

The Northwestern Lutheran

Jan 30
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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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COME UNTO ME

Matt. 11:28

1. Come, heavy-laden, weary one,
Come unto Christ for rest.
Come, lay thy every burden down,
And nestle on His breast!
2. Have trials left thee battle-scarred?
Have sorrows crushed thee sore?
Have clouds of sin thy vision marred?
See'st thou the sun no more?
3. Do loved ones lie on beds of pain?
Have dear ones gone astray?
Does faithful toil seem all in vain?
Does God seem far away?
4. Have friends, thought true, forsaken thee?
Or does the world without
In unbelief's frivolity
Cause thee to fear and doubt?
5. Has death laid low a precious one,
Torn from thy loving heart?
Does eventide, when day is done,
No peaceful rest impart?
6. Do cares for shelter, raiment, bread,
Bring furrows to thy brow?
And is the future filled with dread?
O come to Jesus now!
7. If sorrow be too deep for prayer,
Say not a word! He knows!
Kneel at His feet, and kneeling there,
Find holy, sweet repose.
8. And if too feeble is thy faith
To bid thee stir and move,
Permit Him then to draw thee with
The magnet of His love!
9. Come, let the sunshine of His love
Dispel thy heart's deep gloom.
The sureness of His promise prove,
Come unto Jesus! Come!
10. And when His living waters flow,
And deserts spring to bloom,
Tell others, that they, too, may know
And unto Jesus come.

Anna Hoppe.

THE ONE HUNDRED AND SIXTEENTH PSALM

(Continued)

God's Answer to our Prayers

We still have much to learn from the Man of Prayer in the one hundred and sixteenth Psalm concerning prayer. Among the things about which our Savior is much concerned is the answer to our prayers.

He particularly emphasizes the fact that His prayers and supplications were answered. "I love the Lord," He says, "because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." — "I called upon the name of the Lord, — and he helped me." — "Thou hast delivered my soul from death, mine eyes from tears and my feet from falling."

Why does the Man of Prayer state so emphatically that His prayers have been answered? Why does He not rest satisfied with it as a matter of fact? Evidently He does this not only to the glory of God His Father, but He would also impress upon our mind that all prayers are answered if done in His name.

We certainly are in need of such assurance. The answer to our prayer is oftentimes doubted by our own reason. Do we not at times hear the whisperings of our heart: What is the good of it? What is the use of prayer? Does it actually bring us anything? There were men long ago who doubted the efficacy of prayer. Job of old puts this question into the mouth of the unbelievers of his day: "What is the Almighty that we should serve him? and what profit should we have, if we pray unto him?" That is indeed a voice of unbelief of a very old time, concerning prayer, and it has not grown dumb in our day. Men still question the value of prayer. Consider, say they, the uniformities of the natural law. How can our prayers effect any changes in the laws of nature? How can anything come to us in prayer which would not come to us in the order of nature? In other words, can God change the laws of nature or depart from them in order to answer our prayers? Must not our prayers conform to the latter? What, then, is the use of prayer?

Yes we need not be alarmed by such questions. For one thing we know that God is above the laws of nature. They are but his creatures and must serve His absolute will and power. Though all the laws of nature should be against the fervently desired answer to a prayer, God can and will answer it, if it is His will to do so. He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20. God is indeed exceedingly able to answer our prayers. It was upon the power and strength of God that such pious men like Daniel based the answer to their prayers, saying, Psalm 86: 6-8: "Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. In the

day of my trouble I will call upon thee; for thou wilt answer me. Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works." Jeremiah praying unto God, says, chapter 32: 17-18: "Oh Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: Thou shewest lovingkindness unto thousands, . . . the Great, the Mighty God, the Lord of hosts is his name. Great in counsel and mighty in work." Again, Asa, King of Judah, when in battle array with "an host of a thousand thousand," cried unto the Lord, his God, and said, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee."

The answer to our prayers, however, is not only based on God's omnipotent power, but also on His promises. There are no more extravagant promises in God's Word than those given in connection with His commandments to supplicate Him. They seem too good to be true to our doubting hearts. We are simply to ask and the blessings will come — all manner of blessings. "Whatsoever ye shall ask the Father in my name He will give it you," says Jesus. He furthermore exhorts, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Again, Psalm 145: 18-19, we hear the comforting promise: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them." And St. John says, 1 John 5, 14: "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us."

The experience of God's people testifies to the verity of these promises. Jacob prayed and Esau's wrath was pacified. Moses prayed and the people of Israel passed safely through the Red Sea. Joshua prayed and "the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Hezekiah prayed and fifteen years were added to his life. Daniel prayed and the lions' mouths were closed. Elijah prayed and it rained not for three years and six months. Elisha prayed and the water of Jordan parted. Hannah prayed and God gave her a son. The dying malefactor on the cross prayed and entered paradise. Paul prayed and a dead youth was restored to life. Monica, the mother of Augustine, prayed and her profligate son became a pillar of the Christian Church. Luther prayed and the life of his dying friend and co-worker Melancthon was restored. And

what child of God has not experienced answers to his prayers?

It matters not for what we ask, so long as it is for our good. It may be for this life, or for that to come; it may be a trifling need that we feel, or help when help seems impossible. The promise is the same. Ask and ye shall receive.

Nor does it matter where our prayers are offered. Peter was on the housetop, Paul was in prison, Jeremiah languished in the cesspool, Daniel was in the midst of lions, Hezekiah was on a sickbed, when their prayers were answered. You may be on the street car, at your work, in company, at play, or in the house of God — anywhere, yet the promise is true. Whether in public or alone, whether in the church or in your closet, whether in the rush of daily duties or in the quiet of home, "whatsoever ye shall ask in my name shall be given," is the promise.

More than this, the answer to our prayers is based on the very fact that the Holy Ghost Himself works prayer in our heart. Says Paul, Rom. 8: 15: "Ye have received the Spirit of adoption, whereby we cry, Abba Father," and verse 26, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Yes, the Holy Ghost dwelling in us as a Spirit of grace and supplication helps our infirmities by making intercession for us, dictating our requests, inditing our petitions, drawing up our pleas for us. As an enlightening Spirit He teaches us what to pray for, as a sanctifying Spirit He works and excites praying graces; as a comforting Spirit He silences our fears, and helps us over all our discouragements. How firmly does thereby the answer to our prayers become established! Why should we, then, hesitate to entreat God again and again, until He answers our entreaty, and pours upon us more of His grace and more of the richness of His power?

Prayers Seemingly Unanswered

But some one may ask, are there not prayers which remain unanswered? Some one tells us, "I have been praying for years for a certain gift or help, and have not received it; my prayers have not been answered." It is true, God, for wise purposes, often delays His answer to our prayers. Jesus said to His own mother when petitioned by her in a certain case, "Mine hour is not yet come." We may ask what we will, but we may not tell God the day and the hour of the arrival of His answer. He knows when the proper time is here; He also knows best what is good for us. Ofttimes God does not give us what we ask for, knowing that it would not be wholesome for us, but rather of doubtful profit, if He would. But that does in no wise mean, that God has not answered our prayer. No true prayer ever went unanswered.

St. Paul went before the Lord with the thorn in his flesh. He asked for its removal. He besought the Lord perseveringly. "Thrice I besought the Lord," he says. It was an intense prayer he offered. Yet the thorn was not removed. Do you say, then, that St. Paul's prayer was not answered? Certainly it was. "He said unto me, my grace is sufficient for thee." A greater gift and blessing could not be bestowed on the Apostle than God's all sufficient grace. Yea, the thorn itself changed into glory, for Paul says, "Most gladly therefore will I glory in my weakness." And thus God will always answer true prayer, though not always in the manner we ask Him.

But the only fact that God oftentimes retards His answer to our prayers or does not always give us what we ask for should incite us to pray perseveringly, believingly, earnestly. There is no room for ceasing in prayer. "Men ought always to pray, and not to faint," says Jesus, Luke 18, 1. The more we persevere in our prayers the greater will be the joy in experiencing the final answer to them. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27: 14. J. J.

COMMENTS

The Furnace Man The furnace man assumes a new role in the episode narrated by The Living Church:

The furnace man in a Chicago Church household, a Negro, emptying the family's waste basket the other day, salvaged a copy of the Church at Work, read about the work in Liberia, and shortly after gave his employer the sum of fifty dollars to be spent for the Church's work in that country, merely remarking that he had never done anything for the Church, and wanted to help his people.

The earthly calling of the furnace man is to furnish heat to keep men's bodies warm and comfortable; this furnace man by his example carries fire to the souls of men. To those who habitually ignore or neglect the cause of missions his simple words of love are as live coals placed on the heart. They burn and cause great discomfort. This poor colored toiler, a neglectful church member will feel, on hearing of the need of the church and of the starving souls in Liberia joyously brings in the sum of fifty dollars, perhaps more than we have given for missions in ten, or even in twenty-five, years, though the Lord has given me the means to contribute fifty times as much as he is able to give. What a shame; what a sin!

To those who already are cheerful givers there comes from his loving offering a rich, warm glow that cheers their heart and increases the fervor of their love for the Lord and of their zeal for His cause. What a blessed bit of firing up this furnace man has done! We tap the pipes, not to complain, but to encourage you, More heat, Mr. Furnace Man, we're still too cold!

Two Things Two things are necessary, we learn from this story, to make a man a cheerful giver. The first is a heart that glows with love for the Savior and with the love for our fellow-sinners that only Christ can put into our hearts. Such a heart this furnace man clearly had.

But so far he had lacked the second necessary thing, the knowledge of the actual need of the church. He had known nothing of the condition of his people in Liberia; nothing of the work the church was doing there for their salvation; nothing of the wants and struggles of the missions conducted there. So he did not give.

A member of our synod who does not follow up the work of our institutions and our missions may contribute small amounts perfunctorily, but he will never be a joyous, liberal giver. To be alive to the work of our Lord requires that we live in it; and an uninformed Christian can hardly be said to be living in the work of the church.

It is a church paper that brought this furnace man the information and the appeal that, as it were, released the love that was in his heart and translated it into action. This a single copy did, at just about the end of its career, down in the basement of the church. How much good it had already done upstairs, we do not know, that all depends upon whether it was read, how many people read it, and how they read it.

Your church papers are the Gemeindeblatt, the Kinderfreude, the Northwestern Lutheran and the Junior Northwestern. Subscribe for them. Read them. Do not compel the furnace man to retrieve them from the waste basket, but hand them to him, to your neighbor or to your fellow-member who is not a subscriber. There will be results. J. B.

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Mussolini and the Vatican In the Duce's speeches to the chamber of deputies last May the meaning of the lateran treaties between the pope and the State of Italy was explained. On May 13th the premier declared that there were two sovereignties sharply distinct and well differentiated, perfectly and reciprocally recognized: "The state is supreme in the kingdom of Italy; the Catholic church with certain pre-eminence, loyally and voluntarily recognized." In outlining the history of Christianity the premier intimated that the church owed its world wide spread to its removal to Rome.

On May 15th the pope objected to the fascist theory that the individual exists for the state. "The state is not made to absorb, swallow, and destroy the individual and family; that would be an absurdity which would be against nature since the family comes first in society and in the state." The pope's speech as published by the Osservatore Romano, dealt with the educational question thus: "The state cannot remain indifferent to the education of the masses; it should provide technical and material aid for this, but only to perfect the action of the

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family and to respect above all the entire divine right of the church."

On the 25th of May Premier Mussolini defended his position as voiced on the 13th of May: "It was necessary to dispel the equivocation which allowed people to believe that the lateran treaties would have vaticanized Italy or that the Vatican would be italianized." His holiness replied to both these speeches in an open letter to Cardinal Gasparri, papal secretary of state, published in the *Osservatore Romano*. He found in them "worse than heretical expressions as to the very essence of Christianity and Catholicism." The pope reaffirmed the primordial claim of the Catholic church to supervise the education of youth and the church's pre-eminence in Italy as the state religion.

It seems the duce was badly inspired to cite Msgr. Duchesne's book, "The History of the Ancient Church," which has been on the index of prohibited books since 1912.

Thus do these two rulers of two independent states fall out over the question of church and state and the claims of the pope on sovereign rule in the schools. It was not to be expected that the pope would claim otherwise. It is always his aim to rule. Clear separation of church and state is never to his liking and is only to be endured, as in our country, when it cannot be helped. He recognizes no other religion or church but his own. "The divine mandate to all people antedates the calling of St. Paul; before that there was the mandate of St. Peter to the 'Gentiles'." The pope always prefers to use the arm of the state to enforce his religious claims of authority. If Mussolini is not disposed to yield this, we foresee restless days for him. The papacy never changes its views or backs down from its claims. On the other hand the present real ruler of Italy is a strong-minded man whose will is law just now, the idol of the people. It will be interesting to follow this controversy further and await developments. The pope may prove the greater diplomat.

Meanwhile let us look to ourselves in America. The Federal Council of Churches, a Reformed and Calvinistic

body, maintains a powerful church lobby at Washington, which exerts great pressure on the lawmaking bodies and the executive to pass, maintain, and rigorously enforce its pet theories of church policy for the uplift of the race, without regard to the natural rights of man or the guaranteed liberty of conscience in the separation of church and state. We are not so much in danger of the church being americanized, whatever that may mean, but we are in danger of the people being calvinized, which has a very definite and sinister meaning. Z.

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"Launching Out Into A New Field" The Sunday School Times tells how Columbia Bible School, in South Carolina, is

"launching out into a new field." This school was founded in 1923 under the influence of D. L. Moody. Through schools of this kind, Moody "aimed to reach the fruitful but neglected field of Christians without much school training and sending them forth as flaming evangelists to win souls on home and foreign mission fields."

Within a few decades, a great change has, however, come over our country. "High school training is becoming as common now as was elementary school education in Moody's days." For this reason Columbia Bible School has now added a four-year Bible course "that might be, in educational standards, equal to college work." This course was recognized by the State Legislature, and the school was authorized to confer the degree of Bachelor of Arts in Biblical Education.

Why this school required the approval of the Legislature we do not understand, being ignorant of the school laws of South Carolina. And how the State Legislature can authorize a school to confer the above-mentioned degree, we fail to see. Would it, for instance, grant that authority also to a Bible school conducted by modernists? And if not, why not? — unless South Carolina has an established religion.

However, what we were chiefly interested in is the description of the work of this school and its educational platform:

The new course planned by Columbia Bible School, while it is rated as equal to college standards, is not a college course, but a Bible college course. It is not designated to do the work of a Christian college that gives the straight A. B. work. Only studies directly related to the Bible and Christian service are included in the curriculum. The proportion of direct Bible study to such courses as English, History, Child Study, Psychology, Greek New Testament, Personal Work, Homiletics, is about the same as the proportion in the two-year course given in most Bible schools.

A striking feature of the plan is that none of the so-called "secular courses," such as English and History, is taught from the secular standpoint. The first year of history, for example, includes Bible History and Ancient History as one study. While the Old Testament is not designed to give the history of the Jews, but rather the history of redemption, that history of redemption is the central thing in all human history. God's own revelation concerning the history of Israel and of his plan of redemption, and its connection with ancient history, is therefore counted a fundamental part of the real scientific study of history.

In the same way, medieval history is studied as parallel with, and as essentially one with "church history," and modern history as vitally related to church history and to Bible prophecy. The courses in English are also vitally linked with the Christian message. A study of "Literature and Life" is one of the courses.

Columbia Bible School has entered on this new plan with the purpose of emphasizing not less but more the fundamental spiritual and soul-winning purposes of the work. The motto of the school is "To know him and to make him known," and all is made to center about that aim.

To Know Him: is to know the Christ of God, the One revealed in the infallible Word of God; it is to know this Word, the Bible, first-hand, to be able to hold "the whole line" from Genesis to Revelation against all the unbelieving attacks and uncertainties of our day; to understand the fundamental doctrines of the Christian faith and know that they rest on irrefutable fact, based on scientific evidence (This statement might be misleading. Ed.); to know him is to know him as a personal Savior, the One who died as my substitute to put away my sin and make it possible for me to be born of the Spirit; and to know him as the indwelling Lord, the One revealed to us, giving victory through the supernatural power of the Holy Spirit: "to reveal his Son in me, that I might preach him (Gal. 1:16); it is to know also God's plan of redemption for the world as revealed in the prophetic Word, realizing that his second coming is the great goal and focus of all our hopes, — waiting for his Son from Heaven (1 Thess. 1:10).

To Make Him Known: is to "preach the Word" (2 Tim. 4:2), not opinions of our own, nor some modern view of "Christ"; it is to make soul-winning the center of the activities of life, to know that soul-winning means that men and women must be born from above by the supernatural power of God; it is to preach him to the saved souls as the One in whom they must abide for the living of the Christian life; it is to make central in these last days the carrying of the Gospel of life to the uncounted millions who have never heard; to reach the unreached fields should be the passion of all who would "make him known."

The ideals expressed here are not at all unfamiliar to our readers. Our schools of higher learning do, indeed, offer the regular high school and college courses, but their methods of treating the so-called secular subjects are no different from those outlined here, and their aim is that Christ may be made known to the students and that the students be prepared to make him known to others. And that applies not only to the students who are preparing for the ministry or for the work in the Christian day school, but to all the others as well.

This ideal and these aims we must ever keep before our eyes in order that our institutions may never lose their consecration. Never should the thought of the approval of those who hold other ideals in any way tempt us from the path clearly indicated by the Holy Scriptures.

In the *Kirchenblatt* a writer weighs the arguments for and against an accredited standard college. While he admits many of the claims for such an institution, he sums up his conviction, "But we cannot see that a standard college actually serves the highest interests (Lebensinteressen) of the church. And the conservation of these interests is the first duty of the synod and the church; all other considerations are only of secondary importance."

Let our institutions work in this spirit, and let us work faithfully to instil this spirit into our people. Then they will gladly support their schools so consecrated to the service of God and His Church and will not send their sons and daughters to any other institution. J. B.

* * * * *

Education a la Russia Soviet Russia under the regime of the communists is fighting desperately against all religion. So far they have conducted this fight by brute force, closing the churches etc. But they have learned something. Closing churches on the petition of small groups of communists and converting them into schools, clubs, movies, or bath-houses has been a mistake, according to commissar A. I. Rykoff, addressing the opening session of the congress of "Bezbozniki" — the godless.

"We have reached a stage in the anti-religious conflict which permits us to allow the fight between the atheists and believers to develop naturally. A new generation trained in communist schools is maturing which will swell the ranks of those combating the nonsense of religion. We do not want to drive religion from the churches, but from the heads of the people, and this can be done only through education."

It took the communists in Russia a long time to learn this lesson. Before we rejoice over this apparent victory of the orthodox church in Russia, let us consider that the new weapon against all religion is a most powerful one. Whoever has the growing generation has the future. In the light of this, what, may we ask, has the future in store for us at home? Our public schools are godless, our high schools, colleges, and universities, are outspokenly anti-religious. Under the cloak of scientific teaching, especially evolution, our leaders of thought in the higher schools, to which the young flock in ever increasing numbers, are most effectually destroying all belief in the Bible and its truth of salvation. There is now a generation growing up which knows not Joseph, a generation thoroughly imbued with the naturalistic, self-seeking religion of matter as against all belief in the soul and its needs. This is what we sow — the harvest shall be in kind. Need we urge again our desperate need of religious day schools and higher academies ruled by the Word? Z.

WHAT OUGHT TO BE OUR ATTITUDE IN RESPECT TO "THE BOY SCOUTS OF AMERICA?"

(Printed at the request of the Central Conference)

(Quotations from sources are indicated in this article as follows: *H. B.*, meaning "Handbook for Boys," ed. 1927; *H. S. M.*, meaning "Handbook for Scoutmasters"; and *R & L.*, meaning "The Boy Scout Movement Applied by the Church," edited by N. E. Richardson & O. E. Loomis, 1915.)

Paul the Apostle writes in his First Epistle to the Philippians (c. 1:9-11): "This I pray, that your love may abound yet more and more in KNOWLEDGE and

in all JUDGMENT; that ye may approve things that are excellent (and this includes the negative side, — namely, that we disapprove the things which are not of the Word and Spirit of God!); that ye may be SINCERE and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Again, moved by the Holy Spirit, he writes (1 Thess. 5:21 f.): "PROVE ALL THINGS! HOLD fast that which is GOOD. ABSTAIN from all APPEARANCE OF EVIL." These words are addressed to CHRISTIANS, to such who by faith are disciples of Christ. And these words, as the Truth of God, are valid for all time; they are valid to-day; even to-day they concern us who profess to be Christians. Hence we are to prove all things with which we come in contact — prove them in the light of God's Word to know whether they be good or bad, whether they are acceptable or not acceptable to our gracious Lord and Savior. And, having thus proved them, we are to hold fast that which is good and to abstain from all that which has even only as much as the APPEARANCE of evil.

Now, as Christians, as members of the church of Christ, we frequently come in contact with things, ideas, movements here on earth, — things, ideas, movements which at times brazenly seek entrance into and existence within the confines of the visible Christian Church. Hence we are to prove them to see whether we may accept them or not. One movement, which is more and more forcing our attention upon itself, with which we come in contact again and again, which frequently even comes to us seeking our acceptance, is the so-called "Boy Scout Movement." And we shall do well to prove it, for in the comparatively short time of its existence in America the movement has grown by leaps and bounds, so that at present the number of those directly connected with the "Boy Scouts of America" comes close to a million. In 1913 the "Boy Scouts of America" claimed 32,929 scouts; in 1926 it claimed more than 636,500 scouts (this last number does not include the 176,619 listed officials). The claim is made that "57 countries . . . have adopted the Scout program. The Scout Oath is taken in almost every tongue" (H. S.-M.). It is furthermore claimed: "As time goes on it (the Boy Scout movement) is sure to develop into the most popular and successful movement in existence for boys" (R&L., p. ix). Again we read this statement: "The complexity of present-day conditions and the difficulty of the Sunday School and church in holding the interest of the adolescent boy are universally recognized. It has been fully proved that with proper leadership the Boy Scout movement can be made a great ASSET TO THE CHURCH (the capitals are ours!) or any institution working for the welfare of boys" (R&L., vii). Gravely do we, therefore, say again: We do well to prove this movement to see whether we may approve of it or whether we should be moved to openly counteract its influence.

We propose to deal with the ORIGIN, ORGANIZATION, and PURPOSE of the Boy Scout movement in the U. S. A., to set forth its MORAL and RELIGIOUS essence, and to advance a few statements as to our, the truly CHRISTIAN, ATTITUDE with regard to this movement.

Origin

What about the origin of the Boy Scout movement? The word of Solomon (Eccl. 1:9) also applies here: "There is no new thing under the sun." This movement is not an absolutely new or modern movement in so far as its aims, purposes, and activities are concerned. The idea underlying it is, so to say, practically as old as the proverbial hills; the founder of this particular movement admits that he followed the ideas of Epictetus, the Spartans, the Japanese Bushido, and the like men and systems (H. S.-M., 478). Here, in the Boy Scout movement, we find the old idea in a new garb and taking on somewhat different aspects.

As to the immediate origin of this particular movement we must say that it is the offspring of a certain Lieutenant-General Sir Robert Baden-Powell, an officer of the British military forces. This officer, while stationed in South Africa, happened to observe that the native Boers enlisting for service made better soldiers than the recruits ("products of social conditions in our school system") sent from Great Britain; they were more resourceful, enterprising, obedient, and responsible. And he concluded that the primitive education of the natives did more "to develop self-reliance, hardihood, strong manhood, and sound character than . . . (did) the advanced education of the English." Again he concluded that the cause therefore existed in the fact that too much stress was laid upon educating boys from books, whereas little was taught by practice and direct "contact with men and things." He then tried to remedy this situation by giving the recruits from Great Britain what we may term a "back-to-nature" training. Remarkable results were obtained in many instances. This induced Baden-Powell to publish a text-book for recruits on "Scouting," setting forth therein his ideas for training good soldiers.

Returning to England, Sir Robert Baden-Powell believed to see there in the adolescent youth the same degenerate condition which he previously noticed in the British recruits sent to South Africa. And noticing that men interested in the education of boys were using his book "Scouting," as a basis for their activities, he decided to personally apply his ideas among boys of England. In the summer of 1907 he organized the first "Boy Scout" group FOR the CULTIVATION of "INITIATIVE, MANLINESS, and CHARACTER among boys." In 1908 he began publishing his "Scouting for Boys."

In 1909 *Wm. D. Boyce*, a Chicago publisher, while in London, became interested in this Boy Scout movement, and after he had returned to the U. S. A. he set

about to introduce this movement here. Thus on February 8th, 1910, W. D. Boyce and others formally incorporated "The Boy Scouts of America" under the laws of the District of Columbia. President Taft became the first Honorary President of this organization. Thus we have the origin of the Boy Scouts of America. Since that time this organization has grown, grown very rapidly during the last decade, so that at the close of 1926 it numbered 527,117 troop scouts, 109,419 Lone Scouts, and 176,619 officials.

Organization

Our remarks concerning the organization of the Boy Scouts of America shall be as brief as possible. We shall mention only the essential and chief branches of organization.

In general charge as an executive and administrative body is the NATIONAL COUNCIL, which operates through an executive board with headquarters in New York City. It also prepares and distributes the official handbooks, the various periodicals (among them "Scouting" and "Boy's Life Magazine"), and all official literature. — Then there are the similarly organized LOCAL COUNCILS operating under the National Council. Local Councils may subdivide their work among small LOCAL COMMITTEES. Each Local Council has as its active servant a SCOUT COMMISSIONER appointed at its request and upon its approval by the National Council; his duty is to supervise the details of the work in his locality. — Next in line are the TROOP COMMITTEES who are immediately over the Scoutmaster of a troop. — The SCOUTMASTER "is the keyman in the whole Scouting program" (H. S-M., 7). The Scoutmaster, who must be over twenty-one years of age and of good character, is the leader of a troop. He may be assisted by a man over eighteen years of age who is called ASSISTANT SCOUTMASTER. — The Boy Scouts are organized into PATROLS and TROOPS. Troops consist of from two to four patrols. Each patrol consists of eight boys, one of whom is a patrol leader and another an assistant patrol leader. We may state here that, like the Red Cross, Scouting (Boy Scouts of America) since June 15th, 1916, is chartered directly by the Congress of the U. S. A., and that the President of the United States is its "Honorary President." This charter gave special protection to the name, insignia, and uniform of the Boy Scouts of America, and limited membership in the National Council to American citizens. (H. B., 10; 592)

WHO MAY ORGANIZE a troop of Boy Scouts? — A troupe may be organized by a church, school, club, lodge, union, grange, or similar institution. "Boys themselves may make the first move to organize a troop." (H. B., 16; H. S-M.) — "More than half of all Scout troops are organized under some religious institution" (H. S-M., 529).

What about BOY-MEMBERSHIP in the Boy Scouts of America? — Race, creed, or class are immaterial to membership (H. B., 12). A boy in order to join must be TWELVE YEARS of age, KNOW the Scout OATH and LAW and formally subscribe to them; it is furthermore required that the boy know and understand the meaning of the Scout MOTTO ("Be Prepared!"), SIGN, HANDCLASP, SALUTE, and BADGE — (all of these refer to the Scout Oath and Law!); he must also know the composition and history of the Flag of the United States of America and the customary forms of respect due it; and he must know how to tie a number of different knots. Passing these requirements he becomes a Third Class or TENDERFOOT Scout. There are various more requirements concerning first aid, signaling, and outdoor life which the Tenderfoot Scout has to pass to become a SECOND CLASS and a FIRST CLASS Scout. The First Class Scout may advance to the rank of STAR, LIFE, or EAGLE Scout, the highest steps in Scout advancement. — When a boy lives in an isolated location, he may pass the various requirements and become a LONE Scout. — For First Class Scouts over fifteen years of age, who desire training at sea, there is a department called SEA SCOUTING. (Details from H. B.)

Let us state here that the INVESTITURE CEREMONY of the Boy Scouts of America is entirely lodge-like (cf. H. S-M., 45 ff).

UNIFORM: The Boy Scouts of America has an established uniform, specifically authorized by an act of Congress approved June 3rd, 1916, and protected by the provisions of the Federal Charter of June 15th, 1916.

MEMBERSHIP FEE: Every Scout pays to the National Council a membership fee of FIFTY CENTS a year (H. B., 16). He may also have to pay local dues, e. g., five cents a week.

MERIT BADGES: American Scouting has a great variety of merit badges, which may be obtained by First Class Scouts by passing the respective requirements therefor.

MEETINGS: Scout patrols usually meet at least once a week, outdoors as much as possible, otherwise indoors. — The organization also provides numerous summer camps. (H. S-M.)

PERIODICALS: The following periodicals are published by the Boy Scouts of America: "The Scout Executive," "Scouting," "The Lone Scout," and "Boy's Life."

The official "Handbook for Boys" and the "Handbook for Scoutmasters" contain all the regulations and membership requirements of the organization.

We shall let this suffice concerning the organization of the Boy Scouts of America. — The Scout Oath and Law we shall state verbatim when we take up the moral and religious aspect of Scouting.

Purpose

What is the aim, the object, of the Boy Scout movement? Let us bring some quotations from the Handbooks for Boys and Scoutmasters and from a book ("The Boy Scout Movement Applied By The Church," by N. E. Richardson and O. E. Loomis, Scribner's, 1915) of which a higher Scout official is a co-editor and which has the full approval of the Chief Scout Executive.

"Scouting is neither military nor anti-military. It carefully avoids political or commercial entanglements" (H. B., 10). "(It) is not committed to the support of any political policy" (R&L., 25). "Scouting knows no race, or creed (undenominational!), or class" (H. B., 12). "The particular business and objects of this society are to organize all boys of the District of Columbia, and elsewhere in the United States, into units, and to teach them — or cause them to be taught — discipline, patriotism, courage, habits of observation and self-control, and the ability to care for themselves in all the exigencies of life" (Articles of Incorporation, p. 3). "The purpose of the movement is to produce a Civic Enthusiasm" (H. B., 588), — to produce "Good Citizenship" (p. 531). "The fundamental purpose of the organization is character building in preparation for a citizenship of high quality" (R&L., 18). "It aims to supplement . . . the home, school, church, and Sunday School" (R&L., 51). — Concerning the Handbook for Boys we read: "May this volume help you *discover yourself, and God, and Good*. — then may you help some one else discover" (by H. W. Hurt in Foreword to H. B.). — The "four great Duties" which Scouting (B. S. of A.) imposes upon its members are these: Duty to *God, to Country, to Others, and to Self* (H. B., 113 ff.).—"The purpose of this corporation shall be . . . to teach them (boys!) patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts, by *placing emphasis upon the Scout Oath and Law for character development etc.*" (Certif. of Incorporation). — One more quotation we shall bring: "The aim of the Boy Scout program is determined primarily and solely by the welfare of the boy as a boy. . . . He is considered as a boy, primarily, rather than as a prospective church member or citizen. The movement exists independently of any church or other institution. It is not interested in training the boy to perform any narrow religious or social or political functions which interfere with his present highest well-being. . . . It is the *development of all that is good (?) in boyhood*, and this alone, that determines both the aim and the program of Scouting" (R&L., 41). And we are told that "the methods used to accomplish this aim provide for suitable indoor and outdoor activities *under the guidance of the Scout Oath and Law*" (R&L., 47).

From these statements it becomes evident that Scouting wants to educate, to build "character," moral and religious; that is its great aim. And yet, nary a word do

we find of the one and only true means of achieving that aim, — the means which is the Word of God in its truth and purity, God's Law and Gospel. The Scout movement rather wants to build moral and religious character BY MEANS OF THE MAN-INVENTED SCOUT OATH AND LAW, of which it claims that they reveal the spirit of Scouting. The aim is indeed a high one, but the means used to achieve it are ABSOLUTELY NOT CHRISTIAN. Cf. Deut. 4:8-9; 11:18-19; 31:19; Ps. 78:3-8; Prov. 4:1-21; Is. 28:9-10; Luke 2:46; 2 Tim. 3:14-15.

The Scout movement in seeking to build good moral and religious character in boys has an altogether FALSE VIEW OF HUMAN NATURE, of man as he is by nature. *It claims that every boy has by nature within himself the essential qualities and the power to be good or godly*, that there is "good" in every boy by nature. And this inherent "good" the Scout movement wants to bring out, build up, and develop to fullness and perfection. But God states in His Word: "The imagination of man's heart is EVIL FROM his YOUTH" (Gen. 8:21); "There is no man that sinneth not" (1 Kings 8:46); "there is NONE that doeth GOOD, no, not one" (Ps. 14:2 f); cf. also Ps. 51:5; 143:2; Eccl. 7:20; Is. 64:6; Rom. 3:10-19, 23. Thus EVERY human being, since Adam's fall, is SINFUL BY NATURE, And ONLY BY THE SPIRIT AND WORD OF GOD, BY THE GRACE OF GOD IN CHRIST JESUS, CAN HE BE CONVERTED, MADE INTO A NEW, A GODLY CREATURE WHO CAN THUS BY GOD'S WORKING BE GOOD AND DO GOOD.

Since Scouting thus has a wrong conception of human nature, its system of education must naturally be wrong, not in accord with God's Truth.

(To be concluded)

THE INFLUENCE OF ONE BIBLE

Forty-five years ago a Jew stepped into a Bible house in Constantinople to purchase a Bible because he could secure both the Old and New Testament a dollar cheaper than the Old Testament alone could be obtained for from the Jewish Publication Society. He became interested in the New Testament and was led to accept Christ. His wife also became a Christian, and they added to their line of merchandise a Volunteer Bible agency, handling the Scriptures in thirty-three languages. Twenty-five years ago they moved to the Far West and opened their business as importers in San Francisco. His ruling passion was to preach Christ and distribute Bibles among the Jews. Two years ago he died, leaving his entire property, except a life income for his wife, to the San Francisco Agency of the Bible Society, to be spent in the distribution of the Bible among the Jews throughout the world.

— Canadian Baptist.

THE ENGLISH BIBLE,—WITH A PLEA FOR THE USE OF THE AUTHORIZED VERSION

The Coming of the English Bible to the Translation by Tyndale

On a mountain in Galilee not many days before Christ's ascension, our Savior said to His beloved disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world (Mt. 28: 19 f)." The time had come that the love of God should be universally proclaimed. Indeed Israel had preserved God's law, and taught that there was only one God, one Creator and Lord of heaven and earth, who was distinct from nature, infinitely exalted above it, ruling and directing everything as an almighty and omnipresent God. Then the cherished promises of Israel revealed the divine plan of redemption of the human race, and described the time, place and circumstances how the Lord would accomplish it. The forms of worship of Israel portrayed to the eye a picture of this redemption. From the lineage of the honored King David, the Messiah would be born. Likewise heathenism was to humbly serve the Creator with its mental culture, its civilization, and its conquests. The world was the field into which the seed of the Word of God should be sown. The great missionary command of our Lord was heeded by His apostles and the later disciples as they preached the message of God's love to mankind. The wide diffusion of a knowledge of Greek was a great aid in spreading the Gospel during the first centuries of the Christian era. Not only was Greek understood in Greece, but it was a common language in many countries of the then civilized world. But if in Christ Jesus "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Col. 3: 11) then the message of the Savior must in time also find means to enter the souls of men among the Western nations to whom Greek was unknown. With every fresh extension of the early Christian Church to a new sphere, the difficulty grew.

Gradually as the centuries passed the sacred Scriptures, wrapped up in Greek and Hebrew, became more or less hidden. So the early Christians faithful to the Great Commission of the Master set about to translate the Word of God. So we find that the early Church produced besides the Old Latin version, called *Itala*, the Syriac versions, three Coptic versions (Sahidic, Bohairic, and Middle Egyptian versions) for the Christians in Egypt, an Armenian version for the church in Armenia, an Ethiopic or Geez version for the Abyssinian Christians, a Gothic version by Bishop Ulfila (400 A. D.) for the Goths of Moesia, and a number of other versions of which little is known.

However, for our present consideration of the genealogy of the English Bible, we are most interested in the latter Latin Bible version, the *Vulgate*. In about the year 382 A. D. Eusebius Hieronymus, better known as Jerome, was appointed by the Bishop Damasus of Rome to make a revision of the *Itala*, the Old Latin translation of Scriptures, which never enjoyed much authority. At this time it is told that Jerome, the gifted scholar of Greek and also Hebrew, was living as a hermit in a cave at Bethelhem, near to the legendary cave where our Savior was born. In this cave Jerome remained for thirty-four years, and in it he completed most of his work upon the sacred Scriptures. Fourteen years this energetic scholar spent on the revision, and when it was finished, he received little thanks but much criticism for his efforts. In the eighth century Jerome's revision became known as the *Vulgate*.

The *Vulgate* was the form of the Bible which the early missionaries St. Columba, the Irish priest (563 A. D.) and St. Augustine (597 A. D.) brought with them to old England when the latter with his monks stepped ashore on the sands of the Isle of Thanet in the eastern extremity of Kent about 150 years after Hengest landed there with his tribesmen from Jutland. (J. Green: *Hist. England.*) These pioneer missionaries, however, had no sacred book to offer the common folk in its own language. The early eastern Church had, as we have seen, realized its duty in this respect, and it made many translations for the various nations, but the Church of England remained restricted to a Latin Bible. In spite of the disparaging attitude of the Church toward a vernacular Bible for the English folk, it was certain that attempts would be made to give at least the narratives of the Gospels and the other favored parts of the Scriptures to the common people in their own tongue. However, for many centuries all efforts to render the sacred Scriptures into the language of the people were translations from the Latin *Vulgate* Bible.

It would be almost impossible to appreciate and value the English Bible translation and especially the Authorized Version without a brief consideration of its ancestry and its relation to the outstanding earlier English translations of the Holy Scriptures.

With the exception of the most fragmentary portions of the Holy Scripture, the noteworthy translations of parts of the Bible in the vernacular are concurrent with the beginning of English literature.

Toward the end of the seventh century the Scriptural paraphrases on Genesis and Exodus, Daniel and the life of Christ written by Caedmon, the poetically gifted herdsman of the monastery at Whitby under the great abbess Hilda, need first to be mentioned. Milton's indebtedness in "Paradise Lost" to this eldest of his poetical forefathers seems probable. These

poems by Caedmon may be regarded as the first remote ancestor of the English Bible.

And early in the eighth century the Psalter was rendered into Anglo-Saxon by Ealdhelm, Abbot of Malmesbury and Bishop of Sherborne, who died in the year 709 A. D.

Also Guthlac, a hermit of Crowland, near Peterborough translated portions of Scriptures.

About the year 700 Egbert, Bishop of Holy Island, completed a version of the Gospels in Anglo-Saxon. (A copy of his early version is in the British Museum.)

In this early age when so many men's hearts were turned toward God and His Word, lived a contemporary of those named before, one Venerable Bede (673-735) with whom English prose may be said to begin. Hidden from the world this great scholar brought honor to the monastery of Jarrow-on-Tyne by his writing of a history in Latin and also by his translation of part of the Scriptures into English. The story of how he finished his translation into English of the Gospel of St. John will never be forgotten. The dying scholar urged his scribe to write rapidly. Finally when the last verse of the Gospel of St. John was dictated and written Bede said, "All is finished now," and he quietly died.

Near the close of the ninth century King Alfred, the first English king of whom we have any satisfactory knowledge, wrote complainingly to the bishops of his realm as follows: "But so clean fallen away was learning now in the Angle race that there were very few on this side the Humber who would know how to render their service book into English, or to read off an epistle out of Latin into English, and I ween there would not be many on the other side of Humber. So few of them there were that I cannot think of a single one South of Thames when I took the realm."

King Alfred the Great (died 901) put as the first of the laws of the ancient England (Alfred's Dooms), a translation of the Ten Commandments in forcible, simple Anglo-Saxon. Likewise this pious king translated at least part of the Psalter.

Then also the greater part of the historical books of the Old Testament were translated by Elfric, abbot of Ensham near Oxford.

However the Norman conquest brought about a great change in England. The ancient Saxon writings were despised by the new rulers of the Church and of the State, and gradually the Saxon manuscripts became unintelligible to the people.

A century later in addition to the Latin church hymns the Norman population were given a prose translation of the Psalms.

Only gradually the English language won supremacy.

But in the year 1229 at the Council of Toulouse it was decreed that the laity should be forbidden to

possess any of the Old and New Testament writings except the Psalms. Yet in spite of all the threats of the Church during the Middle English period about 1250-1350 portions of Scriptures were rendered into the vernacular.

In 1325 William of Shoreham, a parish priest in the county of Kent wrote the Psalms verse by verse in Latin and English, and at the time Richard Rolle, hermit of Hampole, wrote a commentary on the Psalms.

About 1387 John Trevisa translated the Gospels.

Prof. Lechler of Leipzig summarizes the results of Bible translation for this period as follows:

1. A translation of the entire Bible was never during this period accomplished in England, and was never even apparently contemplated.

2. The Psalter was the only book of Scripture which was fully and literally translated into all the three languages, Anglo-Saxon, Anglo-Norman, and Old-English.

3. In addition, several books of Scripture, especially of the Old Testament, were translated partially or in select passages, as by Elfric, leaving out of view poetical versions, and translation of the Gospel of St. John by Bede, which celebrated work has not come down to us.

4. Last of all — and this fact is of great importance — in none of these translations was it designed to make the Word of God accessible to the mass of the people, and to spread Scriptural knowledge among them. The only object which was kept in view was partly to furnish aid to the clergy and to render service to the educated class. (From Muir.)

Possibly the name of John Wycliffe (—1384) occupies the most honorable place in the long history of the English Bible. To him falls the honor of being the first to give the English peoples the entire Bible in the English language of his day. Wycliffe is often called "the morning star of the English Reformation." He was born somewhere about 1324. He grew up in the county of Yorkshire and distinguished himself at Oxford as a scholar and as an administrator. With King Edward III Wycliffe took an active part in rejecting the feudal claim of the papacy. He was opposed to formalism and priestism in religion and to the common corruption of morals. His tracts were written for the common people. It was also Wycliffe who organized a band of preachers called the Poor Priests, who went through the country preaching grace.

Wycliffe's Bible translation was completed in 1382. It was a version based on the Vulgate, the Latin Bible which had been in use since the time of Jerome in the beginning of the fifth century. The time had not yet come for a translation of the Bible from the Hebrew and the Greek. These languages were not taught in the West, and even the scholars did not know them.

Wycliffe did what he could to bring the Gospel to the common people. There were only too many ecclesiastics, like the Bishop of Dunkeld, who thanked God that he knew neither the Old Testament nor the New.

Between the death of Wycliffe and birth of Tyndale only about a century, two great changes came about. The one was the invention of printing and the other the revival of Greek learning in Western Europe. In Wycliffe's time it took a copyist about ten months to produce one copy of the Bible; and when it was ready, its cost was about \$200 in our money. One of the firstfruits of the New Learning was the appearance of the Greek New Testament by the Dutch scholar Erasmus, the noted Humanist.

The next eminent figure in the history of the English Bible is William Tyndale, whom Fox called "the apostle of England." To him the credit is given that he fixed the standard of pure English and brought it into every English home. Tyndale was born in 1484 at Gloucestershire. As a mere child he entered Oxford where his diligence and irreproachable behavior won him esteem among all with whom he came together. Here with several students of Magdalen College he secretly read the New Testament edited by Erasmus. Tyndale left Oxford to attend Cambridge where Erasmus was then lecturing. He tried private teaching, but soon he fell in disputes with the clergy and was suspected of heresy. To one of his Catholic opponents he said: 'If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest.' Tyndale did not feel safe in England. So he fled to Germany and came to Wittenberg to hear Luther. In Tyndale's first edition of the New Testament we find many marginal notes of Luther translated with a portion of Luther's preface to the New Testament. Tyndale also used Wycliffe's translation with scholarly independence. After years of painstaking and faithful labors he tried to have his translation of the New Testament printed at Cologne, but when only ten sheets had left the press, his enemies forced him to flee for his life. Finally at Worms, Tyndale's New Testament translation was printed in 1525. In the next four years five editions of the New Testament were printed, so eagerly were they purchased. In 1530 he completed the Pentateuch. However when Tyndale admitted authorship of a new edition of the New Testament in 1534, he was promptly arrested by the English government at Antwerp and later publicly strangled and his body burned on October 6, 1536.

What Erasmus did for the scholar, Tyndale did for the poor and unlearned. Tyndale lost his life for translating the written oracles of God. But let us see how qualified the spiritual guides of the English people were at that time. Let us take for example the condition in Tyndale's native shire in the 16th century

about 1551. Here a certain Bishop Hooper examined 311 clergymen in their theological attainments. Of this number he reported that one hundred and seventy-one were unable to repeat the Ten Commandments, ten could not say the Lord's Prayer, twenty-seven could not tell who was its author, and thirty did not know where it was to be found. And nine could not repeat the Creed. (cf. English Historical Review, January, 1904, p. 98.)

Manifestly such ignorant spiritual guides could bring very little of God's Word to the people. But by God's will and grace conditions should soon change.

However the English people could not at once freely enjoy Tyndale's translation. It was indeed so generally distributed and it was so favorably received in England that Parliament in 1543 prohibited the reading of it and at the same time it was demanded that all notes and marginal commentaries in other copies should be obliterated, and that "no woman (unless she be a noble or gentle woman), no artificers, apprentices, journeymen, or laborers" should read or use any part of the Bible under penalty of fines and imprisonment. (Burnet.)

The English Bible translation of Tyndale had its influence on most subsequent translations in English. His version may truly be called a primal version of the English Bible.

To Tyndale the latter Bible versions owe such translations as: "Ye cannot serve God and mammon" (Matt. 6:24), "Consider the lilies of the field, how they grow" (Matt. 6:28), "Wide is the gate, and broad is the way, that leadeth to destruction" (Matt. 7:13), "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20), "He came to himself" (Luke 15:17), "I have sinned against heaven, and in thy sight" (Luke 15:21), "A prophet hath no honor in his own country" (John 4:44), "In my Father's house are many mansions" (John 14:2), "A chosen vessel" (Acts 9:15), "In him we live, and move, and have our being" (Acts 17:28), "Let us do evil, that good may come" (Rom. 3:8), "There is no fear of God before their eyes" (Rom. 3:18), "The Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15), "When I was a child, I spake as a child" (1 Cor. 13:11), "The love of Christ which passeth knowledge" (Eph. 3:19), "The unsearchable riches of Christ" (Eph. 3:8), "Turned to flight the armies of the aliens" (Heb. 11:34), "The tongue can no man tame" (James 3:8), "Out of darkness into his marvellous light" (1 Pet. 2:9), "Who did no sin, neither was guile found in his mouth" (1 Pet. 2:22), "The Shepherd and Bishop of your souls" (1 Pet. 2:25). These are only a few of the many passages in which Tyndale's influence is so marked. (From McComb.) (To be continued) R. W. Huth.

† REV. JOHN GUSE †

On Monday, May 20th, Rev. J. F. Guse succumbed to a heart attack. He had been in failing health for some time but was up and around until a day or two before his death.

The Rev. John F. Guse was born November 7, 1880, in Manitowoc Co., Wis. He attended the parochial school at Manitowoc, where he also was confirmed, before taking up his studies at Northwestern College, Watertown. He finished his course at this institution in 1900 and took up the study of theology at the Theological Seminary in Wauwatosa. After his graduation, in 1903, he began active service in the ministry at Dexter, Minn. He drew a helpmate to his side, to share life's joys and sorrows, when on June 15th, 1904, he entered holy matrimony with Claire Ann Machmiller, daughter of Rev. and Mrs. K. Machmiller. Their stay at Dexter, where their only child Arnold was born to them, covered a period of thirteen years. It was terminated when the deceased accepted a call to Litchfield, Minn., the charge which, according to the Master's will, was still to be his field of labor when the last call reached him — that to the heavenly home. The life which was so suddenly and unexpectedly brought to a close was, measured by human standards, in its prime — he attained the age of 48 years, 6 months, 13 days — but it is the will of our Heavenly Father that he enter his rest. Another month of life and the twenty-fifth year of wedded happiness had been rounded out. Next of kin to the departed are his wife, Mrs. John F. Guse, his son, Arnold, his father, Mr. Frank Guse, Sr., one brother, Frank Guse, his father-in-law, Rev. K. Machmiller.

Burial services over the deceased were held at the church, where he so faithfully served, on Thursday, May 23rd, at 12:30 P. M., a brief service at the home of the family preceding. The Rev. A. C. Haase of St. Paul, an intimate friend of both the deceased and family, officiated, preaching the funeral sermon on James 5:10-11. Following the funeral rites at the church, the body of the departed pastor was taken to the Great Northern Depot, whence the train was taken to transport him to his final resting place. In the beautiful "Evergreen" at his childhood home, Manitowoc, Wis., his mortal remains await the call of Resurrection Day.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

FROM OUR CHURCH CIRCLES

Official Notice

We call the attention of our readers to the fact that the following report is now ready: **BERICHT DER DOKUMENTE UND KORRESPONDENZEN** der

beiden Extra Synodal-Versammlungen des WEST-WISCONSIN DISTRIKTS der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin und anderen Staaten gehalten zu Watertown, Wisconsin, vom 15. bis 18. Nov., 1927, und vom 15. bis 16. Febr., 1928. Copies may be obtained at the Northwestern Publishing House. Price, 20 cents. G.

Twentieth Biennial Convention

The Twentieth Biennial Convention of the Joint Synod of Wisconsin and Other States will be held in Saron's Lutheran Church, Rev. H. H. Ebert, pastor, Milwaukee, Wis., August 14th to 19th, 1929. The first business session will open August 14, 1929, at 10 A. M. The opening service will be held in the evening of the aforementioned date. Particulars concerning quarters for the delegates will be announced later.

A. C. Haase, Sec'y.

* * * * *

The following additional information is hereby published in regard to our twentieth biennial convention. All delegates are hereby requested to register early with Pastor H. Ebert. All registrations must be in Pastor Ebert's hands on or before July 20th. Address your communication to Rev. H. Ebert, 1116 Twentieth St., Milwaukee, Wis. Saron's Lutheran Congregation has promised to furnish quarters and breakfast free for all official delegates, dinner and supper will be served in the assembly hall of the congregation at the price of 50 cents per meal. The pastors, whose congregations have been selected to appoint lay delegates for this convention will soon receive printed forms for credentials. The secretary requests that these blanks will be properly filled out and signed by the proper officials of the congregation and mailed to the secretary on or before August first.

A. C. Haase, Sec'y.

Pastoral Conference of the
Southeast Wisconsin District

The Pastoral Conference of the Southeast Wisconsin District will meet June 25, 10 A. M., at Grace Church, Milwaukee, Wis. Sessions Tuesday and Wednesday.

Every pastor to make his own arrangements as to lodging. W. Keibel, Sec'y.

Teacher's Conference at New Ulm

Acting upon a suggestion made by the Wisconsin State Teacher's Conference, the faculty of Dr. Martin Luther College has invited all teachers of the Joint Synod to a conference at the institution July 9 to 11. Quarters will be provided for at the institution according to terms mailed to every teacher in February.

Send announcements to Prof. R. Albrecht, 309 N. Jefferson St., New Ulm, Minn.

Committee: C. Gieschen.
Wm. Manthey.
V. Albrecht.

Teachers' Conference at New Ulm

Program

- 1) Discipline in the School Room.
.....Mr. H. H. Eggebrecht
- 2) Boy Scouts.....Prof. J. Meyer
- 3) The Catechism Leads Us into the Scriptures.
.....Rev. Fr. Brenner
- 4) Tests and Examinations.....Mr. H. A. Sitz
- 5) Selected Topics in World's History.....Prof. H. Klatt
- 6) Literature as We See It.....Prof. C. L. Schweppe
- 7) Memorizing.....Mr. J. W. Wirth

Announcements should be in the hands of Prof. R. Albrecht, 309 N. Jefferson St., New Ulm, Minn., before July 1. The Committee.

Winnebago Delegate Conference

The Winnebago Delegate Conference will meet at Oshkosh, Wis., the 30th of July, 1929, from 9 A. M. to 5 P. M. Everyone will provide for his own meals.

F. C. Weyland, Sec'y.

Pastoral Conference of the Michigan District

The Pastoral Conference of the Michigan District will meet July 9th to 11th in Adrian, Pastor Nicolai. Early announcement requested.

A. F. Westendorf, Chairman.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet in special session at Jordan, Minn., St. Paul's Church (L. F. Brandes, pastor), July 16 and 17. The Conference will be called to order at 10 A. M. Tuesday.

Reservations for meals or lodging or both must be in the hands of Pastor Brandes not later than July 7th to receive consideration. Kindly indicate whether you are coming by rail, bus, or auto.

Paul T. Bast, Sec'y.

Red Wing Delegate Conference

Never before had a delegate conference met for only one day in the Red Wing Conference of the Minnesota District. The first meeting, June 4, was such a decided and inspiring success that those present returned home with lighter hearts to work more cheerfully and effectively at the tasks given the church at large.

Eighty pastors and delegates were in attendance, whereas in former two day sessions only twenty to thirty were assembled. Nearly every congregation of the twenty-six in our circuit was represented by three

delegates. This unusually large gathering filled the older members of the conference with increased interest and inspired the newcomers in similar measure. Old words of exhortation took on a new meaning and the zeal of many increased as the work on hand was discussed.

In the seven hours much was done and quickly done, for everyone realized that of all things time was least abundant. To President Im. Albrecht of the Minnesota District and his report on the measures before the general synod in August much credit is due for the educational and inspirational excellency of this short meeting. The unanimous rising vote of thanks given President Im. Albrecht also bore witness that the Red Wing Conference intended to give greater support to the work of mission than ever before.

Following a discussion of the improved, but still deplorable condition of synodic mission collections within the Red Wing District, the envelope system was again urged and recommended to all congregations not using them as the best method for larger and sufficient mission funds. It is hoped that this recommendation be seriously considered also by those outside of this circuit.

W. P. Sauer, Sec'y.

Delegates to Meeting of Joint Synod

Southeast Wisconsin District

- 1) Milwaukee City Conference:

Pastors:

A. Tacke (R. Buerger).
Wm. Sauer (W. F. Pankow).
P. Bergmann (H. Gieschen).

Congregations:

Messiah.
Jacobi.

- 2) Eastern Conference:

Pastors:

W. Keibel (A. Koelpin).
P. Kneiske (A. Krueger).

Delegates:

F. Ziegenhagen, Jordan, West Allis (A. Krueger, Town Franklin).
E. Hartmann, St. John's, Wauwatosa (H. Fortkamp, Town Franklin).

- 3) Southern Conference:

Pastors:

H. Diehl (W. Reinemann).
A. Lossner (W. Hillmer).

Congregations:

Morton Grove, Ill.
Oakwood.

- 4) Dodge-Washington County Conference:

Pastors:

G. Bradtke (F. Marohn).
J. Henning (C. Lescow).

Congregations:

Town Lomira, St. Paul's (Slinger).
Neosho (Town Herman).

- 5) Arizona Conference:

Pastors:

A. Uplegger (H. Rosin).
A. Sitz (O. Hohenstein).

6) Teachers' Conference:

Wm. Manthey (A. Meyer).
 John Ungrodt (A. Ehlke).
 H. Schnell (G. Denninger).
 C. F. Pape (W. Prah).
 H. Zautner (A. Wilbrecht).
 W. Timm (E. Trettin).

W. Keibel, Sec'y.

* * * * *

Minnesota District

1) Crow River Conference:

W. Haar, Sr.
 T. Lynn (Hutchison).

2) Mankato Conference:

L. Brandes (G. Fritzke).
 Mankato (St. Clair).

3) Red Wing Conference:

E. Hertler (P. Horn).
 Frontenac (T. Bremen).

4) St. Croix Valley Conference:

G. Ernst (Ad. Frey).
 W. Franzmann.
 North St. Paul (South St. Paul).
 T. Woodbury.

5) New Ulm Conference:

G. Th. Albrecht (F. Traub).
 Sleepy Eye (Morgan).

6) Redwood Falls Conference:

R. Heidmann (W. Nickels).
 T. Sheridan (T. Wellington).

7) At Large:

J. Plocher (Im. Frey).
 A. Schaller (C. Schweppe).
 Redwood Falls (Gibbon).
 New Ulm (Sanborn).

8) Teachers:

C. Isberner (Geo. Maahs).
 J. Wirth (P. Denninger).

Arthur W. Koehler, Sec'y.

Taking Care of the Master's Business

The spring meeting of our synodical committee was held on May 28th and 29th in St. John's Lutheran School, Milwaukee, Wis. Forty officers and representatives of the various boards and commissions had gathered for the purpose of deliberating upon the needs of the Master's Kingdom in our midst. The treasurer's report showed that we did not succeed in raising the amounts appropriated by the convention of 1927. This condition of the treasury caused all in charge of making requisitions for the coming two years to survey the requirements once more and if possible to make reductions in the amounts to be asked for at the coming convention. Let us however remember that we are not making excessive or unreasonable demands upon our people. The statistics published in the Literary Digest show that we of the Synodical Conference stand seventeenth in the average offering given per communicant by the denominations listed.

A committee consisting of Pastor J. Plocher, Pastor A. C. Haase and Mr. John Plonsky, all of St. Paul

was instructed to submit to Synod at its coming convention proposals fixing the amounts to be paid by our students for board and tuition. The same committee was instructed to submit such additional chapters in our synodical constitution which will authorize Synod to purchase, sell and hold property, concerning which the constitution in its present form makes no mention. The Synodical Committee adjourned on May 30th at 12:38 a. m., after holding five long and busy sessions.

On the morning of May thirtieth the Commission for the Assignment of Calls met at the Seminary building. The result of the deliberations of this Commission was as follows:

A. Candidates for the Ministry of the Gospel

Name	District	Place
Werner Franzmann,	W. Wis.	Tutor at Watertown.
Waldemar Zink,	Michigan,	Tutor at Watertown.
Walter Kleinke,	Dak.-Mont.,	McIntosh, S. D.
Elmer Zimmermann,	Pac. N. W.,	Palouse, Wash.
R. F. Bittdorf,	Nebraska,	McNeeley-Carlock, S. D.
Alvin Degner,	Nebraska,	White River, S. D.
Adolph Fisher,	Michigan,	Jackson, Mich.
Raymond A. Haase,	No. Wis.,	Enterprise-Monico, Wis.
Waldemar Gieschen,	No. Wis.,	Crivitz, Wis.
Paul Kuske,	Dak.-Mont.,	Montana.
Theophil Mahnke,	West Wis.,	Cataract-Little Falls, Wis.
Norman Schlavensky,	No. Wis.,	Fontenoy-Denmark, Wis.
Gerhard Schmeling,	Dak.-Mont.,	Henry-Clark, S. D.
A. Spaude,	Nebraska,	Nebraska.
Alfred Martens,	Minnesota,	Tyler-Burchard, Minn.
J. Wendland,	Dak.-Mont.,	South Dakota.
G. Zuberlied,*	No. Wis.,	Manistique, Mich.

* Vicar for one year.

B. Male Teachers

Name	District	Place
Martin Albrecht,	No. Wis.,	Fond du Lac, Wis.
Bernhard Boese,	No. Wis.,	New London, Wis.
Adolph Fuerstenau,	No. Wis.,	Montello, Wis.
Fred Hagedorn,	Unassigned.	
Charles Meyer,	Unassigned.	
Gerhard Pape,	S. E. Wis.,	Kenosha, Wis.
Wm. Stegemann,	Dak.-Mont.,	Theodore, S. D.
Waldemar Stindt,	Michigan,	Bay City, Mich.
Leopold Vergin,	S. E. Wis.,	Hampton Rds., Wis.
William Woltmann,	Michigan,	Tawas City, Mich.
Ernst Zeitz,	S. E. Wis.,	Hampton Rds., Wis.

C. Male Teachers

Name	District	Place
Marg. Bergholtz,	S. E. Wis.,	Wauwatosa, Wis.
Dorothy Schwartz,	S. E. Wis.,	Wauwatosa, Wis.
Irma Boettcher,	Michigan,	Flint, Mich.
Molly Bender,	No. Wis.,	Weyauwega, Wis.
Ida Conradt,	No. Wis.,	Kaukauna, Wis.
Marie Geiger,	No. Wis.,	Algoma, Wis.
Viola Kremin,	Dak.-Mont.,	Colome, S. D.
Norma Meister,	Michigan,	Sebewaing, Mich.
Adelheid Mueller,	W. Wis.,	La Crosse, Wis.
Irma Oswald,	No. Wis.,	Maribel, Wis.
Ellen Rahn,	No. Wis.,	Neenah, Wis.
Hildegard Schuetze,	S. E. Wis.,	Racine, Wis.
Alma Sievert,	Minnesota,	Wood Lake, Minn.
Martha Steinberg,	S. E. Wis.,	Kenosha, Wis.
Leonarda Vogel,	W. Wis.,	Tomah, Wis.
Eleanora Wassman,	Michigan,	Monroe, Mich.
Helen Wendt,	S. E. Wis.,	Kenosha, Wis.
Ada Werner,	No. Wis.,	Fond du Lac, Wis.

May God bless the work of all so that many may come to the knowledge of righteousness in Christ Jesus our Lord and Savior. A. C. Haase, Sec'y.

Installations

Authorized by President Aug. F. Zich, the undersigned installed Rev. Harold Grunwald as pastor of Zion's Congregation at Louis Corners, Wis., on the first Sunday after Trinity and on the second Sunday after Trinity in Trinity Congregation at Kiel, Wis.

May God bless his work.

Address: Rev. Harold Grunwald, R. F. D. 1, Kiel, Wis. L. B. Mielke.

* * * * *

Having accepted a call to St. Luke's Congregation of Winfield Twp., Renville Co., Minn., Rev. Aug. Sauer was installed the first Sunday after Trinity. Rev. F. Zarling delivered the German, the undersigned the English sermon. Being authorized by the President of our District the undersigned read the installation service. A. W. Blauert.

* * * * *

On the second Sunday after Trinity the Rev. Paul Schulz was duly installed by the undersigned upon the direction of the Rev. John Gauss, President of the Michigan District, as pastor of Salem's Ev. Luth. Church at Scio, Washtenaw Co., Mich. Rev. A. Lederer and Rev. R. Koch assisted.

Address: Rev. Paul Schulz, R. 4, Box 134, Ann Arbor, Mich. Alfred F. Maas.

* * * * *

Authorized by Rev. Im. F. Albrecht, Rev. Aug. Sauer, was duly installed on the 1st Sunday after Trinity, June 2nd, by me, Rev. A. Blauert assisting in the St. John's Ev. Luth. Church at Renville, Minn.

Address: Rev. Aug. Sauer, Renville, Minn. F. Zarling.

Dedication of Organ

On the Sunday after Easter St. John's Church of Saginaw, W. S., Mich., was privileged to dedicate a new two-manual, electro-pneumatic action Hinners pipe organ to the service of the Lord. For the morning services A. C. Zimmer, teacher at St. Paul's School of this city, played the organ. In the evening a special service was held during which Mr. P. Gorton of Saginaw played and the Saginaw Lutheran Choristers sang a number of selections. A part of the special offering taken was sent to the Children Friends Society of Michigan for its building fund. O. Frey.

Anniversary of Wedding

On the evening of April the 20th Pastor and Mrs. C. Leyrer were agreeably surprised by almost the entire membership of their congregation, Zion's Church at St. Louis, Mich., and other friends who had gathered in the basement of the church there to felicitate them on the occasion of their 25th wedding an-

niversary. A dinner was served by the ladies of the church and addresses made by Prof. A. Sauer and the undersigned. O. Frey.

Change of Address

Rev. E. Hoenecke, 261 Spring St., Plymouth, Mich.

BOOK REVIEW

Paul—Life and Letters. By William Dallmann. Price, \$4.50. Concordia Publishing House, St. Louis, Mo. Order from Northwestern Publishing House, Milwaukee, Wis.

This book is a worthy companion to Dallmann's "Jesus." It is similar in its make-up, highly artistic, with many beautiful and rare illustrations, and bound in a most pleasant style. Above all are the contents of the book of lasting value. The life and letters of the great Apostle Paul are here presented in a manner so biblical and edifying, and at the same time so graphically, and interestingly that the Christian reader will not only rejoice in reading the book, but will derive much spiritual enlightenment and strength from it. May this splendid book find its way into many a Christian home.

J. J.

The Lutheran Teachers' Handbook. Helps in Solving Extracurricular Problems. By W. O. Kraeft of Concordia Teachers College, River Forest, Ill. Price, \$2.50. Concordia Publishing House, St. Louis, Mo.

An excellent book with a huge amount of valuable material for the making and conducting of a Lutheran Day School. Every feature and every phase imaginable relating to our Christian Day Schools is taken up in this handbook and thoroughly discussed. We should like to see the book in the hands of every teacher, as well as of the members of school boards.

J. J.

Introduction to the Books of the Bible. By Christopher F. Drewes. Price, 90 cents. Concordia Publishing House, St. Louis, Mo.

A good book containing valuable matter on the history, contents, purpose, and distinctive features of each book of the Bible. We recommend it.

J. J.

Consuming Love. An account of the Life and Work of Adoniram Judson, Missionary to Burma. By O. A. Geiseman. Price, 60 cents. Concordia Publishing House, St. Louis, Mo.

The Christian Home. By John H. C. Fritz, St. Louis. Tract No. 66. New Edition. Price, 6 cents; dozen, 60 cents. Concordia Publishing House.

The Nightingale of Wittenberg. Reformation Children's Services. By J. E. Potzger. Price, 5 cents; dozen, 50 cents. Concordia Publishing House, St. Louis, Mo.

Concordia Collection. No. 12. Price, 20 cents; dozen, \$1.60.

WEST WISCONSIN DISTRICT

April, 1929

Rev. C. H. Auerswald, T. Dallas	.....\$	13.27
Rev. C. H. Auerswald, T. Prairie Farm	.....	13.73
Rev. A. Berg, T. Little Falls	.....	7.50
Rev. A. Berg, Sparta	.....	132.92
Rev. C. E. Berg, Ridgeville	.....	76.15
Rev. J. W. Bergholz, Onalaska	.....	27.70
Rev. Aug. Bergmann, T. Maine	.....	82.41
Rev. J. B. Bernthal, Ixonia	.....	228.35
Rev. L. Bernthal, T. Trenton	.....	56.62
Rev. K. Brickmann, St. Charles	.....	75.50

Rev. A. C. Dornfeld, Marshfield	69.05
Rev. F. F. Ehlert, Eitzen	27.90
Rev. A. J. Engel, T. Lebanon	10.00
Rev. W. Fischer, R. 1, Merrill	40.00
Rev. E. C. Fredrich, Helenville	113.80
Rev. P. Froehлке, Winona	180.18
Rev. J. Gamm, La Crosse	613.02
Rev. Henry Geiger, Randolph	104.17
Rev. G. Gerth, Greenfield	15.00
Rev. G. Gerth, Caledonia	7.00
Rev. G. Gerth, T. Merrimac	13.00
Rev. G. Gerth, Merrimac	4.00
Rev. J. G. Glaeser, Tomah	251.81
Rev. M. Glaeser, Stetsonville	54.00
Rev. M. Glaeser, Little Black	13.00
Rev. W. E. Gutzke, McMillan	140.00
Rev. W. E. Gutzke, March	35.00
Rev. A. Hanke, Whitehall	42.71
Rev. J. F. Henning, Bloomer	107.25
Rev. M. J. Hillemann, Marshall	78.30
Rev. E. Hoenecke, Marathon	52.39
Rev. O. E. Hoffmann, Iron Creek	23.00
Rev. O. E. Hoffmann, Beyer Settlement	21.50
Rev. O. E. Hoffmann, Elk Mound	4.25
Rev. O. E. Hoffmann, Poplar Creek	14.00
Rev. P. Janke, Ft. Atkinson	447.28
Rev. F. Kammholz, Rib Lake	65.20
Rev. F. Kammholz, T. Greenwood	9.65
Rev. L. C. Kirst, Beaver Dam	254.75
Rev. Theo. Kliefoth, Oak Grove	63.82
Rev. J. Klingmann, Watertown	426.25
Rev. E. E. Kolander, Green Valley	27.00
Rev. E. E. Kolander, Rozellville	41.55
Rev. R. P. Korn, Lewiston	325.00
Rev. O. Kuhlrow, Jefferson	845.00
Rev. W. C. Limpert, Altura	7.00
Rev. G. C. Marquardt, Hurley	56.34
Rev. J. Mittelstaedt, Hillsboro	16.20
Rev. J. Mittelstaedt, Wonewoc	66.35
Rev. P. Monhardt, South Ridge	160.00
Rev. G. E. Neumann, T. Stettin	19.85
Rev. G. E. Neumann, T. Rib Falls	7.37
Rev. G. E. Neumann, Rib Falls	19.23
Rev. M. J. Nommensen, Juneau	284.52
Rev. Wm. Nommensen, Columbus	451.30
Rev. A. W. Paap, Johnson Creek	108.05
Rev. Aug. Paetz, Friesland	59.91
Rev. Aug. Paetz, Dalton	15.01
Rev. E. H. Palechek, Chaseburg	125.00
Rev. H. A. Pankow, Hustler	35.92
Rev. H. A. Pankow, Indian Creek	60.04
Rev. K. J. Plocher, Wilson	46.00
Rev. K. J. Plocher, Ridgeway	115.50
Rev. J. M. Raasch, Lake Mills	213.14
Rev. S. Rathke, Barron	99.00
Rev. A. W. Sauer, Winona	442.13
Rev. Chr. Sauer, Ixonia	17.25
Rev. H. Schaller, Goodrich	5.15
Rev. H. Schaller, Medford	94.99
Rev. M. C. Schroeder, Pardeeville	127.05
Rev. J. H. Schwartz, West Salem	130.56
Rev. F. H. Senger, Bruce	16.00
Rev. C. W. Siegler, Portland	4.23
Rev. C. W. Siegler, Bangor	90.00
Rev. R. Siegler, Personal	15.00
Rev. F. Stern, Watertown	277.95
Rev. M. Taras, Ft. Prairie	10.31
Rev. M. Taras, Doylestown	20.56
Rev. G. M. Thurow, Waterloo	421.90
Rev. Gust. Vater, North Freedom	16.50
Rev. Aug. Vollbrecht, Fountain City	91.00
Rev. F. Weerts, Cambria	55.00
Rev. E. Zarembo, Norwalk	42.10
Rev. H. R. Zimmermann, Cochrane	31.90
Rev. H. R. Zimmermann, Buffalo	4.80
Rev. H. R. Zimmermann, Cream	9.10

\$9,143.19

Budgetary	\$8,861.65
Non-Budgetary	281.54

Total for April \$9,143.19

H. J. KOCH, Treasurer.

RECEIPTS FOR SEMINARY AND DEBTS

Month of May, 1929

Rev. F. Zarlring, Bethany, Township Emmet, Renville Co., Minn.	\$ 15.00
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	6.00
Rev. O. B. Nommensen, Zion, So. Milwaukee, Wis.	165.01
Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis.	3.00
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis.	20.00
Rev. Fred Graeber, Apostel, Milwaukee, Wis.	92.00
Rev. P. Gedicke, Zion, Essig, Minn.	4.00
Rev. P. W. Spaude, St. John's, Lake Benton, Minn.	10.00
Rev. H. E. Kelm, Friedens, Lanesburg, Minn.	20.00
Rev. E. E. Kelm, Friedens, Lanesburg, Minn.	55.00
Rev. M. C. Kunde, Oronoco, Wis.	10.00
Rev. H. Am End, Brighton, Minn.	10.00
Rev. W. G. Voigt, Immanuel, Acoma, Minn.	100.00
Rev. Wm. C. Albrecht, St. John's, Sleepy Eye, Minn.	82.00
Rev. A. J. Grothe, St. Paul's, Neosho, Wis.	5.00
Rev. L. W. Meyer, Zion, Osceola, Wis.	11.00
Rev. P. T. Hoyer, St. Paul's, Winneconne, Wis.	11.80
Rev. P. Burkholz, Trinity, Mequon, Wis.	10.00
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	5.00
Rev. A. Ackermann, Immanuel, Mankato, Minn.	1,652.19
Rev. Arthur Hanke, St. Paul's, Whitehall, Wis.	25.00
Rev. M. Nommensen, St. John's, Juneau, Wis.	15.25
Rev. W. G. Voigt, Immanuel, Acoma, Minn.	15.00
Rev. W. Keibel, Nain, West Allis, Wis.	33.37
Rev. A. Hoyer, St. John's, Princeton, Wis.	364.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis.	30.00
Rev. A. W. Blauert, Zion, Olivia, Minn.	109.03
Rev. Aug. Sauer, St. John's, Vesta, Minn.	22.00
Rev. Henry Albrecht, Town Omro, Minn.	15.25
Rev. W. G. Voigt, Immanuel, Acoma, Minn.	12.00
Prof. E. R. Bliefertnicht, New Ulm, Minn. (Balance of Collection at Dedication)	795.00
Mr. F. P. Dydrick, Ah Gwah Ching, Minn.	25.00
Total	\$ 3,748.80
Previously acknowledged	\$552,966.65
	\$556,715.45

Congregations That Made Their Quota In May, 1929

204. Rev. W. Keibel, Nain, West Allis, Wis.	\$ 987.40—\$5.45
205. Rev. A. Hoyer, St. John's, Princeton, Wis.	\$2,700.00—\$5.40
206. Rev. H. Wolter, St. Paul's, Town Lomira, Wis.	\$1,016.30—\$5.45

Dr. Martin Luther College Building Fund \$92,468.72

Special Donations for New Seminary Furniture

Rev. E. Hoenecke, St. Matthew's Ladies' Aid, Marathon, Wis.	\$ 34.00
Rev. A. W. Fuerstenau, Bethlehem's Ladies' Aid, Raymond, S. D.	20.00
Rev. John Brenner, St. John's, Milwaukee, Wis., Bequest, Mrs. Emily Guse	85.00
Rev. Th. Brenner, St. Peter's, Freedom, Wis.	5.00
Rev. H. C. Nitz, Cross, Rockford, Minn.	42.00
Rev. F. Brenner, Trinity Ladies' Aid, Hoskins, Nebr.	25.00
Rev. F. Brenner, Trinity, Hoskins, Nebr.	5.00
Rev. Geo. Tiefel, Immanuel's Ladies' Aid, Hadar, Nebr.	25.00
Rev. H. C. Nitz, Cross, Rockford, Minn.	10.00
Rev. L. H. Koeninger, First German Ev. Luth. Ladies' Aid, Manitowoc, Wis.	120.00
Rev. L. B. Mielke, St. Paul's Ladies' Aid, Town Herman, Sheboygan Falls, Wis.	50.00
Rev. E. Schoenicke, Bartholomew's, Kasson, Wis.	24.00
Rev. F. C. Uetzmann, St. John's Ladies' Aid, Wrightstown, Wis.	15.00
Rev. P. E. Horn, Christ, Ladies' Aid, Zumbrota, Minn.	85.00
Rev. P. E. Horn, Christ, Zumbrota, Minn.	5.00
Rev. J. H. Schwartz, Christ, West Salem, Wis.	30.00
Rev. C. H. Buenger, Friedens Mission Sewing Society, Kenosha, Wis.	25.00
Rev. A. Lederer, Trinity Ladies' Aid, Saline, Mich.	10.00
Total	\$624.00

Director O. J. R. Hoenecke, a quantity of iris plants.
The young people of Zion, Rev. H. Hartwig, Hartland, Wis., a tree.
JOHN BRENNER.