

The Northwestern Lutheran

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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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No. 14.

OUR GOD-GIVEN PLACE

The place thou hast, God gave to thee,
This very place for thee He planned.
Here He thy Shield and Staff would be,
Here fill with fruit thy toiling hand.
If He would bless thee, He will not
Search for thee o'er earth's wide domain,
But only on the very spot
Where He desired thee to remain.

Abide where God has stationed thee;
Let faithfulness and hope endure,
And if a cross thy lot should be
Shun not the fires that make thee pure!
If small and humble be thy sphere,
Do not with longing elsewhere gaze,
This is thy place; God wants thee here,
Here through thy toil would He win praise.

Should carelessly thy task be done,
Although no mortal eye is near,
A blessing may be lost to one
Who to God's loving heart is dear.
Remember this God-given work,
Which only thou alone canst do;
He's not indifferent, shouldst thou shirk;
He needs thee. Wilt thou not be true?

Take daily from thy Father's hand
The task His love appointed thee;
Let self-made plans no longer stand,
In Christ's tomb may they buried be!
And should He grant thee victory, —
Should He in mercy hear thy prayer,
Then, like a soldier, loyally
Stand at thy post; God placed thee there!

O forfeit not thy heav'nly crown,
And say not "nay" unto thy King!
Where he has stationed thee alone
To thee His fullness He can bring.
On this, thy God-appointed place
Rejoice, and count His service blest.
Let all men know, His will to trace
Is life to thee, and peace, and rest.

Lo, when He comes, He'll seek thee not
In all the world's expanse so vast,
But surely on the very spot
Where He in wisdom thee has placed.
How blest will be the glorious day
When at thy post He sees thee stand!
"Well done" thy heav'nly King shall say,—
"Rise to thy Home in Gloryland."

Translated from the German.

Anna Hoppe.

COMMENTS

The Cost "The people are always asking me what the cost of our new seminary will be," some one wrote us about a month ago. It was at that time difficult to give an answer. Not all the contracts had been let, and guessing at costs is a poor business. Even now we do not know just how much will have to be spent for the rest of the grading and the roads. But it can be said that the total cost will be approximately \$352,000. This sum does not include the \$25,000 paid for the eighty acre farm on which the seminary stands, but it does include the items you find listed below.

Cost of Buildings:		
Main Buildings	\$229,611.02	
Four Residences	44,033.00	
		\$273,644.02
Cost of Water and Exterior Sewer Systems		12,882.99
Cost of Embellishment of Grounds, Bridge, Gates, Grading Roads, Trees and Shrubs		11,142.07
Cost of Kitchen Equipment, Refrigeration, Units also in Professors' Residences		3,560.66
Cost of Furnishings:		
Shades and Rods	\$ 288.12	
Linoleum	2,500.00	
Draperies	1,075.00	
Mattresses	593.14	
Ice Boxes	364.70	
Medicine Cabinets	90.00	
Beds	588.37	
Tables	122.30	
Chairs	766.65	
Desks	846.00	
		7,244.28
Cost Not Distributable—Main Buildings and Four Residences:		
Lighting Fixtures	\$ 2,939.00	
Weatherstrips	4,068.00	
Hardware Trim	4,601.75	
Decorations	1,448.00	
		13,056.75
Cost—Supervision and Maintenance:		
Superintendents—A. Riese	\$ 2,169.24	
F. Melms	750.00	
Fuel	3,424.12	
Engineering	205.00	
Insurance	1,622.15	
Power and Light	405.10	
Sundry Expenses	139.21	
		\$ 8,714.82
Total Contracts to Date, June 10, 1929		\$330,245.59
With Architects' Fees at five per cent and Extras to be expected — the Total Cost will be about.....		\$352,000.00

Translated from the German.

Anna Hoppe.

You will note that a considerable sum has been spent on the grounds and on the furnishings. The Committee felt that the landscaping and road-building should not be left to the future entirely. Sufficient work was done to give our fine buildings a proper setting and to lay the foundation for future development. The reader who studies these figures will, we believe, admit that the cost of our buildings is very low. There has been no money spent on luxuries, but everything found in the buildings is of the best quality.

The Collection As to the collection, we will permit our correspondents to speak:

Accompanying a check: "We are now busy collecting and hope to raise our share in full."

With the last remittance: "We are glad and thank

in an abundance of offerings, not a single member among us, old or young, should withhold his offering for this purpose from the Lord.

We all should vie with each other in zeal for the Lord and in our endeavors for this home of His prophets.

May also our modest gift under the blessing of God aid in swelling the building fund.

"Please show us some more pictures (exterior and interior) of the new buildings," writes a brother. We are glad to comply with this request. In fact, we may send every communicant in the synod a folder with views of the new seminary, that is, if the plan we are just now deliberating on can be carried out. Meanwhile we shall begin now to offer interior views, as we are waiting for the completion of the grading and the road-work before taking exterior views.



DINING HALL

the Lord that we have had the privilege and joy of giving a little for His kingdom." This, from a mission that has met the quota, and that not without real sacrifice on the part of the pastor and the members.

Freely translated from a letter accompanying a donation sent us directly:

Dear Pastor Brenner:

We have read your renewed earnest appeal to the members of the Wisconsin Synod to contribute for the new seminary in the "Gemeindeblatt" to-day.

If our Lutherans would give more consideration to the fact that we are only strangers and sojourners here and that our days on earth are as a shadow, and that there is no abiding, 1 Chron. 29:15, they would undoubtedly long have availed themselves of the opportunity to contribute for their new seminary which will continue to serve the Church long after they have gone from here.

As the people of the Old Covenant in their joy in the Lord and in the temple they were permitted to build brought

In this issue we present to you the dining hall. One of our architects held that this should be a bright and cheery room. He felt that this helps materially in starting the day right. This picture, which requires no further explanation, shows that he has succeeded admirably in carrying out his idea.

Finally, do not fear to send further donations for furniture. Our chapel is still without pews.

John Brenner.

* * * * *

Graduation Exercises These are the days when the graduates of our innumerable seats of learning display their class mottoes and their fine determination to do or die: "Not failure, but low aim is what hurts" and "Beyond the Alps lies Italy." This could be endured, for the enthusiasm of youth must not be denied. If this high resolve on the part

of the newly fledged is tempered by sage advice from their honored teachers it may redound to the glory of God and the true service of men. But when these callow youth are dismissed into the world with such parting advice as was given by Dr. Clarence Cook Little, retiring president of the University of Michigan, in the baccalaureate address to the graduating class in Hill Auditorium, Ann Arbor, Mich., we are beset with doubts.

Dr. Little exhorted his hearers to think for themselves, which is sane advice, were it not that he especially referred to established religion, assailing narrowness and bigotry. Attacking orthodoxy and blind acceptance of institutions of the past, as he had done during his four year administration, Dr. Little said, as reported by the Chicago Tribune of June 17th: The absolution and remission of sin by a paid clergy, once it is blindly accepted, leads naturally and practically inevitably to a comfortable reliance upon those same persons for decision as to all that is right and wrong, wise and unwise, false and true. To overemotional and weak natures there is, and probably for years will be, sufficient satisfaction in a relationship of this sort to hold together the business framework of the organized church. And this outspoken enemy of revealed religion can quote Scripture: God is a Spirit and all who call him must worship him in spirit and truth. From this Dr. Little makes the strange, but nowise new deduction: "no one can do your worshipping for you, no one can do your thinking on matters of religion for you, no one can give you a ready made solution to all your moral problems; your life is at the last analysis your own, and its course must be determined by your own will." In other words, there is no fixed belief, no everlasting moral code, no solid basis for any rule of conduct — every one must be his own god and live and believe just what he pleases.

Why do we call your attention to this open defiance of this man to our cherished and tried faith? Above all to make you aware that the enemies of Christ are more bold, determined, and better entrenched than ever. The universities of our land are the hothouses of infidelity, where the students are systematically led away from the faith of their fathers to a new and untried philosophy of life, which can lead to nothing but despair. If the ruin of our country is accomplished even sooner than our forebodings led us to believe, it is due to the malignant influence of the leaders of thought, who are training the youth of the land in that view of life, which is destructive of all moral fiber in men. Openly it is advocated that no law need to be regarded in life but self expression, so called. Neither God, the Bible, or any authority need be heeded or recognized: we are the sole judges of our actions. The restraints of God's laws are portrayed as shackles fit only for slaves and man must be left unhampered

in the development, the evolution of the race. This doctrine of self-determination is so well liked by these students, that we are told the 5,000 Michigan men and women who jammed the auditorium roared their approval. These are the future leaders of thought, in business, in church, of the homes — and their end is destruction. It is necessary that we realize the gravity of our situation. We are threatened by a godless, scoffing generation of educated men and women, whose only law is license. We have made these men and women what they are in our colleges supported by the taxes wrung from an unwilling people. Unless our eyes are opened to these portents of evil in our state schools we cannot wage an intelligent warfare on this tendency of the times.

Think of it! The remission of sin openly derided with the added insult in the reference to a paid clergy, all sin declared nonexistent, except in so far as one wishes to accept its weight, all beacon lights of established belief extinguished, the compass thrown away, men are to sail the uncharted seas of life to no definitely intended goal!

Is the church on the defensive? Yes, in the sense that we must always be on guard against these attacks and brand them for what they are — godless. But we are also engaged in an offensive warfare. We stand ready and willing to attack the foe on his chosen battleground. We fear not the foe. And that for two reasons. First and most important, the church and its foundation of the apostles and the prophets stands secure until the end of time, because Christ sits in the seat of government, so ruling the world that his elect shall be saved. Many and mighty have been the enemies of the cross of Christ, yet are all blown away as the chaff before the wind while His church remains. Read Psalm 2 for your comfort, ye Christians. The other reason why we confidently keep on preaching Christ and Him crucified is that the needs of sinful man cannot be denied nor can they be supplied except by the simple gospel of salvation that Christ Himself has brought to us from heaven on earth. Dr. Little and his ilk may sneer at the "comfortable reliance" of Christians on the absolution of sins as spoken to them by the ministers of Christ, but nothing that Dr. Little has to offer will so satisfy the souls of men and fortify them against the "slings and arrows of outrageous fortune," the crosses and sore problems of life, as the cheerful joy of a child of God who knows that he is forgiven. So let the heathen rage, let it be our daily concern to stand right with God our Savior. Z.

— God is not a novelist who has to complete His story in one volume. His purposes cannot be frustrated; they may be delayed. — Selected.

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

(Continued)

The English Bible Version of Miles Coverdale to the Douay-Rheims Version

It remained, however, the privilege of Miles Coverdale a sincere friend and modest co-worker of Tyndale, to complete the translation of the entire Bible. It appeared in folio edition in 1535 probably at Zuerich. However, Coverdale's translation is more or less a secondary version "made out of five sundry interpretations" these are supposed to be Swiss-German (1524), the Latin version by Pagninus (1528), the Vulgate, Luther's German Bible, and Tyndale's translation. Yet Coverdale's labors were not in vain. Traces of his scholarship are to be found in later versions which have in turn made their impressions upon the translation of 1611.

Some of Coverdale's renderings which have enriched later versions of the Bible by way of the Great Bible are as follows:

"His eyelids try the children of men" (Ps. 11:4), "Deliver my soul from the sword; my darling from the power of the dog" (Ps. 22:20), "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4), "My tongue is the pen of a ready writer" (Ps. 45:1), "(truth) in the inward parts" (Ps. 51:6), "Cast me not away from thy presence; and take not thy holy spirit from me" (Ps. 51:11), "like a lodge in a garden of cucumbers" (Isa. 1:8), "the chastisement of our peace" (Isa. 53:5), "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Jer. 31:29), "But unto you that fear my name shall the Sun of righteousness arise" (Mal. 4:2). Other touches of Coverdale's skill are: "Till heaven and earth pass away" (Matt. 5:18), "*considerest* not the beam that is in thine own eye" (Matt. 7:3), "But while men slept, *his enemy came*" (Matt. 13:25), "Friend, *how camest thou in hither*" (Matt. 22:12), "*Lord, Lord*, open to us" (Matt. 15:11), "Fathers, *provoke not* your chil-

dren" (Col. 3:21), "God *cannot be tempted with evil*" (James 1:13), "The Father of *lights*" (James 1:17).

Only two years later, in 1537, the so-called Matthew's Bible was printed. It was prepared by John Rogers, and it was based on Tyndale's New Testament, and about one-half of his Old Testament, with the remainder of the Bible except the Apocrypha taken from the French translation, were of Coverdale.

At this time Cranmer urged Cromwell to obtain Henry VIII's permission that "the same may be sold and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the ordinary." Westcott says, "by Cranmer's petition, by Cromwell's influence, and by Henry's authority, without any formal ecclesiastical decision, the book was given to the English people, which is the foundation of the text of our present Bible. From Matthew's Bible—itsself a combination of the labors of Tyndale and Coverdale — all later revisions have been successively formed." (Westcott: A General View of the History of the English Bible, Edit. 1905, p. 71.).

In 1539 there appeared what is known as Taverner's Bible, the work of Richard Taverner. Very little is known of his version, even less than of any other in this period of translation. It was printed in London in folio, but portions of the Scriptures were in quarto so that the poor might purchase at least some part of the Bible. However, the version never became very popular.

In April 1539 the Great Bible appeared. It was given that name because the large size of its pages. This version was based again on Coverdale's at the suggestion of Thomas Cranmer, the first Protestant archbishop of Canterbury.

Cromwell was still not satisfied with the existing versions. Coverdale was again asked to help. Cromwell wished to have a version which might be called a National Bible. The printing of this version was begun in Paris in 1538 by royal license, but when the Inquisition stepped in, its completed pages were condemned to the flames. However, some were saved and bought by Grafton and imported to England. During the following year, the presses and type were brought to England where the version was finally printed.

This Great Bible is also called Cromwell's, because he had much to do with its preparation, and he wrote the preface for the second edition of 1540. In the royal instruction to the revisers of the Authorized Version, it is called Whitchurch's, from the name of one of the printers. The Great Bible version had a wonderful reception. Crowds gathered to read it and discuss passages so much that Bishop Bonner complained that the Bible had become more attractive than the church service.

In opposition to the earlier translations the Geneva Bible appeared in 1560. Its authors were English Protestants who had fled to the continent during the reign of Mary Tudor (1553-58), and came to Switzerland,

while Rogers, Cranmer, Latimer, Ridley, and others who had helped to give the Bible to the English people in the vernacular were burned at the stake during the persecution.

This Bible revision by the English Protestants was supported by the leaders of the Reformed church, and by its leaders Calvin and Beza. One of the authors was Wm. Wittingham, a brother-in-law of Calvin. The other important helpers were Anthony Gilby and Thomas Sampson.

The notes to this translation breathe the spirit of the Reformed church leaders.

The English reformers made Geneva their place of exile. The Reformed congregation at Geneva paid the expenses of publishing this English Bible version.

The Genevan Bible is often familiarly known as the Breeches Bible from its rendering of Gen. 3:7, "They sewed figtree leaves together and made themselves breeches."

The Geneva Bible won great popularity in England and Scotland, but it did not displace the Great Bible.

Many phrases and verses that have become the current coin of Christian speech came first from the mint of the Genevan translators, namely, "Canst thou by searching find out God? Canst thou find out the Almighty to his perfection?" (Job 11:7), "The house appointed for all living." (Job 30:23), "Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity" (Ecc. 1:2), "Remember now thy Creator in the days of thy youth" (Ecc. 12:1), "He shall see of the travail of his soul" (Isa. 53:11), "The angel of his presence" (Isa. 63:9), "The fountain of living waters" (Jer. 2:13), "Is there no balm in Gilead? (Jer. 8:22), "His compassions fail not" (Lam. 3:22), "My people are destroyed for lack of knowledge" (Hosea 4:6), "For they have sown the wind, and they shall reap the whirlwind" (Hosea 8:7), "For who hath despised the day of small things?" (Zech. 4:10), "And I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17), "Solomon in all his glory" (Matt. 6:29), "My beloved Son in whom I am well pleased" (Matt. 17:5), "It is good for us to be here" (Luke 9:33), "In the gall of bitterness and the bond of iniquity" (Acts 8:23), "Men of like passions with you" (Acts 14:15), "Called to be saints" (Rom. 1:7), "The oracles of God" (Rom. 3:2), "We are more than conquerors" (Rom. 8:39), "A disobedient and gainsaying people" (Rom. 10:4), "We know in part, and we prophesy in part" (1 Cor. 13:9), "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11), "We walk by faith, not by sight" (2 Cor. 5:7), "The word of reconciliation" (2 Cor. 5:19), "Let us not be weary of well-doing: for in due season we shall reap, if we faint not" (Gal. 6:9), "That he might fill all things" (Eph. 4:10), "His eyes with whom we have to do" (Heb. 4:13).

"A root out of a dry ground" (Isa. 53:2), "He was despised, and rejected of men" (Isa. 53:3), "We

esteemed him not" (Isa. 53:3), "Surely he hath borne our griefs, and carried our sorrows" (Isa. 53:4), "but if the salt have lost its savour" (Matt. 5:13), "lay not up for yourselves treasures upon the earth" (Matt. 6:19), "Where he had been brought up" (Luke 4:16), "Recovering of sight to the blind" (Luke 4:18), "His word was with authority" (Matt. 7:29), "All the living that she had" (Luke 21:4), "His only begotten Son" (Job 3:16), "It was the preparation of the passover" (Job 19:14), "Woven from the top throughout" (Job 19:23), "The spirit himself beareth witness with our spirit" (Rom. 8:16), "The redemption of our body" (Rom. 8:23), "The image of his Son" (Rom. 8:29), "A living sacrifice" (Rom. 12:1), "Abhor that which is evil" (Rom. 12:9), "Unto Jews a stumbling-block" (1 Cor. 1:23), "Comparing spiritual things with spiritual" (1 Cor. 2:13), "We have the mind of Christ" (1 Cor. 2:16), "As a wise masterbuilder" (Cor. 3:10), "A little leaven leaveneth the whole lump" (1 Cor. 5:6), "The cup of blessing which we bless, is it not a communion of the blood of Christ?" (1 Cor. 10:16), "A great door and effectual" (1 Cor. 16:9), "Able ministers of the new testament" (2 Cor. 3:6), "Our light affliction, which is for the moment" (2 Cor. 4:17), "Ministry of reconciliation" (2 Cor. 5:18), "That we might become the righteousness of God in him" (2 Cor. 5:21), "Be not unequally yoked with unbelievers" (2 Cor. 4:14), "Casting down imaginations" (2 Cor. 10:5), "A different gospel; which is not another gospel" (Gal. 1:6-7), "The fulness of the time" (Gal. 4:4), "Weak and beggarly rudiments" (Gal. 4:9), "As many as desire to make a fair show in the flesh" (Gal. 6:12), "Dispensation of the fulness of the time" (Eph. 1:10), "What is the hope of his calling?" (Eph. 1:18), "All the fulness of God" (Eph. 3:19), "Being darkened in their understanding" (Eph. 4:18), "The recompense of reward" (Heb. 11:16), "Cloud of witnesses" (Heb. 12:1), "Run with patience the race" (Heb. 12:1).

In 1568 a fourth and final revision of Tyndale's work was made as a kind of offset to the Geneva Bible with "its mischievous glosses" under the supervision of the Archbishop Parker. It owes its name, the Bishops' Bible, to the fact that most of the revisors were bishops of the Anglican church who with seven other scholars made the revision.

These bishops, however, were not distinguished for their learning. They were merely enjoined to "follow the common English translation (The Great Bible) used in the churches, and not to recede from it but where it varieth manifestly from the Hebrew and Greek original." Charles Lamb scoffed at the scholarship of these revisors saying that they "encouraged one another in mediocrity." Their work appears to have been too mechanically done. They even copied the errors of the Great Bible which the Genevan Bible corrected.

The Bishops' Bible never was popular, but it held its own because it took the place of the Great Bible in most

of the church services. However, the Puritans refused to use it. Historically this version is of interest because its second edition was used as a basis of the Authorized Version.

Yet even the Bishops' Bible has left noteworthy marks upon the Authorized Version, such as the following:

"Blessed are they that *have been persecuted* for righteousness' sake" (Matt. 5:10), "leave there thy *gift*" (Matt. 5:24), "for it is *profitable* for thee that one of thy members *should* perish" (Matt. 5:29), "*a writing* of divorcement" (Matt. 5:31), "shalt perform *unto the Lord thine oaths*" (Matt. 5:33), "if ye *salute* your brethren only" (Matt. 5:47), "*faithless and perverse* generation" (Matt. 17:17), "He will *miserably* destroy those miserable men" (Matt. 21:41), "she of her *want* did cast in all that she had" (Mark 12:44) — rejected by A. V., accepted by R. V. —, "*With desire I have desired*" (Luke 22:15), "and they that have authority over them are called *Benefactors*" (Luke 22:25), "but Jesus he delivered up to *their will*" (Luke 23:25), "called *The place of a skull*" (John 19:17), "the *work* of the law" (Rom. 2:15), "as we are *slanderosly reported*" (Rom. 3:8), "was able also to *perform*" (Rom. 4:21), "*joint heirs* with Christ" (Rom. 8:17), "a *rock of offence*" (Rom. 9:33), "your *service*" (Rom. 12:1), "overcome evil with *good*" (Rom. 12:21), "Love *worketh no ill* to his neighbor" (Rom. 13:10), "we shall all *stand* before the judgment-seat of Christ" (Rom. 14:10), "*Let not* your good be evil spoken of" (Rom. 14:16), "that no flesh should *glory* before God" (1 Cor. 1:29), "my understanding is *unfruitful*" (1 Cor. 14:14), "for we are not ignorant of his *devices*" (2 Cor. 1:11), "For not he that *commendeth* himself is approved, but whom the Lord *commendeth*" (2 Cor. 10:18), "*unspeakable* words, which it is not *lawful* for a man to utter" (2 Cor. 12:4), "children ought not to lay up for the *parents*, but the *parents* for the children" (2 Cor. 12:14), "he is a *debtor to do* the whole law" (Gal. 5:3), "what the riches of the *glory of his inheritance*" (Eph. 1:18), "*gave him to be* head" (Eph. 1:22), "*holiness of truth*" (Eph. 4:24), "*that he might present it*" (Eph. 5:27), "*I am in a strait betwixt the two, having the desire to depart*" (Phil. 1:23), "made in the *likeness* of men" (Phil. 2:27), "the *power* of his resurrection" (Phil. 3:10), "the word of the *truth of the gospel* (Col. 1:5), unto all pleasing" (Col. 1:10), "what is the riches of the *glory of this mystery*" (Col. 1:27), "the rudiments of the world" (Col. 2:20), "a *more excellent* sacrifice" (Heb. 11:4), "the *wrath* of the king" (Heb. 11:27), "time will *fail* me" (Heb. 12:32), "the fathers fell asleep" (2 Pet. 3:4).—McComb.

The only other important translation that had its influence on the Authorized Version at least to some degree is the Roman Catholic Douay-Rheims Version. It was prepared by scholars in the English seminary at Douay, Flanders. The central figure among them was Gregory Martin, a former scholar. The New Testament

was published at Rheims in 1582, and the Old Testament was published at Douay in 1609. It claims to be based in the Septuagint, the Vulgate and other ancient translations. Its English is poor, and its translation is extremely literal and stiff.

However, the Roman Catholic Douay-Rheims Version also influenced the translators of the Authorized Version. Only a few examples may suffice here, namely, "Why, what evil hath he done?" (Matt. 27:23), "The one shall be taken, and the other shall be left" (Luke 17:36), "The son of perdition" (John 17:12), "Subverting your souls" (Acts 15:24), "The goodness and severity of God." (Rom. 11:22), "Owe no man anything" (Rom. 13:8), "The ministry of reconciliation" (2 Cor. 5:18), "To me to live is Christ, and to die is gain" (Phil. 1:21), "Which thing is true in him and in you" (1 John 2:8), "The hidden manna" (Rev. 2:17). Also some words of Latin origin may have come to the Authorized Version through the Douay-Rheims Version such as "malefactor" for "evil doer," "more tolerable" for "easier," "vesture" for "coat," "commandeth" for "setteth out," "translated" for "was taken away," "justified" for "made righteous," "malignity" for "evil condition."

It is claimed that the following examples in the Authorized Version are due to Rhemish literalism: "Be it far from thee" (Matt. 16:22), "God was not well pleased" (1 Cor. 10:5), "to make known the mystery" (Eph. 6:19), "A conscience void of offence" (Acts 24:16), "pleasures of this life" (Luke 8:14) for the earlier rendering, "voluptuous living"; "living water" (John 4:10), for "water of life"; "upbraideth not" (James 1:5)—suggested by Wycliffe—for "reproacheth no man"; "every weight" (Heb. 12:1) for "all that presseth down"; "profane person" (Heb. 12:16) for "unclean person"; "bridleth not" (James 1:26) for "restraineth not."

Finally the following examples of dependence on the Latin, which frequently reproduced the order of the Greek:

"And his sisters, are they not all with us?" (Matt. 13:56) for "Are not all his sisters with us?" "For he that hath, to him shall be given" (Mark 4:25) instead of "For unto him that hath shall it be given." "The rich he hath sent empty away" (Luke 1:53) for "He hath sent away the rich empty." "On earth peace" (Luke 2:14) for "peace on earth." "This man, if he were a prophet" (Luke 7:39) for "If this man were a prophet, he." (Dr. J. G. Carleton: The Part of Rheims in the Making of the English Bible.) R. W. Huth.

(To be continued)

CONDUCTS STRANGE "MISSION"

Miss Juniata Anglemyer of Fremont, Nebr., who has been an invalid for forty years, has developed what is termed "bottle evangelism." She encloses printed tracts in bottles, seals them with waterproof

materials so that the contents will be unharmed through months of weathering, and casts them on the waters of the Platte River. She believes that even a small portion of Scripture will make its own appeal to anyone who will read it, and the curiosity of anyone finding a sealed bottle containing a message is sufficient to insure reading. Miss Anglemyer has arranged for some of the bottles to be tossed into the Pacific Ocean in the hope that they may be washed up on a foreign shore. Frequently the tracts are accompanied by brief handwritten letters of hope and courage. She has received many letters of thanks during the past few years, proving that her messages have been found and read.

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

(Printed at the request of the Central Conference)

(Concluded)

Moral and Religious Character of Scouting

The moral and religious character of this organization or movement, the Boy Scouts of America, already cropped out when we beheld its purpose, but it immediately and clearly manifests itself in the Scout OATH and LAW which we shall now quote verbatim:

THE SCOUT OATH:

On my honor I will do my best —

1. To do my duty to *God* and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and *morally straight*. (H. B., 31.)

THE SCOUT LAW (12 points)

1. A Scout is TRUSTWORTHY. — A Scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his Scout Badge.
2. A Scout is LOYAL. — He is loyal to all to whom loyalty is due, his Scout leader, his home, and parents and country.
(Observe: Scout leader comes *first*!)
3. A Scout is HELPFUL. — He must be prepared at any time to save life, help injured persons, and share the home duties. He *must do at least one "Good Turn" to somebody every day*.
4. A Scout is FRIENDLY. — He is a friend to all and a brother to every other Scout.
(N. B.: "brother" to Scout, "friend" to others!)
5. A Scout is COURTEOUS. — He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful and courteous.

6. A Scout is KIND. — He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.
7. A Scout is OBEDIENT. — He obeys his parents, Scoutmaster, Patrol Leader, and all other duly constituted authorities.
8. A Scout is CHEERFUL. — He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.
9. A Scout is THRIFTY. — He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay, but must not receive tips for courtesies or "Good Turns."
10. A Scout is BRAVE. — He has the courage to face danger in spite of fear, and to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.
11. A Scout is CLEAN. — He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.
12. A Scout is REVERENT. — He is *reverent toward God*. He is *faithful* in his *religious duties*, and respects the convictions of others in matters of custom and religion.

(H. B., 34-37.)

Thus the Boy Scouts of America beyond all doubt assumes a moral and religious character. This fact is furthermore borne out by statements which we shall now adduce.

In the Handbook for Boys (p. 33) we read: "The newer civilization of America, touched by the laws of Moses and the teachings of Christ, has built the code of Washington and Lincoln and Roosevelt and Wilson — the code of strong, clean American Citizenship — the Law of the Scout." — Here we say: This is putting the Scout Law above God's Law and the Gospel of Christ, hence we must call that statement — for want of a better expression — plain blasphemy.

We are told that the "Scout Oath and Law form the basis of all Scouting. The *moral principles* therein expressed must be kept constantly before the Scouts" (H. S-M., 67), and "the most vital duty of the Scoutmaster is getting the Oath and Law under the skin of the Scout. Once absorbed, their effect on his life is permanent" (p. 31). — May we thinking Christians seriously regard this statement!

The Scout Oath demands "Duty to God," and this is what the Handbook for Boys (p. 113) has to state concerning this "duty": "What is a Boy Scout's duty to

God? What does a Boy Scout owe to the Infinite Creator of the Universe, the Source of Life itself? — (What expressions! They smack wholly of Masonry and the like lodge systems!) — The Church (We ask: what is meant by “the Church” as used here?) is the divinely appointed agency through which men are helped to keep close to God, in harmony of Spirit (???). What is a Boy Scout’s duty to his church? — The Scout Movement firmly insists that EVERY MAN (and every boy), to come into his largest self (???) and largest usefulness, *must have an active part in things religious and spiritual. Belief in God?* Of course. Obedience to his basic ten commandments and the larger command to brotherhood? Of course — but MORE than these, the REAL MAN *keeps himself in conscious harmony with God* and with God’s other creatures, his fellow-men AND in *active participation with the Church* (Again we ask: What is meant with this “Church”?). — In doing this, Scouts extend to every one of the other faiths, the same courtesy and consideration and respect. “A Scout is reverent.” — The Handbook for Scoutmasters states concerning this “Duty to God”: “Every man owes to the *Infinite God* whose *natural laws* control the universe with its life and air, its sun and shade, its plants and trees and running brooks, its song of bird and its richer song of friendship of love and service — every man owes to the Infinite (???) a duty of being in harmony with this great life (???) and the further obligation not to lessen but to enrich its beauty, its happiness, its service; *this is the great moral law* (???) To teach that bravery is unselfishness, that *to be clean is to be pure in heart*, is certainly a prelude to the divine law or reverence. — Men are lifted up by the bravery of unselfishness. Purity of heart and hand makes men immortal. Reverence to God is the fulfilling of the whole law” (p. 33). (???)

Regarding the third point of the “Oath” (duty to self”) we read (H. B., 115): “He (the Boy Scout) needs to GROW — in stature, in strength, in knowledge and wisdom, in favor with *God* and man . . .” — The Scout under this point pledges to keep himself *morally straight*, and in order to accomplish this he is constantly to think after this manner: “*I shall take pride in keeping my thoughts and desires and deeds clean by keeping them directed towards lofty things. I shall take pride in being my best and truest self*” (H. S.-M., 34). WHAT ELSE IS THAT BUT EDUCATING TO SELF-RIGHTEOUSNESS WHICH LEADS TO PHARISAIC PRIDE AND TO DAMNATION?

Again, note these statements: “This . . . ‘Oath’ . . . with the twelve laws under it, is a compendium of moral laws . . . emphasizing desirable forms of *individual Expression* rather than those of negative repression” (R&L., 77). (Mark this “would-be-improvement” over against the Ten Commandments with their “Thou shalt not”!) — “The Scout Oath and Law are the *moral groundwork* of the whole movement; and, as such, *they are more im-*

portant than any other branch of Scouting” (R&L., 375). “From the standpoint of *moral education*, it is strategy of the first order to place a boy during early and middle adolescence in a group that has as the foundation of its fellowship sincere regard for an *oath* (??) and *law* both of which are of high moral and religious tone” (R&L., 376).

The Scout Law would lead boys to do morally good works — “Good Turns.” “The final test of a good Scout is in his doing of *daily* ‘Good Turns’ (H. B., 25). “A ‘Good Turn’ is an *extra* kindness and service — something more than what courtesy and good manners would do.” “‘Good Turns’ need not be reported publicly, yet a Scout *should do them consciously and record them.*” — Such training we again maintain, can only lead to Pharisaism.

Thus the “Boy Scout movement . . . in this country . . . has proved to be *distinctly a religious movement.*” (R&L., vii). “It recognizes religion as a most necessary and vital force in the development of a boy’s character, *but allows the distinction of creed* no place in its consideration. It leaves the boy’s religious instruction to the church of which he is a member” (R&L., 16). (Does it!?) “The Scout program is inherently such that it has religious values especially when applied by a Scoutmaster who is himself religious” (R&L., 132). “More than half of all Scout troops are organized under some religious institution” (H. S.-M., 529).

And this is the “Religious Policy” of the Boy Scouts of America as published in the Handbook for Scoutmasters: “The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout’s oath or pledge the boy promises, ‘On my honor I will do my best to do my duty to God and my country and to obey the Scout law.’ The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be — Catholic or Protestant or Jew — this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognize the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life. — Only men willing to subscribe to this declaration of principles shall be entitled to certificates of leadership in carrying out the Boy Scout program. — The activities of the members of the Boy Scouts of America shall be carried on under conditions which show respect for the convictions of others in matters of customs and religion, as required by the twelfth Scout Law, reading, ‘A Scout is reverent. He is reverent toward God.

He is faithful in his religious duties and respects the convictions of others in matters of custom and religion.' — In no case where a troop is connected with a church or other distinctively religious institution, shall Scouts of other denominations or faith be required, because of their membership in the scout troop, to take part in or observe a religious ceremony distinctly peculiar to that institution or church."

Hence the Boy Scouts of America has a decidedly moral and religious character and purpose; it has a religion. But anyone who understands God's Truth must immediately realize that Scouting's religion is not the one and only true religion revealed in the Bible. It is the religion of the natural man who has not been enlightened by the Spirit and Word of God.

And now we ask —

What Ought to Be Our Attitude, As Christians, With Regard to the Boy Scouts of America?

Should we accept this movement with great acclamation as so many denominations do? Our answer is a decided: NO. But why such an answer? Because of various reasons which we shall state, reasons which can all be summed up in this sentence: This movement in its essence and operation *is entirely unchristian and not in accord with God's Truth, it is even* undermining and opposing the Truth of God.

We must object to the RELIGION of the Scout movement. There can be absolutely no doubt about the fact that this is a religious movement, a movement which wants to instill a religious and moral spirit into the heart of boys. The literature (quotations from which were brought before!) of this movement clearly proves our statement. And when we examine the religion of the Boy Scouts of America, we must find that it is not the only true religion revealed by God Himself in His eternally true Word contained in the Bible. The religion of Scouting is, as we stated previously, the RELIGION OF THE NATURAL MAN: there is a God, a "Supreme Being" to whom men are accountable; do that which is commonly accepted as good, — then "God" will be pleased with you, and you shall merit great rewards by your own deeds. It is the religion which is expressed in the beliefs of the various lodge systems, especially that of Masonry. There is no confession of the Triune God as the only true and living God, no confession of the Bible as being the only true Word of God, absolutely no confession of Jesus Christ, the Son of God, through whom alone sinful, lost, and condemned men have a gracious salvation from sin's dreadful consequences. The "oath" and "law" of Scouting are NOT the Law (Word) of God, nor are they in conformity therewith. Hence the religion of the Boy Scouts of America is a FALSE religion. WOE UNTO US, THEREFORE, IF WE, AS CHRISTIANS, WOULD ENTRUST OUR BOYS TO AN ORGANIZATION WITH SO PERNICIOUS A RELIGION.

This we must note, that the Scout movement takes an entirely INDIFFERENT stand regarding religious views and convictions; that again is immediately manifest in the literature of the Boy Scouts of America. It speaks of God as the "Infinite Creator of the Universe" (how perfectly Masonic!), tolerates ALL religious views in its midst, indeed, urges each one to hold fast the views of his parent-church e'en though these views or doctrines may be entirely anti-scriptural. It takes the same indifferent stand over against God and all that is God's as, e. g., Masonry and all like lodge systems. The "Handbook for Boys," which all Scouts receive and are to study, frequently mentions "God," but that in the sense of any and every man-imagined deity (in other words, IDOL). It speaks of the "Church," but in the sense that any and every religious denomination is a part of "The Church," i. e., the Kingdom of God. — To such RELIGIOUS INDIFFERENTISM we, as Lutheran Christians, must absolutely object. That is not for us. Therefore let us beware! Let us search the Holy Scriptures to know and hold fast to the true God, Father, Son, and Holy Ghost, to know and confess His truth! As children of God we are to *take a definite and firm stand* with regard to the true and living God, who clearly reveals Himself only by means of the Bible. And we are not to be unequally yoked together with those who do not do so. That also holds true of Christian children. HOW THEN CAN WE ENTRUST OUR BOYS TO THE RELIGIOUS INDIFFERENTISM OF SCOUTING? TRUE CHRISTIANS WILL NOT DO THAT.

Religious indifference naturally leads to religious UNIONISM where people still want to be considered religious men. And so we find this evil also with the Boy Scouts of America. Hence we Lutheran Christians must again raise a voice of objection and warning. In the Handbook for Scoutmasters we find listed (p. 58) a so-called "church-hike"; thus a Scout of a certain faith may be led to worship with his troop in a church of a different faith, — in short, to practice "unionism," to join in common worship with a church of an entirely different confession. Of course, no Scout must perforce attend such a "church-hike," but how many a Christian boy will see the impropriety therein and consequently refuse to join in this activity? — And when the boys of different faiths are joined together in the same organization and given to understand that they are all worshipping a common God (cf. Scout Oath and Twelfth Law), what else is that but full "unionism"? And therein lies a great danger for our decided Christian stand. If our boys are led into that spirit, what may we then expect of them later as active adult church members? SHOULD WE THEN ENTRUST OUR BOYS TO THIS MOVEMENT WITH ITS UNIONISTIC TREND? GOD FORBID! Cf. 2 Cor. 6:14 f; Eph. 5:11.

"But," some one may say, "if we have our own Lutheran troop, with a Lutheran Scoutmaster, supervised by a Lutheran congregation, then there ought to be no objection." We claim that such an arrangement is pure folly, for this troop, nevertheless, is a unit of the national organization, supporting it financially and morally, and hence it supports and strengthens the religiously false, indifferent, unionistic, and humanistic stand of the organization as a whole. Then why not a Lutheran unit of the Masonic Lodge??! The folly is obvious. Again we say, therefore, let us as true Christians abstain from this movement. And we can not agree with the statement, that since the local Lutheran congregation can have both supervision and direction of the Scout program with its own boys under its own leadership "our . . . principal objection to Scouting falls (and that) thus it has been made possible for Lutheran congregations to accept the Scout program without violation of the Lutheran principle of Christian fellowship." In the light of what has previously been stated this is *not* a firmly Christian nor a firmly Lutheran stand.

Scouting wants to "EDUCATE" boys morally and religiously, wants to build moral and religious "character," and that by applying the Scout Oath and Law which, as we learned, flow not out of the Spirit and Word of God. — But we, as Christians, ought to know that the ONE and ONLY means to build true (that I use the words!) moral and religious character is the WORD OF GOD, the application of God's LAW and GOSPEL. This alone, and no Scout Oath and Law, can educate to godliness pure and simple. Eph. 6:4 we read: "Ye fathers, . . . bring them (your children) up *in the nurture and admonition of the Lord*" (not: in the nurture and admonition of the Scout Oath and Law!). Let us heed that advice! We Christians have that very best and only true means for building godly character, — why not use that only! HOW THEN CAN WE ENTRUST OUR BOYS TO THIS MOVEMENT WITH ITS FALSE CONCEPTION OF MORAL AND RELIGIOUS EDUCATION!

It is said that the home and church in present day conditions are not sufficient to build a full moral and religious character in boys, — the Scout movement must supplement with its program, applying the Scout Oath and Law. We do not agree therewith. The trouble is this: Most parents, even many who call themselves Christians, do not take enough interest in their children's spiritual welfare to bring them up in the nurture and admonition of the Lord. Oh, that parents would only realize the grave duty and responsibility which rests upon them, and that eventually they must give an account to God regarding the "bringing up" of their children! Where Christian parents do bring up their children in the Lord, there the Children will learn ALL that is necessary to build true godly character; yes, there the parents will work zealously in the interests of a CHRIS-

TIAN DAY SCHOOL where their children, BOYS and GIRLS, will receive a Christian elementary education. And where there is a true, zealous Christian day school, in which Christian teachers "feed the lambs" in the Lord, there will be no lack of true "character-building." Therefore let us as Christian parents and congregations earnestly seek with God's help to do our duty according to the advice of our Lord!

One more danger of Scouting we would like to point out, namely, the so-called "Good Turns." As we noted, Scouts are obliged to do at least one "Good Turn," good deed, daily and to make a written record thereof. This method, we maintain, tends very strongly to "Pharisaism," that one makes much of one's deeds, prides himself with them, and relies upon them to make one acceptable in the eyes of man and even God. That is a danger which we do well to avoid, against which we are also to warn our children. HENCE WE MUST ALSO OBJECT TO THIS METHOD OF SCOUT TRAINING.

In concluding our remarks we also want to state that the indiscriminate, unwise, and confusing use of the word "oath" in Scouting's literature and program only tends to take away from the boy real respect for the real oath as we understand it in the light of Holy Writ.

Yes, "prove all things; hold fast that which is good. Abstain from all appearance of evil!" That is the plain and clear advice of our Lord. Let us heed it! — The Boy Scouts of America movement is NOT free from such appearance of evil; therefore let us and our children abstain therefrom and also testify privately and publicly against its unchristian principles and activities. May God for Christ's sake bless us with courage, zeal, and strength towards that end! M. C. Schroeder.

FOLLOW HIM

- Does Christ save you from your sin?
Call Him Savior!
- Does He free you from the slavery of your passions?
Call Him Redeemer!
- Does He teach you as no one else has taught you?
Call Him Teacher!
- Does He mold and master your life?
Call Him Master!
- Does He shine upon the pathway that is dark to you?
Call Him Guide!
- Does He reveal God to you?
Call Him the Son of God!
- Does He reveal Man?
Call Him the Son of Man!

Or, in following Him are your lips silent in your incapacity to define Him and His influence upon you?

Follow Him! — Howard Bliss in "The Lutheran Free Church Messenger."

SEDATIVES

In the church pharmacy are at least four bromides that infallibly produce a quiescent conscience, and gently put the patient to sleep: 1) I work so hard all the week that when Sunday comes—; 2) When I was a boy, I was made to go to church three times on Sunday, and so now—; 3) Company came just as we were about ready—; 4) I came twice, and not a soul spoke to me—.

—Trinity Church News, Brooklyn.

† REV. AUGUST BENDLER †

August Christoph Bendler was born in Town Rhine, near Sheboygan on the 31st day of October, 1858. He had the good fortune to have a pious and strict Christian mother, who had set her boy aside as a servant of her Lord. She ever and again pointed this out to him as the goal in his life and brought and reared her son always with that end in view as a true child of God. She lived to see him, after all her privations and prayers, as a pastor and minister of Jesus.

The departed attended Northwestern College at Watertown, Wis., from the year 1871-1878, and studied at the Theological Seminary of the Missouri Synod, St. Louis, Mo., for one year and then finished his theological course at the Theological Seminary of the Wisconsin Synod, located at that time in Milwaukee, Wis., at 13th and Vine Streets. For a period of two years the departed served as pastor in Galesburg, Ill., and from 1883-1890 he faithfully served the Lutheran Church at Burlington, Wis. On the 13th day of December, 1890, Rev. Aug. Bendler was installed as pastor of the St. Matthew's Lutheran Church by the sainted Dr. Ad. Hoenecke, which church he faithfully served until his death.

The deceased was married to Anna, nee Allermann, on the 13th of December, 1881, which union was blessed with two children, Martin, who entered into his rest in 1897, and Olga who died in 1888.

Rev. Bendler remarried May 28, 1893, to Miss Wilma, nee Kees, and this union was blessed by God with three children, August, Eric and Irene.

Rev. August Bendler entered into his eternal rest on Sunday evening, June 2, 1929, at Buffalo, N. Y., where he was taken seriously ill on his return trip from Palestine and Europe. He died confessing his faith in His Lord and Savior, and when asked by Rev. Ruhland on his sick-bed, whether he also confessed this Savior, whom he had preached so many years to his people, he answered with a firm voice: "Ganz gewiss!"

He was a true shepherd over the flock entrusted to his care and was at all times concerned over their spiritual welfare. His object in life was to serve the Lord with the remarkable gifts that He had given his servant.

The funeral services in the home were conducted by the Rev. H. Brandt, an old friend. Rev. H. Ebert preached the German sermon in the church, basing his discourse on the words of the 116th Psalm, verse 15. Rev. Arthur Tacke delivered the English sermon, using as his text the words written to the Hebrews in the 13th chapter, the 14th verse. The altar services were conducted by Rev. Emil Schulz, while the obituary was read by Rev. A. Baebenroth, friend and classmate of the deceased. The committal service at the grave in Watertown, Wis., was read by the Rev. Arnold Schultz.

He is survived by his wife Wilma, his children, August, Eric and Irene, one son-in-law, one daughter-in-law and 2 grandchildren.

FROM OUR CHURCH CIRCLES

Central Delegate Conference

The Central Delegate Conference (pastors, professors, teachers, and delegates) will meet on Tuesday and Wednesday, July 30th and 31st, in the congregation of Rev. M. J. Hillemann at Marshall, Wis.

Opening session on Tuesday morning and services on Tuesday evening.

Sermon: H. Schmeling (O. W. Koch).

Confessional Address: P. Janke (W. Zank).

The business-in-hand will be a study of the "Gedruckte Vorlage." Pastor F. E. Stern is appointed to lead in the discussion. If time permits, Pastors J. B. Bernthal and P. Janke will be called upon to present their papers.

Pastor Hillemann requests that you make announcements early, also that you state if lodging is desired.

Theodore Thurow, Sec'y.

Chippewa Valley Pastoral Conference

The Chippewa Valley Pastoral Conference will meet on July 23rd and 24th for a two-day session at Prairie Farm, Wis., in the congregation of the Rev. C. H. Auerswald. Sessions to be held from 9 A. M. to 5 P. M. each day.

Remarks: A paper for discussion is to be brought by every pastor of the Conference.

Sermon: J. F. Henning.

Confessional Address: C. H. Auerswald.

Early announcements requested by the local Pastor C. H. Auerswald at Prairie Farm, Wis.

J. F. Henning, Sec'y.

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.

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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 Twenty-ninth 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.

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.

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. Prahl).
H. Zautner (A. Wilbrecht).
W. Timm (E. Trettin).

W. Keibel, Sec'y.

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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. Scheweppe).
Redwood Falls (Gibbon).
New Ulm (Sanborn).

8) Teachers:

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

Arthur W. Koehler, Sec'y.

Dr. Martin Luther College

The commencement exercises for the past school year, which took place on June 13, were of an especial significance. For several years our graduating classes had to go to the local St. Paul's Lutheran Church for their graduation owing to the lack of room in our institution. Our little assembly room in the old music hall proved too small to take care of but a part of the guests. This year, however, the two classes could have their graduating exercises "on the home grounds," so to speak. The normal department graduated a class of 30, the high school department 58. Of the latter class eleven will continue their work in some other school to prepare for work in a theological seminary. Five have completed the general education course and will take up some occupation in life. The remainder will, with a few exceptions, enter our normal department next fall. On the request of the class of 1929 the Rev. H. Herwig, Wauwatosa, Wis., was the speaker at the commencement. He chose as a basis for his address 2 Samuel 10:12: "Be of good courage, and let us play the men for our gospel and for the cities of our God; and the Lord do that which seemeth him good."

The past school year marked the completion of our extensive building program. It need not be stated that we all felt the advantage over the former conditions. The new facilities made the work more pleasant and also more efficient. Our library has now come into its own, and the many useful books can really be placed at the disposal of the pupil. The library has been used more than in several years of the past taken together. Since our practice organs and pianos have now been placed in the remodeled music building, they are at the disposal of the scholars throughout the day, whereas they formerly were idle since classes had to be conducted in the rooms. The results in music instruction have shown a marked improvement over the past years. In general, the order and discipline in and around the buildings have become better.

Our attendance in the past year was 269 scholars. Owing to the graduation and owing to the usual causes we have lost quite a large number of scholars. These vacancies should be filled again. We hope that a large number of boys and girls will be willing to enter our ranks next fall to replace those that have left. Both boys and girls that have the necessary talent, but above all who are earnest young Christians are welcome to us.

In regard to prospective scholars a few words may not be amiss. It is desirable that scholars come to us as soon as they have completed the eighth grade. Scholars that have obtained their secondary education in a public high school are handicapped. They have been held to sixteen credits. Very often these present

a very motley aspect, such as English, Algebra, Sewing, Home Economics, Shorthand, Typewriting, Book-keeping, etc. They usually lack sufficient credits in History, very often have little in the Sciences, and without exception lack German, Music, and Religion. For these reasons such scholars must enter our twelfth grade in order to try and make up as many of the deficiencies as possible.

Even if we make every effort to give them the required branches, the schedule will frequently present such unavoidable conflicts that it is impossible to provide for such scholars as it ought to be done. It is out of question to arrange for special classes since our teaching force is now carrying a sufficient teaching load.

But above all if our Christian Day Schools are so necessary in order to present all branches of useful knowledge from a Christian view-point, then this holds good all the more in the very impressionable years of adolescence in the secondary schools.

May we look forward to a large number of our young Christians who will be willing to prepare themselves for service in the church as pastors or teachers.

B.

Northwestern Lutheran Academy

Northwestern Lutheran Academy at Mobridge, South Dakota, closed its first schoolyear on June 12th. And though our equipment is meager and facilities are lacking, we do not hesitate to call it a successful schoolyear. It cannot have been otherwise, if the aims of all Christian education were achieved even in part. If we succeeded in installing the fear of God into the hearts of our scholars, and were able to teach them to walk in this fear, then our work has been crowned with God's blessing. For the Word of our God is effective, and His promise true; His Word shall not return void, but do that for which it is sent.

During the summer various changes will be made at our institution, which will help us carry out our work more effectively. The school building, which served us in the past year as boys' dormitory and for classroom purposes, has been purchased by Zion Lutheran Church of Mobridge, and will, in the course of this summer, be removed to our own property, where it will serve us for some time to come for classroom purposes. The property, which comprises 28 acres of land, was donated to us by the Commercial Club of this city. It lies on the west side of the city, and overlooks the valley of the Missouri River. The site is considered beautiful by those who have seen it. The planting of trees and shrubbery will in time give it added charm. Here also a dwelling for the first professor will be erected. The congregations of our Dakota-Montana District are donating a part of the cost of this house with special gifts. The remainder will be paid by monthly rentals. The entire

property will be valued at approximately \$18,000 to \$20,000 when this work has been carried out.

We are, however, in need of a dormitory, in which our kitchen and dining rooms, as well as the janitor's quarters, must be housed. At the present time we are renting a house for these purposes. But next fall our distance from this building will make its further use impossible. Nor are there other buildings to be had which might fill our need in some measure. Such a building would cost us approximately \$15,000 plus boiler expenses. In view of Synod's financial situation we debated the building of such a dormitory for a long time. We hardly found courage to come before Synod for an allowance to carry out the project. But necessity is a hard master. We must ask. We trust that the Lord will take care of our needs. We feel that He will make you willing to do His work. And so we shall present our plans to General Synod, requesting it to erect this dormitory.

Next year we shall add the tenth grade to our course. This will mean added work for the teachers, but work willingly done, if we but have the scholars. Pastors in our midst are making every effort to gain scholars for us. Announcements of prospective scholars should be in the hands of the undersigned at an early date, since we must buy equipment to take care of them soon, in order to have it on hand when the new schoolyear begins.

K. G. S.

Announcement for the Year 1929-1930

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, September 4th, at 9 A. M. It is desired that new scholars be announced as soon as possible in order that proper arrangements can be made for their living quarters. Dr. Martin Luther College offers a three year normal course, a high school course designed for such that wish to become teachers, pastors, or take a general education course. For catalog, application blanks, or any other information apply to E. R. Blieferticht, 213 South Jefferson St., New Ulm, Minn.

Announcement

We have a fine 8x28 in. panoramic photograph showing the main group of our new seminary buildings as seen from the north. Send us \$1.00, and a print will be mailed to you post paid and securely packed in a tube. As we will have no more prints made than are ordered, about a week will be required to fill your order.

John Brenner, Treasurer,
814 Vliet Street,
Milwaukee, Wis.

Acknowledgment and Thanks

The ladies of the congregation in Millville, Minn., and Bremen, Minn., Rev. J. Lenz, donated the follow-

ing to Dr. Martin Luther College: 4 pillows, 2 pillow slips, 7 Turkish towels, 4 bed sheets, 3 blankets. Our sincere thanks.

E. R. Blieferticht.

* * * * *

The following gifts were received for Northwestern Lutheran Academy during the past months:

From Zion's, Athboy, South Dakota, and from Drew, South Dakota, 1 hog each; from Paradise, North Dakota, $\frac{1}{2}$ hog; from Lemmon, South Dakota, 8 lbs. butter and some lard; from Mrs. F. Walz, 4 qts. jelly; from Dick Johnson, 1 bu. beans; from Ladies at Timber Lake, South Dakota, 26 dozen eggs; from Immanuel's, Grover, South Dakota, 1 case eggs and \$9.00; from Mrs. E. Kehrberg, curtains; from Ladies' Aid, Faith, South Dakota, 1 rug, $2\frac{1}{2}$ dozen hand towels, 6 turkish towels, 22 dish towels; from Andrew Ottenbacher, 1 set boxing gloves; from Ladies' Aid, Raymond, South Dakota, 1 quilt; from Pastors E. Hinderer, E. Birkholz, F. Meyer, and Mrs. Schlei (by Pastor K. Toepel) shipment of books for the library. We extend hearty thanks to the kind donors.

K. G. Sievert.

Pipe Organ Dedication

The second Sunday after Trinity was a day of special rejoicing for all members of St. Katherine Congregation, Beyer Settlement, near Rusk, Wis., for on this day their new electric Hinners Pipe Organ was dedicated to the services of the Triune God. This organ is to be a constant reminder of the Golden Jubilee of the congregation, which was celebrated last August. For this occasion three festival services were conducted. The dedicatory act was performed by the local pastor. In the splendid English sermon in the forenoon Rev. Wm. Baumann of Neillsville, Wis., showed the congregation that the new pipe organ is to aid the worshippers in the adoration of Him, who dwells on high. In the German services in the afternoon Rev. Herb. Schaller of Medford, Wis., in a masterful way reminded the congregation of the only rightful God-pleasing uses of a church organ. In the evening a recital of appropriate sacred music was given, also a short address on the history of the pipe organ by Rev. Keturakat. Mrs. Rev. Wahl of Eau Claire was the organist for all services. The solemnity of all services was greatly enhanced by appropriate selections rendered by the local choir, by the larger children of the congregation, and by the pastor and his wife. The spacious church, beautifully decorated, was more than crowded to capacity with devout worshippers for all three services. May God, to whose service this splendid new pipe organ was dedicated, out of pure grace grant for Jesus our Savior's sake, that it may be used only to spread the glory and fame of His most holy name.

O. E. Hoffmann.

Golden Wedding Anniversaries

On June 15, Mr. and Mrs. Julius Kath, members of the Salem's Ev. Luth. Church, Nasewaupée Twp., Sawyer, Wis., were, by the grace of God, permitted to celebrate their fiftieth wedding anniversary. The undersigned delivered an address based on Psalm 116:12-14.

May the Lord continue to be with them in the future as he has been with them in the past.

V. J. Siegler.

* * * * *

On June 6, Mr. and Mrs. Frederick Schultz, members of St. John's Ev. Luth. Church of Rice Lake, Wis., were permitted, by the grace of God, to celebrate their golden wedding anniversary.

The undersigned delivered a short address on 1 Sam. 7:12.

May God in His loving-kindness be with them in the future as He was in the past. F. H. Senger.

MINNESOTA DISTRICT

May, 1929

PASTORS: WALTER G. VOIGT, Acoma, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$23.85, Michigan Lutheran Seminary \$20.00; total \$83.85. R. POLZIN, Alma City, General Fund \$22.92. R. HEIDMANN, Arlington, Home Mission \$60.00. J. E. BADE, Balaton, Home Mission \$60.25, Deaf-Mute at Detroit, Mich., Building Fund \$22.00; total \$82.25. WM. FRANZMANN, Baytown, Synodic Admin. \$15.00, Educational Institutions \$15.00, Missions \$14.20; total \$44.20. W. P. SAUER, Baer Valley, Ind. Miss. \$10.75. C. F. KOCK, Belle Plaine, General Administration \$10.00, Theological Seminary \$10.00, Dr. Martin Luther College \$10.00, General Mission \$15.00, General Support \$6.42; Seminary Building Fund \$11.00 from Chas. Krueger and \$10.00 from Fred Haas, Belle Plaine, Minn.; total \$72.42. E. G. HERTLER, Brownsville, General Missions \$10.35. J. E. SCHAEFER, Buffalo, Synodic Administration \$27.00. G. F. ZIMMERMAN, Town Cady, General Administration \$2.00. G. F. ZIMMERMAN, Town Cady, General Administration \$27.25. R. JESKE, Caledonia, General Mission \$15.00, Indian Mission \$15.00, Home Mission \$15.85, Negro Mission \$15.00, Poland Mission \$15.00, General Support from J. Betz at his silver wedding \$10.00; total \$85.85. WM. PETZKE, Cedar Mills, Theological Seminary \$10.00, Northwestern College \$30.00; Dr. Martin Luther College \$40.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, General Missions \$16.00, Indian Mission \$10.00, Home Missions \$10.00, Negro Mission \$10.00, Lutheran Children's Friend Society, Minneapolis, Memorial wreath for Mrs. Louis Witte \$6.00, Memorial wreath for Mrs. Aug. Schulte \$5.00; total \$157.00. J. E. SCHAEFER, Crawford's Lake, Synodic Administration \$5.00. J. C. A. GEHM, Darfur, General Institutions \$16.10. R. F. SCHROEDER, Dexter, General Administration \$15.00, Finance \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$15.00; total \$60.00. C. J. SCHRADER, Echo, Indian Mission \$12.60, Poland Mission \$10.00; total \$22.60. M. SCHUETZE, Ellsworth, Educational Institutions \$10.00, General Support \$8.50, New Recitation Hall, New Ulm, from Mr. August Smith \$17.50; total \$36.00. G. F. ZIMMERMAN, Elmwood, Wis., General Administration \$17.86. P. GEDICKE, Essig, General Fund \$5.10. HY. BOETTCHER, Gibbon, Educational Institutions \$10.00, Indian Mission \$10.00, Home Mission \$20.00, Negro Mission \$10.00, Student Support \$5.30, General Support \$7.00; total \$62.30. HY. BOETTCHER, Gibbon, General Support, at 35th wedding anniversary of Mr. and Mrs. H. Bleik coll. in memory of Mr. and Mrs. K. Bleik \$12.75, Mr. and Mrs. H. D. Friedrich Memorial wreath for Mrs. Gust. Thiem \$3.00, for Memorial wreath Mrs. Gust. Thiem from nephews and nieces and Mr. and Mrs. E. Borth, Mr. and Mrs. R. Black, Mr. and Mrs. A. Black, \$11.00; total \$26.75. F. W. WEINDORF, Grace, Goodhue, General Mission \$25.00. F. W. WEINDORF, St.

John's, Goodhue, General Missions \$41.87. WM. FRANZMANN, Grant, Synodic Administration \$10.00, Educational Institutions \$11.68; total \$21.68. W. HAAR, Loretto, Church Extension Fund \$42.00, Home Mission \$69.00; total \$111.00. ED. A. HEMPECK, Hancock, Dr. Martin Luther College \$29.58. T. E. KOCK, Hastings, General Missions \$28.91. A. JUL. DYSTERHEFT, Helen, General Institutions \$45.00, Home Mission \$35.00; total \$80.00. E. G. HERTLER, Hokah, General Missions \$5.30. M. J. WEHAUSEN, Johnson, Northwestern College \$2.05, Dr. Martin Luther College \$26.15, Michigan Lutheran Seminary \$18.00, Dakota-Montana Academy \$18.00; total \$64.20. L. F. BRANDES, Jordan, Northwestern College \$50.00, Student Support \$35.00, General Support \$25.00, Lutheran Children's Friend Society from Mrs. F. Jaenicke \$1.00; total \$111.00. E. G. HERTLER, LaCrescent, General Administration \$25.00, General Institutions \$7.40, General Missions \$15.00, Indian Mission \$10.00; total \$57.40. J. F. GUSE, Litchfield, Negro Mission \$31.00. W. FRANK, Lynn, Theological Seminary Building Fund \$34.16. W. FRANK, Lynn, General Missions \$30.84. K. A. KUETHER, Madison Lake, Synodic Administration \$3.65, General Support \$3.35; total \$7.00. A. ACKERMANN, Mankato, Greensboro College from Lutheran School and Sunday School \$20.22. C. A. HINZ, Mason City, Iowa, Home Missions \$44.43. W. P. SAUER, Mazeppa, Indian Mission \$24.75. PAUL C. DOWIDAT, Minneapolis, Home Mission \$136.00, City Mission, Rev. Frey \$200.00; total \$336.00. A. C. KRUEGER, Minneola, Synodic Administration \$20.00, General Institutions \$5.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, General Missions \$5.00, Indian Mission \$3.41, Home for the Aged \$5.00, Indian Mission \$5.00; total \$58.41. G. C. HAASE, Monticello, General Administration \$8.95. J. CARL BAST, Morton, General Institutions \$50.00, Home for the Aged \$7.00; total \$57.00. J. CARL BAST, Morton, Home for the Aged, Belle Plaine, from N. N. \$84.00. J. CARL BAST, Morton, Seminary Building Fund \$56.00. F. KOEHLER, Nicollet, Home Mission \$65.25. F. KOEHLER, Nicollet, Deaf Mute Institution Detroit, New Building, Wedding Stolt-Bode \$21.63. A. EICKMANN, Nodine, General Institutions \$75.00, General Missions \$55.00; total \$130.00. R. C. AVELLALLEMANT, North St. Paul, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Home Mission \$14.90, Student Support \$20.00, General Support \$20.00; total \$134.90. HENRY ALBRECHT, Omro, Michigan Lutheran Seminary \$28.35, Indian Mission \$53.00; total \$81.35. M. C. KUNDE, Oronoco, Synodic Administration \$19.66. CARL C. KUSKE, Oshkosh, Michigan Lutheran Seminary \$10.89. M. C. KUNDE, Poplar Grove, Synodic Administration \$7.38. GEO. W. SCHEITEL, Potsdam, Educational Institutions \$29.10, Home Mission \$4.65, Negro Mission \$38.95; total \$72.70. W. C. NICKELS, Redwood Falls, Home Mission \$50.11, General Support \$25.00; total \$75.11. J. BAUR, Ridgley, Dr. Martin Luther College \$8.00, Home Mission \$17.00, General Support \$12.00, Student Support \$10.00, Church Extension Fund \$9.00; total \$56.00. H. C. NITZ, Rockford, Theological Seminary \$13.39, Northwestern College \$11.00, Dr. Martin Luther College \$11.00, Michigan Lutheran Seminary \$11.00, Dakota-Montana Academy \$11.00; total \$57.39. G. A. ERNST, St. Paul, Synodic Administration \$21.85, Educational Institutions \$100.00, Missions \$100.00; total \$221.85. A. C. HAASE, St. Paul, Home Mission \$74.97. Mrs. R. PITTELKOW, Treas., Lutheran Mission Auxiliary of St. Paul, City Mission membership from Trinity \$10.00, St. John's \$5.00, Emanuel \$9.00; total \$24.00. G. THEO. ALBRECHT, St. Peter, General Institutions \$37.00. R. SCHIERENBECK, Sanborn, Synodic Administration \$30.00, General Institutions \$30.00, General Missions \$22.75, Indian Mission \$20.00, Home Mission \$30.00, Negro Mission \$20.00, General Support \$30.00; total \$182.75. WM. C. ALBRECHT, Sleepy Eye, Dr. Martin Luther College Building Fund \$48.35. H. A. KUETHER, Smith's Mill, Synodic Administration \$13.10, General Support \$4.60; total \$17.70. CARL C. KUSKE, Taunton, Michigan Lutheran Seminary \$5.28. R. JESKE, Union, General Mission \$6.00, Indian Mission \$6.00, Home Mission \$6.80, Negro Mission \$6.00, Poland Mission \$6.00; total \$30.80. AUG. SAUER, Vesta, General Mission \$31.80. E. G. FRITZ, Wellington, Home Mission \$30.00, Negro Mission \$35.00, Madison Student Mission \$3.00, Negro Chapels from Confirmands \$2.00; total \$70.00. C. W. A. KUEHNER, Winthrop, General Institutions \$10.00, Home Mission \$15.00, Dr. Martin Luther College Building Fund \$15.00; total \$40.00. H. E. LIETZAU, Woodbury, Home Mission \$23.00. M. C. MICHAELS, Woodville, Wis., General Institutions \$20.30, Home Mission \$18.35; total \$38.65. PAUL E. HORN, Zumbrota, Educational Institutions \$50.00, Missions \$35.02; total \$85.02.

H. R. KURTH, District Treasurer.

DAKOTA-MONTANA DISTRICT

February, 1929

Rev. S. Baer, Hague, North Dakota	\$ 10.00
Rev. W. T. Meier, Watertown, South Dakota	166.85
Rev. H. C. Sprenger, White, South Dakota	95.27
Rev. H. C. Sprenger, White, South Dakota	72.77
Rev. S. Baer, McIntosh, South Dakota	18.00
Rev. E. R. Gamm, Glenham, South Dakota	2.00
Rev. L. J. Lehmann, Onaka, South Dakota	9.00
Rev. L. J. Lehmann, Onaka, South Dakota	9.10
Rev. L. J. Lehmann, Tolstoy, South Dakota	37.10
Rev. L. J. Lehmann, Tolstoy, South Dakota	39.30
	\$ 459.39

March, 1929

Rev. E. B. Erhart, Renville, South Dakota	\$ 80.03
Rev. S. Baer, McIntosh, South Dakota	18.00
Rev. A. H. Birner, Hendricks, Minn	99.35
Rev. S. Baer, Zeeland, North Dakota	56.00
Rev. D. F. Rossin, Shadhill, South Dakota	12.89
Rev. D. F. Rossin, White Butte, South Dakota	4.85
Rev. D. F. Rossin, Lemmon, South Dakota	18.00
Rev. Wm. Lindloff, Elkton, South Dakota	46.50
Rev. Wm. Lindloff, Ward, South Dakota	26.45
Rev. S. Baer, Haynes, North Dakota	20.00
Rev. Herbert Lau, Gary, South Dakota	6.80
Rev. S. Baer, Hague, South Dakota	10.00
Rev. Carl Clabuesh, Watkins, Montana	3.00
Rev. Herbert Lau, Gary, South Dakota	30.73
	\$ 432.60

April, 1929

Rev. D. F. Rossin, Hettinger, North Dakota	\$ 14.15
Rev. F. Wittfaut, Crow Rock, Mont.	5.95
Rev. H. Lau, Goodwin, South Dakota	30.00
Rev. H. Lau, Goodwin, South Dakota	3.25
Rev. E. Schaller, Gale, South Dakota	9.25
Rev. E. Schaller, Gale, South Dakota	4.25
Rev. E. Schaller, Gale, South Dakota	11.40
Rev. E. Schaller, Mound City, South Dakota	67.14
Rev. E. Schaller, Mound City, South Dakota	21.15
Rev. E. Schaller, Mound City, South Dakota	72.89
Rev. R. J. Palmer, Willow Lake, South Dakota	34.00
Rev. W. T. Meier, Watertown, South Dakota	27.00
Rev. D. F. Rossin, Lemmon, South Dakota	23.00
Rev. D. F. Rossin, Shadhill, South Dakota	7.00
Rev. D. F. Rossin, White Butte, South Dakota	5.00
Rev. D. F. Rossin, Shadhill, South Dakota	5.50
Rev. J. P. Scherf, Roscoe, South Dakota	22.82
Rev. P. G. Albrecht, Cottonwood, South Dakota	7.80
Rev. P. G. Albrecht, Bowdle, South Dakota	26.25
Rev. P. G. Albrecht, Bowdle, South Dakota	94.00
Rev. G. J. Schlegel, Hazelton, North Dakota	43.80
Rev. H. Lau, Altamont, South Dakota	26.00
Rev. H. Lau, Goodwin, South Dakota	24.00
Rev. M. D. Keturakat, Summit, South Dakota	70.00
Rev. W. F. Sprenger, Grover, South Dakota	151.10
Rev. W. F. Sprenger, Henry, South Dakota	16.75
Rev. E. R. Gamm, Mobridge, South Dakota	43.50
Rev. E. R. Gamm, Glenham, South Dak.	13.00
Rev. R. J. Palmer, Willow Lake, South Dakota	15.00
Rev. W. T. Meier, Watertown, South Dakota	270.00
Rev. J. B. Erhart, Renville, South Dakota	58.33
Rev. S. Baer, Zeeland, North Dakota	72.30
Rev. S. Baer, Hague, North Dakota	13.39
Rev. S. Baer, McIntosh, South Dakota	18.00
Rev. E. R. Gamm, Mobridge, South Dakota	22.50
Rev. E. R. Gamm, Glenham, South Dakota	10.50
Rev. J. B. Erhart, Florence, South Dakota	5.65
	\$1,365.62

May, 1929

Rev. E. R. Gamm, Mobridge, South Dakota	\$ 2.50
Rev. A. Lenz, South Shore, South Dakota	50.00
Rev. A. Lenz, Germantown, South Dakota	100.00
Rev. A. H. Birner, Arco, Minn.	16.60
Rev. A. H. Birner, Hendricks, Minn.	68.05
Rev. Carl Clabuesch, Brockway, Montana	12.29
Rev. S. Baer, McIntosh, South Dakota	18.00
Rev. S. Baer, Haynes, North Dakota	20.00

Rev. E. A. Birkholz, Milroy, Minn.	13.29
Rev. E. A. Birkholz, Marshall, Minn.	78.63
Rev. Theo. Bauer, Eales, South Dakota	21.00
Rev. Theo. Bauer, Akaska, South Dakota	79.00
Rev. H. C. Schnitker, Faith, South Dakota	30.53
Rev. H. C. Schnitker, Dupree, South Dakota	7.47
Rev. H. C. Sprenger, White, South Dakota	63.00
Rev. H. C. Sprenger, Argo, South Dakota	50.10
Rev. S. Baer, Zeeland, North Dakota	56.36
Rev. S. Baer, Hague, North Dakota	12.50
Rev. F. Wittfaut, Terry, Montana	19.72
Rev. G. J. Schlegel, Hartford, North Dakota	10.10
Rev. G. J. Schlegel, Hartford, North Dakota	18.20
Rev. J. P. Scherf, Roscoe, South Dakota	20.26
Rev. J. P. Scherf, Cloyd Valley, South Dakota	6.89
Rev. E. R. Gamm, Mobridge, South Dakota	22.50
Rev. E. R. Gamm, Glenham, South Dakota	11.25
Rev. Carl Clabuesh, Brookway, Montana	14.73
Rev. S. Baer, Haynes, North Dakota	20.00

\$ 842.97

ADAM J. HEZEL, Treasurer,
Zeeland, North Dakota.

NEBRASKA DISTRICT

Rev. W. Baumann, Mission, General Institutions \$10.95, General Mission \$10.00	\$ 20.95
Rev. F. Brenner, Hoskins, Synodic Administration \$16.50, General Missions \$30.00, To Retire Bonds \$10.00	56.50
Rev. L. C. Gruendemann, Witten, General Administration	21.20
Rev. L. C. Gruendemann, Pahapesto, General Administration	30.60
Rev. L. C. Gruendemann, Bad Nation, General Administration	15.10
Rev. L. C. Gruendemann, Wood, General Administration	21.85
Rev. Wm. P. Holzhausen, Winner and Hammil, General Administration \$27.03, General Missions \$25.00	52.03
Rev. R. C. Horlamus, Surprise, General Administration	7.83
Rev. W. A. Krenke, Geneva, Indian Mission	7.58
Rev. W. A. Krenke, Grafton, Wauwatosa	12.15
Rev. M. Lehninger, Plymouth, General Missions \$68.00, General Support \$34.00, Poland \$16.00, Building Fund, Detroit Deafmute Institution \$16.00	134.00
Rev. E. C. Monhardt, Clatonia, General Institutions	112.00
Rev. E. E. Prenzlow, Bethlehem, Stanton Building Fund, Detroit Deafmute Institution	5.95
Rev. E. E. Prenzlow, St. Paul, Stanton Building Fund, Detroit Deafmute Institution	5.35
Rev. G. L. Press, Sioux City, General Institutions	16.19
Rev. A. Schumann, Garrison, General Administration \$19.27, General Institutions \$11.15	30.42
Rev. W. H. Siffring, Brewster, General Administration \$10.00, Wauwatosa \$10.00, General Missions \$10.00, Students \$4.02	34.02
Rev. J. Witt, Norfolk, from N. N. for General Institutions \$5.00, Indians \$10.00, Home Mission \$10.00, Negroes \$10.00	35.00
	\$ 618.72

Synodic Administration	\$ 16.50
General Administration	152.88
To Retire Bonds	10.00
General Institutions	155.29
Wauwatosa	22.15
Students	4.02
Indian Mission	17.58
Home Mission	10.00
General Missions	143.00
General Support	34.00
Building Fund, Detroit Deafmute Inst.	27.30
Negro Mission	10.00
Poland Mission	16.00
	\$ 618.72

Norfolk, Nebr., June 4, 1929.

DR. W. H. SAEGER.