

The Northwestern Lutheran

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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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CONSECRATION

"For whether we live, we live unto the Lord, and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's." Romans 14:8.

Had I a thousand lives to live,
I'd live them all for Thee,
Who once for me Thy life didst give,
O Lamb of Calvary!
Bought with Thy holy, precious Blood,
I am no longer mine;
Then take my life, blest Son of God,
As Thine and only Thine.

Had I a thousand tasks to do,
I'd do them all for Thee,
If strength these labors to pursue
Were given unto me.
It matters not if these my hands
Hold sceptre, spade, or pen,
Lord Jesus, to Thy blest commands
I owe a glad "Amen."

Had I a thousand griefs to bear,
I'd bear them all for Thee,
Rememb'ring well Thy anguished prayer
In dark Gethsemane.
Thy grace makes sweet the Mara cup;
Each burden, pain, and loss
Grows light when I in faith look up
To Thy victorious cross.

Had I a thousand songs to sing
I'd sing them all for Thee,
Redeemer, Savior, Shepherd, King,
To laud Thy majesty.
Though psalms of earth cannot compare
With anthems angels raise,
Still would my tongue Thy praise declare
In love's divinest lays.

Had I a thousand gifts to bring
I'd bring them all to Thee,
Each one a love-filled offering
For all Thy love to me,
While from the altar of my heart
Prayer's incense would ascend
And fragrance to each gift impart,
For Thee, my dearest Friend.

Had I a thousand deaths to die,*
I'd die them all for Thee,
If dying, I could glorify
The love that bled for me.
Thy Hand my feeble bark will take
O'er Jordan's rolling tide;
When in Thy likeness I awake
I shall be satisfied!

* "I die daily" (1 Cor. 15:31).

Had I a thousand crowns to cast,
Blest Bridegroom, at Thy feet,
When I have reached my Home at last,
My bliss would be complete!
Until I reach the Shore divine,
Beside the crystal sea,
O my Belov'd, a smile of Thine
Is Heav'n enough for me.

Anna Hoppe.

THE ONE HUNDRED AND ELEVENTH PSALM

A Psalm Dedicated to the Institution of the Lord's Supper

It may seem strange, on its surface, that this Psalm should be dedicated to the institution of the Eucharist or Lord's Supper. As a matter of fact commentators of the Reformed Protestant type see no relation between the two, nor do they find in it any reference to the latter. There is nothing in the Psalm, according to their view, which reminds one of the Sacrament of the Altar and its institution. It is simply a song of praise for God's wonderful works, even though these, as they admit, include covenant works.

Yet Luther and other interpreters of Holy Writ within the Lutheran Church see more than this in the Psalm. To them it is a Eucharistic Psalm, a song of thanksgiving for God's wonderful works as particularly exhibited in the institution of the Holy Sacrament.

Says Luther in the preface to his exposition of the Psalm, in substance: This is a Psalm of thanksgiving for the wonderful works Christ has done particularly in instituting the Sacrament of the Altar. Though we know full well, that God has instituted the Easter festival with its Paschal lamb for the people of Israel, at which they should annually praise the mighty deeds of God, especially His deed of delivering them from the bondage of Egypt, as stated in Exodus 12, wherefore this Psalm appears to be composed for this very Easter festival. Yet since this ancient Easter festival has long since ceased, the Psalm itself which speaks thereof has not ceased, and we can justly apply the same to our own Easter festival, and hence also to the holy Sacrament, and it may well be sung at its celebration. For our Easter is as often as we preach the Word and celebrate the Sacrament. With us Christians it is Easter everyday, inasmuch as the memorial of Christ's sufferings and resurrection is not limited to any particular season, but we should remember the same at

all times, even as the Lord says: "This do, as oft as you do it, in remembrance of me."

We feel inclined to accept this version of Luther. Looking into our Psalm we find it warranted. The very statements it makes in the fourth and fifth verse: "He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant," have a weighty bearing on such version. "He hath made a memorial for his wonderful works," as Luther puts it. The "memorial" certainly implies the festivals, which were instituted to keep alive the remembrance of God's mighty works in the days of Moses, and that includes above all the Passover feast which was an antitype of the Lord's Supper. Furthermore, when the Psalmist says, "He hath given meat unto them that fear him," he cannot but mean the food accompanying sacrifices, and the Paschal feast, which again was typical of the heavenly food in the Sacrament of the Lord. Finally, when it is said in our Psalm, "he will ever be mindful of his covenant," or as Luther has it, "he remembereth his covenant forever," the Holy Ghost by whom this Psalm like all others is inspired certainly has in mind not only the covenant of the Old Testament dispensation, but above all the covenant of the New Testament which was established by the blood of Christ, and which covenant was incorporated in that last Supper before His death, at which He said: "This cup is the new testament in my blood."

It is to this ever memorable institution of our Savior this Psalm is dedicated, and which gives praise to the same.

A Song of Praise

Our Psalm is indeed a most beautiful and affectionate song of praise for God's works, His covenant, His Word, and His wisdom. It is a song in which Jesus Himself, or the Spirit of Christ in the worshipper, is heard; and one which, in its spirit, is sung in the assembly of the righteous whenever they come together for the hearing of the Word of God and for the use of the Sacraments in the Christian congregation, assembled for public worship. Listen to its refrain, as we follow the contents of the Psalm.

"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth forever."

The works of God are truly wonderful! The Psalmist did not stumble through this world and see nothing. He kept his eyes open and the more he looked the more he saw and the more he praised God. He beheld God's wonderful works in the book of nature. He read them under the light of the sun by

day and under the stars by night; read them when the sun rises and sets; read them during all the seasons of the year, in the winter and summer, in the fall and the spring. He saw God's wonderful works in His provision for all the millions of creatures in the universe. What power and what wisdom of God did he behold there!

The Psalmist, furthermore, beholds God's work in the history of His chosen people. "He hath shewed his people the power of his works, that he may give them the heritage of the heathen." The sacred poet here is thinking of God's sovereign power He exerted in destroying the Egyptians and in subduing the nations of Canaan; as he did in Joshua's time, when the seven nations were subdued; and in David's time when many of the neighboring nations were brought into subjection to Israel, and became tributaries to David, thus giving the country of the heathen to the descendants of His friend Abraham as their heritage.

Beholding these works of God the Psalmist finds them to be "great," "honorable and glorious." In all God's works there is nothing small, nothing mean or trifling, nothing unworthy of Him. Every work of His serves to display His glory, and set off the greatness of His majesty. God's works are perfect and marvelous.

But great and wonderful as these works of God be, in nature and in the history of His people, the Psalmist sees works of God which are by far greater and more wonderful than all these. "He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name."

The works of God the sacred writer here beholds are the works of redemption, and these are indeed by far greater and more glorious than all the works in nature, of creation itself, and the sovereign power of God in the history of nations. They are the covenant works of God, not of the covenant made on Sinai, but of the covenant made on Calvary through the blood of Christ, the Mediator between God and man. And among these covenant works of God the institution of the Lord's Supper stands preeminent.

The Institution of the Lord's Supper

"He hath made his wonderful works to be remembered" — that is, He has made a memorial for His wonderful works. What is this memorial? What does it imply? From the following words of the Psalmist: "the Lord is gracious and full of com- as-

sion," it may safely be inferred that it is a memorial of what God in His grace and mercy has done for us through Christ. This we should by all means remember, publicly confess, and sing songs of praise to it in all eternity.

It is a great thing God has done for us. Being lost and condemned creatures because of our sins, fast bound in Satan's chains and in the power of death, our merciful Father has delivered us from these infernal powers through the sacrifice of His only Savior. That is a sacrifice of stupendous import. It is the one thing upon which all His thoughts were centered in His eternal councils, which was prophesied and prefigured by the sacrifices of the Old Testament dispensation, and which found its realization once for all on Calvary. This sacrifice of Christ was sufficient for all times; no other sacrifices were necessary for the redemption of men. Hence, when Christ came as the Lamb of God that taketh away the sins of the world, offering Himself upon the cross as an atonement for all the world's sins, the sacrifices of the old dispensation which were typical of this one sacrifice passed away forever, because the substance had come. "We are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool; for by one offering he hath perfected for ever them that are sanctified." Heb. 10: 10-14.

Of this one great and all sufficient sacrifice of Jesus Christ, the Redeemer, the Holy Supper is a memorial. "He hath made a memorial for his wonderful works," says our Psalm, — i. e., for the wonderful works of redemption through the sacrifice of His Son. Christ our Lord Himself calls His Sacrament a memorial, saying, "This do in remembrance of me"; and St. Paul says, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come," that is, you do profess the death of Christ, which is a memorial of His sacrifice in the sense of solemnly declaring same.

The Substance of the Holy Supper

"He hath given meat unto them that fear him." The meat or meal used at the Paschal feast to which, as we intimated before, our Psalm has reference, consisted of the Paschal lamb together with unleavened bread, and wine which like other minor features had been introduced. The Paschal lamb was, as we know, the antitype of Christ, the true Lamb of God which was sacrificed for the sins of the world; and the ^{the} meal at the Passover was typical of the heavenly meal in the Holy Supper.

This heavenly meal or food is the body and blood of Christ, which is the true substance of this Supper or Sacrament of the Altar. In answer to the question: What is the Sacrament of the Altar? our Catechism says: "It is the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and to drink, instituted by Christ Himself."

Our Lord instituted the Holy Supper for the purpose of communicating to His disciples His body and blood — the same body and blood which His sacrifice on the Cross consisted of. In the awful night preceding His crucifixion, assembled with the apostles to celebrate the Passover, He took the bread and blessed it and gave it to them, telling them to eat in remembrance of Him; and the same was done with the cup, telling them to do thus, as often as they drank it, in remembrance of Him. But was it only bread and wine He gave them to eat and to drink? There was surely no need to inform the disciples that He gave them the bread and wine, which was before their eyes and which they could see as He administered these elements. Such a procedure would have been quite superfluous; and no one is therefore surprised that the Lord does not say, Take, eat, this is bread. But what He does say, is "Take, eat, this is my body," "take, drink, this is my blood." What He gives is His body and blood, — the same body which was given unto death, and the same blood which was shed on the Cross for the remission of sins.

Hence, the substance of the Holy Supper is the true body and blood of Christ. As the Paschal lamb was the real meal at the Passover, so Christ Himself, the sacrifice of His body and blood, is the true meal in the Sacrament of the Altar.

Such meal, of course, we cannot see with our eyes, nor taste with our mouths. What we see and taste are only the earthly elements, bread and wine. The presence of the body and blood of Christ in His Holy Supper is known only by His words, and Christians, for whom the Sacrament was instituted, are expected to trust His words.

But not all who call themselves Christians are willing, with childlike hearts, to believe the Master's words and accept without questioning what He says concerning this His last testament. And of these we shall treat in our next meditation on the Psalm with special reference to the Marburg Colloquy in October, 1529.

J. J.

(To be continued)

The young Christian thinks himself little; the growing Christian thinks he is nothing; but the mature Christian knows that he is less than nothing.

— John Newton.

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COMMENTS

"The First Laymen's Organization" A Lutheran church paper reprints from

the bulletin of a laymen's organization an article entitled: "The First Laymen's Organization, B. C. 1500." The article is based on Exodus eighteen, where Jethro, the father-in-law of Moses, observing that the great leader of Israel is overburdened with work, advises him to apportion a part of his work among others:

Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness: and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

The benefits of this arrangement are summarized as follows:

- 1) The strength of the great leader was reserved for spiritual duties.
- 2) The people were satisfied because their differences and difficulties could now be settled without irksome delays.
- 3) And not least, a great number of gifted and God-fearing laymen now Were Given Something To Do. Who will doubt that they themselves were the chief beneficiaries of the contact with the Word of God and the work of the Church which was the immediate result of their official labors?

One could well subscribe to this article if it were entirely clear at what the writer is aiming. He points his article so: "Get An Organization Of Laymen." This may mean, organize the work in the church and in the synod in such a manner that as many laymen as possible have some particular work to do; or, gather individual members from the various churches into a separate group in the interest of some specific cause.

The latter is in our days the generally accepted meaning of the term laymen's organization. Such organizations sometimes live and work entirely within the home congregation. Some are inter-congregational, drawing on the various congregations for their members, but pursuing their course independent of the congregation. And there are groups of volunteer workers organized under the auspices of the synod to which they belong.

But Moses did not found an organization of this nature. There was no thought whatever of a self-constituted group volunteering to take charge of some particular work in which the members were specially interested. They were to assume a share of the common task, and we are told Moses "chose able men out of all Israel," clearly with a view to have these men representative of the tribes and the families within the tribes. If we want to use the term organize at all, we will have to say he organized the congregation of Israel. And properly so.

That is the lesson we learn from Exodus eighteen. Whatever work there is to be done in a church is the work of the entire church. All members are to participate in it. All should have a voice in it. All should be trained for it, and their growth in it furthered as a part of their sanctification or spiritual growth.

Naturally, some of this work will have to be delegated to individual members. But then it is only fair and according to Christian love that the entire group determine what men are to hold the positions of trust. Study the example of the Church in the days of the apostles. A separate organization within the general group is, according to our opinion, not a desirable thing.

And, why should a plea for the organization of our churches be necessary at the present time? Our contention is that we are about as fully organized as we need to be.

There is, in the first place, the church in the home, with the head of the household as its leader. If this church functions properly, the congregation will immediately be relieved of much burdensome work.

Then there is the congregation. It calls a pastor to perform the duties of the public ministry. It adds a teacher, or a number of parochial school teachers, according to its needs, also further teachers for the Sunday School. The church elects its elders and appoints committees whenever the church council requires aid.

We have our delegate conferences, our District meetings, and, finally, the synod with its many boards and committees. And the laymen are well represented in all these committees and boards. It would appear that the field is covered quite thoroughly. The plea that is in place to-day is, rather, that every member and every officer of the church be diligent in the per-

formance of his duties and faithful in the administration of his office. There could be a deeper interest, indeed, and a greater zeal in the cause of our Lord.

Certainly, the great majority of our church members are not called to serve in an executive office. On that account many seem to think that they are not "given something to do."

Well, if the church does not call them to perform a particular duty, the Lord simply has not laid such a duty on them. But that does not mean that they are not given something to do. By their attendance at the meetings of the congregations, by their advice and their vote, they are taking part in the administration of the affairs of the church.

But the administrative work is by no means the most important work in the church. We have already pointed to the duty every head of a household has. If he preaches the Word in his home and rears his children in the nurture and admonition of the Lord in all faithfulness, he will most certainly not complain, I have nothing to do in the church.

Here is real church work that is by no means restricted to those who hold office in the church:

1 Thess. 5:12-17: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore.

Pray without ceasing.

Gal. 6:1-2: Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Bear one another's burdens, and so fulfill the law of Christ.

James 1:27: Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

But, why adduce further texts? Something very profitable for the church to do would be to delve into Scriptures and let the Spirit of God Himself show you where and how you can serve the Lord and His Church. Do this, and you will not complain of a dearth of work. Perform this work quietly and faithfully, and if the Lord has endowed you with gifts for some particular work, he will call you in due time.

J. B.

Our Seminary Our seminary at Thiensville began its work on September 18th. The new school year was opened with a brief service held in the chapel, many ministers attending. Sixty-four students were present, and it was a distinct pleasure to see the new buildings as it were come to life through their presence.

As Professor John Ph. Koehler has been given a furlough for one year, the remaining two professors had to take charge of the entire work. Meanwhile the Board had called Prof. G. A. Westerhaus of our college at Watertown as teacher of church history and Rev. F. Brenner of Hoskins, Nebraska, to fill the vacancy created by the death of Prof. Wm. Henkel.

From the latter a letter of acceptance has been received. He will remove to Thiensville in the week after the thirteenth of October.

The Lord grant that our seminary, comfortably housed and provided with a sufficient teaching force, may under his guidance and protection be permitted to pursue its work undisturbed for the good of our synod and the Church at large.

J. B.

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The Collection Just a few remarks on the collection for seminary, debts and New Ulm. The receipts during September amounted to \$8,612.45. About \$145,000 are still to be collected. According to the rate the moneys came in during September, it would take us some sixteen months to finish. We wonder if it would not be possible to speed up the work a trifle.

Our friends who wanted to contribute toward the equipment of the seminary and the development of the grounds need not feel that it is now too late to send in their special gifts. We were compelled to buy more than the receipts for this purpose actually warranted. We had, for instance, figured on no more than sixty students. When the registration came in, we found that we would have to buy six additional beds, and desks and twelve additional chairs. Also there ought to be a little more money for trees and shrubs.

We try to answer all letters that require a reply as soon as possible, but there are times when this simply cannot be done. If we do not answer letters that do not actually call for a reply, this is not by any means to be interpreted as if we did not appreciate such communications. They are a great comfort and help to us.

If you will make out your checks to John Brenner, Treasurer, you will save us a great deal of time and labor.

Moneys for our fund cannot be credited to the respective congregations in the report of the District Cashiers. Nor should the District Cashiers give credit to congregations remitting to us through their office. That would not be fair to those who remit directly to us. Our plan is to print a complete list, including also

the thankoffering and cash donations for furniture, grounds, etc., in the next Statistical Report. We do not now know when this will be issued. But it would be a fine thing if all congregations had completed their collection in time to enable us to print a complete list.

J. B.

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Which Is the Great Commandment? The worldly Sadducees search the Scriptures to find fault with it and make it ridiculous. They and their successors have been well answered by our Lord, Matt. 22:29-32. But in the same chapter we read how the unbelieving Pharisees tried our Lord with the question: Which is the great commandment of the law? Their main concern with the Bible is to find only the laws of God, which they boast of keeping. Their tribe has increased. To-day we find these lovers and searchers after the law adding new commandments of their own, which they hold of much more importance than God's expressed will. In this, too, they are good Pharisees.

As an illustration merely, let us cite our prohibition laws. With the great majority of these fanatics that is the great commandment of the law. It is rated as God's highest law, beside which all other divine commands fade into insignificance and in the enforcement of which all other crimes against God's law may be excused, nay even become virtues. A flagrant example is Bishop James Cannon, Jr., Methodist Church, South. Accused of bucket shop gambling and of hoarding food during the war, the Christian Century defends him loyally by attacking Senator Carter Glass of Virginia. Now this gentleman happens to be a lifelong Methodist of good standing and he comes back at the Christian Century and its editor, Dr. Charles C. Morrison of Chicago. Rebuking Dr. Morrison for "the remarkable casuistry" employed in his defense of the bishop, Senator Carter assailed "the distressing methods now being employed to make the single righteous cause of prohibition a cloak for inconceivable immorality." He furthermore cites St. Paul in the third chapter of his first epistle to Timothy as the high standard of conduct set for bishops, of which verse three applies specifically to this case.

St. James 2:10, writes: For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So the law is one. We are always in great danger of forgetting that. We all have our pet sins and our pet virtues. Whenever we see our brother beset by a failing that is most abhorrent to us, we are not merely ready with instant blame and condemnation, but we judge the whole man's Christian character as totally spoiled by that failing. Or contrariwise, when we see our Christian brother having the same virtues that we especially practise, we judge him to be a saint. Now the truth of the matter is that

we all have our besetting sins and none of us is perfect, so it behooves us to be charitable in our judgments on the weaknesses of others.

But why insist upon the question: Which is the great commandment? with special insistence on laws not directly of God, but man-made and stamped as divine by man? Is not our Lord's question: What think ye of Christ? whose son is he? of much greater and more vital importance? This is the question ignored by the unbelieving, selfrighteous Pharisees of all times. Yet the correct answer to this question alone brings the peace of heart and soul which comes from the forgiveness of sins, bought by the blood of this Son of God and man. Z.

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

(Continued)

The Excellency of the Authorized Version of the English Bible

Even the scholars of the Anglo-American Revision testify to the merits of the Authorized Version. In the Preface to the Anglo-American Version the revisers say, "We have had to study this great Version (meaning the Authorized Version) carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turn of expression, its general accuracy, and we must not fail to add, the music of its cadences, and the felicities of its rhythm."

As Luther's German Bible version was the book which did so much to create the German language and direct it into its grooves in which it moved since, so the Authorized Version has influenced the English language and English literature. Wherever the English language was spoken, there the language of the Authorized Version has had its influence. No matter how the authors and their themes may differ, upon examination of the works of Milton and also Shakespeare, Carlyle, Scott, Ruskin, Browning, or Tennyson, it will be revealed that words and images have been taken from the Authorized Version and have been woven into the fabric of English literature.

Baikie asks: "Where did the Jacobean translators find the majestic movement, the dignity, the sense of rhythm, the instinct for exactly the right word which will not only express the meaning, but will complete the harmony of the passage, the cadences which linger upon the ear, and will never be forgotten as long as life lasts? They, the translators, were working precisely at the period when the English language was reaching the flood-mark of its achievement, and they were so far fortunate in this; but there is no conspicuous evidence that they were strongly influenced by this in other work."

The language of the Authorized Version is not only very readable English for the English speaking Christians

of to-day with relatively few archaic words, but it is pure English in comparison with other master-pieces in literature.

Muir says that the Authorized Version has 97% of pure English words against 92% in the "Cry of the Children" (Elizabeth Barrett Browning), 89% in "In Memoriam" (Tennyson), 86% in the "Faerie Queen" (Spenser), 85% in Shakespeare, and 81% in Milton's "Paradise Lost."

The testimonies that have been paid to the merits of the Authorized Version are countless. May a few suffice for our purpose.

The famous critic of English literature George Saintsbury (Professor in the University of Edinburgh) says of the Authorized Version: "It is the greatest monument by far of Jacobean prose . . . and the objection which Selden himself made, and which has been rather unwisely echoed since, — that it does not directly represent the speech of its own or any time, — is entirely fallacious. No good prose style ever does represent, except in such forms as letter-writing and the dialogue in plays and novels, the spoken language of its time, but only a certain general literary form, coloured and shaped not too much by contemporary practice. The extraordinary merits of the Authorized Version are probably due to the fact that its authors, with almost more than merely human good sense of purpose and felicity of result, allowed the literary excellences of the texts from which they worked — Hebrew, Greek, and Latin — and those of the earlier versions into English from that called Wyclif's to the Bishop's Bible, to filter through their own sieve and acquire a moderate, but only a moderate, tincture of the filter itself in passing. No doubt the constant repetition, universal till recently and pretty general fortunately still, of the text in the ears of each generation has had much to do with its prerogative authority, and still more with the fact that it still hardly seems archaic. But the unanimous opinion of the best critics from generation to generation, and still more the utter shipwreck of the elaborately foolish attempt to revise it some years ago, are evidences of intrinsic goodness which will certainly be confirmed by every one who, with large knowledge of English at different periods, examines it impartially now. There is no better English anywhere than the English of the Bible, and one of its great merits as English is its retention of the "blend" character of all the truest English products." (Hist. of Engl. Lit., p. 380 f.)

A Roman Catholic of the eighteenth century wrote: "If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent."

And the Roman Catholic Father Faber wrote: "Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten, like the sound of

church bells, which the convert scarcely knows how he can forgo. Its felicities seem often to be almost things rather than words. It is part of the national mind, and the anchor of the national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of a man's best moments; all that there has been about him of soft, and gentle, and pure, and penitent, and good speaks to him forever out of his English Bible. It is his sacred thing, which doubt never dimmed and controversy never soiled; and in the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

So we have heard how literary critics praise, and even Roman Catholics are not ignorant of the merits of the King James English Bible.

It seems quite certain that no new Bible revision will be undertaken for a long time on the scale of the great revisions of the 19th century. In spite of the drastic work of the New Testament company of the Anglo-American revisers nothing essentially better was accomplished as an improvement of the Authorized Version.

The Authorized or King James Version is still by far the best seller among the Bible versions in the English language.

In conclusion a few reasons may be given why we should hold fast to the Authorized Version.

1. The Authorized Version has proven itself to be a very reliable translation of the best Biblical manuscripts. It has like Luther's German version withstood adverse criticism for centuries.

2. It has been already said that there are many thousands of variations between the three greatest English Bible translations, and that most of these differences came about because the different groups of translators used various composite Hebrew and Greek texts for the basis of their versions. It must be admitted that the composite text used by the Anglo-American and American revisers takes in consideration the later manuscript findings. Yet when the three translations are compared, no important or vital improvement in translation has come about which might warrant us to put aside the Authorized Version of the Bible. Besides it requires extreme specialists to decide which is the most probable reading in a given case where the manuscripts, which have come down to us, differ in details.

3. The language of the Authorized Version is unexcelled, and it is not too antiquated to be readily understood by the earnest modern Bible reader.

4. Certainly it is to the advantage of English Christians that they choose *one* English Bible translation for their common use in order that they may commit to memory many passages of the Word of God for their

admonition and comfort and not be unreasonably burdened in remembering these passages in various forms of translation.

Much more could be written concerning the historical development of the English Bible translations, many more very technical comparisons between the versions might be added to what was said in this small essay (for a Delegate Conference), and scores of opinions of men, who have expressed themselves on English Bible translations, could be cited. However, it is hoped that these few pages might suffice in helping English speaking Christians to appreciate what a master-piece they have in the beautiful and faithful King James Version of the English Bible and also in prompting them to use this version in their homes, in their schools, and in their churches for the glory of God and the salvation of many immortal souls.

R. W. Huth.

HOW TO CARE FOR AND ENCOURAGE THE PROFESSING CHRISTIAN IN THE INSTITUTION

The commitment of a person to a public institution does not give much pleasure to a patient or inmate. Invariably, he goes to an institution reluctantly, and as a last resort of getting well and receiving proper care and treatment. His money spent during his prolonged illness, the inability of getting the necessary help and home nursing, the lack of a spare room in his own home which could be converted into a sick room, a pending operation, make this commitment an absolute necessity. With much anxiety he awaits the hour when he must leave his loved ones, and, for a time at least, become a hospital case, or an inmate of a public institution. Times have changed, and we have changed with them. Fifty years ago it was rather an exception than a rule, to find our own people in public institutions. To-day we have them in large numbers in our general hospitals, in the institutions for the mentally diseased and feeble-minded, and, we are happy to say, an insignificant number in correctional institutions, in reformatories and penitentiaries. To minister to our afflicted brethren and sisters during the period of their institutional life, to give them spiritual care, to speak to them words of cheer and encouragement in times of reverses and disappointment, is the solemn duty of the church. Such services may be in themselves but trifles, but they must not be overlooked, for they may be an aid to sow the seed of God's Word upon fertile soil. We must ever and again ask ourselves, "Are we doing our duty to those who have first and greatest claim upon us, such as are of the household of faith?" And the better Christians it shall be given us to be, the larger will be our share in the noble work of ministering to the afflicted, the sick, and the unfortunate.

The question now arises: "How can we care for and encourage the professing Christian in the institution?"

The prospective inmate and patient has arrived at the

receiving room of the institution. It is a new experience, and he is quite curious as to the procedure of his reception. The state of his mind is far from being a happy one. He feels the absence from home — he is a stranger in a strange land. He gives his name, his heart beats a little faster when he is asked whom to notify in case of death, but becomes interested when the question is put to him as to his religious affiliations. That is interesting, a secular institution wants to know whether he is a Christian or not. That implies, a pastor or a missionary would have free access to his bedside or to the room assigned to him. One fact strikes him as peculiar, that all of his fellow-inmates profess some religion and are listed thus. Whether all of them also practice and live up to their religion, is a question which he cannot always determine. But it is a fact, nevertheless, that very few of the inmate population of a public institution have on their charts: "No religion," or, "Atheist."

After a brief period of time, the new inmate has found himself in his new environment and has resigned himself to his fate. He now has much time to think and reflect! He is in a receptive mood. In the days of health his mind was so occupied with work and pleasure that he had very little time for the welfare of his soul and things churchly. He is asking whether a representative of his faith and church would ever visit at his present abode. When told that his denomination has a missionary who makes regular visits to the institution and conducts services, he is thankful for the farsightedness of his church. In due time the missionary makes his first visit. His whole bearing carries assurance and helpfulness. He has a word of cheer and comfort for him. He does not force his attention upon the patients, much less does he force the reading of the Word and prayer upon any one who is not ready and has no desire to receive it. The patient sees that the missionary is held in high esteem by the doctors, nurses, and attendants, has the good will of those in authority, and at once feels himself drawn to the person whom his church is sending to minister to the spiritual wants of institutional people. After a time he considers the missionary his best friend. He looks forward to his visits, the missionary has the reputation of reliability and frequency of calls at the institution, so confidence and trust in him is established and his ministrations are very welcome.

There are very few inmates who are not in need of care and encouragement. If the inmate is a Christian, it is an easy task to give such ministrations and spiritual help. Perhaps he has had thorough Christian training, knows his Bible, and, in consequence, derives much benefit from the pastoral visit. His greatest need is, to hear the Lord's loving words: "Be of good cheer, thy sins be forgiven thee." He realizes that he needs Jesus, the Physician. He recognizes in the missionary a Christian messenger bringing to those he visits abundant blessings from the King of kings. His faith is quickened

through the faithful ministrations of the pastor. A bond of attachment is formed between the pastor and the patient, which may last long after his discharge from the institution.

The patient will try to show his appreciation in some helpful way. He will speak of his pastor to the new patients and thus create an atmosphere which will be favorable in establishing proper contact and in winning dearly bought souls for Christ. A grateful patient will show many attentions to the missionary. He will speak to his friends and acquaintances of the blessed work of the missionary among the sick and afflicted and create among them an interest for this special work of the Church.

A missionary must also give proper attention to the reading of his institutional charges. Chronic invalids and convalescents read much. While the reading of the newspapers and current magazines is proper in order to keep abreast with the times, yet such reading should be secondary. A Christian inmate will read his Bible and make daily use of it — he will request a prayer book, if he has none of his own, and will be glad to receive his church papers and suitable literature and tracts on Christian fundamentals and on subjects that fit the case. Every good tract is a silent preacher, and by the use of tracts much good can be done in the sick room, especially, if the patient is a convalescent and the distribution is done carefully and wisely. It gives us much pleasure to call your attention to a missionary paper which has proved its worth and has been a blessing to thousands of shut-ins, a paper published by the Conference of Associated Lutheran Charities, the "Good News." This paper can be used in institutional mission work without making depletions or limitations in the distribution at public institutions.

While it is the duty of the missionary to give care and encouragement to the professing Christian in the institutions, yet he is in need also of outside help. This is especially true in the case of one who comes to him from some distant place to enter a hospital or institution in our home city. Oftentimes we hear such people say that no minister ever comes to see them. Though the Church has representatives in the city, their names are unknown to them, and, in some cases, also to the institutional authorities. It should be the duty of the home pastor to notify the missionary that one of his parishioners is in a certain institution and in need of spiritual ministration. What an aid to the missionary to say on his first visit to such a patient: "Your pastor has requested me to visit you." Invariably such a patient will say: "How kind it is of my pastor to let you know that I am here." He will have a higher regard for his home pastor, who has been so considerate and thoughtful. So this little courtesy of the distant pastor will bring its own reward.

Among the many inmates we will find also such who have been baptized in the church, but have never received indoctrination or proper instruction for the rite of con-

firmation and the reception of the Lord's Supper. Others again have been out of touch with their church, yet can be regained if approached in a proper way. There is much that love can do for these people. God has given every one of us some talent with which to minister to the other to bring him back to the household of faith. Instruction can be given to others at opportune times to enable them to give an account of their faith.

Whatever our duties in the vineyard of our Lord may be — and each will have his own part to perform — it is required that it should be done so as to secure the approbation of God. While we serve others, let us not fail ourselves to be true to our God and loyal to our Church, and constant in faith. If the good Lord has given us fine talents and granted us success, let us, then, in deep humility, make the confession of St. Paul our own by saying: "By grace of God, I am, what I am."

E. A. Duemling.

THE EPISCOPAL CLAIM

Frederick C. Spurr, a former president of the National Free Church Council of England, in the "Christian Century" asks some very pointed questions relative to this claim. In the first he desires to know where in any recorded word of Jesus there is any hint of any particular church order, or three-fold ministry. He furthermore asks:

"Will they kindly show where, in the entire New Testament, there is any hint from any apostle of any priesthood other than that of the entire body of Christian disciples?"

"Will they explain why, in the New Testament, the terms 'presbuteros' and 'episcopos' are interchangeable, and why, in a local church, there were several 'bishops'? Also why St. Peter never uses the title 'bishop' for himself but reserves it solely for Christ while he is content with the modest title of 'elder,' which, he explains, he shares with the elders of the church to which he is writing?"

"Will they explain, if the episcopal ordination is so necessary, why the greatest of the apostles missed it, and why he boasted that no man had ever ordained him? Also why the man who was elected by vote to fill the place of Judas was never heard of again after the poll?"

"Again, if the validity of the ministry lies in an ordination by an episcopate which must prove its continuity from the apostles through an unbroken church, how shall we be sure of that line in view of such a fact as that of the 'seventy years' captivity,' when there were two rival head bishops of the church; one at Avignon and the other at Rome, and each anathematized the other? Along which line did the authentic grace travel? And suppose that the wrong line should be in our hands? Who is to decide?"

"If Anglican episcopacy is valid, why is it strenuously denied by Rome — the older church — from which Anglicans broke away?"

"I wish our Episcopal brethren would think again. They themselves know full well that as a body they are too weak and too small to win our poor world to Christ. They know full well that Rome will never accept them save on terms of humble submission to the Holy See, and of renunciation of all their present claims."

—Lutheran Church Herald.

SLIGHTED!

Every once in a while we hear of someone whose feelings have been hurt by some slight which has been shown him by somebody or other. In every parish there are people who no longer go to church and when they are questioned they answer that somebody said this, or somebody did that, which they did not think was the right thing for this somebody to do or to say; and so they stay away from church; and so they stay away from their communions.

It is too bad that this sort of thing happens. But just as long as people are people it will happen. Some people are thoughtless, others are mean, and still others carry their feelings on their sleeves or a chip on their shoulder, and, of course, the feelings get hurt and the chip gets knocked off.

But why take it out on their souls or on God? Does not everybody, even he who is slighted by men, slight God? Has not our Christ been slighted for centuries? Is not the cry, "Is it nothing to you all ye who pass by?" still a pertinent one? Supposing God withdrew from us because we slighted Him! Supposing God treated us as we treat Him?

It is true that people should not hurt our feelings or slight us intentionally, and it is also true that there should be more thoughtfulness which eliminates a good deal of hurt. It is also true that people should not carry their feelings on their sleeves. But it is also true that there is nothing gained by withdrawing from God just because our feelings have been hurt.

Slighted! Then let us pray harder and worship more and thank God that we have been found worthy at least to share the slighting which Jesus Christ receives, and having thanked Him let us return good for evil to the one who has wronged us.

—Christ Church (Chattanooga, Tenn.) Reminder.

MADE A DIFFERENCE!

Suppose Christ should come again to-day, what answer would you make to Him in explaining your attitude towards the lost? The following story is told by Rev. J. C. Masee, D.D., pastor of Tremont Temple, Boston: "The ship's doctor was passing along the deck on which the body of a man, just rescued from having fallen overboard, was laid. Members of the crew and passengers were working excitedly over the body. The doctor was hailed and called to inspect and if possible to offer any aid.

The body lay face down. The doctor laid his hand on the pulse in the temple. Straightening up he rather carelessly said, 'The man is dead. Nothing more can be done for him.' Just at that moment the body was turned over on its back. The doctor looked down into the face of his own son. Now all was changed. He threw off his coat, dropped on his knees, embraced the body and for an hour worked over that inanimate body. He employed every known means. He would not let go until he brought his boy back to life. It made a great difference who was lost. I am wondering if there is not a lesson for each of us in this story. Suppose we each could realize that the lost ones to whom the minister makes his appeal were in reality our loved ones — father, mother, brother, sister, child, friend. Would we be so coldly indifferent? Would we make so few sacrifices?" —The Christian World.

FROM OUR CHURCH CIRCLES

Sheboygan and Manitowoc Counties Joint Conference

The Sheboygan and Manitowoc Counties Joint Conference will meet, D. v., at Hilbert, Wis., October 22nd and 23rd, with Pastor R. Heschke.

Opening Session: Tuesday at 9 A. M.

Papers: Charactersketch of Elijah, Ed. Krause; Exegesis of Psalm 22, R. Schroth; Charactersketch of John the Baptist, L. Koeninger; Exegesis John 1, L. Mielke; Good Church Music, F. Proehl; Sermon Study 2 Cor. 5, 1-10, W. Schink.

Preparatory Address (German): P. Kionka (M. Sauer).

Sermon (English): H. Grunwald (H. Wegner).

Kindly announce your intended presence or absence.

E. H. Kionka, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet November 5th and 6th at Wauwatosa, Wis. (C. Otto, pastor). First session on Tuesday at 10 A. M.

English services with Holy Communion on Tuesday evening.

Sermon: H. Shiley.

Confessional Address: H. Herwig (J. Karrer).

Papers: Exegesis of Col. 2: 13 ff. (P. Kneiske); and of 2 Tim. 2: 20 ff. (H. Wojahn), Singleness of Purpose is Needed in Our Work, Not Busy-Bodyism (J. Ruege). The Mutual Relation of Justification and Sanctification (A. Petermann).

Please announce!

E. W. Tacke, Sec'y.

Mankato Pastoral Conference

The Mankato Pastoral Conference will meet at Belle Plaine, Minn. (Pastor C. F. Koch) on November 5th and 6th.

Essays: Pastor L. F. Brandes, E. Birkholz, W. P. Haar. The most timely subject to be considered by the conference will be a report on the resolution of the General Synod. Pastor Brandes, the delegate from our conference, will deliver this report.

Sermon: F. Greve (H. E. Kelm).

Confessional Address: G. E. Fritzke (W. P. Haar).

Please register with Rev. C. F. Kock, Belle Plaine, Minn. W. P. Haar, Sec'y.

Joint Committee Meeting

The Joint Committee will meet on October 22nd at 2:00 P. M. in St. John's School at Milwaukee, Wis.

G. E. Bergemann, Pres.

Eastern Pastoral Conference of the Dakota-Montana District

The Eastern Pastoral Conference of the Dakota-Montana District will meet October 15th to 17th, noon to noon, at Aurora, So. Dak., Rev. A. H. Baer, pastor.

Papers: The Difference Between the Lutheran and the Calvinistic Spirit — Rev. Palmer; Did the Fall of Man Affect the Material Creation? — Rev. Meier; Was erfordert die bruederliche Liebe von uns Pastoren in bezug auf unser Verhalten zu unserm Vorgaenger und Nachfolger? — Rev. Sprengeler; The Origin of the New Testament Canon — Rev. Lau.

Sermon: A. Lenz (A. Baer).

Confessional Address: W. Lindloff (H. Lau).

Remarks: Please announce to the local pastor!

J. B. Erhart, Sec'y.

Southwestern Pastoral Conference

The Southwestern Pastoral Conference will meet at Wonevoc, Wis. (Rev. John Mittelstaedt), October 15th to 17th, noon to noon.

Services: Wednesday evening.

Sermon: J. H. Schwartz, Rich. Siegler.

Confession: H. Reimer, C. W. Siegler.

Papers: Chicago Theses, and old papers.

Remarks: Please notify pastor loci whether you intend to come or not. Gustav Vater, Sec'y.

Southern Wisconsin Conference

The Southern Wisconsin Conference meets at Kenosha, Wis. (Rev. C. Buenger), October 15th and 16th.

Sermon: E. Sponholz (J. Toepel).

Confessional: W. Huth (E. Jaster).

Papers: O. Heidtke, E. Jaster, Th. Volkert, Wm. Lehmann.

Remarks: Please notice that the place of meeting has been changed from Caledonia to Kenosha.

Wm. R. Huth, Sec'y.

Southeastern Michigan Delegate Conference

The Southeastern Michigan Delegate Conference will meet on the 15th and 16th of October at Waterloo, Mich., R. G. Koch, pastor.

Exegeses: Tit. 2, G. Luetke; Tit. 3, H. Zapf.

Confessional Address: J. Nikolai (H. Heyn).

Kindly announce. H. C. Arndt, Sec'y.

Pacific Northwest Conference

The Pacific Northwest Conference meets at Omak, Wash. (Rev. Ph. Rusert), from noon October 15th to noon October 17th.

Papers: Rusert, Krug, Sydow, Kirst, Lueckel.

Sermon: E. F. Kirst (Krug).

Critic: Lueckel. E. F. Kirst, Sec'y.

Dr. Martin Luther College

On September 4th the new school year was begun in Dr. Martin Luther College at New Ulm, Minnesota. The customary opening service took place at 9 A. M. Then registration followed, necessary adjustment of schedules was made, and on Thursday morning recitations began.

We enrolled a total of 58 new scholars, 32 boys and 26 girls. But our total enrollment is smaller than in the previous year. It is 232. This is partly due to the fact that we graduated some very large classes this past June. The normal department graduated a class of 31, the high school department a class of 63. Although the majority of the latter class enrolled in our normal department this fall, nevertheless a large number did not return. Of these 12 are pursuing their work in some other institution to prepare themselves for the ministry, 10 others completed their formal schooling with their graduation from the high school course. Besides we had the usual losses in the other classes. Very likely the general condition throughout our middle west influenced our enrollment also. Crops were very meager in many localities, and consequently this deterred some from coming.

The graduating class for 1930 will again be quite large. It numbers 23. Of these there are 10 men students and 13 women students. But the following year we shall graduate a rather small class of only 9 scholars. This is due to the fact that when the three year course was inaugurated, the 12th grade of that year could declare itself for the old two year course or for the three year course. The class of 1930 represents those that were willing to take the three year course. We are bringing this to the attention of pastors and congregations now in

order that they may arrange accordingly when in need of additional teaching force.

May the Lord give us grace that scholars and teachers may accomplish their respective tasks in peace and conscientiously fulfill their calling in the church.

Dedication

Sunday, September 1, 1929, represented a day of vast importance to the members and their families of Grace Ev. Luth. Congregation of Geneva, Nebr.

This day embraced the dedication of their church. The congregation had heretofore been using this building for worship, but not until now had it been in their possession and subsequently renovated. The dedication therefore was fittingly a signal day in the religious devotions of these people.

After a short service at the locked doors of the church the congregation entered for worship together with the members of the invited congregations from Shickley and Grafton, Neb.

Rev. W. Wietzke's sermon was delivered on the text Neh. 8:10: "For the joy of the Lord is your strength," forming the theme of his discourse. In the afternoon the Rev. A. B. Korn preached on the text Luke 10:23-37, his theme being "Dedicated eyes and ears to do the Lord's work." In the evening Rev. E. Potratz closed a day of worship with a sermon on Luke 14:16-24, "The table of salvation is prepared for all men therefore come, for things are now ready," being the message of his text.

It is estimated that 500 souls attended the service. The ladies of the congregation served meals at noon and evening in the school house across from the church property. May the Lord bless this congregation.

W. Krenke.

Rededication

The St. Paul's Congregation at Green Bay, Wis., celebrated the dedication of its newly decorated church. After all the buildings of our church property had been newly painted, including the inside decoration of the parsonage, it was felt that the church building was in need of interior decoration. Due to the zeal of the Ladies' Aid Society this was made possible by its undertaking to defray the costs. The work was done by the Wuerz interior decorators of Milwaukee. They succeeded in giving the church a beautiful appearance in the application of light colors harmonizing with the art glass windows and the white and gold altar, which was also redecorated. New wiring and light fixtures were also provided by the congregation, as well as a new furnace. The festal mood of the congregation found expression in a special service held on the 16th Sunday past Trinity. The Rev. R. E. Ziesemer of Appleton preached an appropriate sermon on Ezra 7:27. May the Lord bless this newly beautified house of God in the future as He has in the past.

Aug. F. Zich.

Obituary

On Sunday, September 22, an aged servant of the Lord, an honored member of St. Paul's Church at Pine Grove, Brown Co., Wis., was laid away in his last resting place. It was August Abraham, who was blessed by the Lord with an age of 92 years and over. He was for many years the teacher of the young of this little parish in the catechism and Bible history. His life of exemplary Christian character as well as his labors among the young Christians have borne blessed fruit. Remember them which have the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation. Hebrews 13:7.

Aug. F. Zich.

Acknowledgment and Thanks

A friend in Los Angeles, California, donated the sum of \$100 to Dr. Martin Luther College, New Ulm, Minnesota. Upon the request of the donor this money is to be used partly for some kitchen equipment, partly for purchases in the library and music department. In behalf of our school I express our appreciation and cordial thanks.

E. R. Bliefertnicht.

Renovation Festival

On the 13th Sunday after Trinity the Immanuel Lutheran Church of Greenville, Wis., celebrated the renovation of its church. Rev. K. Toepel delivered the German sermon in the forenoon and Rev. R. Ziesemer the English in the evening services.

L. Kaspar.

Ordination

Authorized by President J. Gauss, the undersigned ordained his son Candidate Waldemar Zink in the Trinity Church at Bay City, Mich., on the 14th Sunday after Trinity. The Professor O. Hoenecke and E. Berg assisted.

J. F. Zink.

Change of Address

Rev. H. W. Herwig, Box 212, 715 Pasadena Blvd., Wauwatosa, Wis.

MISSION FESTIVALS

Onalaska, Wis., St. Paul's Church, Julius W. Bergholz, pastor. Speakers: I. Brackebusch, Sr., H. Palechek, J. Schwartz. Offering: \$151.81.

Dorset Ridge, Wis., Immanuel's Church, Geo. Kobs, pastor. Speakers: I. Brackebusch, Sr., W. Gutzke. Offering: \$93.00.

Ninth Sunday after Trinity

Cody, St. Croix Co., Wis., St. Matthew's Church, G. F. Zimmermann, pastor. Speakers: M. Michaels, M. Stern. Offering: \$131.27.

Stanton Co., Nebraska, Bethlehem-St. Paul's Churches, E. E. Prenzlów, pastor. Speakers: A. Schumann, W. Wietzke, E. Boelling. Offering: \$174.20.

Town Deerfield, Wis., Immanuel Church, Walter E. Zank, pastor. Speakers: Ph. Martin, A. Engel, Wm. Nommensen. Offering: \$217.50; Ladies' Aid, \$25.00; total, \$242.50.

Tenth Sunday after Trinity

Remus, Mich., St. Paul's Church, D. Metzger, pastor. Speaker: Prof. W. Schaller. Offering: \$68.53.

Elmwood, Wis., St. Petri Church, G. F. Zimmermann, pastor. Speakers: A. Koehler, O. Medenwald. Offering: \$91.49.

Eleventh Sunday after Trinity

Shickley, Nebr., Zion Church, W. F. Wietzke, pastor. Speakers: E. Monhardt, W. Siffring, Geo. Tiefel. Offering: \$236.31.

Twelfth Sunday after Trinity

Town Beaver, Wis., St. Matthew's Church, W. A. Wojahn, pastor. Speakers: W. A. Wojahn, Student Hischke. Offering: \$103.60.

Thirteenth Sunday after Trinity

Bristol, Wis., Zion Church, Edwin Jaster, pastor. Speakers: M. P. Plass, Ed. Sponholz. Offering: \$117.30.

Monroe, Mich., St. Paul's Church, G. Ehnis, pastor. Speakers: F. Krauss, P. Schulz. Offering: \$120.85.

Somerset, Wis., Immanuel's Church, J. Pieper, pastor. Speakers: A. W. Blauer, J. Pieper. Offering: \$72.77.

Garrison, Nebr., Zion Church, A. Schumann, pastor. Speakers: O. Schlecht, E. L. Borgmeyer. Offering: \$124.65.

Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: E. Hertler, C. Berg, J. Bergholz. Offering: \$525.00.

Fourteenth Sunday after Trinity

Yakima, Wash., Grace Church, Fr. Soll, pastor. Speaker: A. Sydow (German and English). Offering: \$110.00.

Geneva, Nebr., Grace Church, W. Krenke, temporary pastor. Speakers: W. Wietzke, A. B. Korn, E. Potratz. Offering: \$117.66.

Rib Falls—Town Rib Falls—Town Stettin Parish, Wis., G. E. Neumann, pastor. Speakers: E. Kolander, J. Brandt. Offering: Rib Falls, \$101.49; Town Rib Falls, \$40.87; Town Stettin, \$89.76; total, \$232.12.

Town Wayne, Washington Co., Wis., Zion Church, Reuben O. Marti, pastor. Speakers: Prof. H. Schmeling, H. Cares. Offering: \$126.50.

Pardeeville, Wis., St. John's Church, M. E. Schroeder, pastor. Speakers: E. Hinnenthal, A. Engel, L. Bernthal. Offering: \$141.04.

Omro Twp., Minn., St. John's Church, Henry Albrecht, pastor. Speakers: Henry Nitz, Julius Schert. Offering: \$250.00.

Sevastopol, Wis., St. John's Church, O. C. Henning, pastor. Speakers: Tr. Redlin, V. J. Siegler. Offering: \$233.28.

Fifteenth Sunday after Trinity

Broomfield, Mich., Zion Church, D. Metzger, pastor. Speaker: G. A. Schmelzer. Offering: \$85.82.

Stillwater, Minn., Salem's Church, J. Pieper, pastor. Speakers: J. C. Bast, R. Ave-Lallemant. Offering: \$388.35.

Allegan, Mich., St. John's Church, J. J. Roekle, pastor. Speakers: M. Haase, W. Schumacher. Offering: \$100.00.

Graceville, Minn., Mt. Olive Church, Im. P. Frey, pastor. Speaker: E. Hempeck. Offering: \$122.20.

Tawas City, Mich., O. J. Eckert, pastor. Speakers: O. Eckert, Sr., A. Kehrberg. Offering: \$190.20.

Sixteenth Sunday after Trinity

Tappen, No. Dak., St. John's Church, E. Hinderer, pastor. Speakers: W. Schmidt, G. J. Schlegel. Offering: \$143.47.

Plymouth, Nebr., St. Paul's Church, M. Lehninger, pastor. Speakers: R. Horlamus, C. Pebler, W. Siffring. Offering: \$320.00.

Town Center, Wis., St. John's Church, A. Werner, pastor. Speakers: O. Henning, L. Kaspar. Offering: \$158.32.

New London, Wis., Immanuel Church, Ad. Spiering, pastor. Speakers: M. Hensel, A. E. Schneider, Fr. Reier. Offering: \$209.12.

Columbus, Wis., Zion Church, Wm. Nommensen, pastor. Speakers: Prof. E. E. Kowalke, H. Brandt, W. Zank, O. Kuhlow. Offering: \$1,011.55.

Ellensburg, Wash., Good Hope Church, Fr. Soll, pastor. Speakers: L. Krug, Wm. Lueckel. Offering: \$52.20.

Milwaukee, Wis., Ephrata Church, Wm. F. Pankow, pastor. Speakers: M. Rische, L. Karrer. Offering: \$139.58.

Markesan, Wis., St. John's Church, W. E. Pankow, pastor. Speakers: A. Froehke, Prof. A. Sitz, G. Thurow. Offering: \$400.00.

Fond du Lac, Wis., St. Peter's Church, G. Pieper and G. E. Bergemann, pastors. Speakers: Prof. Aug. Pieper, Leo C. Kirst. Offering: \$559.00.

Sawyer, Wis., St. Peter's Church, Fr. Schumann, pastor. Speakers: W. Kuether, R. Gose. Offering: \$129.21.

Baytown, Minn., St. John's Church, Wm. Franzmann, pastor. Speakers: G. C. Haase, P. Bast, J. C. Beyer. Offering: \$354.31.

Marshall, Minn., Christus Church, E. A. Birkholz, pastor. Speakers: F. Zarling, E. Birkholz, H. Albrecht, F. Traub. Offering: \$138.00.

Colome, So. Dak., Zion Church, W. J. Schaefer, pastor. Speakers: J. Witt, W. Holzhausen. Offering: \$112.22.

South Haven, Mich., St. Paul's Church, M. A. Haase, pastor. Speakers: J. Roekle (English), S. Martell. Offering: \$82.50.

Hague Township, So. Dak., Bethlehem Church, R. J. Palmer, pastor. Speakers: W. Lindloff (German), S. Baer (English). Offering: \$116.00.

Benton Harbor, Mich., St. Matthew's Church, H. C. Haase, pastor. Speakers: Dr. H. Wente, H. C. Richter. Offering: \$700.00.

Seventeenth Sunday after Trinity

Wayne, Mich., St. John's Church, O. J. Peters, pastor. Speakers: Paul Schulz, Edgar Hoenecke. Offering: \$632.32.

White Bluffs, Wash., St. Paul's Church, L. C. Krug, pastor. Speaker: A. Sydow. Offering: \$62.10.

Greenleaf, Wis., St. Bartholomew's Church, E. Schoenicke, pastor. Speakers: W. C. Heidtke, F. Brandt. Offering: \$81.50.

Lake Geneva, Wis., First Lutheran Church, H. J. Diehl, pastor. Speakers: S. A. Jedele, Edmund Sponholz, Wm. F. Sauer. Offering: \$275.00.

Neenah, Wis., Trinity Church, A. Froehke, pastor. Speakers: E. Redlin, H. Kleinhans. Offering: \$534.01.

Manitowoc, Wis., First German Ev. Luth. Church, L. H. Koeninger, pastor. Speakers: Ph. Koehler, P. Kionka, J. Ruege. Offering: \$675.25.

Town Addison, Washington Co., Wis., St. Peter's Church, Reuben O. Marti, pastor. Speakers: Ph. Martin, Th. Voges. Offering: \$110.23.

Zilwaukee, Mich., St. John's Church, A. Kehrberg, pastor. Speakers: Prof. W. Schaller, A. Westendorf. Offering: \$64.53.

Willow Lake, So. Dak., Willow Lake Ev. Luth. Church, R. J. Palmer, pastor. Speakers: A. H. Baer, J. B. Erhart. Offering: \$136.05.

Parish of Merrimac, Caledonia, and Greenfield, Wis., G. Gerth, pastor. Speakers: H. Alwardt, E. H. Dierker. Offering: \$176.00.

Carlock, So. Dak., Friedens Church, R. F. Bittorf, pastor. Speakers: A. Degner, R. M. Muhl. Offering: \$75.39.

Balaton, Minn., St. Peter's Church, J. E. Bade, pastor. Speakers: Prof. R. Jahnke, W. H. Baumann, Edw. Hempeck. Offering: \$226.20.

Schofield, Wis., St. Peter's Church, Gustav Fischer, pastor. Speakers: Aug. Bergmann, Paul Bergmann. Offering: \$102.00.

Fairburn, Wis., St. Paul's Church, H. A. Scherf, pastor. Speakers: E. Messerschmidt, K. Timmel. Offering: \$81.43.

Eighteenth Sunday after Trinity

Cataract, Wis., St. Paul's Church, Theo. H. Mahnke, pastor. Speakers: Wm. C. Mahnke, Jul. Bergholz. Offering: \$108.25.

La Crosse, Wis., Julius Gamm, pastor. Speakers: G. Hinnenthal, T. Mueller. Offering: \$1,000.00.

BOOK REVIEW

Religion for Primary Grades In Units of Learning. By W. O. Kraeft with an Introduction by Alfred Schmieding. Price: 80 cents. Concordia Publishing House, St. Louis, Mo.

This is another handbook on religious instruction by W. O. Kraeft of Concordia Teachers College, River Forest, who by the way is a master in outlining and systematizing subjects relating to religious education as also in perspicuity of presentation. We believe that this new handbook will render beneficial service in teaching religion both in our Christian Day Schools and Sunday Schools. Its chief features is teaching religion in units, of which the author says: "The unit plan differs from the ordinary way of handling the material especially in that it groups all the material into thought-units, each of which centers about a Bible story. A unit is composed of the Bible story, the picture, the application, a portion of the Small Catechism, an appropriate hymn, a fitting prayer, and a Bible text or texts that bring out the truth of the lesson. All of this material receives the same careful attention in the development of thought and serves to bring out more fully the lessons from the Bible story. The memorizing is to be thorough, though it may appear to be treated as incidental compared with the attention that is given to the spiritual significance of the memory material." We recommend the book for study and use in our Christian schools. J. J.

The Religion of the Church and Other Essays. An Inquiry into the Fundamental Errors of Modern Religious Pedagogy and Their Correction. By Prof. P. E. Kretzmann, Ph. D., D. Price: \$1.00. Concordia Publishing House, St. Louis, Mo.

This is a thorough work setting forth the principles of sound pedagogy and refuting modern vagaries concerning the religious education of a child. We would quote from it the following on page 52: "What can we, as Lutheran educators, do to retain the precious heritage of our Church? In the first place, we must present a united front against every attack and every encroachment upon sound Lutheran pedagogy. It will never do to take naturalistic and sectarian books and attempt to superimpose upon them a certain Lutheran attitude or veneer. We have no use for this material in any of our work. — In the second place, we must determine to study the Scriptures, as the one book of absolute truth, more thoroughly from day to day. We must become ever clearer in the order of salvation, in the distinction between Law and Gospel, between sin and grace, between justification and sanctification. We must realize more and more thoroughly that the Gospel of Jesus Christ is a power of God unto salvation, the only means

which will make the pupils entrusted to us perfect, thoroughly furnished unto all good works. Only by becoming saturated with Scriptures may we truly become vehicles of the best thing of education. — In the third place, we must consecrate ourselves anew to the great work for which we are called. We must realize more clearly from day to day the immense responsibility resting upon us on account of the pupils and students who are entrusted to our care. It is the spiritual side of our work which is the real reason for all Christian schools, and it is this side which must be emphasized by us with the greatest emphasis. — And in the last place, we must learn to make use of every agency which may possibly be placed in the service of the Gospel" (Christian Day Schools, Sunday Schools, Summer Schools, Bible Classes, etc.). It is in this spirit this book of 152 pages is written, and any one perusing its contents will gain sound Christian ideals along the lines of religious education. J. J.

The Stewardship Life. By Karl Kretzschmar. Price: \$1.00. Concordia Publishing House, St. Louis, Mo.

A neat little book of 208 pages, nicely bound with gold trimmings, written in popular language covering the various phases of stewardship in life. Place it into the hands of any Christian as a birthday present, and the recipient will surely be thankful for the same. J. J.

Rally Day Program. Order of Service for Lutheran Sunday Schools. By Theo. Kuehnert. Price: 5 cents; dozen, 25 cents; 100, \$2.00. Concordia Publishing House, St. Louis, Mo.

Contains hymns in full from Primary and Junior Hymnal, Sunday School Hymnal, and Ev. Luth. Hymnbook, and order of service for a special children's service. J. J.

Preludes and Postludes for the Organ. Composed by G. C. Albert Kaepfel. Price: \$1.25. Concordia Publishing House, St. Louis, Mo.

These preludes and postludes are well adapted to enhance our Church services.

Concordance to Evangelical Lutheran Hymn-Book. By E. Eckhardt. Price: \$2.25. Concordia Publishing House, St. Louis, Mo.

This is a painstaking work on the part of the author and fills a longfelt want in the use of the Evangelical Lutheran Hymn-book of the Missouri Synod. Every word of importance in the hymnbook is recorded here with indication of the hymn in which it is to be found. J. J.

The Life-Work of Johann Sebastian Bach. Lecture Delivered under the Auspices of the Lyceum Committee of Concordia Seminary, St. Louis, Mo., November, 1928, by Paul Sauer, President of the Chicago Bach-Chorus. Price: 10 cents. Concordia Publishing House, St. Louis, Mo.

An interesting lecture and a worthy tribute to Bach's life-work. J. J.

Redeeming Love. Lenten and Funeral Songs for Mixed Voices. Compiled by Walter Wismar. Price: 35 cents. Concordia Publishing House, St. Louis, Mo.

Three Funeral Songs. Edited by Walter Wismar. Price: 10 cents. Concordia Publishing House, St. Louis, Mo.

Songs: Wait, My Soul, and Tarry. Caesar Melan, 1864. Who Knows How Near My End May Be? Peter Huxthal. Whatever God Ordained Is Good. Samuel Rodigart, 1675. Harmonized by Joh. Seb. Bach.

Record Sheet for Graded Memory Course: Primary, First and Second Year. Price: 10 cents.

Graded Memory Course Cards. 12 to an envelope, 4 cents; 12 envelopes, 35 cents; 500 cards, \$1.00; 1,000 cards, \$1.80.

Covers to Primary Leaflets. Price: 5 cents; dozen, 35 cents; 100, \$2.34. Concordia Publishing House, St. Louis, Mo.

"The Nightingale of Wittenberg." Reformation Children's Services by J. E. Potzger. Price: 10 cents. Concordia Publishing House, St. Louis, Mo.

Thy Kingdom Come! A Children's Vesper Service for Mission Sunday. By W. G. P. Price: 10 cents. Concordia Publishing House, St. Louis, Mo.

"Dein Reich Komm! Missionsliturgie fuer einen Kindergottesdienst von W. G. P. Price: 10 cents. Concordia Publishing House, St. Louis, Mo.

RECEIPTS FOR SEMINARY AND DEBTS

Month of September, 1929

Rev. Arnold Schultz, Trinity, Milwaukee, Wis.....\$	93.50
Rev. Herbert Kirchner, Baraboo, Wis.....	179.35
Rev. Henry Boettcher, Immanuel, Gibbon, Minn....	52.00
Rev. G. Bradtke, Kripplein Christi, Town Herman, Dodge Co., Wis.....	75.84
Rev. Karl Brickmann, St. Charles, Minn.....	35.00
Rev. John Henning, St. Matthew's, Iron Ridge, Wis.	64.75
Rev. V. J. Siegler, Salem, Nasewaupee, Wis.....	10.00
Rev. H. C. Nitz, Cross, Rockford, Minn.....	21.50
Rev. W. T. Meier, St. Martin's, Watertown, S. D.	11.25
Rev. F. Kammholz, St. John's, Rib Lake, Wis.....	51.50
Rev. J. Ruege, Jordan, West Allis, Wis.....	222.95
Rev. Wm. Franzmann, St. John's, Bayton, Minn....	28.00
Rev. Aug. Sauer, St. John's, Renville, Minn.....	58.75
Rev. Aug. Sauer, St. Luke's, Winfield, Minn.....	151.25
Rev. Oscar J. Peters, St. Paul's, Livonia Center, Mich.	13.00
Rev. F. P. Popp, St. John's, Abelman, Wis.....	59.30
Rev. F. P. Popp, St. Paul's, Westfield, Wis.....	15.45
Rev. Th. Brenner, St. Peter's, Freedom, Wis.....	3.50
Rev. J. Klingmann, St. Mark's, Watertown, Wis....	259.40
Rev. L. Kaspar, Immanuel, Town Clayton, Wis....	90.00
Rev. Wm. Nommensen, Zion, Columbus, Wis.....	82.85
Rev. A. J. Grothe, St. Paul's, Neosho, Wis.....	113.25
Rev. E. Walther, St. Paul's, Wisconsin Rapids, Wis.	227.40
Rev. P. W. Kneiske, St. John's, Lannon, Wis.....	8.75
Rev. J. Bergholz, St. Paul's, Onalaska, Wis.....	16.50
Rev. P. Burkholz, St. John's, Town Mequon, Wis.	20.00
Rev. H. C. Nitz, Cross, Rockford, Minn.....	5.00
Rev. G. Bradtke, Kripplein Christi, Town Herman, Dodge Co., Wis.....	5.00
Rev. H. Cares, Zion, Township Theresa, Dodge Co., Wis.	75.00
Rev. Franz Cares, St. John's, Frankenmuth, Mich..	117.00
Rev. Paul G. Albrecht, St. John's, Bowdle, S. D....	119.05
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis....	170.00
Rev. M. C. Kunde, St. Peter's, Poplar Grove, Minn.	34.10
Rev. M. C. Kunde, St. John's, Oronoco, Minn.....	37.40
Rev. Chr. Sauer, St. John's, Ixonia, Wis.....	1.65
Rev. F. Schumann, St. Peter's, Sawyer, Wis.....	92.35
Rev. C. A. Otto, St. John's, Wauwatosa, Wis.....	120.00
Rev. H. Wajahn, Grace, Waukesha, Wis.....	100.00
Rev. W. Hoenecke, Bethel, Milwaukee, Wis.....	47.00
Rev. Th. Brenner, St. Peter's, Freedom, Wis.....	5.00
Rev. T. Sauer, St. Paul's, Appleton, Wis.....	85.40
Rev. P. Burkholz, Trinity, Town Mequon, Wis....	193.00
Rev. P. Burkholz, St. John's, Town Mequon, Wis....	139.50
Rev. A. Werner, St. John's, Town Center, Wis.....	1.00
Rev. W. C. Nickels, St. John's, Redwood Falls, Minn.	117.05
Rev. W. Gundlach, Salem, West Granville, Wis....	16.40
Rev. J. M. Raasch, St. Paul's, Lakemills, Wis....	41.00
Rev. A. Martens, Tyler, Minn.....	16.80
Rev. A. Martens, Burchard, Minn.....	15.20
Rev. E. G. Behm, Friedens, Wautoma, Wis.....	83.25
Rev. Wm. C. Mahnke, St. John's, Root Creek, Wis.	24.25
Rev. G. R. Schuetze, St. Paul's, Seaforth, Minn....	5.40
Rev. R. C. Timmel, St. Paul's, Sodus, Mich.....	29.00
Rev. E. W. Penk, St. Paul's, Prescott, Wis.....	11.50
Rev. Ph. Froehle, St. Matthew's, Appleton, Wis.	8.00
Rev. L. H. Koeninger, First Ev. Luth. Church, Manitowoc, Wis.	70.00

Rev. Harold O. Grunwald, Zion, Louis Corners, Wis.	16.50
Rev. Gustav Vater, St. Paul's, North Freedom, Wis.	61.65
Rev. A. Hanke, Whitehall, Wis.....	18.50
Rev. Wm. J. Hartwig, Montello and Mecan, Wis..	118.50
Rev. A. C. Haase, Dreifaltigkeit, St. Paul, Minn...	183.90
Rev. T. H. Albrecht, St. John's, Lake City, Minn.	240.00
Rev. Edw. A. Birkholz, Christus, Marshall, Minn.	24.00
Rev. Hugo H. Hoenecke, Our Savior, Detroit, Mich.	36.75
Rev. G. E. Boettcher, Bethlehem, Hortonville, Wis.	24.75
Rev. Ph. Sprengling, St. John's, Town Centerville, Wis.	103.50
Rev. Gust Schlegel, St. Paul's, Hazelton, S. D....	20.50
Rev. Paul C. Eggert, St. Paul's, Brookside, Wis...	11.00
Rev. Paul C. Eggert, St. John's, Suamico, Wis....	1.00
N. N., St. James, Minn.....	25.00
Rev. C. Aeppler, Friedens, Waucousta, Wis.....	14.00
Rev. C. Aeppler, Trinity, Dundee, Wis.....	3.33
Rev. H. F. Eggert, St. Peter's, Crandon, Wis.....	9.70
Rev. Herm. C. Klingbeil, St. Paul's, Town Forest, Wis.	7.00
Rev. Herm. C. Klingbiel, St. John's, Town Forest, Wis.	11.00
Rev. J. W. Bergholz, Immanuel, La Crosse, Wis...	136.10
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis....	12.50
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	63.70
Bethel Church, Bay City, Mich.....	15.00
Rev. J. H. Schwartz, Christus, West Salem, Wis...	86.25
Rev. John Brenner, St. John's, Milwaukee, Wis...	259.35
Rev. H. Anger, St. John's, West Bend, Wis.....	31.00
Rev. H. C. Nitz, Cross, Rockford, Minn.....	4.00
Rev. Jul. W. Bergholz, St. Paul's, Onalaska, Wis...	5.00
Rev. H. Wente, Zion, Crete, Ill.....	41.80
Rev. W. Roepke, Bethany, Bruce's Crossing, Mich.	13.15
Rev. W. Roepke, Trinity, Marquette, Mich.....	23.50
St. Paul's, Green Garden, Mich.....	58.10
Rev. F. Reier, St. Paul's, Dale, Wis.....	21.00
Rev. F. Reier, Peace, Waupaca, Wis.....	4.20
Rev. Paul C. Eggert, St. John's, Little Suamico, Wis.	14.00
Rev. M. A. Haase, St. Paul's, S. Haven, Mich....	15.00
Rev. Christ Doehler, Salem, Escanaba, Mich.....	42.45
Rev. Henry Hopp, Holy Cross, Carbondale, Mich..	25.00
Rev. J. Mittelstaedt, St. Paul's, Hillsboro, Wis....	13.00
Rev. Paul Brockmann, Trinity, Waukesha, Wis....	12.75
Rev. F. H. Senger, Bethany, Bruce, Wis.....	2.53
Rev. F. H. Senger, St. John's, Rice Lake, Wis....	1.00
Rev. Wm. Nommensen, Zion, Columbus, Wis....	75.20
Rev. Wm. Franzmann, St. John's, Bayton, Minn....	21.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis....	30.00
Rev. H. Wolter, St. Petri, Town Theresa, Wis....	28.00
Rev. John Masch, Immanuel, Black Creek, Wis...	16.20
Rev. C. G. Leyrer, Zion, St. Louis, Mich.....	10.00
Rev. A. Habermann, Friedens, Hartland, Wis....	18.00
Rev. Gerhard Pieper, St. Peter's, Fond du Lac, Wis.	419.20
Rev. J. P. Scherf, St. Paul's, Roscoe, S. D.....	16.00
Rev. A. Lederer, Trinity, Saline, Mich.....	448.00
Rev. Paul E. Horn, Christ, Zumbrota, Minn.....	203.25
Rev. Wm. Pankow, Ephrata, Milwaukee, Wis....	115.00
Rev. Paul Naumann, St. John's, Bay City, Mich...	10.50
Rev. Geo. Tiefel, Immanuel, Hadar, Nebr.....	156.15
Rev. Edw. A. Birkholz, Christus, Marshall, Minn...	25.00
Rev. Th. Bauer, Grace, Eales, S. D.....	3.00
Rev. Th. Bauer, Zion, Akaska, S. D.....	.50
Rev. Fred Knoll, Grace, Warren, Arizona.....	22.50
Rev. Fred Knoll, St. John's, Douglas, Arizona....	7.50
Rev. W. Baumann, Zion, Mission, S. D.....	25.25
Rev. W. Baumann, Schemm's School, S. D.....	67.00
Rev. Gustav Fischer, St. Peter's, Schofield, Wis...	32.00
Rev. R. Jeske, St. John's, Caledonia, Wis.....	4.00
Rev. Aug. F. Zich, St. Paul's, Pine Grove, Wis....	40.00
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis....	65.00
Rev. E. F. Hy, Lehmann, St. John's, Firth, Nebr.	160.95
Rev. O. P. Medenwald, Redeemer, Amery, Wis...	56.75
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis....	100.00
Rev. A. Habermann, Friedens, Hartland, Wis....	5.00
Rev. Arthur P. Voss, St. James, Milwaukee, Wis...	18.50
Rev. Wm. Roepke, Trinity, Marquette, Mich....	25.00
Rev. G. Schuetze, St. Paul's, Seaforth, Minn....	7.50
Rev. Gustav Vater, St. Paul's, North Freedom, Wis.	35.25
Rev. J. C. A. Gehm, St. John's, Darfur, Minn....	35.20
Rev. E. Schaller, St. Paul's, Mound City, S. D....	15.00
Rev. E. Schaller, Friedens, Gale, S. D.....	10.00

Rev. Robert F. F. Wolff, St. James, Cambridge, Wis.	1.00
Rev. G. Gerth, St. Paul's, Caledonia, Wis.	50.00
Rev. J. J. Roekle, St. Peter's, Dorr, Mich.	35.50
Rev. K. F. Krauss, Emanuel, Lansing, Mich.	200.00
Rev. A. E. Schneider, St. John's, East Bloomfield, Wis.	49.35
Rev. A. H. J. Werner, St. John's, Town Center, Wis.	5.00
Rev. B. J. Westendorf, Emanuel, Flint, Mich.	110.00
Total for the Month	\$ 8,612.45
Previously acknowledged	586,639.37

Total Collection to Date	\$595,251.82
Balance for New Ulm, Minn.	\$ 8,612.45
New Ulm Building Fund	\$130,928.42

Congregations That Made Their Quota In September, 1929

232. Rev. Henry Boettcher, Immanuel, Gibson, Minn.	\$2,230.40—\$5.42
233. Rev. C. W. Aeppler, Friedens, Waucousta, Wis.	\$ 198.20—\$5.66
234. Rev. B. J. Westendorf, Emanuel, Flint, Mich.	\$ 877.50—\$5.84

Special for Drapes—Furniture and Grounds

Rev. C. H. Schmelzer, Ladies' Aid, Riga, Mich.	\$ 25.00
Rev. Wm. Keturakat, St. Paul's Ladies' Aid, Menomonie, Wis.	50.00
Rev. Geo. Kobs, Ladies' Aid, Kendall, Wis.	25.00
Rev. G. L. Press, Memorial Wreath for Louis DeVore, Sioux City, Ia.	1.00
Mr. and Mrs. Otto Kositzke, Appleton, Wis.	50.00
Total	\$ 151.00

Donations for the New Seminary

Rev. J. M. Raasch, St. Paul's Lutheran Girls' Club, Lake Mills, Wis., 6 sheets, 4 pair pillow cases, 2 bedspreads, 2 blankets.
 Rev. W. Gutzke, St. Peter's Ladies' Aid, McNillian, Wis., 12 bath towels, 12 wash cloths, 20 linen towels, 12 pillow cases, 12 dish towels, 12 sheets.
 Rev. Ph. Koehler, St. Lucas Ladies' Aid, Milwaukee, Wis., 1 wool blanket, 2 pillow cases, 2 sheets, 1 pad, 1 spread.
 Chas. Petri Family, 2 wool blankets, 2 pillows, 2 pair pillow cases, 4 sheets, 6 bath towels, 6 wash cloths, 1 spread, 1 bedroom lamp.
 John Brenner.

GENERAL TREASURER'S STATEMENTS

August 31, 1929 — Two Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$ 8,871.12	\$ 7,078.28
Educational Institutions	7,278.28	28,749.91
Home for the Aged	164.14	584.34
Indian Mission	4,178.12	5,273.74
Home Mission	11,883.77	17,489.06
Negro Mission	2,798.22	
Mission in Poland	638.36	1,522.70
Madison Students Missoin	251.73	
Indigent Students	358.62	
General Support	757.30	3,181.66
To Retire Debts	550.73	

Total from Districts, etc.	\$ 37,739.40	
From Seminary Bldg. Com.	23,152.39	
Total	\$60,891.79	\$ 63,879.69
		60,891.79
Deficit		\$ 2,987.91

Statement of Collections for Budget Allotments and Arrears July and August

	Receipts	Allotments	Arrears
Pacific Northwest	\$ 100.42		
Nebraska	1,519.30		
Michigan	2,578.69		
Dakota-Montana	1,984.44		

Minnesota	9,875.66		
North Wisconsin	8,751.67		
West Wisconsin	8,343.04		
Southeast Wisconsin	3,466.24		
Total from Districts	\$ 36,619.46	\$ 81,250.00	\$ 44,630.54
From other sources see "Quittungen"	230.00		
From Rev. Brenner	23,152.39		23,382.39
Total	\$ 60,001.85		\$ 21,248.15
Revenues	889.94	14,583.32	13,693.38
Total Budget Receipts	\$ 60,891.79	\$ 95,833.32	\$ 34,941.53
Disbursements	63,879.69	63,879.69	*31,953.63
Deficit	\$ 2,987.90		2,987.90
Un-appropriated		*31,953.63	

THEO. H. BUUCK,
General Treasurer.

CASH ACCOUNT

July 1, 1929 to August 31, 1929 — Two Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06	
Collections for Budget	60,001.85	
Revenues for Budget	889.94	
Church Ext. Accts Recble paid	492.30	
National Luth. Educational Assn. for Dr. Martin Luther Fund	1,000.00	
Seminary Bld. Com. Sale of Prop.	7,500.00	
Total Accretions		\$ 98,889.15

Liabilities

Notes Payable issued	\$ 12,120.00	
Notes Payable paid	26,580.00	
Minus		*14,460.00
Non-Budget Collects	\$ 9,255.72	
Non-Budget Col. paid	8,995.10	
Plus Balance		*260.00
Minus		14,199.38
Total Net Cash to Account		\$ 84,689.77

Disbursed Therefrom

Budget Disbursements	\$ 63,879.69	
Accounts Receivable	250.00	
1927-1929 Funds paid to Siegler	56.40	
Total		\$ 64,186.09
Cash Balance in Banks		\$ 20,503.68

THEO. H. BUUCK,
General Treasurer.

"QUITTUNGEN"

Received from:

Christ Church, Marshfield, Wis., For Home Mission	\$ 180.00
Rev. C. F. Kock, Superintendent, For Home for the Aged	20.00
For Madison Students Chapel	
Reuben C. Madenwald, Manitowoc, Wis.	5.00
Paul G. Koch, Burlington, Wis.	5.00
Theo. Dammann, Madison, Wis.	10.00
R. H. Wunch, Zachow, Wis.	10.00
Total	\$ 230.00

THEO. H. BUUCK,
General Treasurer.