what the Rumanian Orthodox Church is doing at home.

— Christian Century.

ETHIOPIAN BISHOP

You may not believe it but we have no reason to doubt this information given by an Ethiopian Bishop of the Progressive Coptic Church. He is 80 years old. His father died two years ago at the age of 144. His mother is still living at the age of 133. His oldest brother is 107 and oldest sister 105. He's the youngest son of 19 children. Memories of the Fourth Commandment. We continue: On a chain across his chest hang seven crosses, one for each member of his family over 100 years, one for his escape from death when attacked by a tiger, in which encounter he lost two teeth and was saved by the unerring marksmanship of a brother; another for escape from a rhinoceros which treed him for half a day leaving when the wind changed his scent to the animal. The third to commemorate his escape from the eruption of Mount Pelee which killed 40,000 people in 1902. He with six others were rescued and taken to New Zealand. . . . More: Top class of Ethiopians are known as Patricians and trace their ancestry to the Queen of Sheba and King Solomon. Babies are weaned at six days and fed elephant and buffalo milk. This they believe make a superior race. The plebian, or ordinary Negro baby is fed buffalo and camel milk. Patricians are buried standing up; plebians stooping and criminals with their left leg broken. Food is only one-third cooked. Hog meat is never eaten. So says the Bishop, C. F. Checclzli. Very interesting. Perhaps our "modern" and advanced civilization is not as "advanced" as we think. . . . "The desire of appearing clever often prevents our becoming so" (Le Rochefoucauld).

— Svedok.

NEW SCHEME TO SUPPORT RELIGION IN SCHOOLS

The Ramsey County Sunday School Association, Dr. R. W. Bowden, executive secretary, is experimenting with a new policy for support of the weekday schools of religion in St. Paul. Every church participating in the finance campaign of the association will be asked to pay two dollars for each of its children who attend weekday schools. The nonparticipating church will pay six dollars.

— G. Merrill Lenox.

FATHER OF RADIO IS NOT PROUD OF IT

Dr. Lee De Forest, called the "father of radio" because of his invention of the tube used in receiving sets, is not so proud of his offspring. On his sixty-fifth birthday, he described as "sickening" the trend in modern radio programs toward "all swing and croon." "The programs are not only poor," he said, "but the interruptions for commercial announcements are maddening. It isn't at all what I imagined it would be." We can understand Dr. Forest's feelings. At the same time, we believe that there are some radio programs that give genuine uplift as well as entertainment, and we cherish the hope that the reaction of a large element of our people will in time bring about a day of better broadcasts in general. — Ex.

THE INSPIRED WORD

We maintain not only that the Scriptures were inspired, but that they are inspired; that the Spirit of God lives and moves in their words as the blood pulsates in the human body. It is this indwelling Spirit which gives to Scripture its vivifying principle; so that as certainly as the seed cast into the ground brings forth a harvest, so certainly does the Word of God, which liveth and abideth for ever, when received into the believing heart bring forth the fruits of righteousness and true holiness in the human character. It is no exaggeration to say that the greatest revolutions of history have been upheaved by single texts of Scripture. — Selected.

A LITTLE STORY

tells of a man who was washing a large plate glass in his show-window. There was one soiled spot on the glass which defied all his efforts to cleanse it. After long, hard rubbing with soap and water, the spot remained. The man finally discovered that the spot was on the inside of the glass.

Stains on a person's character are on the inside and can not be washed off from without, but require a different treatment; they must be dealt with from within the heart, for out of the heart are the issues of life. — Selected.

The October Issue of "The Catholic Digest" has culled some interesting items from the Jesuit religious journal, "America," with a very obvious purpose. Thus: "After a century of secularized schools, we Americans must admit (1) that crime costs us about \$40,000,000 per day; (2) that our prison population has nearly doubled since 1927; (3) that we have the largest homicide rate in the world; (4) that this rate has doubled in the last thirty years; (5) that our murder rate is from six to forty times (according to the country chosen) higher than that of European coun-

tries; (6) that American racketeering schemes cost twice as much money every year as it takes to support the Federal government; (7) that about 1,500,000 felonies are committed every year; (8) that a major crime is committed every twenty-four seconds; (9) that we have a murder every forty minutes; (10) that the surgeon-general of the United States has been obliged to head a campaign against the national peril of venereal disease." This statement, however, needs another item to correct it. That should read: (11) that Catholic criminals are numerous in our prisons, and so, presumably, in the ten items noted above. Something serious must have been wrong with the supposedly religious parochial schools.

—The Lutheran.

What is the Church Going to Say about divorce? Rather, what is it going to do? Jon Sanders says that the United States divorce rate is growing seven times faster than the population. Here are some of the statistics offered: In seven years — 1930-1937 — the United States had had one divorce for every six marriages; in the same time Chicago has had 33 divorces for every 100 marriages; in 1937 Detroit had 5,300 divorces for 22,000 marriages performed during the same year; for 1936 Denver reported that the number of divorces exactly equaled the number of marriages. The Roman Catholics put the blame for this unsavory condition on the ethical lack and religious impotence of Protestantism, though they use the loop-hole of annulment and other devices to accomplish the same result discreetly. Rome also has a growing quota of adherents who openly seek divorce. Whatever the problems of the Vatican, this situation still remains an acute one for those of the Protestant faith. Who can furnish the remedy? —The Lutheran.

The New Catholic Version of St. John's Gospel has shown a commendable improvement by the removal of obsolete words and expressions, the use of quotation marks according to the present custom of distinguishing direct speech, and finally the substitution of paragraph formation in place of the verse divisions. Among the specific changes to be noted are the rightful use of "wine" instead of "vinegar" in the story of the crucifixion, and the substitution of "criminal" for "malefactor" in the dialogue with Pilate. The account of John the Baptist is also modernized by the use of "desert" for "wilderness," and by having him say, "the strap (latchet) of whose sandal (shoe) I am not worthy to loose." These instances are only a part of the general modernization of the text, in all a thoroughly up-to-date job. Of course, according to the best Catholic technique, the revision is issued with a 72-page commentary to assure an ordered, orthodox Catholic frame of mind on the part of the readers.

— The Lutheran.

Synodical Conference

OUR MADISON STUDENT CHAPEL

Exceptionally good news can be reported from our student chapel in Madison. On November 1, 1938, at the regular meeting of the Joint Board, consisting of representatives of the North and the South Wisconsin Districts of the Missouri Synod and of the Wisconsin Synod, all present were greatly cheered by the report of the Treasurer, Dr. O. Dierker, that the chapel is now **free of all debt**. This means that during the past year a bonded indebtedness of \$42,300 was liquidated. This consisted of \$36,000 in Wisconsin Synod bonds and \$6,300 in unassumed bonds. Calvary Lutheran University Church now stands as a debt-free monument to your love of your sons and daughters attending the university and to your deep concern for their spiritual welfare!

As you read about the payment of this debt and think of what has been paid in the past, you may possibly ask: "Is the money invested in the Madison student chapel bringing commensurate returns?" This is a fair question; especially at a time when the effect of a shortage of money is making itself felt in a number of phases of our Synodical work. Let us see, therefore, what the records of the chapel reveal to us.

The records show that from September 19, 1937, until June 20, 1938, the average attendance at the services was 278. Often the number was above 300; the highest, 380. During the summer school the average attendance was 164; the highest 200. The communion attendance were as follows: 91, 114, 66, 140, 52. These figures for Holy Communion might well be higher; but it must be borne in mind that many of the students make week-end trips to their homes during the year and avail themselves of opportunities to commune in their home churches.

In this connection it will be interesting to learn that the attendances at the services this year have been even better. The average from September 18, 1938, until December 11, is 312. On ten Sundays the number fluctuated between 300 and 380. Only on three occasions it fell below 300; the lowest was 280. This meant that, since the chapel has a regular seating capacity of a little more than 300, chairs had to be used on many of the Sundays. We have wished, especially during this past fall, that the chapel were larger. We are grateful to the Lord that we are able to make this report!

Last year six students were instructed and confirmed; four of these had to be baptized. This year's class is composed of five students.

A question which is not infrequently asked is this: "Do the synods have to pay all of the expenses incurred in maintaining the chapel?" The answer, fortunately, is "no." The synods pay the pastor's salary and bills for major repairs; but all current expenses are defrayed out of our Sunday collections. These include pay for the organist and the janitor; bills for coal, electric current, gas, and water; for the annual cleaning of the church and of all the rooms used by the students; for necessary interior repairs in the chapel and the students' rooms, including painting and varnishing; for the tuning of the organ. These are regularly recurring items. Every year, however, brings with it some unusual expenditures. Thus, during the past year, we had to have repairs made to our organ, to the tower, to the roof of both the parsonage and the chapel, and to our heating system. Furthermore, increased attendances on Sunday evenings made it necessary to add to our equipment in the students' rooms. It is with especial pleasure that we add, finally, that we were able to make modest contributions to the Synodical treasuries of both the Missouri and the Wisconsin Synods, to the treasury for Missions in India, and to a few worthy charitable purposes.

To ward off a possible criticism, the remark should be added here that the Joint Board exercises careful control over the receipts and disbursements of our chapel. Before repairs or improvements are undertaken, permission is secured from the Executive Committee of the Board and competitive bids are submitted.

In a later article we shall undertake to answer other questions which are frequently put to us, questions concerning our social program, the visiting of students in their quarters, the spiritual care of students who are ill, and other matters. We shall also add a few suggestions to parents and pastors, which, if followed, would greatly aid us in properly caring for the students. In the mean time, we earnestly request your prayers for the Lord's blessing upon our work!

December 12, 1938.

Wm. C. Burhop,
Student pastor.

Our Missions

MISSION BOARD ITEMS FROM PACIFIC NORTHWEST

Chairman of the Pacific Northwest Mission Board, Pastor Arthur Sydow, served on the General Mission Board in October when it met in Milwaukee, Wis.

Pastor Wilber Schulz of the Big Bend congregations accepted a call to Trinity Lutheran church, Township Berlin, Marathon County, Wis., and departed for his new parish October 31. Pastor Schulz hopes that the Wisconsin climate will be more beneficial for his impaired health.

Candidate Reinhold Jaech of Tacoma served as assistant to Pastor Schulz in the Big Bend during September and October.

Since Pastor Schulz left, Candidate Jaech served as supply pastor in the Big Bend congregation and at Leavenworth. In November Candidate Jaech has been called to the pastorate of the Big Bend congregations and for the time being will serve Leavenworth as supply. Arrangements are being made to ordain and install him in the near future.

Since the vacancy in Palouse on account of the resignation of the missionary Pastor Ewald Kirst served as supply pastor. Candidate Meinhard Witt has accepted the call to Palouse and will be installed by the undersigned December 11, assisted by the Pastor Ewald Kirst.

The newly organized Good Faith congregation in Roslyn dedicated a newly acquired church building October 9. A step in the right direction.

Our Gresham congregation is building a fine new church. The Mission Board is following its progress with interest.

The secretary of the Mission Board, Pastor L. C. Krug, has been ill for the past month and is now on the road to recovery.

The annual report blanks are being mailed to all subsidized stations and all congregations are requested to return them to the Chairman properly filled out immediately after January 1, 1939.

Your Chairman wishes all stations a Blessed New Year!
—Arthur Sydow.

room and mothers room. The balcony provides room for the organ, choir and has a seating capacity of about 100. The basement contains the auditorium, lavatories, storerooms, kitchen and heating plant with oil burner.



New pews were brought from the Northwestern Publishing House and all other furniture and fixtures of the former church are being used temporarily.

The congregation numbers 60 voters, 165 communicants, 300 souls. May the Lord continue to bless it in the future as He has in the past. E. R. G.

Our Synod

CHURCH DEDICATION

Sunday, December 11, Christ Ev. Luth. Church of Marshall, Minn., dedicated its new church in two English and one German service, after the valedictory at the old church. The Pastors E. Birkholz, W. Lindloff, A. Fuerstenau, and W. Meier were the preachers for the occasion.

The new church was built at a cost of about \$25,000.00 and is of brick and tile construction, 36x85, Gothic design, new-wood ceiling. On the main floor is the nave, seating about 300, chancel, sacristy, class

Announcements

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet at Eagle River (Pastor Jos. D. Krubsack) on January 18, 1939, at 10 A. M.

Papers: P. J. Gieschen, Isagogical Treatment of the Gospel according to St. Matthew; F. Bergfeld, The Ministry and the Call; H. Pussehl, Responsibilities Devolving upon, and Benefits Accruing to, a Congregation Because of Its Membership in Synod; F. Raetz, Bible Contests.

Sermon: H. Pussehl, Jos. D. Krubsack (English)
Timely announcement is desired.

H. J. Lemke, Secretary.
per Paul J. Gieschen, Chairman.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets January 17 and 18, 1939, 10 A. M., at New London, Wisconsin, Rev. W. Pankow.

English confessional sermon, R. Gose — O. Henning.

Essays: Ex. Hom. on 1 Cor. 1, 1-11, I. P. Boettcher; Isagogics of Ruth, E. C. Hinnenthal; Isagogics of 1 Samuel, L. Kaspar; Basis for Synodical Union, F. Schumann; The Lutheran Church in America, W. Wichmann; How Does Paul in His Epistles Exhort His Christians to Give? K. Toepel; How Can We Encourage Attendance at Our Congregational Meetings? P. Oehlert; Is the Church in Duty Bound to Provide Social Activities for Her Youth? W. Pankow; What is Our Attitude Toward Men's Clubs in the Church? R. Lederer; Justification and Sanctification (according to "Dierk"), W. Kuether.

Please announce!

F. A. Reier, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet on January 17 and 18, 1939, in Immanuel Lutheran Church, St. Paul, Minnesota, Pastor G. A. Ernst. First session begins at 10:00 A. M.

Papers to be delivered are: "The Pastor in the Light of Paul's Statement: 'Being All Things to All Men,'" Pastor P. Bast; "Preaching on Sanctification," Pastor G. Ernst.

Holy Communion Service, Wednesday, 11:30 A. M. Speakers: Koehler (Kock).

O. P. Medenwald, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., on January 17 at Mt. Calvary Church, La Crosse, Wis. Opening service with Holy Communion at 9 A. M.

Speaker: Pastor W. Limpert; sub.: Pastor A. Mennicke.

Old Assignments: Pastors Kesting, Palechek, Bentrup. New: Catechization on Holy Christian Church, R. W. Mueller; The Pastor in the Sick Room, A. W. Sauer; Sermon Study, T. J. Mueller.

Please, announce early.

Theo. J. Mueller, Sec'y.

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet January 17, 9:30 A. M., at North Mankato, R. Haase, pastor.

Papers: L. F. Brandes, Exegesis; H. E. Kelm, Exegesis; A. Ackermann, On the Accreditation of our Institutions.

Speakers: H. E. Kelm (A. Mackdanz, substitute).

W. Schuetze, Sec'y.

SOUTHWEST MICHIGAN CONFERENCE

The Southwest Michigan Conference meets the 18th and 19th of January in Coloma, Mich.

Papers: Exegesis on 2 Tim. 1, L. Meyer; Sermon Study, W. Westendorf; Romans 8, A. Fischer; Die Rechtfertigung eines Suenders vor Gott, A. Hoenecke; De Ecclesia, H. Hoenecke.

Sermon: H. Haase (M. Haase).

Confessional: A. Fischer (W. Essig).

N. Engel, Sec'y.

SOUTHEAST MICHIGAN DELEGATE CONFERENCE

God willing, the Southeast Michigan Delegate Conference will convene at Monroe, Michigan, in the congregation of Pastor Zapf on January 24 and 25, 1939.

Papers: Discussion of the Missouri — A. L. C. Agreement (bring your July and October, 1938, Quartalschrift); The Lutheran Confessional Service, Nicolai; Discussion of G. Fischer's Treatise on the Study of Liturgics (April, 1938, Quartalschrift), Luetke; Exegesis of 1 Cor. 5, Scheele; Exegesis of 1 Cor. 6, Richter.

Sermon: Walker, Hoenecke.

Confessional: Maas, Naumann.

Please send your announcements early to Pastor H. Zapf, 18 W. 2nd Street, Monroe, Michigan.

O. J. Naumann, Sec'y.

MILWAUKEE CONFERENCE ANNUAL MEETING

The Milwaukee Conference Annual Meeting will convene January 24 and 25 at Ephrata Church, No. Second and W. Concordia, Rev. William Pankow.

Service: Communion service Tuesday at 7:30 P. M. Speaker: Louis Karrer, H. Knuth (alternate).

Essays: Eschatology (Prof. Meyer), The Divine Call (R. Huth), The Declaration of the American Lutheran Church (Prof. Lehninger).

Topics: Lodge Burials, Bingo.

Election of officers.

A. H. Schroeder, Sec'y.

INSTALLATION

On the third Sunday in Advent, December 11, 1938, the undersigned installed the Rev. G. F. Zimmermann as pastor of Zion Ev. Luth. Church, Essig, Minn. The installation was authorized by the president of our district.

Address: The Reverend G. F. Zimmermann, Fairfax, Minnesota. A. J. Maas.

ORDINATION AND INSTALLATION

Upon authorization of President Walther Pankow the undersigned ordained and installed candidate Sylvester Johnson as pastor of St. Matthew congregation of Appleton, Wis., on the fourth Sunday in Advent.

Address: Rev. S. Johnson, 123 So. Mason St., Appleton, Wis. Paul G. Bergmann.

CHANGE OF ADDRESS

Rev. H. E. Rutz, Lemmon, So. Dak.

MISSION FESTIVAL

Fifteenth Sunday after Trinity

Lakemills, Wis., St. Paul's (J. M. Raasch). Off'g: \$310.98.

BOOK REVIEW

Every-Day Science for the Christian. By Theodore L. Handrich. Print of Concordia Publishing House, St. Louis, Mo. Price, 60c.

The book squarely meets and refutes the anti-Biblical theories which are so generally advanced today as "scientific." We warmly recommend it to our readers in general, particularly, however, to the student who is daily exposed to the danger of being poisoned. Following is the Table of Contents: 1. Present-day Opinions. 2. God or Chance. 3. Matter and Reality. 4. The Age of the World. 5. Evolution. 6. The Flood Theory. 7. Why Accept the Bible? 8. The "Six Days" and Man's Fall. 9. A Brief Biblical Philosophy of Life.

The book comprises 154 pages, measuring 5x7½. It is bound in green paper covers. Considering the contents offered, the price is very low. G.

Lutheran Lyrics. An Anthology of Aesthetic, Moral and Religious Verse of American Lutheran Authorship for Use in Church and Home. Edited and Compiled by W. H. Bruce Carney, D. D., Ph. D.; Harry Tennyson Domer, LL. B., Litt. D.; W. H. Greever, D. D., LL. D. Print of the United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. Price, single copy, \$2.00.

We can appreciate the patient work and the untiring zeal necessary for carrying this task through to its completion. The compilers have done posterity a great service in gathering and fixing some of the best thought of our age for those who may follow us. The book is tastily bound in blue cloth and contains 279 pages. Lovers of Lyrics will be delighted with it. G.

Why I Am a "Missourian." By William Dallmann, D. D. Print of Northwestern Publishing House, Milwaukee, Wis. Price, 5c.

The Preface states: "Why I am a Missourian commemorates the centennial of the coming of the Saxons. It was delivered on July 19, 1938, during Synod at St. Stephen's in the morning and at Pilgrim in the evening; also at Sioux Falls, S. D., and at Mt. Olive, Milwaukee. It is published by request of the congregation."

Short. Concise. Informing. If you bear the purpose of the pamphlet in mind you will understand why the Synodical Conference comes in for but casual mention on page seven. G.

Principles of Lutheran Pastoral and Congregational Practices. G. W. Fischer. Single copies at 5c, 10 or more at 2½c (prepaid) may be obtained from Rev. G. W. Fischer, Peshtigo, Wis.

This is a four page folder of a Conference paper read before the Lake Superior Conference containing some of the principles of Lutheran practices quite often overlooked or not understood by the present generation of Lutherans. It instructs especially in the relation of sister congregations one to another, the position of a pastor in a congregation, the congregation's duty toward an erring pastor, and the Lutheran principle pertaining to the participation at the Lord's Supper. A portion of article XII with reference to Lodge Religion is reprinted adjoining the article on the Grange. The last article (XIII) treats of Christian Burial.

We think our congregation members would profit greatly by a perusal of these "Principles" and so recommend them for distribution. G.

ACKNOWLEDGMENT AND THANKS

During the past months the Michigan Lutheran Seminary received the following donations for its kitchen:

From the New Salem's Congregation at Sebawaing (Rev. G. Schmelzer), delivered by Mr. A. Baur and John Strieter: 65 qts. canned goods; 4 bags potatoes; 6 bags apples, 3 bags beans; 5 25 lb. sacks flour; 1 bag pears; 6 bottles catsup; several bags of cabbage, turnips, and pumpkins; 1 gal. lard and \$3.50.

From the St. Paul's Congregation at Hale (Rev. K. Vertz): 4 bags apples; 8 bags potatoes; 1 bag turnips; 2 bags and a box of carrots, etc.; 15 pumpkins and squash; 1 peck popcorn; 30 qts. canned goods, 21 heads of cabbage.

From Trinity Congregation, Saline, Mich. (Rev. A. Lederer) brought to the Seminary by Mr. Albert Hoeft and Mr. Edward Mamerow: 25 bags of potatoes, 3 bags apples, 10 bags carrots, beets and cabbage, 3 bags pears, 8 bags pumpkins and squash, 2 bags onions, 225 lbs. flour, 40 lbs. sugar, 7 lbs. coffee, 46 qts. of canned goods, 11 doz. eggs, 12 qts. honey, 11 jars pickles, 2 bottles catsup and \$34.50.

From the St. Stephen's Congregation at Adrian, Mich. (Rev. J. Nicolai): 19 qts. of canned goods, some glasses of jelly, 2 bags of potatoes, 2 bags squash.

From the St. John's Congregation at Riga, Mich. (Rev. C. Schmelzer), brought to the Seminary by Mr. Wilbur Goetz: 4 qts. meat; 82 qts. canned goods; 5 qts. jelly; 46 bags of potatoes, 4 bags of apples, 2 bags each of cabbage, squash, carrots, and corn, one each of flour, pears; 1½ bags onion; squash and \$5.00.

From St. Luke's Congregation, Vassar, Mich., brought to Saginaw by Rev. A. Voges and Mr. Foess: 2 bags pears, 3 bags of potatoes, 3 bags of carrots, etc., 1 bag beans, 23 qts. canned goods, 1 box of vegetables, 4 pumpkins, squash, and \$1.00.

From Zion's Congregation, Silverwood, Mich., delivered to the Seminary by Rev. A. Voges and Mr. M. Lorenzen: 4 bags of potatoes, 3 cabbage and 50c.

From St. Paul's Congregation, Mayville, Mich. (Rev. A. Voges) brought to Saginaw by Mr. Emil Bodeis: 9 bags of potatoes, 1 bag beans, 1 bag squash, 1 bag vegetables.

From the St. John's Congregation at Sterling, Mich., brought to the Seminary by Rev. John Zink: 17 bags of potatoes, 2 bags apples, 2 bags cabbage, 4 bags carrots.

From the St. John's Congregation, Saginaw, Mich. (Rev. O. Frey): 9 qts. canned goods, beans, and carrots, \$10.00 from the Ladies' Aid.

From Trinity Congregation, Bay City, brought to Saginaw by Rev. Emil Kasischke: 42 qts. canned goods, 10 glass jelly, 2 sacks of potatoes, 2 sacks of flour, 20 lbs. sugar, and cabbage and pears, 1 sack of carrots, 12 pack. Jello.

From Zion's Congregation, St. Louis, Mich., brought to the Seminary by Rev. C. G. Leyrer: 2 bags of potatoes, 2 bags carrots, 33 qts. canned goods, 4 jars jelly, 1 bag of cabbage, 2 bags of pumpkins and squash, and \$2.50.

From Bartholomew's Congregation, Kawkawlin, Mich., delivered to the Seminary by Rev. G. Albrecht and Mr. H. Ott: 15½ bags of potatoes, 5 bags of carrots, 7 bags of cabbage, 1 bag each of beans, beets, and mixed vegetables, squash, pumpkins, onions, canned pumpkins and canned sauerkraut.

From Emanuel Congregation, Tawas City, Mich. (Rev. J. Roekle): 19 bags of potatoes, 7 bags of cabbage, two bags of apples and pumpkins, 6 bags of beets, carrots, etc., 30 qts. canned goods and 8 jars of jelly, squash and 1 peck cranberries.

From Emanuel Congregation, Greenwood, Mich., brought to the Seminary by Rev. R. Kaschinske, Mr. Pries, and Mr. Lavine: 10 bags of potatoes, 4 bags rutabagas, 1 bag each of cabbage, parsnips, and carrots, 11 pumpkins, squash, and citron.

From the Congregations at Chesaning and Brady, brought to Saginaw by Rev. H. Engel and Mr. Robert Thiel: 23 sacks of potatoes, 175 lbs. of flour, 2 sacks of beans, 61 qts. of canned goods, 1 bag of onions, several bushels of carrots, 2 sacks of beets, a quantity of pumpkins and squash, cabbage, 1 sack of apples and pears, 1 pail of tomatoes, and some breakfast food.

From St. Peter's Congregation at Plymouth, Mich., brought to the Seminary by Rev. E. Hoenecke: 95 qts. canned goods, 1 Box with cans of vegetables and soap; 2 bags of potatoes, 1 bag of squash, pumpkins, cabbage and \$10.50.

From St. John's Congregation, Bay City, Mich. (Rev. A. Westendorf), brought to Saginaw by Mr. F. Dirla and Mr. Wm. Frank: 109 qts. of canned goods, 23 glasses jelly, 105 cans of various kind, 11 pack. matches, pancake flour and salt, 1 lb. tea, 10 lbs. coffee, 2 lbs. crackers, 12 lbs. macaroni, 145 lbs. sugar, 100 lbs. flour, 4 bags of cabbage, 9 bags of potatoes, 1 each of onions, pears, and beans, some apples, carrots, and beets, one deer, and \$3.50.

From St. John's Congregation, Clare, Mich. (Rev. C. Binhammer): 10 bags of potatoes, 2 of apples, 6 of beets and carrots, 1 of beans, 1 of pears, and 3 of pumpkins and squash.

From Zion's Congregation, Broomfield, Mich. (Rev. D. Metzger): delivered to the Seminary by Mr. H. C. Lueder and Mr. F. Cook: 16 bags of potatoes, 1 sack of beets and 1 of cabbage.

From St. Paul's Congregation, Remus, Mich. (Rev. D. Metzger), brought to the Seminary by Mr. Peter and Mr. Donald Diehm: 20 bags of potatoes and 1 bag of apples.

From St. John's Congregation, Pigeon, Mich. (Rev. A. Hueschen) brought to us by Mr. Emil and Elmer Nieschulz and Carl Einhardt: 31 qts. canned goods, 1 bag each of flour, pumpkins, pears, beets, carrots, and rutabagas; 2 bags of beans; 3 bags of cabbage, and 6 bags of potatoes.

From Salem's Congregation, Owosso, Mich., brought to the Seminary by Rev. W. Voss: 2 bags of potatoes, 3 sacks of feed, and 7 qts. of canned goods.

From St. Jacob's Congregation, Waterloo Twp., Jackson Co., Mich., brought to the Seminary by Rev. E. C. Leyrer: 9 bags of potatoes; 5 sacks of flour; 4 sacks of beets and carrots; 2 gal. of lard; 4 qts. of canned goods; 2 sacks of beans.

From Mr. Richard Ortner, Frankenmuth, Mich., 40 pack. of breakfast foods; from Mr. John Kolb, Auburn, Mich., 1 sack beans; from Rev. F. Bickel, R. R., Bay City, Mich., 1 bu. pears; from Mrs. F. Polzin, Saginaw, Mich., 2 bu. tomatoes; Mrs. Grossmann, Saginaw, 1 bu. pears.

From the Ladies' Aid, St. Matthew's Congregation, Benton Harbor, Mich., Rev. H. Haase: \$5.00.

From Hope Congregation, Detroit, Mich., Rev. G. Press: \$10.51.

Beside these donations in provisions etc. we received the following articles: from the Ladies' Aid, St. John's Congregation, Libertyville, Ill., Rev. W. Lehmann: 2 pairs of drapes for the tutor's rooms; from Mrs. John Finger, St. Paul's Congregation, Saginaw, Mich. (Rev. O. and O. J. Eckert): A set of living room furniture for the boys' room.

To all the friends of the Seminary who have so liberally donated towards our needs, to all those members of congregations, teachers, and pastors who have been instrumental in gathering the gifts and have in part made long trips to bring them to us, I hereby extend our most sincere thanks. May the Lord bless and reward you. O. J. R. Hoenecke.

Saginaw, Mich., December 29, 1938.

* * * * *

During the past months the Seminary in Thiensville received gifts of provisions, supplies and cash donations from the following donors: Ladies' German Bible Class and Ladies' English Bible Class, St. John's, Milwaukee; Mt. Lebanon, Milwaukee; St. Peter's, Milwaukee; E. Voland; Calvary, Thiensville; St. Paul's, Sheboygan Falls, St. Paul's, Algoma; St. Peter's, Sawyer, Zion's, Jacksonport; St. John's, Volmy; Salem, Nasewaupee; Immanuel's, Kewaunee; David's Star, Kirchhawn; St. John's, East Mequon; St. John's, Slades Corners; St. Paul's, Town Franklin; Grace, Milwaukee; St. John, Maribel; St. Matthew's, Milwaukee; Zion, South Milwaukee; St. John's, Oakwood; Peace, Wilmot. A group of ladies from Milwaukee churches sent twenty table cloths and the Ladies' Aid Society of Zion, Toledo, twenty-eight table cloths. — Cash donations: St. James, Milwaukee, \$5.00; Ladies' German Bible Class, St. John's, Milwaukee, \$4.25; St. Peter's, Milwaukee, \$11.00; St. John's Ladies' English Bible Class, \$12.75; Calvary, Thiensville, \$3.00; Trinity

Ev. Luth. Ladies' Aid, Kiel \$5.00; Zion Ev. Luth. Ladies' Aid, Louis Corners, \$5.00; St. Paul's, Town Franklin, \$5.00; St. John's, East Mequon, \$2.00; Ladies' Aid Society, Good Hope, \$10.00; St. Paul's, Sheboygan Falls, \$5.00; St. Peter's, Larsen, A. J. Kregel, Tr., \$14.12; Zion's, Readfield, \$19.93; St. John's, Maribel, \$24.00, St. Matthew's, Milwaukee, \$2.00; Three Ladies of Grace, Milwaukee, \$2.00; Ladies' Aid Society, West Granville, \$5.00; Salem, Milwaukee, \$5.00. For all gifts sincere thanks.
F. Brenner, Bursar.

Thiensville, Wis., December 31, 1938.

SOUTHEAST WISCONSIN DISTRICT

October 1 to December 31, 1938

Dodge-Washington County Conference

Reverend	Budgetary	Non-Budgetary
G. Bradtke, Z. Krippel, Christi, Tp. Herman	\$ 168.00	
C. Bradtke, Z. Krippel, Christi, Tp. Herman	43.36	
G. Bradtke, Z. Krippel, Christi, Tp. Herman	45.00	
Herman W. Cares, Immanuel, Tp. Herman	45.83	
Herman W. Cares, Immanuel, Tp. Herman	38.90	
Herman W. Cares, Zion, Tp. Theresa	15.00	
Herman W. Cares, Zion Tp., Theresa	25.82	
F. Marohn, Bethany, Hustisford	94.85	
Reubel O. Marti, St. Jacobi, Tp. Theresa	8.00	
Reuben O. Marti, St. Jacobi, Tp. Theresa	21.00	
Reuben O. Marti, St. Peter, Kekoskee	89.10	
Ph. Martin, St. Luke, Knowles	51.32	
Ph. Martin, St. Paul, Brownsville	232.73	
Rud. F. W. Pietz, St. John, Lomira	11.59	
Rud. F. W. Pietz, St. John, Lomira	94.74	
Rud. F. W. Pietz, St. John, Lomira	18.34	
Gerhard Redlin, Zion, Allanton	156.28	
Gerhard Redlin, Zion, Allenton	42.89	
Gerhard Redlin, Zion, Allenton	74.07	
W. Reinemann, Trinity, Huilsburg	157.00	
W. Reinemann, Trinity, Huilsburg	34.55	
W. Reinemann, Trinity, Huilsburg	28.50	
Ad. von Rohr, Peace, Hartford	76.76	
Ad. von Rohr, Peace, Hartford, Ladies' Aid	15.00	
Ad. von Rohr, Peace, Hartford	102.13	
H. J. Schaar, St. John, Woodland	17.61	
H. J. Schaar, St. John, Woodland	29.05	
Erwin R. Scharf, St. Paul, Cedar Lake	10.00	
Erwin R. Scharf, St. Paul, Slinger	75.00	
H. Wolter, St. Paul, Lomira	23.04	
H. Wolter, St. Paul, Lomira	14.02	
H. Wolter, St. Paul, Lomira	20.42	
H. Wolter, St. Paul, Tp. Lomira	56.55	
H. Wolter, St. Petri, Tp. Theresa	15.24	
H. Wolter, St. Petri, Tp. Theresa	8.36	
H. Wolter, St. Petri, Tp. Theresa	16.46	
F. Zarling, St. Matth., Iron Ridge	155.56	
F. Zarling, St. Matth., Iron Ridge	26.00	
F. Zarling, St. Matth., Iron Ridge	35.05	
St. John, West Bend, by Rob. C. Gerner	186.05	
St. John, West Bend, by Rob. C. Gerner	100.84	
St. John, West Bend, by Rob. C. Gerner	130.66	

Eastern Conference

P. T. Brockmann, Trinity, Waukesha	245.56	
P. T. Brockmann, Trinity, Waukesha	96.32	
Adolph C. Buenger, St. John, Good Hope	97.91	
Adolph C. Buenger, St. John, Good Hope	46.63	
Adolph C. Buenger, St. John, Good Hope	48.91	
E. Ph. Ebert, Pentecostal, Whitefish Bay	17.80	
E. Ph. Ebert, Pentecostal, Whitefish Bay	16.50	
E. Ph. Ebert, Pentecostal, Whitefish Bay	4.85	
E. Ph. Ebert, Pentecostal, Whitefish Bay	14.50	
E. Ph. Ebert, Pentecostal, Whitefish Bay	14.88	
F. G. Gundlach, Salem, W. Granville (\$5.00 by Emilie Buth)	74.75	
F. G. Gundlach, Salem, W. Granville	45.65	
F. G. Gundlach, Salem, W. Granville	14.40	
Ph. H. Hartwig, Christ, Pewaukee	12.50	
Ph. H. Hartwig, Christ, Pewaukee	30.00	
Ph. H. Hartwig, Christ, Pewaukee	2.00	
Ph. H. Hartwig, Zion, Hartland	31.25	
Ph. H. Hartwig, Zion, Hartland	85.00	
Ph. H. Hartwig, Zion, Hartland	2.00	
Gerald O. Hoenecke, St. Paul, Cudahy	42.99	
Gerald O. Hoenecke, St. Paul, Cudahy	116.83	
Gerald O. Hoenecke, St. Paul, Cudahy	32.85	
Walter Keibel, Nain, West Allis	31.98	
Walter Keibel, Nain, West Allis	143.02	

4.50

Walter Keibel, Nain, West Allis	59.64	
P. W. Kneiske, St. John, Lannon	60.48	
P. W. Kneiske, St. John, Lannon	26.85	
A. Koelplin, Fairview, Milwaukee	90.83	
A. F. Krueger, Resurrection, Milwaukee	78.82	5.00
A. F. Krueger, Resurrection, Milwaukee	45.61	1.00
H. Lange, Nathanael, Milwaukee	37.19	
Kurt A. Lescow, St. John, E. Mequon	23.53	
Kurt A. Lescow, St. John, E. Mequon	27.00	
Kurt A. Lescow, St. John, E. Mequon	28.68	
A. H. Maaske, St. John, Mukwonago	26.38	
Wm. C. Mahnke, St. John, Root Creek	35.00	
Wm. C. Mahnke, St. John, Root Creek	197.92	
Wm. C. Mahnke, St. John, Root Creek	27.55	
Wm. C. Mahnke, St. John, Root Creek	33.32	
A. J. Mittelstaedt, Trinity, So. Mequon	183.15	
Theo. Monhardt, St. John, Tp. Lake	85.00	
C. A. Otto, St. John, Wauwatosa	196.05	
A. Petermann, St. John, Newburg	141.36	
A. Petermann, St. John, Newburg	72.65	
M. F. Rische, David Stern, Kirchhayn	42.80	
M. F. Rische, David Stern, Kirchhayn (Ladies' Aid Society)	50.00	
M. F. Rische, David Stern, Kirchhayn	150.36	
M. F. Rische, David Stern, Kirchhayn	52.35	
Ad. von Rohr, Peace, Hartford	212.27	
J. G. Ruege, Jordan, West Allis	79.58	
J. G. Ruege, Jordan, West Allis	71.14	
J. G. Ruege, Jordan, West Allis	396.43	
J. G. Ruege, Jordan, West Allis	96.47	
G. Schaller, St. Paul, Tp. Franklin	129.56	
G. Schaller, St. Paul, Tp. Franklin	74.74	
Alfred C. Schewe, Trinity, W. Mequon	110.05	
Alfred C. Schewe, Mequon	52.10	
Alfred C. Schewe, Trinity, W. Mequon	43.41	17.80
Gust. E. Schmidt, St. Paul, E. Troy	100.64	
Gust. E. Schmidt, St. Paul, E. Troy	51.86	
Arnold Schultz, Trinity, Milwaukee	115.21	
Arn. Schultz, Trinity, Milwaukee, Ladies' Aid	80.00	20.00
Arn. Schultz, Trinity, Milwaukee	286.93	
Harry Shiley, St. Peter, Tp. Greenfield	3.55	
Harry Shiley, St. Peter, Tp. Greenfield	22.00	
Harry Shiley, St. Peter, Tp. Greenfield	24.07	
Harry Shiley, Woodlawn, W. Allis	32.50	
Harry Shiley, Woodlawn, W. Allis	86.29	
E. W. Tacke, St. Paul, Tess Corners	342.27	
E. W. Tacke, St. Paul, Tess Corners	101.70	
E. W. Tacke, St. Paul, Tess Corners	198.53	
L. M. Voss, Good Shepherd, Tp. Wauwatosa	19.25	
L. M. Voss, Good Shepherd, Tp. Wauwatosa	73.01	
L. M. Voss, Good Shepherd, Tp. Wauwatosa	28.56	
L. M. Voss, Good Shepherd, Tp. Wauwatosa	28.56	
S. E. Westendorf, Calvary, Thiensville	139.15	
H. Woyahn, Grace, Waukesha	19.58	
H. Woyahn, Grace, Waukesha	18.81	L.A. 26.90
H. Woyahn, Grace, Waukesha	124.92	
H. Woyahn, Grace, Waukesha	19.68	

Milwaukee City Conference

P. J. Bergmann, Christ	241.71	
P. J. Bergmann, Christ	106.73	
P. J. Bergmann, Christ	90.25	55.71
E. R. Blakewell, Salem	47.41	
E. R. Blakewell, Salem	165.86	
E. R. Blakewell, Salem	67.80	
John Brenner, St. John	184.05	30.75
John Brenner, St. John	344.65	98.00
John Brenner, St. John	456.37	49.00
R. O. Buerger, Gethsemane	192.63	
R. O. Buerger, Gethsemane	26.86	75.00
P. J. Burkholz, Siloah	309.06	58.98
P. J. Burkholz, Siloah	183.26	49.71
P. J. Burkholz, Siloah (Sunday school)	23.15	
P. J. Burkholz, Siloah	309.65	64.90
P. J. Burkholz, Siloah (Ladies' Aid)	10.00	20.00
J. C. Dahlke, Jerusalem	431.26	26.95
J. C. Dahlke, Jerusalem	142.16	8.88
J. C. Dahlke, Jerusalem	227.80	9.63
E. Ph. Dornfeld, St. Marcus	1,495.06	40.92
F. Graeber, Apostles'	14.53	
F. Graeber, Apostles'	17.20	
F. Graeber, Apostles'	45.84	33.97
F. Graeber, Apostles'	103.13	
A. F. Halboth, St. Matthew	88.13	62.00

A. F. Halboth, St. Matthew	156.50	62.00
A. F. Halboth, St. Matthew	479.10	62.00
A. F. Halboth, St. Matthew	242.48	62.00
Walter Hoenecke, Bethel	46.68	14.11
Walter Hoenecke, Bethel	37.40	11.31
Walter Hoenecke, Bethel, Frauenverein \$10.00	56.26	23.99
Walter Hoenecke, Bethel	75.00	21.85
Raym. W. Huth, Messiah	23.05	
Raym. W. Huth, Messiah	29.54	
Raym. W. Huth, Messiah (Sunday school)	13.75	
J. G. Jeske, Divine Charity	126.74	
Ph. H. Koehler, St. Lucas	151.62	29.84
Ph. H. Koehler, St. Lucus	357.49	42.38
Ph. H. Koehler, St. Lucas	572.85	198.33
H. Knuth and V. Brohm, Bethesda	483.75	111.19
H. Knuth and V. Brohm, Bethesda	163.67	33.22
A. C. Lengling, Sarons	325.00	
J. Mahnke, Mt. Lebanon	36.90	
J. Mahnke, Mt. Lebanon	79.06	
J. Mahnke, Mt. Lebanon	67.34	
Paul G. Naumann, St. Jacobi	148.39	35.95
Paul G. Naumann, St. Jacobi	138.52	184.48
Paul G. Naumann, St. Jacobi	292.66	72.34
Erhard C. Pankow, Garden Homes	65.00	
Erhard C. Pankow, Garden Homes	50.00	
Paul Pieper, St. Peter	216.06	19.00
Paul Pieper, St. Peter	420.18	19.50
Paul Pieper, St. Peter	388.79	15.00
Wm. F. Sauer, Grace		125.00
Wm. F. Sauer, Grace, Lad. Miss. Soc.	180.00	145.00
W. J. Schaefer, Atonement	43.12	
W. J. Schaefer, Atonement	95.75	
W. J. Schaefer, Atonement	54.00	
H. W. Schwertfeger, St. Paul	8.96	
H. W. Schwertfeger, St. Paul	29.49	
H. W. Schwertfeger, St. Paul	8.08	
A. B. Tacke, Zebaoth	50.22	
A. B. Tacke, Zebaoth	28.69	
A. B. Tacke, Zebaoth	52.77	
Arthur P. Voss, St. James	99.15	25.00
Arthur P. Voss, St. James	100.23	35.00
Arthur P. Voss, St. James	266.87	25.00
Arthur P. Voss, St. James, Ladies	20.00	10.00

Southern Conference

L. W. Baganz, St. John, Burlington	182.18	
A. C. Bartz, Immanuel, Waukegan	25.50	
A. C. Bartz, Immanuel, Waukegan	29.50	
F. E. Blume, St. James, Evanston	25.20	
Carl H. Buenger, Friedens, Kenosha	65.43	
O. Heidtke, Jerusalem, Morton Grove	100.00	
E. W. Hillmer, St. Luke, Kenosha	21.01	
E. W. Hillmer, St. Luke, Kenosha	49.20	
Edwin Jaster, Epiphany, Racine	21.32	
Edwin Jaster, Epiphany, Racine	51.72	
Edwin Jaster, Epiphany, Racine	16.87	
W. H. Lehmann, St. John, Libertyville	123.17	
W. H. Lehmann, St. John, Libertyville	84.14	
A. Lossner, Immanuel, Tp. Paris	30.95	
A. Lossner, Trinity, Tp. Raymond	46.93	
O. B. Nommensen, Zion, So. Milwaukee	25.60	
O. B. Nommensen, Zion, So. Milwaukee	268.99	
O. B. Nommensen, Zion, So. Milwaukee	34.25	37.93
W. K. Pifer, Bethany, Kenosha	60.93	
W. K. Pifer, Bethany, Kenosha	1.75	
Edmund Sponholz, St. John, Slades Corners ..	259.88	
G. A. Thiele, Zion, Bristol	115.00	
Theo. Volkert, First Ev. Luth., Racine	97.30	
Theo. Volkert, First Ev. Luth., Racine	170.67	
Peace, Wilmot, by Mrs. S. A. Jedele	107.78	
Peace, Wilmot, by Pastor H. J. Diehl	52.85	

Memorial Wreaths

In memory of

Mrs. Arthur Bodien from Fairview Ladies by Pastor A. Koelpin	5.00
Mrs. Anna Diedrich from Mrs. Anna Schaefer and Raymond A. Diedrich by Pastor J. C. Dahlke	15.00
Mrs. Anna Doehler from Pastor Doehler and friends by Pastor Arthur Voss	7.50
Mrs. A. Doehler from Meta Schulz, Mrs. Pearl Schulz, Mr. and Mrs. Otto Lassanske and Pastor Arthur P. Voss	

Pastor S. A. Jedele by Mrs. S. A. Jedele:		
from John M. Jedele		5.00
from the Joseph Jedele family	2.50	
from the Jacob Jedele family	3.00	
from Mother, Brother and Sisters		15.00
from Mrs. F. Mees		5.00
from Mrs. F. Witt and Mother	10.00	
Pastor S. A. Jedele by Pastor H. J. Diehl:		
from Mrs. Minnie Sieker, Rev. and Mrs. H. J. Diehl, Rev. and Mrs. Ed. Sponholz, Rev. and Mrs. W. A. Diehl	8.00	
from Miss Della Klingmann		2.00
Pastor S. A. Jedele from Zion Luth. Church, Bristol, Wis., by Pastor W. K. Pifer	6.25	
Pastor S. A. Jedele from Southern Wisconsin Pastoral Conference by Pastor Ed. Sponholz	13.00	
Mr. Carl Jeske from Bible Class of St. Marcus Congregation by Pastor E. Ph. Dornfeld	3.00	
Mrs. Elsie Kietzer from Mr. Andrew Spielman and family by Pastor Rud. F. W. Pietz	1.00	
Mrs. Sophia Koeninger from Rev. and Mrs. Ph. H. Koehler by Pastor Koehler	5.00	
Prof. R. Kremer from his wife Meta Kremer by Pastor W. J. Schaefer	5.00	
Eva Lausch from St. Lucas Ladies' Guild by Pastor Ph. H. Koehler		5.00
Mrs. Barbara Probst from members of the church council of Peace Congregation by Pastor Ad. von Rohr	14.00	
Mrs. Chr. Probst from the Dodge-Washington County Conference by Pastor Rud. F. W. Pietz	14.00	
Max Riemer from the church council of St. John's Congregation, E. Mequon, by Pastor Kurt A. Lescow	6.00	
Mr. Wm. Rusch from Wm. Wollenburg and Ella Wollenburg by Pastor Ph. Martin ..	1.00	
Mrs. Erich Schroeder from Rev. and Mrs. J. G. Jeske by Pastor Jeske		5.00
Mrs. Erich Schroeder from the Ladies' Guild of Divine Charity Congregation	10.00	
from the Mixed Choir of Divine Charity Congregation by Pastor J. G. Jeske	2.00	
H. Schultz by Pastor W. H. Lehmann	2.50	
Mrs. Louis Schultz from Y. P. S. by Pastor Ph. Martin	5.00	
Mrs. John Schwartz by Pastor G. A. Thiele ..		2.00
Miss Virginia Sieker from Rev. and Mrs. H. J. Diehl, Rev. and Mrs. W. A. Diehl, Rev. and Mrs. Ed. Sponholz, Rev. and Mrs. S. A. Jedele, Norman Jedele by Mrs. S. A. Jedele	10.00	
Miss Virginia Sieker by Pastor L. W. Baganz:		
from Mr. and Mrs. Gilmore Gulbranson ..	3.00	
from Mrs. Edwin Eberhardt	3.00	
from Mr. and Mrs. C. H. Jacobsen	1.00	
from St. John's Ladies Aid	5.00	
from Mr. and Mrs. August Teut, Henry and Edward Teut	10.00	
Miss Virginia Sieker from the Heidtke family \$3.00, from Mrs. F. Graeber \$1.00 by Pastor Fred Graeber	4.00	
Mrs. Margaret Steffen from Mrs. Alwine Heidtke \$1.00, Mrs. F. Graeber \$1.00 by Pastor F. Graeber		2.00
Mrs. Margaret Steffen from Mrs. Augusta Frenz by Pastor Ph. H. Koehler		5.00
Mrs. Amanda Zinke from Mr. and Mrs. Fred Bloohm by Pastor Ph. Martin	1.00	
from B. A. Wunsch, Mrs. G. Olm an Mrs. Rusch by Pastor Arthur P. Voss ..	3.00	

Personal Gifts

Mrs. Elsa Ganon by Pastor Gust. E. Schmidt	3.00
Ministers Wives Mission Circle by Mrs. E. Falk, Treas.,	30.00
M. S. B.	5.00
Alb. Muhlenbach by Pastor G. A. Thiele	1.25

\$22,708.51 \$2,358.37

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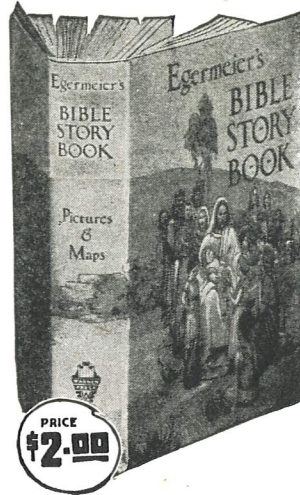
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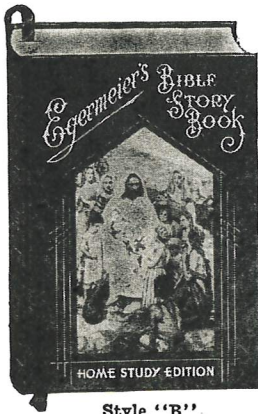


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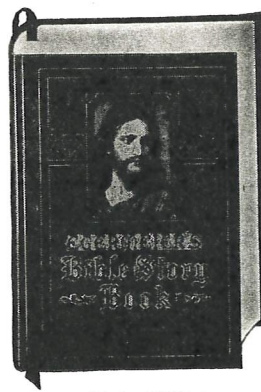


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Der Ev.-Luth. Hausfreund

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