

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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"HE GAVE HIMSELF FOR OUR SINS"

Galatians 1:4

I do not know how it could be
That Christ, the Son of God,
Begotten from eternity,
Could come to earthly sod,
And born of Virgin Mother mild
Become a poor and helpless child,
My sinful soul from death to free.
I only know He loved me,
And gave Himself for me.

I do not know why He, by Whom
The universe was made,
Should in a lowly stall find room,
In manger-bed be laid,—
Why homeless He on earth should tread,
And find no place to lay His head.
I only know He loved me,
And gave Himself for me.

I do not know why He should keep
Nocturnal watch for me,
And pray, while all the world asleep
Knew not His agony,—
Why floods of His most precious blood
Poured down upon the garden sod.
I only know He loved me,
And gave Himself for me.

I do not know why He should die
In anguish on the tree,
For guilty sinners such as I,
To save and rescue me,—
Why He, to pay the ransom-price,
Made this tremendous sacrifice.
I only know He loved me,
And gave Himself for me.

I do not know why Joseph's tomb
Should give Him Sabbath-peace,
And why, arising from the gloom,
He bids my sorrows cease,
Why He prepared a dwelling-place
Where I might live, saved by His grace.
I only know He loved me,
And gave Himself for me.

I do not know why God on high
Thus formed redemption's plan,
And sent His holy Son to die
For lost, rebellious man,—
Why there could be no other way
Is not for me to know, or say.
I only know He loved me,
And gave Himself for me.

He dearly loved me,—this I know,
But why, I cannot tell.
Streams of His love unbounded flow
From an unfathomed well.
What could He see in sinful me
Worth all the pangs of Calvary?
I only know He loved me,
And gave Himself for me.

His precious Word the knowledge brings
That He'll be satisfied,
When, Lord of Lords, and King of Kings
He weds His blood-bought Bride.
Ah, then with all His ransomed throng
This theme shall be my glory-song:
"I only know He loved me,
And gave Himself for me."

Anna Hoppe.

THE ONE HUNDRED AND SIXTEENTH PSALM

Learning to Pray of the Man of Prayer

The Man of Sorrows was also the Man of Prayer. Prayer occupied a preeminent place in His wonderful life. If prayer is holding communion with God the Father, it was preeminently so with Jesus. Nowhere was His perfect communion of life and love with His heavenly Father shown more clearly than in His prayer.

Scripture beautifully portrays to us the picture of the praying Christ. "He prayed as He stood in the Jordan River to be baptized and to receive the fulness of the Holy Spirit. In the beginning of His ministry, after a hard day's work of preaching and healing, He took a short night's rest, and in the morning, rising up a great while before day, He went out and departed into a solitary place and prayed. When He saw that the fame of His miracles was being blazed abroad, He withdrew Himself into the wilderness and prayed. Before He engaged in the important work of choosing His twelve apostles, He went out into a mountain to pray and continued all night in prayer to God. Before He asked the disciples the great question, 'Who do men say that I am?' He was alone praying, His disciples with Him. He was praying on the Mount of Transfiguration when the heavenly glory streamed from His countenance and even His garments became white and glistening. Before multiplying the loaves and fishes He prayed. He prayed for the babes laid in His arms by Jewish mothers. He looked up to heaven in prayer before healing the deaf

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and dumb man. Once, when He was praying in a certain place, the disciples were so impressed by the fervency of His prayer that they cried out: 'Lord, teach us to pray.' It was on that occasion that He taught them the model prayer and gave them further instructions concerning prayer. Listen to His fervent prayer in the temple: 'Father, glorify Thy name.' Before He raised Lazarus from the dead He uttered a prayer. He prayed for Peter that his faith might not fail. In the upper room He instituted the Lord's Supper with prayer and poured out His soul in the great highpriestly prayer. How fervently He prayed amid the agony in Gethsemane! His first word on the cross was a prayer, and with a prayer on His lips He dies." (Charles W. Pflueger. Learning to Pray of the Man of Prayer.)

It is surely not without a purpose that the Holy Ghost has given us so many glimpses of Jesus in the act of prayer. They set before us the example of a perfect prayer life. Indeed, from Jesus we may learn to pray as from no one else. And sitting at His feet, we still have reason to review the petition of the disciples of old: "Lord, teach us to pray."

Not only from His teaching and life of prayer, however, do we learn to pray, but from the very prayers themselves our Savior directed to His heavenly Father. As He prayed, so may we also pray. As His prayers were answered, so will our prayers be answered also. As His prayers were effectual and accompanied with the greatest of blessings, so ours, if done in His spirit.

Our Psalm a Prayer of the Divine Savior

One of the most beautiful and effectual prayers we find in the one hundred and sixteenth Psalm. We have here a prayer of the risen Savior. At first sight, such a statement may sound strange. Is this Psalm really a prayer of our Savior? Commentators generally do not treat it as such. They simply regard it as Psalm of thanksgiving for deliverance from imminent danger of death.

Yet there can be no doubt, that the Psalm is Messianic in its whole make-up. That it is Jesus who is heard in this Psalm may easily be inferred from the words of St. Paul in 2 Cor. 4: 13-14: "We having the same spirit of faith, according as it is written, I believe, and therefore I have spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." The belief that he would be raised again from death was hardly akin to the faith of David or the Psalmist as such, but it was akin to that of the Messiah. Rejoicing in the hope of resurrection He could truly speak to the Lord God, v. 8-10: 'For thou hath delivered my soul from death, mine eyes from tears, and my feet from falling. I

will walk before the Lord in the land of the living. I believed, therefore, have I spoken: I was greatly afflicted."

It is evident that this Psalm is a prayer of the Divine Savior. This is also the stand Luther takes. In his commentary he says, "this Psalm is a petition and prayer of Christ to His heavenly Father, that He might deliver Him from death and hell. All, however, that Christ has done and suffered, indicates, what He still does in the faith of His followers." In other words, Luther means to say, the experiences of the believers in their life of prayer are the same as those of Christ. And as this Psalm is a most exquisite and instructive prayer of the Divine Redeemer, we shall be greatly indebted to it by making it the subject of our forthcoming meditation.

J. J.

(To be continued)

COMMENTS

Still Wondering People are still wondering about the concordat between the pope and Mussolini, asking themselves what the real meaning is of this restoration of the temporal power to the pope and what will be the results.

The Baptist asks:

There is another matter not less significant. If freedom for the church in Rome requires that it possess there a center of political control independent of Italy why does not its freedom in America require a similarly independent political domain in Washington? This suggestion is no scarecrow. We know that no proposal for the acquisition of such a domain has arisen or is likely to arise. But the point is one of logic and of consistent practice. The Catholic church is free in the United States and gets along quite well on the basis of political equality with other churches; why not in Italy? Is the political power which the pope has secured in Italy, needed for use only in Italy, or is it designed for use elsewhere; and if elsewhere, then where and how?

These questions are not captious. They do not seem to us idle or foolish. They are certainly vital. If we knew how the final official voice of the Catholic church would answer them we should not ask them. Can we not have the clear, unequivocal, quieting word? Is religious freedom the object of the settlement, or is the object political power?

The Lutheran Companion delves into history and reminds us:

In 1848, when the question of sending a representative to the Vatican from the United States was first discussed in the Senate, much opposition was stirred up. Senator Butler at that time pointed out that inasmuch as the United States had no commerce with the papal states, he could not understand what business a charge d'affaires could find to transact! Nevertheless Jacob L. Martin of North Carolina was commissioned as the first envoy to the Vatican in April of that year, and the United States was represented at the pope's court from that time and until 1869, when President Grant informed Congress that Italy had annexed the papal states and that he had taken cognizance of the change.

Senator Butler's question is just as pertinent to-day as it was eighty years ago. What business could a diplomatic representative of the United States find to transact at the Vatican?

By the same token, What business could a representative of the pope find to transact at Washington? Obviously only one thing — to advance the interests of the Roman Catholic Church in its efforts to achieve world dominion.

Adding:

We were just musing about a curious problem. What if the Lutherans, the Methodists, the Baptists, the Presbyterians, not to mention the Mormons, the adherents of Mary Baker Eddy, the followers of Aimee Semple McPherson, and others, would decide to emulate the example of the Roman Catholic hierarchy and set up a king — or queen — to rule over a petty kingdom? Perhaps King Pius XI would find it rather uncomfortably embarrassing to have so many rival rulers. And would he demand that they also should send their envoys to the Vatican?

Only God knows, and time will tell, what will result from this concordat. Its meaning, however, is entirely clear to us, establishing in the light of Holy Scriptures the identity of the papacy in Rome. For us this is sufficient; the rest we leave in the hands of our God, by whose grace and might the true Church will overcome all foes to reign with the Lord in all eternity.

J. B.

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On Religious Education In a letter written by Rev. Edwin D. Weed to The Living Church, we find a few thoughts on religious education that well deserve the careful consideration of our readers.

The writer is commenting on an article that had appeared in a previous issue. This article had stated that "religious education . . . is only successful when the rector regards every soul under his care as having reached a certain stage in religious development and as needing to be helped to advance to the next stage."

He says:

Very good, but then: "He feels, however, that the clergy "should stick to parish work" and that not many of them should turn "to the specialized field of educational supervision." Curiously enough, this last sentence contains still another non sequitur. Because the education of the young is the first and foremost element of "parish work." "Feed My Lambs" is the very first command our blessed Lord gives to Simon when He restores him to his apostolate.

These suggestions above-mentioned seem to me to savor of that feminism in education, the outgrowth of the public school system, which has well nigh wrecked modern education. Education is a man's job, and fifty or seventy-five years ago it was so considered. It still is a man's job; but our public school system is now, I believe, about ninety per cent women, if not ninety-five per cent.

We agree with the writer that education is still a man's job, though there is room for the work of women in the lower grades. Our boys should be led to see that teaching the young in our Christian schools is, indeed, a man's job; that the Head of the Church calls men for this service; and that this service is well worth the life-time devotion, labor and sacrifice of any Christian man.

Our congregations should be shown this. Frequently young women are placed in charge of a school for the simple reason that it costs more to support a man with a family than it does to support a lady teacher. Wherever it is in any way possible, congregations should call men at least for the higher grades.

The correspondent continues:

The writer would humbly submit that the cause why our religious education is an egregious failure is because we have nothing to teach. I retract. There are two causes. One cause is because we teach only about twenty minutes a week, instead of five days a week, as the Lutherans and Romans do.

No, the Sunday School with its limited time is not sufficient. Let us learn from the enemy. "Besbozhnik," "The Godless," a Russian paper, reports that 65,000 copies of the "Baptist Bible" were distributed in Russia last year. It is assumed that Mr. Rockefeller furnished the funds for this missionary endeavor, and he is therefore being denounced most bitterly. Against this Krupskaya, the widow of Lenin, is said to have protested. We offer her argument in a free translation from an exchange:

The state will have to resume its systematic antichristian work among the children. We will in our schools not only have to take their religion from the children; we will have to make them active, acrimonious opponents of religion. Above all will we have to combat the influence of the Christian home. Cunning must join hands with firm conviction. I do not recommend ill-advised haste, for instance, tearing the crucifix from the necks of the children. Such methods are not effective. I doubt also that much will be achieved in the higher classes by pulling apart before them the relics of the saints and other things of superstition. You will thereby only offend the religiously minded children and achieve the opposite effect. No, we will have to employ greater cunning.

But, back to our writer:

The other cause is that we have nothing to teach. When the Anglican Church sees fit to set forth something like the catechism of the Russian Orthodox Church, or like the catechism of the Roman Church for that matter, and teaches it, our children will then know something about Christianity. If it does begin to dawn on the mind of any layman that his knowledge of the Christian faith is deficient, I would recommend him to get the catechism of the Russian Church (it is published in English) and read it; and then he will know something. The Anglican Church has got to do something of the same sort for her children before we are ever going to get anywhere.

This is a plea for a careful and thorough indoctrination of the child, and no one can dispute that such a plea is justified. Dr. Martin Luther very early recognized this need and wrote the Large Catechism and the Small Catechism, and the church that bears his name has always devoted itself to the thorough indoctrination of its children. We would suggest that every one who wants to learn acquaint himself with Luther's Small Catechism.

J. B.

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CATECHISM ANNIVERSARY

II.

When we think of Luther, there usually arises before our inner eye the figure of a spiritual giant, a Christian teacher of super-human proportions. And indeed, God created Luther a giant, who labored and battled and prayed and suffered for the Church more and better than any man since the days of the apostles. The giant Luther wrote many books, which in the St. Louis edition fill 22 volumes, 8×10, of approximately 1,000 pages each. Yet as one of the most important, as one worthy to survive, he himself regarded one of his smallest productions, if the number of pages is considered: the Catechism, the four-hundredth anniversary of which we are preparing to observe.

We may be pygmies as compared with Luther; all the more have we cause to devote ourselves to a meditative study of the book on which Luther spent so much time both in studying its truths and in preparing them for publication in concise and lucid form. Roughly speaking, we may divide the thirteen years of preparation into three periods: the first covering the years 1516—'20; the second the following years till 1528; the last the years 1528 and '29. During the first period Luther was busy determining the material the Catechism should contain, and offering it to the Church in a preliminary form; during the second period he continued his private study of the Catechism, his regular preaching on the Catechism, and his "propaganda" for the Catechism idea; the last period saw the production of the book itself.

The fruit of Luther's labors during the first period, a summary of the catechetical books written, is contained in the "Short Form of the Ten Commandments, the Creed, and the Lord's Prayer," published in 1520 and again, revised and enlarged, in 1522. In the dedicatory opening Luther announced this book as a preliminary recapitulation. He declared that a reform of popular instruction, as presented in such books as the

"Soul's-Garden" and the "Soul's-Paradise," was a crying need; continuing: "But since I lack the time and such thorough revision is too much for me alone to undertake, I shall do no more at present, till God grant time and grace, than to issue this brief exhortation, presenting, to begin with, a simple Christian form and mirror for the knowledge of sin and for prayer according to the Ten Commandments and the Lord's Prayer."

In the foreword to the "Short Form" Luther discussed the principles by which he was guided in determining the content and extent of his Catechism. We quote his words in full: "Not without God's special design has it been ordained that the common Christian man who cannot read the Scriptures shall be taught the Ten Commandments, the Creed, and the Lord's Prayer. In these three parts assuredly is comprehended everything that is found in the Scriptures, and all necessary material for preaching, as also everything that a Christian should know. And it is so clearly and amply and withal so concisely and intelligibly set forth that nobody can object or excuse himself on the ground that it is too hard to remember what is needful for his salvation.

"There are three things which a man must know in order to be saved: First, he must know what he is to do and what he is to avoid. Second, when he realizes that he cannot of his own power do what is required of him, nor refrain from that which is forbidden, he must know where he should seek and find the power necessary. In the third place, he must know how to seek and find it. The sick man is a case in point. If he would recover he must first know the nature of his illness, and also what he may do and what he may not do. Then he must know where the remedy is to be found that will enable him to do as a healthy man does. Lastly, he must desire, seek, and secure that remedy.

"By a similar process the commandments teach a man to recognize his malady, so that he realizes and experiences what he can do and what he cannot do, what he can avoid and what he cannot avoid, with the result that he recognizes himself as a sinful and wicked man. Then, secondly, the Creed offers grace as a remedy and he is enabled to be godly and keep the commandments. It reveals God and His mercy, made available and offered through Christ. Thirdly, the Lord's Prayer teaches him how to desire and seek this grace, and shows how to secure it, by means of regular, humble and comforting prayer. Thus grace shall be given him and he shall be saved through the fulfillment of the commandments. These three things virtually comprise the entire Scriptures."

In this book Luther treated the Apostolic Creed for the first time. To-day we are accustomed to speak of three articles; but at Luther's time it was a

daring innovation to divide the Creed into three parts only, it had, by a custom of long standing, been divided into twelve parts, according to the number of the apostles, to each of whom a part of the text was ascribed. Luther divided the Creed into three articles, motivating this departure later in his Large Catechism: "The Creed has hitherto been divided into twelve articles, although, if all points which are written in the Scriptures and which belong to the Creed were to be distinctly set forth, there would be far more articles, nor could they all be clearly expressed in so few words. But that it may be most easily and clearly understood as it is to be taught to children, we shall briefly sum up the entire Creed in three chief articles, according to the three persons in the Godhead, to whom everything that we believe is related, so that the First Article, of God the Father, explains Creation, the Second Article, of the Son, Redemption, and the Third, of the Holy Ghost, Sanctification. Just as though the Creed were briefly comprehended in so many words: I believe in God the Father, who has created me; I believe in God the Son who has redeemed me; I believe in the Holy Ghost, who sanctifies me. One God and one faith, but three persons, therefore also three articles or confessions."

In the "Short Form" Luther had something very interesting to say on faith: "Observe that there are two ways of believing. In the first place, I may have a faith concerning God. This is the case when I hold to be true what is said concerning God. Such faith is on the same level with the assent I give to the statements concerning the Turk, the devil and hell. A faith of this kind should rather be called knowledge or information than faith. In the second place, there is faith in God. Such faith is mine when I not only hold to be true what is said concerning God, but when I put my trust in Him in such a way as to enter into personal relations with Him, believing firmly that I shall find Him to be and to do as I have been taught. . . . Such faith, which ventures everything upon what it has heard concerning God, be it life or death, constitutes the Christian man, and it receives everything of God it desires. Such a faith can not tolerate a false and wicked heart; it is a living faith, such as the First Commandment enjoins."

In order to give the readers of the Northwestern Lutheran just a little taste of the "Short Form," a few paragraphs, taken from the three chief parts, may find a place here.

In the concluding remarks on the Ten Commandments we read: "In these commandments comprehensive and systematic information is given concerning all duties connected with man's life. An endeavor to perform them would mean to be occupied hour by hour with good works. . . . In these commandments no instruction is given in reference to what man is to

do or to abstain from for his own advantage, and in reference to his claims upon others. The instruction given is limited to his obligations, both negative and positive, in relation to God and his neighbor. Thus we cannot but understand that the fulfillment of these commandments does not stand in the love of self, but in the love of others. . . . Such is the teaching of the Ten Commandments, and in the light of this teaching it is seen how few there are who live as they ought. Yea, it is impossible for any man to live as he ought. Therefore, it behooves us to learn in the next place where the strength for a good life and for the fulfillment of these commandments is to be found."

The following is taken from the exposition of the Creed: "I venture to put my trust in the one God, who has created heaven and earth and is above all creatures, although absolutely beyond my sight and ken; and, further, I am not dismayed by all the wickedness of the devil and his associates, for my God is above them all. . . . I believe, even though I am a sinner; for far above all things that are and that are not — above all sin, all virtue, above all things, soars my faith, abiding in God pure and unsullied, as the First Commandment enjoins upon me. . . . I confess that no one can believe in the Father and find access to Him through science, works, reason or anything that may be named in heaven and upon earth, except in and through Jesus Christ, His Son — through faith in His name and dominion. . . . I also believe that the coming to the Father through Christ . . . is rendered possible and obtained only through the agency of the Holy Spirit. Through Christ and in Christ I am moved, aroused, invited and drawn to God. But the power through which this is done is the Holy Spirit, who restores me to life, holiness and a spiritual existence. Thus He brings me to the Father; for He is the power by which the Father, through and in Christ, works, and gives life."

The unfolding of the rich content of the Lord's Prayer is exceptionally instructive and edifying. Luther was well trained in the art of praying, having acquired his rare proficiency in the severe school of adversity. A few paragraphs from his paraphrase of the Second Petition may conclude our brief sketch today. "This wretched life is a kingdom of all sin and wickedness. Its master is the evil spirit, the source and chief contriver of every kind of wickedness and sin. But Thy kingdom is a kingdom of all grace and of all virtues. The Lord Jesus Christ, Thy dear Son, in whom is found, and by whom is given, every grace and virtue, is its ruler. Grant us, then, above all things a true and abiding faith in Christ and an unshaken hope in Thy mercy, so that we may overcome the dread of our sinful consciences. Work in us devoted love for Thee and for all men. Guard us against unbelief and despair, and against being pos-

sessed of envy. . . . Grant us deliverance from all sin; may we, strong in Thy grace, in virtue and good works, become Thy kingdom. Thus shall our hearts, minds and thoughts, and all our powers, inwardly and outwardly, most humbly submit to Thy commandments, and do Thy will; and, being governed by Thee alone, we shall cease following the flesh, the world and the devil.

"Cause Thy kingdom which has begun in us to grow, and daily to strengthen its hold upon us, to the end that we may be safe from the deceptions of wickedness, from indifference to Thy service and from backsliding. . . . Grant that we may remain steadfast, and that Thy kingdom which is to come may perfect and complete Thy kingdom here begun in us. Deliver us from this sinful life, so full of perils. Arouse in us the longing for the life to come and scorn for the life that now is. Help us not to fear death, but to welcome it. Release us from the fetters and love which bind us to the present life, that we may realize the fulness of Thy kingdom." M.

(To be concluded)

FORSAKEN

Have you ever been forsaken? No? Then you do not know what the word means. Nor will your dictionary help you. — "To quit or leave entirely; to desert; to abandon." — So your dictionary, but that does not tell you what it means to be forsaken.

The real meaning of forsaken cannot be spoken, it can only be felt. Some words cannot be understood without a gesture, others cannot without adding emotion. In his second letter to Timothy Paul writes, "Demas hath forsaken me." Simple words. They say that a man by the name of Demas parted company with Paul. Is that all they express? Who can sound the thoughts, emotions, and heartache of Paul when he wrote them. Demas, a fellow laborer (Phil. 24) 'looking back.'

Or read Matt. 26: 56: "Then all the disciples forsook him." Again the words state a simple fact, but unless you read the entire chapter you will not know, or rather feel, what lies hidden underneath them. — Jesus sitting in the circle of His disciples. "Take and eat — "take and drink." Judas? Gone. Yes, ONE of the twelve gone. Then the march into Gethsemane, a funeral march, the mourners heavy with sleep. No, they knew not that their Lord here fought with death and overcame. The stillness of the night is broken with the clank of swords and spears, the rattle of staves. A multitude with Judas leading; a betrayer's kiss; a capture — "then ALL the disciples forsook Him." Jesus alone in the midst of His enemies, forsaken of man.

What did it mean to Jesus to be forsaken of man, His disciples? The disciples could not prevent the

fulfillment of the Scriptures, but surely it would have gladdened the Savior's heart had all His disciples fearlessly and lovingly gone with Him to the high priest's palace. What were His emotions now when "all His disciples forsook Him?"

Once again we read the word "forsaken." Another procession. Convict, executioner, rabble wind up the path to the top of a rocky hill, Golgatha. All are excited — except the Son of Man. "The hour is at hand," He had said. So "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Hastily three crosses are slid into places. Three malefactors hang, crucified, the greatest of them between the two. Is He the greatest? He must be, for He cries out at the last. "My God, my God, why hast thou forsaken me!" Forsaken again, "deserted, abandoned" — of God. Why? Yes, why? Has He committed the sin of Cain and murdered His own flesh and blood? No, His crime must be greater than that, for God protected Cain by setting a mark upon him. And what in human history can be greater than the sin of Cain! Here then must be the arch criminal, for He is forsaken of God.

Again forsaken. What did it mean to Jesus to be forsaken of God? Why did God forsake Jesus? The Psalmist says, "I have been young and now am old, yet have I not seen the righteous forsaken." Pilate said, "I am innocent of the blood of this JUST person." Also we read, "The Lord forsaketh not his saints"; and Jesus prayer, "Not as I will, but as thou wilt." Yet Jesus is forsaken of God.

Why did God forsake Jesus? That is the question. You cannot answer it? Let us put the question this way: Why did man forsake God? In Romans 3 we read: "They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one . . . whose mouth is full of cursing and bitterness: Their feet are swift to shed blood." This is a blanket statement and includes the whole human race. What! I a criminal! You are a malefactor? All we under the sentence of death? Yes, "the soul that sinneth, it shall die," i. e., be separated from God, forsaken.

Then you and I should hang upon the tree, cursed, forsaken of God, since "death passed upon all men." So it would be if God had not mercy on us, loved us more than Himself. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish (die) but have everlasting life." God placed Himself upon the cross in the person of Jesus. "O sorrow dread! Our God is dead." The sin of the world was laid to His charge. Aye, what a sinner, criminal, malefactor was He upon the cross, the greatest of the three between the two. His burden was greater than Cain's,

a million times greater. Cain said, "My punishment is greater than I can bear." Jesus was forsaken of God, yet He did not speak the words of Cain. There was a reason for His quiet and calm suffering and death. You and I are the reason. Read Isa. 53: "When thou shalt make his soul an offering for sin, he shall see his seed. . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." This prophecy has been fulfilled on the cross, and His portion and seed are we. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

What does it mean to be forsaken? Why was Jesus forsaken of God? You know the answer.

— R. A. Fenske.

DO THEY TIRE?

Do they tire? We mean the congregations that raise their full quota for the new seminary, the New Ulm recitation hall and remodeling, and the paying off of the old debt. Sometimes, though not nearly as frequently as in the beginning, we hear the fear expressed that pastors and congregations feel that they are being subjected to undue pressure when they are told what their fair share in this threefold undertaking would be, and when they are reminded from time to time that they have not yet met their quota.

Now, the Committee has not proceeded blindly. A few pastors wrote us about the conditions obtaining in their field, showing that it is impossible for them to raise the full amount, or even that it is not advisable that they at the present time urge the collection at all. In such cases, off-hand, not more than a half dozen in all, we wrote the brethren that they had convinced us and gave them whatever advice and cheer we were able to give.

There were also letters that did not convince us. In our reply to such letters we dealt with the brethren as a congregation deals with a member when trying to train him in the blessed art of Christian giving. If we fell short in expressing it, that was at least the spirit in which we wrote.

But we dare say, the greatest number of cheering and refreshing letters, and we have many of them in our files, came from the men who had to work the hardest to make the goal. And when the last remittance comes in, the accompanying words are not a grudging, Now at last you have your pound of flesh; no, they are words of honest joy and of gratitude to God, to whom all the honor is given for the successful completion of this collection.

"We are a mission congregation, having a debt of our own of nigh twelve thousand dollars, but we are interested in the general work of the Church and are glad to do our 'bit' for our institutions," writes a pastor whose last remittance is under way.

Upon the appeals that appeared in our papers, one congregation borrowed the money to meet its quota. That was not so very long ago. Now the pastor is able to report that the full sum has been collected, yes, enough above the required sum to make possible a very acceptable contribution toward furnishing the seminary.

We have another communication that tells of a congregation that made its quota some time ago and now has already met its full apportionment for the synodical budget for this biennium. The enclosed check is to be used for furniture for the seminary.

We have before us the card of a congregation that years ago contributed almost double its quota. According to our records an additional sum of \$1,889.00 has been sent in for improvements and furniture.

A study of our acknowledgments will show that the most of the special donations come from congregations that have already met their apportionment; and we are sure there are many more coming; in fact, some have already been definitely promised.

No, Christian individuals and Christian congregations do not tire through giving. As we give under the working of the Spirit of Grace, we grow in grace; the heart is enlarged; selfishness is driven out; love is increased; our spiritual vision is broadened. Through our giving we are permitted to enter into a close, personal relation with the work of the Lord; and the closer that relation is, the deeper will be our interest and joy in the work; we will consider it a sacred privilege to work and to sacrifice for the cause we love.

— Things are now shaping themselves rapidly at Thiensville. The carpenters and the painters are on their last lap. The floor of the gymnasium is being laid. The bright and cheery kitchen already contains more equipment than the old ever had. The ground work will be begun as soon as the weather permits. The buildings will soon be ready to welcome our professors and our students.

J. B.

IS THERE A "HELL" ACCORDING TO THE POPULAR CONCEPTION OF THE WORD?

Since the author of this article did not have the experience of William Dudley Pelley as described in "Seven Minutes in Eternity," (American Magazine, March, 1929), he will confine himself to the source of all reliable information concerning the hereafter, namely, the Bible. What we know about heaven, we learn from the Bible; what we know about the way to heaven, we also learn from the Bible; and by the same token, we learn from the Bible, what we know about hell. Now there are those who say that the Bible teaches, there is no hell, and whenever the word occurs in Scripture it means grave. But is it Bible teaching?

Just what becomes of the person at death is a question that is answered variously. According to the popular conception he is "gathered to his fathers" (Jg. 2:10-11;

2 Kings 22:20) or "his people," Dt. 32:50. But this is very vague. A more developed answer is found in the doctrine of Sheol. The Hebrew word rendered "hell" in the Old Testament is Sheol which is translated in the Greek Septuagint and corresponds to the Greek word Hades which means the "unseen underworld," or the realm of the dead. Abraham, Moses, Jacob, and Aaron are buried in graves far from the sepulchers of their ancestors, and yet they are gathered to their fathers, or pass into Sheol. The Old Testament Sheol and the New Testament Hades must therefore be distinguished from the grave.

In the New Testament the words translated "hell" are Hades, Gehenna, and Tartarus. Both with the Greeks and in biblical usage Hades means in general the place of the dead (Acts 2:27, 31). The original meaning was the name of the god of death. It is interesting here to note that Ulfilas translates Hades with "halja," which is the designation for the name and house of the god of death and therefore the place of the dead.

Gehenna primarily means the "valley of Hinnom," on the south of Jerusalem. This valley was the seat of the worship of Moloch. This Moloch was the deity to whom children, preferably the first-born, were sometimes offered by fire in the latter days of Israel. The Valley of Hinnom was afterwards used as a place in which the filth and dead animals of the city were thrown. The use of this valley as the figure of everything suggestive of disgust and abhorrence furnished a ready mold for the thought of a place of punishment for the wicked. Jesus says (Mark 9:47b and 48): "Cast into hell fire (Gr. Gehenna), where their worm dieth not, and the fire is not quenched." Hence the word Gehenna denotes the final state and abode of lost souls.

Tartarus is also translated "hell." 2 Pet. 2:4, "For if God spared not the angels that sinned, but cast them down to hell (tartarus), and delivered them into chains of darkness, to be reserved unto judgment." Tartarus, perhaps of Arabic origin, in classical mythology was the name for the infernal region, described in the Iliad as situated as far below Hades as heaven is above the earth, and by later writers as the place of punishment for the spirits of the wicked, also the abode of the Titans. The counterpart of hell is Paradise, the abode of the righteous after death. Paradise is a Persian word and means park of garden.

This is by no means an exhaustive study of the subject, but enough has been written to demonstrate that the words translated "hell" in the Bible teach us that there is a hell in the popular conception of the word. And finally the words considered here have the sense that Jesus conveyed in the words He applied to the rich man who died and was buried, and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may

dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

— Arthur Sydow in "The Evangelist."

MATRIMONY

It is altogether to be expected that when intellectuals essay to speak on the subject of marriage, its problems and their solution, its apparent faults as they manifest themselves in our modern social structure and the remedies therefore, that their discussion will follow sociological, biological, and psychological channels. The intellect finds it difficult to work on any subject except from these several angles. As much as we respect the findings of scientific thought and research, we feel constrained to say that these neither analyse our greatest problems nor do they supply the correct solutions.

There is a biological, sociological, and psychological side to marriage, but when we speak of modern marriage problems, no man, taking thought will gainsay that such problems are chiefly of a moral nature. We cannot conceive of a Christian arguing any moral issue without basing his contentions on Christian teaching; for when we separate morality from the Christian religion, we revert to paganism.

There is only one source of Christian teaching, and that is God's Word. His Word is truth, and "the fear of the Lord is the beginning of wisdom." God's Word is all-sufficient for guidance both to the individual and to the group. In God's Word we must find the answer to our problem, else it cannot be God's Word to us.

I am not an expert on statistics. I do not know whether the state of Washington has more divorces per thousand than Russia. I do not know whether we have more childless homes and unhappy marriages. Statistics will not solve marriage problems, nor will a study and application of biology and sociology do it. When marriage is foundering on the rocks in any community it is a sure sign that the moral fibre of that community is suffering from dryrot. If we would correct the conditions, it is obvious that we must begin at the root of the evil, which is a return to the first principles of morality as the Creator of man and woman has revealed them to us in His Word.

Is matrimony to-day looked upon by the majority as a holy and sacred institution? Most assuredly I would not pass unwarranted judgment upon all men. However, it takes a mental handspring to conceive of any relation entered into on the dance floor, in the road house, in the night club, or under the influence of the hip flask as being considered holy and sacred by the participants. Nevertheless, we learn from God's Word that He instituted matrimony and placed his blessing upon it. He would have us know that it is a holy and sacred institution.

How many to-day understand the real purposes of marriage? We need not make uncertain guesses here,

for people to-day no longer make an effort to conceal that which a decade or two ago they would have considered a shame. Sin has grown bold. It is not unusual to hear young folks give their ideas about marriage and to hear their elders commending them on their wisdom; nor is it uncommon, when husband and wife must bear a cross, that they are misunderstood and likewise commended for their "wisdom." However, God's Word teaches that the highest purpose of matrimony is procreation. Children are the hope of the home, the state, and the church. This is not the only purpose of matrimony. Marriage has many blessings placed upon it. Man and wife are to be companions and helps to one another for the promotion of good habits, industry, sobriety, and general stability of character. The husband is to be the head of the home, the wife the crown, and children the adorning jewels.

How many to-day look upon matrimony as a thing of beauty and much to be desired? The vulgar conceptions of marriage now current among many, the cynicism of the press, and many other baleful influences have fairly succeeded in lifting marriage from the realm of desirable things. Our Lord, notwithstanding, would have us know that of all social institutions marriage, if entered into the fear of God, is the most ideal, and that He has chosen it to symbolize the union between Himself and the church; hence it is eminently true that where there is a god-fearing home and family circle there is a bit of heaven on earth.

Teach these truths to our American children, revive and refresh them again and again during their 'teens, and let Christian faith give them life, and you will have a solution of our modern marriage problems. Certainly, you will not entirely wipe out divorce and adultery, but I will stake the result against any obtained through the teaching of sociology, biology, and eugenics. Here is the solution of modern marriage problems in a nutshell. If the churches had in the past taught more of God's Word and less of the 'ologies, there would in all probability be no marriage problems. Surely, it would not have reached the present acute stage.

— R. A. Fenske in "The Evangelist."

THREE STORIES FROM THE WEST

I. Who Used the Hebrew Bibles?

For a long time we had been supplying Hebrew Scriptures to the pastor of a Dutch Reformed church. We often wondered what he did with them, until one day an elderly Hollander came to our office and asked for some of these same Bibles. He told us that he had been procuring his Bibles through his pastor, but that he had disposed of his ranch and was living in town, so would get his books from us direct.

We asked what he did with the Bibles, and were informed that he had given them to some of his Jewish friends. Finding us genuinely interested in his work, he told us the following story:

His extensive ranch near the city was an ideal place to raise cattle, and he specialized in raising veal. Not desiring to take his calves to market, he soon built up a trade with Jewish butchers, who came to his ranch, slaughtered the calves there, and then took them to the city. As everyone familiar with Hebrew customs knows, there are certain ceremonial rites to be observed in slaughtering animals to be used for food. He was much impressed with the conscientious care taken in the observance of these rites, nor did he ridicule or make light of them. His respectful attitude won the good will and confidence of his Jewish customers.

There then came to this deeply religious Hollander a longing to bring spiritual and Christian help to these men. But there was an obstacle in his way. His wife did not share his missionary spirit; in truth, she was decidedly opposed to it. Her objection became so positive that he had to do it surreptitiously. Thus it happened that he procured his Scriptures through his pastor. The minister would manage on Sunday to place one or more copies in this man's auto, and, when he returned from church, he would hide the Bibles in his barn, until he had a chance to dispose of them.

"For Fear of the Jews"

One of the Bibles was given to an interested Jew, who, for fear of having his companion know that he was reading the Christian's Bible, accepted the gift on condition that nothing be said about it by the donor. To further guard against anything becoming known among his Jewish neighbors, this Jew cautioned his wife to keep it a secret.

The wife being somewhat anxious about her husband taking such an interest in this mysterious book, decided to determine for herself what it was all about. After several days, during which she found time to read the Gospels and some of the Epistles, she found herself strangely absorbed in a new world of thought. Again and again she desired to call in an older woman, who lived next door and who was her closest friend and adviser; but, mindful of her pledge to her husband, she restrained the impulse. However, one day as she was deeply immersed in her reading, this neighbor made a backdoor call. No one responding to her friendly knock, she entered the house and, before the younger woman became aware of her presence, the older woman stood at her side.

A moment of consternation and embarrassment followed, for the younger woman who had thus been caught in the very act of reading the forbidden book. The older woman soon dispelled all fear by happily exclaiming that she, too, had been reading a Bible which her husband had brought home. Each woman had pledged secrecy, but, having inadvertently divulged their secret to one another, henceforth they spent much time together in reading and discussing the New Testament in its fulfillment of the promises and prophecies of the old covenant.

The Secret Is Out

As time went on, our Dutch missionary found other Jews who became interested, and additional Bibles were distributed with a pledge of secrecy to each one.

Then there came a day when three of these Jews to whom Bibles had been given were at the ranch at the same time. The business transacted, one of them managed to get the Hollander into the barn for a private talk. The Jew told him how the reading of the New Testament had affected his outlook upon life; how he was struggling to accept Christ as his Savior. So absorbed were they, that neither of them heard one of the other Jews approach. Of a sudden this other man was there, and then the third also appeared.

The open Bible in the hands of the Hollander plainly indicated the nature of the first man's errand. Thus the three Jews knew that each of them had been secretly reading the same book. There was no further need of secrecy. Each began to tell the other what a great change had been wrought in his individual life by reading this wonderful story of Jesus Christ. It also developed that two of these men wanted additional Bibles; one for his son-in-law, and the other for his neighbors; and the third man had come to ask the Hollander to speak to his friend, one of those present, not knowing that his friend already had a copy of the highly prized book!

Spreading the News

There was great rejoicing and much telling of how their wives had become interested in the Scriptures — telling that in each of these homes, after children had been put to bed, the parents read to one another and discussed the strange new doctrine. In each instance certain close, circumspect neighbors had been invited to listen to the Word and join the discussion.

Just how far this influence will reach, and what will finally come of it, only God knows. Already one of these families has moved to a nearby city, and reports have come that, through their efforts, several other families are interested. The family asks that Bibles be sent them for distribution among their newly found Jewish friends.

II. A Man Who Hated the Bible

"I wouldn't accept your Bible as a gift. I wouldn't allow one to remain in my house, if you paid me for doing so. It's full of lies, obscenities, and rank superstition," said a man to the colporteur entering his office.

Before the colporteur could make a reply, the man added: "If I had my way, I'd burn every Bible, tear down every church, and compel every preacher to make an honest living by working for what he got; for, you see, I'm an atheist, and I've uncovered their fraud."

The colporteur knew of a certain minister in that town who for months had fearlessly led a campaign against graft, lawlessness, and vice. He named this preacher and asked, "Don't you think Dr. ——— has earned his board?" The atheist instantly replied, "Certainly I do.

I admire his courage and stand by him in his crusade — in spite of his being a preacher. Oh, I admit there are a few ministers who mean well and do some good." Then he added: "Say, by the way, I've got something one of those preachers wrote that's mighty fine — the old boy who wrote that surely knows his stuff — I wonder if you can tell me who it is. I'd like to hear him some time. You, being acquainted with the preachers, perhaps will be able to tell me who preached it; for I'd like to know if he has anything more like that to say."

Who Wrote the Beatitudes?

All the while this man was looking through a pile of papers on his desk searching for what he said was "an extract from a sermon." The clipping was found — a two-column boxed quotation from — the Sermon on the Mount!

The colporteur read it, and drew from the atheist the admission that, "if the church believed in such a doctrine, or preached such a gospel, or if the Bible had anything like that to offer its readers in place of its exploded myths, falsehood, and superstitions, he would no longer oppose them. Then, opening his Bible to the fifth chapter of Matthew, he began to read Christ's sermon on the Mount.

Secondhand Knowledge

The atheist came over to the colporteur and followed the lines. Finally, taking the Bible into his own hands and reading several chapters, he turned to the colporteur and said, "I must confess that the only knowledge I have ever had of this book has come to me through those who didn't believe in it. I was raised in such a home, have confined my reading to that kind of literature, and have associated with people who believed as I did. I have never before in my life read a chapter out of this book."

Needless to say the man bought a Bible and without a doubt has discovered many things of interest in its pages. We can only hope that he has read with an open heart those promises, which, if accepted by him, will mean the saving of his soul.

III. "I Want a Whole Bible"

One of our colporteurs was gladly received in the home of a poor family. The mother, surrounded by several small children, said she was very anxious to buy a Bible, if its price were not too high. She soon found one within her means.

As she paid for it she said, "Now I'll be able to read all of it." The colporteur asked what she meant by the remark and was shown the remains of a Bible that had been more than half destroyed by fire. Many pages, both front and back, were gone, and the entire bottom of the Bible was burned off. Not a single whole page remained. Yet, through this dilapidated fragment of Holy Scripture, a man and his wife had been led to Christ, had united with a nearby mission, and were heroically reconstructing their lives along the Christian lines and principles laid down in the Book.

Through Fire and Water

The burned Bible had a history. This man had been hired to clear the debris out of the cellar of a house that had been destroyed by fire. So complete had been the destruction, that nothing but the charred remains of an old trunk was found in the water-filled cellar. In this trunk the only thing that was not utterly destroyed was the Bible. It seemed of no value whatever, and was, therefore, thrown aside.

An officer was there in search of something to identify the man who had occupied the house; for the fire had been caused by the explosion of an illicit still, the owner of which had given a fictitious name when he rented the house and could not be found.

However, the officer picking up this remnant of a Bible found, on the family record page between the Old and New Testament, a presentation inscription, written by a mother to her son, giving his name and the date of his leaving home. The officer carefully removed this page, and with its information soon found the man, who, for twenty years, had forgotten his Bible and his mother's God.

The workman, moved by some strange impulse, placed the charred remains of the Book in his empty dinner pail and took it home. There, after showing it to his wife and telling its story, he was about to put it into the stove, but was prevented from so doing by his wife, who said she wanted to look at it. Thus, after the evening meal was over, she began to read such portions as were left. They were immediately interested. Not long thereafter they timidly entered the little mission where soon they were won to Christ. Now they were feeling their need of a "whole Bible." — Bible Society Record.

FROM OUR CHURCH CIRCLES

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, in Rev. H. Kleinhans' Congregation, 371 Jackson Drive, Oshkosh, Wis., April 22-24, 1929. First session, Monday afternoon at 2 P. M. Last session, Wednesday morning.

Papers that may be presented and discussed are:

1. An Exegetical Treatise on Genesis 8 (Weyland).
2. An Exegetical Treatise on Romans 7 (Hartwig).
3. Is Expulsion from Synod Identical with Excommunication? (Elbert.)
4. A Sermon to be Read for Discussion (O. Messerschmidt).
5. Intersynodical Theses.

Confessional Address: O. Messerschmidt (Elbert).
Sermon: Stelter (Kleinhans).

Please use reply card in applying for quarters.

O. Hoyer, Sec'y.

Mississippi Southwestern Conference

The Mississippi Southwestern Conference meets, God willing, from April 30 to May 2, noon to noon at Rev. Arthur Berg's Church in Sparta, Wis.

Papers to be read by the following pastors: August Vollbrecht, Arthur Berg, H. W. Herwig, C. E. Berg, Richard Siegler.

Confessional Address: Geo. Kobs, W. Limpert.

Sermon: Rud. Korn, C. F. Kurzweg.

Remarks: Services will be Wednesday evening in the English language. All announcements for quarters must be in the hands of the pastor loci by April 22.
G. Vater, Sec'y.

Joint Pastoral Conference of Milwaukee and Surrounding Territory

The Joint Pastoral Conference of Milwaukee and surrounding Territory will meet April 16th and 17th at Nazareth Church, Milwaukee, Wis. (Wm. Lochner, pastor). First session begins at 9:30 A. M.

Papers: Was ist anstaendig fuer einen Pastor? (W. Hoenecke); How Peter Became Pope (Wm. Dallmann); Boy Scouts (J. Meyer); Lutherische Praxis bei Leichenbegaengnissen (W. Lochner); Discussion of the Chicago Theses (J. Meyer).

Communion service on Tuesday evening.

Every one must make provisions for his own quarters.
A. Koelpin, Sec'y.

Pastoral Conference of Minnesota District

The Pastoral Conference of the Minnesota District will meet in Christ Church at North St. Paul, Minn., April 23 to 25.

Opening session, Tuesday at 10.

Papers: Exegetical: 1 Thess. 5:14-24 (Ackermann); 1 Tim. 2 (Schuetze); Mission Work (G. A. Ernst); Gestaltung der neutestamentlichen Kirche (Ave-Lallemant). Predigtamt (A. C. Haase — Ave-Lallemant).

Services on Wednesday evening.

Sermon (English): Brandes (Schierenbeck).

Confessional Address (German): Schrader (Hinnenthal).

Take street car marked Stillwater, White Bear, or Mahtomedi, to North St. Paul, get off at Silver Lake Stop, walk two blocks west.

Requests for night quarters should be in the hands of Pastor Ave-Lallemant not later than April 15th.

Paul T. Bast, Sec'y.

Fox River Valley Mixed Conference

The Fox and Wolf River Valley Mixed Conference meets, D. v., at Rhinelander, Wis. (P. Bergmann), April 29th to May 1st. Sessions begin Monday, 7:30 P. M. Divine service Tuesday evening.

Papers are to be read by P. P. Wehrs, Griese,

Brandt, G. Boettcher, Uetzmann, Nuechterlein, Froehlke, Neumann, Zich, Uhlig, W. Baumann, Lederer, Cassens, Mielke.

Sermon: Karpinsky (Kitzmann).

Confessional: Braun (Buesing).

Please announce! F. M. Brandt, Sec'y.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference meets at Coleman, Wis. (Rev. W. Wojahn), April 22nd to 24th, 1929.

Papers to be read by the Pastors O. C. Eggert, K. R. Geyer, H. Hopp, W. Roepke, T. Hoffmann, G. E. Schroeder, C. Doehler.

Confessional Address: M. Croll (P. C. Eggert).

Sermon: C. Doehler (W. Fuhlbrigge).

Announcement for quarters are requested immediately. Paul C. Eggert, Sec'y.

Nebraska District Pastoral Conference

The Pastoral Conference of the Nebraska District will meet this year from April 16th to 18th at Sioux City, Iowa (Gerhard Press, pastor).

Sermon: Kuckhahn (Winter).

Papers: 1 John 2 (Lehninger); Hebrews 5 (Friebe); Matt. 12:40 (Holzhausen); Romans 5 (Brenner); Did Peter lose faith through his denial? (Tiefel); Exposition of the Book of Acts (Wietzke); Evangelische Wahrheiten in alttestamentlichen Zeremonialgesetz, illustriert am Sabbatsgebot (Korn).

Please announce! W. Baumann, Sec'y.

Joint Conference of Sheboygan and Manitowoc Counties

The Joint Conference of Manitowoc and Sheboygan Counties will meet, D. v., April 23rd to 24th, at Sheboygan, Wis. (Rev. F. Proehl, pastor).

Papers are to be read by Pastors E. Schmidt, W. Kitzerow, Edm. Meier, A. Huber, W. Schink, Phil. Sprengling.

Sermon: H. Grunwald, W. Schink.

Confessional Address: J. Halboth, P. Kionka.

Early announcements will be appreciated.

E. H. Kionka, Sec'y.

Wisconsin and Chippewa Valley Conference

The Wisconsin and Chippewa Valley Conference will meet May 14th and 15th, 9 A. M. at Wisconsin Rapids, Wis. (E. Walther, pastor).

Sermon by Bergmann (Marquardt).

Confessional Address by Stern (Schaller).

Papers by H. Schaller, Exegesis of Phil. 2:7-8 with especial consideration of the phrase: "But made himself

of no reputation." E. Walter: Discourse on Article V, Formula Concordiae. Wm. Keturakat: "The Decorum of the Pastor!" W. Gutzke: Thanksgiving Sermon. Wm. Keturakat: Exegesis of 1 John.

Remarks: Please, notify Pastor Walther, whether you shall attend or not. E. Hoenecke, Sec'y.

Acknowledgment and Thanks

The Ladies' Aid of Hoskins, Nebraska, donated \$15.00 toward equipment in the new recitation building at Dr. Martin Luther College. To the kind donors we extend our sincere thanks.

E. R. Bliefernicht.

Notices

Rev. C. Strasen has resigned the pastorate of St. Peter's Lutheran Congregation in Plymouth, Mich. At the same time he severed his relation with our synod. With a few adherents he is holding services in the town hall and tries to establish an altar of opposition. As he declined to confer with us in regard to his action he is not longer eligible to be called.

J. Gauss,

President of the Michigan District.

* * * * *

The Joint Committee will convene May 28th at 2:00 P. M. at St. John's School, Milwaukee.

The Committee on Assignment of Calls will meet same week.

J. Bergemann, President.

ITEMS OF INTEREST

"A Peculiar View"

The widow of Lenine, nee N. K. Krupskaja, who writes under the nom de plume of her maiden name, has the honor of being the first individual connected with the Soviet regime in Russia who has given expression to the opinion that there may be times when man requires a God. Mrs. Lenine, in a recent treatise concerning "Religious Education in the School" in the July-August, 1928, issue of "On the Way to the New School," as quoted in the Russian Lutheran Press Service (Riga), for January, 1929, goes farther and even finds a word of praise for the Bible. But, as the editor of the Press Service points out, "The view is a very peculiar one, for it has its root in the refusal of everything that is religious." He further states that "we are unaccustomed to hear such views of such remarks from responsible representatives of the Communistic Party." The following paragraph quoted from Mrs. Lenine's treatise is an interesting specimen of circuitous reasoning and is significant today in that it may have a decided effect upon Soviet thought and action:

"Religion grew out of science many centuries ago. If one takes the Bible and reads it carefully he will find that in a peculiar way it resembles an encyclopedia. In it he will find reference to the field of legislation, to questions of institutional care questions of hygiene, to questions of labor, and of social education. This is a substitute for the practical application of science to life, and so long as the masses of the

people are not served by practical science, it is difficult to conduct a fight against religion. In culture the city ranks higher than the village. The people of the entire cities are now served by science much better than those of the village, and accordingly atheism is wider spread among workmen than among peasants. There are also other reasons for this. Through professional unions and party organizations the workmen are closer united. The workingman is a member of a social order. He does not stand alone; he does not need a God. Different is the case of the farmer, who is wholly under the influence of bourgeois psychology, who reasons that 'everyone cares for himself, but God cares for all.' This bourgeois psychology creates a sense of separation, a feeling of loneliness. And the latter creates the necessity of religion, of faith in God."

The Biblical Tongues

Perhaps nine out of ten persons would reply correctly to the question: "What book has been translated into the greatest number of tongues?" The expected answer would be "The Bible," and it would be correct. But few, indeed, would know that the Bible has to date been translated into 827 languages, and the end is not yet in sight, for in the first quarter of the present century 260 languages were added to the total as it stood at the end of the nineteenth century, and every year finds other languages entering the list.

This progression of the Bible into all languages has been slow. In the fifteenth century the Bible had appeared in only 14 languages. When the sixteenth century closed it had been translated into 40. Only 12 were added in the seventeenth century and 19 in the eighteenth century. But the nineteenth century saw a tremendous increase, and 496 new languages scattered all over the earth were added to the list.

The bare fact that the Bible has to date been put into so many different tongues is interesting enough, but many of the methods employed for making such translations are stranger still.

Four hundred years ago — in 1525 — the first printing of the New Testament was made in English. It was translated from the original Greek by William Tyndale, who was the father of the idea of disseminating the teaching of the Bible by translating it into the various tongues of men.

If the translators of old had stout opposition from others in the Church who did not approve of the alteration of a single Greek or Latin letter, their difficulties were still considerably less than the difficulties encountered by many of the translators of today. It was really no great feat of mentality or of patience to translate the Bible from Greek or Latin into English or French or Spanish. Then they were going from one well-known language to another.

But when it comes to supplying the natives in some remote island of the South Sea, in the wilds of New Guinea or the interior wilderness of China with the Bible printed in their own language the difficulty of accuracy becomes clearly apparent. In scores of cases — nearly all recent — there has been scarcely any written native language to go by into which the Scriptures might be translated.

Sounds that had never, or at best rarely ever, appeared in letters or words must be made plain to the most ignorant and illiterate people that inhabit the earth. Often the translators went among savage tribes and picked up — if they lived to do so — the strange language as best they could and then contrived in some way to put the words of the Bible on paper in this almost unwritten language so that the natives, by careful application to their teachers and by using their utmost wits, could get the meaning of it. —The Jewish Daily Courier.

Comparisons

The mission fields of the Lutheran Church in America rank in the following order:

- 1) India, with 200 missionaries, including wives, and 150,000 baptized Christians.
- 2) China, with 175 missionaries and 17,000 Christians.
- 3) New Guinea, with 105 missionaries and 23,180 Christians.
- 4) Africa, with 75 missionaries and 11,000 Christians.
- 5) Madagascar, with 45 missionaries and 10,800 Christians.
- 6) Japan, with 40 missionaries and 2,500 Christians.

In regard to expenditures for foreign missions our American Lutheran boards and societies rank as follows:

- 1) United Lutheran, \$895,000.
- 2) Norwegian Lutheran, \$335,000.
- 3) Missouri Synod, \$222,000.
- 4) Augustana Synod, \$162,000.
- 5) Iowa Synod, \$60,000.
- 6) Joint Ohio Synod, \$53,000.
- 7) Lutheran Free Church, \$38,000.

The total expenditure of nearly \$2,000,000 indicates clearly what was stated at the beginning of this survey, that foreign mission interest and effort have increased both in scope and intensity in the Lutheran Churches in America since the World War began approximately fifteen years ago. Much more remains to be done before the Lutheran Church in America can claim that she has assumed her full share of responsibility for the world-wide extension of the truth and kingdom of the Lord and Savior of all men; and no matter what may be the difficulties and discouragements at home or abroad, we should not flinch nor falter until all of us have done all we can to make the world safe by salvation through Jesus Christ.

BOOK REVIEW

Selection of Prayers for Special occasions to be memorized by Pupils of the Day and Sunday School. By H. H. Ebert. Price: 10 cents. Six cents by ordering of 100 copies. Orders received by Rev. H. H. Ebert, 1116 29th St., Milwaukee, Wis.

We heartily recommend this prayer booklet. It ought to be distributed among all our children. J. J.

Himmlischer Trost. By C. Eisfeldt. Price: 60 cents. Concordia Publishing House, St. Louis, Mo.

A neat little devotional book with prayers and meditations for various occasions. J. J.

Victim and Victor. By John R. Oliver. The Macmillan Company, New York. Price, \$2.50.

The book is not a portrayal of a life actually lived but fiction throughout, as the writer is at pains to set forth in his preface. Somewhat over a year ago Dr. Oliver wrote "Fear." A reader of it suggested that "an equally interesting book might be made by working out a portrait of a priest-physician with some psychasthenics and delinquents mixed in with other fictionized characters to show with what uncanny skill he could establish healing contact with them compared to either clegymen or psychiatrists in their separate spheres." Dr. Oliver confessed that the proposed task was beyond his strength. "I had to content myself with imagining two men, one a physician, the other a churchman, and with delineating certain interesting patients whom these two treated successfully together."

As to the story itself. It plays in circles foreign to the Lutheran mind: the Episcopalian church. The underlying thought is, we think it may be so stated, the indelible character of the priesthood, it having once been impressed by

Ordination. "So beware before you take a step that is utterly irrevocable. For once the hands of the Bishop and the other presbyters are laid on your head, and you 'receive the Holy Ghost for the office of the priest in the Church of God,' you are a priest forever." The book sketches the soul-reactions of a cleric who believes thus. Wrongly suspected of misappropriating funds, he lets himself be inveigled into signing a resignation of holy orders for the remote eventuality that the Holy Office might be brought into the jeopardy of taking harm and disgrace from his incumbency. The resignation promptly becomes effective. The rest is a relation of the struggle to regain what is lost from a Standing Committee which is dominated by one hostile, and the activities to which the cleric turns for an outlet of his soul's activity. In this part of the picture we find the following very fine sentiment: "We look forward to some important activity that is to be the real achievement of our lives; and all the time, the truly important things are those that we are doing, day in, day out, in preparation for something else that, in God's sight, may not be important at all." While that is good, this, to our simple Bible faith, is different: "That 'just like me' is the keynote of an endless symphony of fear that plays itself over and over and over in your mind. It's the kind of horror that we inherit from our anthropoid ancestors, from those endlessly repeated emotions of the higher but weaker animals, standing helpless in front of the great reptile that was about to devour them, seeing it coming nearer and nearer, and realizing that their fathers and grandfathers had felt the same terror and had met hideous destruction in exactly the same way. Just like me!" If this is not a page out of the dream-book on evolution, which Darwin started to write, we are wronging the writer in our thoughts.

We think that in the above we have sufficiently characterized the book for our readers. G.

A Brief Guide in the Christian Doctrine for Adult Catechumens. Northwestern Publishing House Print, Milwaukee, Wis. Price, 15 cents; dozen \$1.20; postage extra.

The booklet is a course of questions and answers embodying the chief parts of the Christian doctrine as it is set forth in the Catechism. We have no doubt that the book offers a great deal of help to adults preparing for Confirmation or Baptism, especially if the Bible is read faithfully alongside at the places here indicated. There are 191 questions beside the Confirmation Vow, with which the course ends. The questions have been on the market for the last fifteen years; this is a new and revised edition gotten out to commemorate the fourth centennial of the great masterpiece which it follows. We hope the "Guide" will be able to serve many. G.

RECEIPTS FOR SEMINARY AND DEBTS

Month of March, 1929

Rev. Arthur Sydow, St. Paul's, Tacoma, Wash....\$	255.00
Rev. L. Kaspar, Immanuel, Greenville, Wis.....	20.00
Rev. Louis E. Mielke, First Lutheran Church, Shiocton, Wis.....	123.80
Rev. Geo. E. Schroeder, Christus, Menominee, Mich.	185.00
Rev. Heinrich Mueller, Lodz, Poland.....	5.00
Mr. Julian Will, Sompalno, Poland.....	5.00
Mr. Edward Lelke, Zehlendorf, Germany.....	1.00
Mr. Armin Schlender, Zehlendorf, Germany.....	4.00
Rev. F. Zarling, Bethany, Town Emmett, Minn....	143.67
Rev. H. A. Kuether, Trinity, Madison Lake, Minn.	10.00
Rev. A. C. Krueger, St. Peter's, Goodhue, Minn...	15.00
Rev. H. Cares, Emanuel, Town Herman, Dodge Co., Wis.....	15.00

Rev. H. C. Schumacher, St. John's, Milton, Wis...	305.30
Rev. F. Uplegger, Indian Mission, Rice, Arizona...	22.00
Rev. F. Uplegger, Sunday School Collection, Rice, Arizona	8.00
Rev. F. Uplegger, Rice, Arizona.....	15.00
Rev. Im. P. Frey, Mt. Olive, Graceville, Minn....	20.00
Rev. J. Plocher, St. John's, St. Paul, Minn.....	75.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis...	61.50
Rev. A. W. Blauert, St. Matthew's, Danube, Minn.	50.00
Rev. E. Schoenicke, St. Paul's, Greenleaf, Wis....	14.00
Rev. A. Petermann, St. John's, Newburg, Wis....	127.35
Rev. M. C. Schroeder, St. John's, Pardeeville, Wis.	2.00
Rev. Paul Burkholz, Trinity, Mequon, Wis.....	12.00
Rev. W. C. Nickels, St. John's, Redwood Falls, Minn.	5.00
Rev. Philip Lehmann, Immanuel, Hubbelton, Wis.	10.00
Rev. Paul Burkholz, Trinity, Mequon, Wis.....	15.00
Rev. Herbert Lau, St. John's, Altamont, S. D....	6.00
Rev. F. C. Weyland, St. John's, Town Caledonia, Waupaca Co., Wis.....	7.80
Rev. F. C. Weyland, St. John's, Town Caledonia, Waupaca Co., Wis.....	4.31
Rev. C. F. Rutzen, Bethel, Bay City, Mich.....	125.00
Rev. Wm. F. Pankow, Ephrata, Milwaukee, Wis...	25.00
Rev. G. E. Boettcher, Bethlehem, Hortonville, Wis.	123.75
Rev. E. E. Prenzlów, Bethlehem, Stanton Co., Neb.	4.60
Rev. E. E. Prenzlów, St. Paul's, Stanton, Neb....	3.70
Rev. F. C. Weyland, Zion's, Readfield, Waupaca Co., Wis.	21.51
Rev. Henry Albrecht, Town Omro, Minn.....	37.00
Rev. Carl Aeppler, Trinity, Dundee, Wis.....	49.18
Rev. Louis F. Karrer, Andreas, Milwaukee, Wis..	5.00
Rev. Wm. Nommensen, Zion's, Columbus, Wis...	5.00
Rev. Gerhard Kaniess, St. Lucas, Kewaskum, Wis.	3.00
Rev. R. Polzin, Alma City, Minn.....	45.00
Rev. Geo. Scheitel, Immanuel, Potsdam, Minn....	31.21
Rev. B. R. Lange, White River, S. D.....	4.10
Rev. Carl Bast, Zion's, Morton, Minn.....	27.00
Rev. E. G. Fritz, Emmanuel, Town Wellington, Minn.	9.00
Rev. F. E. Traub, Immanuel, Town Eden, Minn...	10.00
Rev. E. G. Hertler, Zion's, Hokah, Minn.....	6.00
Rev. E. G. Hertler, Immanuel, La Crescent, Minn.	6.00
Rev. Walter Voigt, Immanuel, Acoma, Minn.....	15.00
Rev. E. G. Fritz, Emanuel, Town Wellington, Minn.	2.00
Rev. E. G. Hertler, Trinity, Brownsville, Minn....	5.00
Rev. E. G. Hertler, Zion's, Hokah, Minn.	3.00
Rev. E. G. Hertler, Immanuel, La Crescent, Minn.	1.00
Rev. R. Schierenbeck, St. John's, Renville, Minn...	24.54
Rev. M. Schuetze, St. Petri, Town Ellsworth, Minn.	10.00
Rev. Walter Voigt, Immanuel, Acoma, Minn.....	10.00
Rev. Im. P. Frey, Mt. Olive, Graceville, Minn....	20.00
Rev. W. Haar, Salem's, Greenwood, Minn.....	98.50
Rev. W. Haar, Salem, Greenwood, Minn.....	63.00
Rev. Carl Nolting, St. John's, Frontenac, Minn....	51.75
Rev. Max Kunde, Poplar Grove, Minn.....	9.50
Rev. R. Schierenbeck, St. John's, Renville, Minn...	11.00
Rev. R. Schierenbeck, St. Lucas, Winfield, Minn...	10.10
Rev. F. E. Traub, Immanuel, Town Eden, Minn...	10.00
Rev. F. E. Traub, Immanuel, Town Eden, Minn...	5.00
Rev. F. W. Weindorf, Grace, Goodhue, Minn.....	24.50
Rev. F. W. Weindorf, St. John's, Goodhue, Minn...	45.25
Rev. W. Haar, Salem, St. John's, Greenwood, Minn.	95.50
Rev. W. Haar, Salem, Greenwood, Minn.....	50.00
Rev. F. E. Traub, Immanuel, Eden, Minn.....	10.00
Rev. M. Schuetze, St. Petri, Town Ellsworth, Minn.	5.00

Rev. A. Jul. Dysterheft, St. John's, Town Helen, Minn.	40.00
Rev. Paul E. Horn, Christus, Zumbrota, Minn....	100.00
Rev. Jul. F. Lenz, Trinity, Bremen, Minn.....	50.00
Rev. Jul. F. Lenz, St. John's, Hammond, Minn...	10.00
Rev. W. C. Nickels, St. John's, Redwood Falls, Minn.	50.89
Rev. Walter Voigt, Immanuel, Acoma, Minn.....	10.00
Rev. Wm. Petzke, St. John's, Cedar Mills, Minn...	50.00
Rev. W. Haar, Salem, Greenwood, Minn.....	32.00
Rev. Walter Voigt, Immanuel, Acoma, Minn.....	10.00
Rev. C. F. Kock, Trinity, Belle Plaine, Minn.....	150.20
Rev. F. E. Traub, Immanuel, Town Eden, Minn...	30.00
Rev. P. Gedicke, Zion, Essig, Minn.....	32.50
Rev. W. Haar, Salem, Greenwood, Minn.....	10.00
Rev. A. Jul. Dysterheft, St. John's, Town Helen, Minn.	223.00
Rev. Paul W. Spaude, St. John's, Lake Benton, Minn.	10.00
Rev. H. Wiechmann, Tyler-Burchards, Minn.....	6.54
Rev. M. Schuetze, St. Petri, Town Ellsworth, Minn.	10.00
Rev. T. C. Voges, Eden, Minn.....	50.00
Rev. M. Schuetz, St. Petri, Ellsworth, Minn.....	5.00
Rev. P. Gedicke, Essig, Minn.....	18.00
Rev. Jul. F. Lenz, St. John's, Hammond, Minn...	15.00
Rev. H. E. Kelm, Friedens, Lanesburg, Minn.....	10.00
Rev. M. C. Kunde, Oronoco, Minn.....	10.00
Rev. M. C. Kunde, Oronoco, Minn.....	2.00
Rev. O. E. Klett, Rock Creek, Wis.....	4.47
Rev. Im. F. Albrecht, St. John's, Fairfax, Minn....	25.00
Rev. P. Gedicke, Zion, Essig, Minn.....	5.00
Rev. Im. F. Albrecht, St. John's, Fairfax, Minn...	10.00
Rev. W. J. Schulze, Friedens, Hutchinson, Minn...	261.40
Rev. Paul W. Spaude, St. John's, Lake Benton, Minn.	25.00
Rev. Jul. F. Lenz, St. John's, Hammond, Minn....	50.00
Rev. C. W. A. Kuehner, Zion, Winthrop, Minn...	198.40
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Total	\$ 4,177.91
Previously acknowledged	545,682.74
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	\$549,860.65

Expenses, March, 1929

Northwestern Publishing House	\$ 13.84
Postage Stamps	4.00
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	\$ 17.84

Congregations That Made Their Quota In March, 1929

196. Rev. A. C. Krueger, St. Petri, Goodhue, Minn.	\$ 553.74—\$5.53
197. Rev. E. Schoenicke, St. Paul's, Greenleaf, Wis.	\$ 497.15—\$5.40
198. Rev. A. Petermann, St. John's, Newburg, Wis.	\$1,216.30—\$5.57
199. Rev. Paul Burkholz, Trinity, Mequon, Wis.	\$1,154.95—\$5.77

Dr. Martin Luther College Building Fund.....\$84,613.92

Special Donations for New Seminary Furniture and Trees

Rev. Th. Brenner, St. Peter's, Freedom, Wis.....	\$ 10.00
Rev. R. H. Siegler, West Salem, Wis.....	25.00
Mrs. E. Schaller, Milwaukee, Wis.....	1.00
Rev. Th. Brenner, St. Peter's, Freedom, Wis.....	2.00
Rev. L. Koeninger, First German Lutheran, Manitowoc, Wis.	5.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.....	5.00

Rev. W. A. Pankow, St. Paul's, Hustler, Wis.....	10.00
Rev. A. H. Baer, First English Lutheran, Aurora, South Dakota	22.15
Rev. Arthur Berg, St. John's Choir, Sparta, Wis...	10.00
Rev. John Brenner, St. John's, Milwaukee, Wis...	140.00
Rev. Paul Burkholz, Trinity Frauenverein, Mequon, Wis.	200.00
Rev. W. H. Siffring, St. John's, Brewster, Nebr....	23.00
Rev. E. C. Monhardt, Clatonia, Nebr.....	103.00
Mr. Louis Pingel, Watertown, Wis.....	5.00
Mr. and Mrs. Wm. Klug, Orange, Calif.	100.00
Miss Mary Pingel, Milwaukee, Wis.	5.00
Bethesda Men's Club, Milwaukee, Wis.	50.00
Northwestern College Students, Watertown, Wis...	128.00
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	\$ 844.15
John Brenner.	

NEBRASKA DISTRICT

Rev. F. Brenner, Hoskins, Synodic Administration..	\$ 18.50
Rev. E. J. Hahn, Naper, General Administration.....	23.04
Rev. M. Lehninger, Plymouth, Home Missions \$31.00, Students \$45.00.....	76.00
Rev. A. Schumann, Garrison, General Administration \$7.00, Widows and Aged \$13.70, Orphans \$7.45...	28.15
Rev. W. F. Wietzke, Shickley, Synodic Administration \$16.60, Home Missions \$15.35, General Institutions \$18.00, Home for Aged \$11.80, Widows \$19.25...	81.00
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	\$226.69

Synodic Administration	\$ 35.10
General Administration	30.04
General Institutions	18.00
Students	45.00
Home for Aged	11.80
Home Missions	46.35
Widows	32.95
Orphans	7.45
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	\$226.69

DR. W. H. SAEGER,
Norfolk, Nebr.

MICHIGAN DISTRICT

January and February, 1929

Rev. J. J. Roekle, St. John's, Allegan	31.50
Rev. E. E. Rupp, St. Paul's, Manistee	98.79
Rev. C. G. Leyrer, Zion's, St. Louis	26.62
Rev. Otto J. Eckert, Emanuel's, Tawas City	68.26
Rev. Oscar J. Peters, St. John's, Wayne	174.60
Rev. C. Binhammer, Salem's, Coloma	24.36
Rev. Oscar Frey, St. John's, Saginaw W. S.	7.50
Rev. J. F. Zink, Trinity, Bay City	60.29
Rev. Franz Cares, St. John's, Frankenmuth	77.65
Rev. J. H. Nicolai, St. Stephan's, Adrian	135.73
Rev. A. Lederer, Trinity, Saline	34.10
Rev. A. Kehrberg, St. John's, Zilwaukee	27.56
Rev. G. Ehnis, St. Paul's, Monroe	80.20
Rev. M. A. Haase, St. Paul's, South Haven	12.00
Rev. O. R. Sonnemann, St. John's, Sturgis	33.15
Rev. R. Koch, St. Jacob's, Munith	62.50
Rev. Geo. Luetke, Zion's, Toledo, Ohio	305.46
Rev. Karl F. Krauss, Emanuel's, Lansing	562.02
Rev. G. Schmelzer, New Salem's, Sebawaing	5.70
Rev. Geo. Wacker, St. John's, Pigeon	159.62
Rev. C. H. Schmelzer, St. John's, Dowagiac	54.18
Rev. Alfred F. Maas, St. John's, Ann Arbor	134.67
Rev. H. Engel, Christ, Brady	19.35
Rev. C. H. Schmelzer, Grace, Eau Claire	14.65
Rev. Paul Nauman, St. John's, Bay City	115.17
Rev. Charles Strasen, St. Petri, Plymouth	10.00
Rev. David M. Metzger, Zion's, Broomfield	10.49
Rev. David M. Metzger, St. Paul's, Remus	9.30
Rev. Carl J. Kionka, Immanuel's, Greenwood	12.00

Rev. Carl J. Kionka, Zion's, Silverwood	3.50
Rev. Carl J. Kionka, St. Paul's, Mayville	1.00
Rev. Hugo H. Hoenecke, Our Savior, Detroit	197.53
Rev. A. Kehrberg, St. John's, Zilwaukee	153.67
Rev. C. G. Leyrer, Zion's, St. Louis	36.75
Rev. Wm. Bodamer, Salem's, Scio	105.00
Rev. Paul Schulz, St. Matthew's, Tittabawassee	120.00
Rev. J. F. Zink, Trinity, Bay City	15.75
Rev. G. Ehnis, St. Paul's, Monroe	10.00
Rev. A. Lederer, Trinity, Saline	5.20
Rev. B. J. Westendorf, Emanuel's, Flint	81.40
Rev. J. Gauss, Trinity, Jenera, Ohio	130.36
Rev. H. Engel, Zion's, Chesaning	47.00
Rev. G. Schmelzer, St. John's, Sebawaing	5.00
Rev. Henry Wente, Zion's, Crete, Ill.	44.58
Rev. A. Lederer, Trinity, Saline	190.82
Rev. Henry F. Zapf, Zion's, Monroe	82.15
Rev. C. F. Rutzen, Bethel, Bay City	49.98
Rev. Otto J. Eckert, Emanuel's, Tawas City	102.45
Rev. O. Eckert, Jr., St. John's, Riga	71.55
Total	\$3,821.11

C. J. SCHULZ, Treasurer.

GENERAL TREASURER'S STATEMENTS

February 28, 1929 — 20 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$184,569.83	\$ 69,938.93
Educational Institutions	213,370.91	293,134.18
Home for the Aged	8,870.68	12,344.02
Indian Mission	41,848.60	85,548.68
Home Mission	133,052.97	188,104.73
Negro Mission	25,079.67	21,780.06
Mission in Poland	5,219.85	14,549.77
Madison Students Mission	1,601.73	5,242.14
Indigent Students	8,123.99	10,299.13
General Support	22,095.89	30,200.50
To Retire Bonds	9,678.77	
	\$653,512.89	\$731,142.14
		653,512.89
Deficit		\$ 77,629.25

Statement of Collections for Budget Allotments and Arrears
20 Months

	Receipts		Allotments 20 Months	Arrears
	July 1, 1927 to Feb. 28, 1929			
Pacific Northwest	\$ 1,847.01	\$ 3,100.00	\$ 1,252.99	
Nebraska	18,464.42	17,720.00		
Michigan	53,020.45	64,013.60	10,993.15	
Dakota-Montana	23,046.16	21,485.80		
Minnesota	101,698.70	127,953.40	26,254.70	
North Wisconsin	110,953.64	166,863.40	55,909.76	
West Wisconsin	112,634.19	163,098.00	50,463.81	
Southeast Wisconsin	105,279.27	174,099.00	68,819.73	
District Collections	\$526,943.84	\$738,333.20	\$211,389.36	
From Other Sources	4,803.00		4,803.00	
Total Collections	\$531,746.84		\$206,586.36	
Revenues	121,766.05	137,500.00	15,733.95	
Total Receipts	\$653,512.89	\$875,833.20	\$222,320.31	
Disbursements	731,142.14	741,142.14	*144,691.06	
Deficit	\$ 77,629.25		\$ 77,629.25	
Unappropriated		*144,491.06		

Statement of Debts

1921-1923 Debt on July 1, 1927	\$121,975.86
First 3 Months Collection, 1928-1929 ..	4,079.32
Remaining "Old" Debts	\$117,896.54
1923-1925 Debts	76,960.25
1925-1927 Debts	98,852.93
	\$293,709.72
1927-1929 Debts	411,453.13
Total Debt on February 28, 1929	\$705,162.85

THEO. H. BUUCK, General Treasurer.

CASH ACCOUNT

July 1, 1927 to February 28, 1929

Accretions

Cash Balance July 1, 1927	\$ 73,965.88
Collections for Budget	531,746.84
Revenues for Budget	121,766.05
Church Extension Accounts Receivable Paid	21,224.07
Church Extension Revenues	527.17
Endowment Funds to be Remitted ...	1,018.01
Debt Collection, Seminary Building Committee	4,079.32
Collections for New Ulm	81,727.98
Increase to Proprietary Interest	6,000.00
Fire Insurance, Indian Mission	100.00
San Carlos Damage returns	4,770.00
Total Accretions	\$846,925.12

Liabilities

Notes Payable Issued ...	\$476,563.56
Notes Payable Paid	59,495.68
Balance	\$417,067.88
Non-Budgetary Coll.	\$ 25,596.83
Non-Budgetary Coll. Paid	20,890.90
Balance	\$ 4,705.93
Inmates Deposits	600.00
Total Liabilities	\$422,373.81
Total Net Cash to Account for	\$1,269,298.93

Disbursed Therefrom

Budget Disbursements	\$731,142.14
Van Dyke Paid in Full	15,000.00
Church Extension Loans	163,129.65
Church Extension Expense	117.70
Accounts Receivable	269.93
Paid for New Building	329,954.74
Bonds and Mortgages	10,928.79
1925-27 Funds Remitted to Brenner ..	937.58
1925-27 Endowment Funds Remitted to Moussa	6,452.21
1927-29 Endowment Funds Remitted to Moussa	500.00
Total Net Disbursements	\$1,263,423.74
Balance Cash in Banks	\$ 5,875.19

THEO. H. BUUCK, General Treasurer.