

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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Rev. C. Buenger
5026 19th Ave.
Jan 33

CHRISTIAN EDUCATION HYMN

Eternal Father,
Who art in Heaven,
A song of thanks to Thee we raise,
For Christian parents,
Thy grace has given,
For Christian schools we sing Thy praise.

O blest Lord Jesus,
Thou King of Glory,
The lambs of Thy dear flock are we.
Bless all who taught us
Thy Gospel story;
Fill us with fervent love to Thee.

We heard, dear Savior,
Thy invitation:
"Let little ones come unto Me."
We praise and bless Thee
For Thy salvation.
Thy Blood has bought us; Thine are we.

Blest Holy Spirit,
To all our teachers
The knowledge from on high bestow.
With godly wisdom
Endow our preachers,
Prepare our hearts God's Truth to know.

God of our Fathers,
While here we wander,
Our hearts and lips shall worship Thee,
And when we see Thee
In glory yonder,
Thy praise shall fill eternity.

Tune: "Beautiful Savior."

Anna Hoppe.

THE THIRTY-FOURTH PSALM

(Continued)

Verses 8-10

The Privilege of Confiding in God

"O taste and see that the Lord is good; blessed is the man that trusteth in him.

"O fear the Lord, ye his saints; for there is no want to them that fear him.

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."

"O taste and see that the Lord is good." It was personal experience which prompted the Psalmist to address words like these to others. He had had ample evidence of the goodness the Lord has proven him, and he now asks others to make the same trial which he had made. "Taste," he exhorts. Literally, of

course, this means to try the flavor of anything that is good and wholesome for the body, such as eating fruit or food in order to ascertain what it is like. But in a figurative sense it also means to perceive by the mind, to try, to experience; and in this sense it is used here. It is to make proof by experience. And to "see," as the poet adds, is either to behold by the mind's eye, or to gain the result of such tasting — to enjoy it. Hence, the idea here is that by confiding in God — by experiencing the comforts and consolation of His Word — one so thoroughly sees or perceives the goodness of the Lord that it means all the happiness to him he longs for.

The goodness of God is indeed best discovered by an experimental taste of it. True, Scriptures are replete with testimonies of the Lord's goodness. On every page these testimonies shine forth with a perspicuity no one fails to see. Yet without spiritual experience of what God's goodness means to us, we would not and could not appreciate it. To taste, however, that the Lord is good, presupposes our being united to Him in faith. By faith alone, faith in our reconciliation unto God through the redemption of Christ, we are God's children, and as such we may taste and experience His goodness in all His providence, and in all our spiritual and temporal concerns.

To be sure the Lord's goodness is manifested in all His providences. Not to speak of the divine power and wisdom which concur in upholding, managing, and directing the general state of things, in the preservation of the world and of mankind — all of which is founded on divine goodness, we notice that the Governor of the universe is particularly good and gracious toward His beloved children.

This the Psalmist emphasizes by saying: "Blessed is the man that trusteth in him." It matters not who he may be, whether he is poor, rich, bondman or freeman, of white, black or mixed race, in sickness or health, in prosperity or adversity, in life or in death, in every condition, and in all conceivable circumstances — he who puts his trust in God, setting all his hope on Him, is blessed, is truly happy, possessing all the privileges of the children of God.

Do you ask what those privileges are? One particular privilege is mentioned by the sacred poet in our Psalm. It is the supply of all wants. "O fear the Lord, ye his saints: for there is no want to them that fear him." "Saints" spoken of here are, of course, not the saints the church of Rome worships in her

churches and places of pilgrimages, of whom there are so many as there are churches to worship in — not such saints, but those who have been justified and declared free from all guilt through faith in Christ, those who through such faith have been sanctified by the Holy Ghost to serve God in righteousness and holiness.

These are exhorted by the Psalmist to fear the Lord. When we taste and see that He is good, we must not forget that He is great, and greatly to be feared. The very goodness the Lord bestows upon us is a proper object of a filial reverence and awe. "They shall fear the Lord and his goodness," says Hosea in his prophecies, 3:5, meaning, they shall rejoice with trembling in the goodness of God. We must indeed fear God's goodness in standing amazed at it and adoring it even as Moses did at the proclaiming of His name and at His passing before him on Mount Sinai. We shall, however, not enlarge on the fear of the Lord here, as we shall have opportunity to do so in our next meditation on the Psalms.

To those that fear the Lord the promise is given them that there shall be no want. "There is no want to them that fear him." That, of course, is a broad statement; and many, even among Christians, are tempted to question the truth or realization of this statement. Are we not wanting in many things, they will ask in these trying times, wanting in employment, in labor, in wages, in raiment, in comfortable houses, in the general support of our lives? How many go about hungry and are dependent on dole or public charity? Is it not an irony of fate to contend in these days for the old faith that to them that fear the Lord there shall be no want?

Yet the statement cannot mean that they who confide in God will never, in any instance, be found wanting in what they need for the support of their lives; that they will never, in any instance, be hungry or destitute of raiment, or of labor and employment, etc., much less that they shall always share an abundance and live in affluence of worldly things. God has never promised to load the godly man with an abundance of material things, nor to dispense to him that which may serve for pampering the flesh; nor did He promise to exempt him from all the troubles human nature and this worldly state are subject to. But what God has promised the godly man is that He will furnish him whatever is needful for him, in due measure and season.

Plainly does the Psalmist say, not only that "there is no want to them that fear God," but also: "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." The allusion that young lions often lack and suffer hunger sounds plausible, inasmuch as they are not able to go forth for themselves in search for food, or the old lions may be unable to procure food for their young. But

with the children of God it is different. They shall not want or suffer, because God is unable to meet their necessities. God is never unable to provide for the wants of His children. If their wants are in any case unsupplied, it is always certain that it is not because God could not confer it, but because He sees some good reasons why it should not be conferred. For God knows best what is really for the good of His children. They themselves are often not the best judges of what will be for their good; but God is an infallible judge in this matter, and He will certainly bestow what is best for them. Under His providing guidance "all things must work together for good to them that love him."

Referring, therefore, to the present times of economic and financial distress Christians putting their trust in God have no reason to complain of the want of any good thing necessary for them. Though they may be oppressed by temporal cares, unemployment and lack of sufficient wages to support their household, they can cheerfully cast all their cares upon God. Christians are not to bear their lot stoically, in dull resignation, as the children of the world do, who suffer the sorrows that befall them with a sentiment of despair. No, no, followers of Jesus know, it is not a blind fate that rules over their lives, but God, their Father, guides them, protects them, provides for them. His fatherly eye rests upon them, and nothing escapes His watchful care that is of primary concern to His children. How often do we find affirmations to that effect in Scriptures, particularly in the Psalms! Just to add a few such affirmations: "The eye of the Lord is upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine." Ps. 33:18. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91:10. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Psalm 37:5. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his right hand." Psalm 37:23, 24.

Truly, "They that seek the Lord shall not want any good thing." That is the truth in worldly things; it is much more so in the things of the spiritual world. We shall have grace sufficient for the support of the spiritual life. It is so, as St. Paul says, 1 Tim. 4:8: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

What a privilege, then, to confide in God! If men would only "taste and see that the Lord is good," if they would only experience the loving kindness of their God and Savior, trusting in Him with all their heart — they would, one and all, surely find what they need, peace of mind and true happiness. J. J.

(To be continued)

COMMENTS

"Overtures — Pledges — Propaganda" Under the heading "Overtures — Pledges — Propaganda" The Lutheran Witness pleads for freedom of judgment for the delegates to the synodical convention.

The writer tells of propaganda that has been made for or against a proposition on which the Synod will have to act, of suggestions submitted and or instructions that are given delegates by the group they are to represent. One proposal, for instance, is "supported by more than thirty memorials, all with the same recommendation. Another has come with some 130 signatures. Others have behind them the vote of large conferences or of entire Districts. Also, there will be delegates instructed by their circuit or conference to vote on a certain proposition in a certain way."

The writer acknowledges the right of members of the Synod to express their opinion in this or some other manner, but pleads "that such pre-convention instruction and agitation should not have the slightest bearing on a delegate's vote. He says:

Our Synod is operating under a representative form of government. According to a certain ratio, ministers and lay delegates are sent to the convention representing groups of congregations. These representatives confer with each other in committee, discuss the various memorials and proposals on the convention floor, and then vote according to their best judgment.

It should be stressed that this is the sole duty of the convention delegate. He is to deliberate and discuss, ask questions or answer those put by others, weigh arguments presented, consider their bearing on the resolution before the convention, and then vote as his conscience and good sense dictate. It is the most admirable system ever devised for the government of a church-body.

Now, does any one wish to help destroy the representative system on which our Synod is organized? To vote in order to satisfy certain instructions even after the discussion in committee and on the floor has convinced the delegate that the opposite attitude is the correct one; to vote "No" because such is his instruction whereas his conscience and reason, now that he has received new light on the subject, tell him to vote "Yes," — this certainly would be inexcusable.

Let it be said once more that the vote of every delegate on every proposition should be dictated by one factor only by his conscience acting in the light of arguments presented in committee and on the convention floor. He owes this, and this only, to the folks at home, to the pastors and the group of congregations which he represents.

The same reasoning of course applies to those who have signed a memorial or overture. A petition may be submitted advising that a certain college be reduced or discontinued. Argument in committee and on the floor convinces the signer that the institution should be continued in its present form. Is he to vote for abolition because nine months previously he had this necessity impressed upon him? Now he knows better. His plain duty is to vote against the very overture which he supported in the home circuit.

Instructions, pledges, and propaganda are a right we must concede to all. But in the light of the above it is clear that our representative form of government is destroyed when these or any form of pre-convention activity are laid as an

obligation upon the delegate. He must come to the meetings with an open mind, resolved to give both sides of every question a fair hearing. Then let him decide which side is right and so vote.

These thoughts, with which we are in full accord, apply with equal force to the meetings of our Wisconsin Synod. No individual member, conference, or District is really in a position to form a final opinion on a proposition on which the Synod is to act, for a wise opinion must be based on the facts in the case, and these facts come to light chiefly in the discussion on the floor of the Synod. A speaker who differs with us may show us the matter in an entirely different light and cause us to change our opinion.

Cooperation in church work, as well as in all other work, involves that we, except in matters of conscience, are ready to yield our opinions and desires to those of the majority. Cooperation demands confidence in those with whom we are working. If we feel that we must instruct our delegates, let us do it with the clear understanding that we leave them free to vote according to their best judgment after they have counseled with the brethren.

J. B.

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Good Advice The good advice given by the Lutheran Standard to the members of the American Lutheran Church deserves to be passed on to the members of other church bodies. The article to which we refer discusses the officers of the American Lutheran Church. It closes as follows:

And now what? Well, we haven't got perfect officials. They make mistakes. They need the rest of the Church to check on them. All this is self-evident and our system of church government gives the Church the proper oversight over all Boards and officials. But, recognizing our common human frailties, let us have brotherly confidence in one another. Let us set it down as an indisputable fact that mere complaining and fault-finding get us nowhere — except into greater difficulties. Let us set it down as another fact that to give our officers our fullest confidence, to render them our finest, most Christian cooperation, is going to help in the solution of our many vexing problems.

Our officials deserve our confidence. Let's give it to them — while they are living.

When we find a lack of cooperation in synodical work somewhere, we usually explain, The people are not informed. No one will want to deny that there is truth in this. We assume that the people are true Christians who want to serve their Lord. Such Christians must be shown that service in the Synod is service of the Lord. The work of the Synod must not remain a hazy, indefinite thing to them. Our endeavor must be to bring it before them in such a manner that they can actually see it before their eyes and follow it with their loving interest and sincere prayer.

Every wise and faithful pastor will, therefore, keep this work before his hearers throughout the year, never neglecting an opportunity to speak of it. Information is essential.

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But, when we say this, we are well aware that this cannot mean detailed information on every minute item of the administration of our institutions and missions.

As our work is too large, no member of the Synod can make himself acquainted with every such detail. It becomes necessary that we delegate a particular portion of our work to a board or a committee of a few men. These are called to devote their wisdom, time, and labor to the particular task assigned them; and they are really the only ones who are in a position to inform themselves so thoroughly that they are able to decide and to act. Every institution, every mission has its peculiar problems. Just to mention an instance, it has been noted that the consumption of electricity at Thiensville appears out of proportion to that in our other institution. But a careful study of the budget will show that the other institution buys city water, while there is no such item in the seminary budget, for at Thiensville we pump the water from our own well by electric power for a household of nearly eighty persons and for the five professor residences.

If a member of the Synod should be so deeply interested in an individual item, the board in question will gladly explain matters to him. But let him refrain from expressing, or even forming, an opinion before he has inquired of the responsible officers. In general we must simply have confidence in the men on the grounds, trusting that they handle our affairs as honestly, efficiently and economically as we would, if we were in their place. A fair exchange of information and confidence between the officers of our Synod and its members will not fail to bring good results.

J. B.

* * * * *

The Methodist Convention at Atlantic City of this year has been busy with many things. It is perhaps too early to form an adequate opinion on its doings, due to the lack of information. Not many details have sifted through the daily

press on their actions. According to the Milwaukee Journal one of the things that was done by the Methodists in convention assembled was the amending of paragraph 70 of the church discipline in section 16 which now reads:

"We hold that true marriage is an institution, both human and divine. It is the function of the state to determine the grounds upon which a valid divorce may be granted. It is the function of the church to determine the regulations that shall govern ministers in the solemnizing of marriage of divorced persons and in the reception of divorced persons into membership.

"Section 2. No minister shall solemnize the marriage of a divorced person whose divorced wife or husband is living and unmarried, but this rule shall not apply (1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery or other vicious co-habitations which, through mental or physical cruelty or physical peril, invalidates the marriage vow, nor (2) to divorced persons seeking to be reunited in marriage.

"Section 3. A divorced person seeking admission into membership in our church who manifests a proper spirit and satisfactorily answers the usual inquiries may be received."

Whether this new ruling will avail to dispose of the vexed question of marriage and divorce as touching church members may be doubted. The declaration that "true marriage is an institution both human and divine" is confusing, to say the least. If it was made in order to escape the difficulties of grounds for divorce, it defeats its own ends. For section 2 of the amended church discipline pronounces a verdict upon true causes of divorce, there being only one according to Scripture, adultery, or what amounts to the same thing, abandonment. We hold that true marriage is a divinely ordered and blessed institution, which is not made by human authority or power, however much it may be under the regulations of the state. A divorce by the state for the sake of law and order may be a scandal and a sin to Christians, as it often is.

In another direction this Methodist Conference seems to have taken the right steps. We cull from the same source as above the item that by a vote of 417 to 331 the conference voted against the admission of women to annual conferences after Col. Joseph J. Shy, Chillicothe, Mo., had made the most telling speech for the opposition.

"Six days out of seven I must listen to a woman preaching in my own home, and on the seventh the Lord says, 'Thou shalt rest,'" said Col. Shy, who announced that Mrs. Shy was seated in a box at the conference.

"It seems to me," Col. Shy continued, "there is something higher, holier and nobler for women to do

than to go gallivanting around filling pulpits. I am impressed with the belief that this is another fad that women are ready to take up."

All honor to the Colonel for his courage, although he did not base his objection upon the well known biblical grounds, 1 Cor. 14:34. Z.

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"One Practical Reminder" The Living Church has said it for us:

One practical reminder that is always in order at this time of the year, and doubly so in these days of pared budgets, has to do with the parish pledge. It is very easy to let this "slide" during the summer, particularly when going away on vacation. When a considerable number of parishioners do this, the parish treasurer is often hard put to it to maintain the financial integrity of the parish during the summer, and the individual also finds it difficult in the fall to make up the accumulated arrearage. If the pledge cannot be paid regularly week by week during the summer, it should (whenever possible) be paid in advance, and not be allowed to lapse. Most of us, by including the amount of our pledge in the necessary vacation expenses, can manage to write a check for that amount at the beginning of summer as easily as we can at the end, when our resources are likely to be drained to a low level.

We would not leave a member of our family at home without funds while the rest spend even more money than they do at home on themselves in the pursuit of recreation and enjoyment. That thought would take the joy out of any man's vacation, that is, if he has a heart in his breast. But should we not treat our Lord at least nearly as well as we treat a member of our family? He suffers when we leave without having paid our church dues and brought in our offering for missions, compelling the congregational and the synodical treasurer to go to the banks for money to meet the current expense. J. B.

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A 6000 Word Encyclical issued by the Pope Pius XI on the eve of his seventy-fifth birthday contains an appeal — as is his habit — to all humanity. As reported in the Chicago Tribune, his holiness denounces the greed of men, as the main cause of all our economic troubles. He inveighs against the "small group of holders of the world's wealth and also against the enemies of the social order, rabid nationalism, and the unequal distribution of wealth.

The unhappy condition in which the whole world finds itself to-day is well put by him in these words: "If we pass in review the long and sorrowful sequence of woes that, as a sad heritage of sin, mark the stages of fallen man's earthly pilgrimage from the flood on, it would be hard to find spiritual and material distress so deep, so universal, as that which we are now experiencing.

"Even the greatest scourges which have left indelible traces in the lives and memories of peoples struck only one nation at a time. Now, on the con-

trary, the whole of humanity is held bound by the financial and economic crisis so fast that the more it struggles the harder appears the task of loosening its bonds."

Naturally the pope knows the underlying reason for this universal scourge — it is atheism. "To-day atheism has already spread through large masses of the people — well organized. It works its way even into the common schools. It appears in the theater. In order to spread itself it makes use of its own cinema films, of the gramophone and the radio. With its own presses it prints booklets in every language. It promotes special exhibitions and public parades. It has formed its own political parties and its own economic and military systems."

These are plain words, but they are just. There can be no doubt in the mind of any thinking Christian that the disorganization on almost all fields of human endeavor is due directly to the godlessness now so prevalent and fashionable. All the more reason that we, who still by the grace of God know the true God and believe in Him, lose no time in laboring hard for the world's redemption by means of a gospel, which the pope has largely lost. Let us preach this Gospel until He come. Z.

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The Leap in the Dark "Be ready to pray for our souls, Padre, for we are about to die!" Thus spake Guadalupina Del Rio to the Reverend Rafael Moll, pastor of Brooklyn's only all-Spanish church. She was speaking for a family of five — a father and four daughters. There had been another member of the group, the wife and mother. Death had claimed her but a few days before, and the rest of the family had decided not to continue life without her — they would follow her together in death. Their father confessor, hearing of their suicide pact, hurried to the home to prevail on them to abandon their dark plan. After an extended argument with them he believed he had won them over to his way of thinking and left them. He was hopeful even though one of the daughters pointed to the family jewel casket as he was leaving and said it was to be his when they were gone. Not much later they carried out their design.

"Be ready to pray for our souls, padre, for we are about to die!" The idea seems to lose some its strangeness when you consider it as entertained by one who has been taught that the prayers said for the dead are effective to their eternal welfare. If you can promote the blessedness of others by having prayers said for them, then why not bargain for this very thing in advance for yourself — that would be applying the otherwise useless family jewels to a highly practical purpose.

How different where the Word of God reigns supreme and Jesus Christ and His merit are the one

and only solace and comfort of the troubled soul! There we hold fast even in the dark hours of pain and loss to the comforting assurance "that all things work together for good to them that love God." G.

**REPORT ON THE STATISTICS OF OUR
CHRISTIAN DAY SCHOOLS AS GATHERED
BY THE SCHOOL COMMISSION FOR THE
PERIOD FROM MAY, 1929 TO MAY, 1932**

The commission tried to get a complete report on the schools of our Synod, but was unsuccessful. It is deplorable that we do not receive the full co-operation of all teachers and pastors. About 500 questionnaires were sent out, but only 127 were returned.

According to these there are 92 schools (179 classes) 6,544 pupils which are taught by 90 male teachers, 83 lay teachers, and 14 pastors. Besides this 6 pastors assist in the work. There are 42 mixed schools, 32 two-room, 7 three-room, 3 four-room, 3 five-room, 4 six-room schools and 1 seven-room school. The grades range from kindergarten to ninth grade.

All schools, with the exception of 34, are free schools. Of this number 20 charge tuition from non-members only.

Religion is taught entirely in English in most schools. 14 schools teach religion in German and English, 2 in German only.

52 schools teach German as a language.

Four congregations, fully convinced of the blessings of a Christian Day School, have established a school since the spring of 1929. A two-room school was founded September, 1929, by St. John's at Montello, Wis., Pastor W. J. Hartwig. This school has an attendance of 75 pupils, taught by a male teacher and a lady teacher. In September, 1929, a school was established also by the Church of Atonement, Pastor W. J. Schaefer, now located at North 42nd Street and West Ruby Avenue, Milwaukee, Wis. A male teacher is in charge of this school of 34 pupils. Zion Church of Rhinelander, Wis., Pastor P. Bergmann, which had discontinued its school a number of years ago, had planned to re-open with a two-room school in September, 1931. A third teacher, however, had to be added immediately on account of the large enrollment (109 pupils). Two male teachers and one lady teacher are serving this school. Calvary School of Thiensville, Wis., opened its doors September, 1931. 19 pupils are enrolled. The pastor, S. Westendorf, is the teacher. This ought to be an incentive to many other congregations who claim that it is impossible to establish schools.

We are sorry to report that one congregation has discontinued its school.

It is gratifying to note that during these times of

gross indifference toward Christian education and other depressing conditions a number of congregations had the courage to erect new school buildings. These congregations are the following: Emmanuel, Flint, Mich., Pastor B. Westendorf; Jerusalem, Morton Grove, Ill., Pastor O. Heidtke; Salem, Owosso, Mich., Pastor W. Hueschen; Church of Atonement, Milwaukee, Wis., Pastor W. J. Schaefer; Calvary, Thiensville, Wis., Pastor S. Westendorf. The two last-named have a church and school combined in one building.

The congregation at Rhinelander, Wis., remodeled its old church building for school purposes.

East Side Lutheran, Madison, Wis., Pastor Gervasius Fischer, enlarged its school building to provide room for a lower grade.

St. John's, Lake City, Minn., Pastor Theo. Albrecht, remodeled its old school building.

Teachers desiring a copy of the Proposed Course of Study, Daily Programs, also information about text books, establishment and conducting of a school can obtain the same by addressing their requests to Prof. Albert Stindt, New Ulm, Minn.

We thank God that we have a number of congregations in our Synod who are maintaining Christian Day Schools.

It is to be regretted, nevertheless, that we have so few schools in comparison to the number of congregations in our Synod. Our schools are the nurseries for the future of our Church.

May every congregation realize its responsibility toward its children and also what great blessings they derive from a Christian school. May they be willing to make every sacrifice required toward the establishment of a Christian school so that the children may be brought up in accordance with the will of the Lord. Ephesians 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

**WHAT DOES OUR MISSION MEAN TO
THE APACHES?**

On May 3 we journeyed to Middle Cedar Creek Canyon, where we found three individual groups of Indians assembled. At all three places we conducted services, establishing the Lord in the hearts of the hearers.

When we entered the group at the end of the trail one of the men asked for a few words with us. "You are welcome to visit us at any time. We appreciate your coming and the message you bring to us. It is through you missionaries and through your prayers for us that we are receiving the many blessings from God. Since we realize this and know it to be true, therefore we welcome you as often as you come."

"What would you say if, because of depression and lack of funds, we would be forced to close some of the mission stations?"

He replied, "The mission is a part of our life. It is bringing the many blessings to us, to our families and to our children. Don't cut down on this, or all else will be cut also. Don't cut until we know God better. We didn't know life before Jesus came, but since the mission brought him to us we are learning more about it. We know all the government employes, the superintendent, the doctor, the teacher, but of all of them the missionaries have proved true to us. **Don't take any of them away from us; give us more!** And you, Inashoot, when you are with us we regard you as our brother, and when you are away as a near relative."

After the "talk" based on the suffering, death and resurrection of our Savior, someone asked, "Teach us to pray." This was done on bended knee, after which one man remarked, seeking adequate expression, "It was just like every word poured right through me."

The hearty handclaps at the close reminded one of those old "congregational families," when it seems hard for the brethren to part. A hearty invitation was extended for a Memorial Day service at the graves of their departed. Invitation accepted, we were wished a safe journey home with repeated assurances, "You are welcome to come again at any time."

In wending our way down the canyon the words seemed to echo and re-echo from cliff to cliff: "Don't take any of them away from us; give us more."

P. A. B.

IS THERE SINCERITY IN YOUR LORD'S PRAYER?

If you pray not to the Father of our Lord Jesus it is useless to say: "Our Father who art in heaven."

If you hold all religions to be on equal basis, why pray: "Hallowed by Thy name!"

If you are opposed to Christian missions, why pray: "Thy Kingdom come!"

If you shirk cross-bearing, why pray: "Thy will be done on earth as it is in heaven!"

If you trust not in God's providence, why pray: "Give us this day our daily bread!"

If you are of an unforgiving mind, why pray: "Forgive us our trespasses, as we forgive those who trespass against us!"

If you believe in spiritual pacifism why pray: "Lead us not into temptation!"

If you delight in materialism, why pray: "Deliver us from evil!"

If you cannot sincerely pray any or all petitions, why add: "For Thine is the Kingdom, and the power, and the glory!" And why say "Amen!" Yes, why pray the Lord's prayer at all?
— Sel.

"A LITTLE WHILE"

John 16: 16

A little while longer here, lost ones to win
To Jesus their Savior from dark paths of sin;
He who died on the cross, because God loved them so
That He gave His own Son that all men might know—
Might know that He loved them! Oh, wonderful
thought!

Might know He redeemed them — poor sinners, blood-
bought!

That all through life's journey He'll stay by their side,
And though all else changes, He'll ever abide.

A little while longer! Naught here can divide
The redeemed of the Lord from that wounded side,
Where the heart that was broken for me and for you
Still clings to His own. Praise His name! It is true!
A little while longer to work for my Lord;
A little while longer to give out His Word;
A little while longer His cross here to bear —
Then — up to the Homeland, His glory to share.

— Marion A. Abell in *The Kings Business*.

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle scarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and persecuted the prophets.

The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and in the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted to-day, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

The knowledge that Jesus lived so close to God, was so certain of His presence, that all His life was illuminated by that assurance, and that He continually manifested this by doing the will of the Father, is the central fact of all history. It is the one great truth which should be forever at the center of our consciousness. We, too, can know as Jesus did that God is always near, nearer than friend, or air, nearer than sunlight, more necessary, more beneficent, dearer than all beside. "In him was life; and the life was the light of men." "I am the resurrection, and the life." No other truth could make life so precious that it would be worth living through eternity. But with this experience the present world becomes a heaven, and life too infinitely great to know any ending.

Our heavenly Father, we rest our hearts to-day in the knowledge of Thine unending love. We trust Thee for all the future, even for eternity. Forgive our sins. Be merciful unto us, miserable sinners! How could we have been so selfish, so impure, so unkind, so self-indulgent, when the thought of Thy white shining love was round us like a glory! Yet Thou dost bid us to believe in Thy forgiveness. Help us this day and always that we may not yield to temptation. Oh, keep us by Thy love forevermore. Amen.

—Guldax.

A TRIBUTE TO HYMNS OF GERMAN ORIGIN

"Each Christian people has brought its own characteristic tribute to the vast treasury of devotional thought and literature, which is the common property of the whole Christian Church. The tribute of Germany is pre-eminently that of sacred song, of verse and music in combination, and adapted for use in the church and among the people. Her literature begins with a work of religious poetry, and from that time onward had been always remarkably rich in productions of this class. The very genius of the people — its inborn love for music, especially for part-singing, its bent towards the expression of feeling in the lyrical form — peculiarly fitted it for this work; and the result has been the creation of a literature of hymns and hymn-tunes, which has had a wide influence not only within but beyond Germany. The hymn-books of Denmark, Sweden, Norway, and Iceland, and in part those of Holland, consist, to a large extent (until re-

cently it would have been correct, we believe, to say almost entirely), of translations and adaptations from the German; which have, however, become so completely naturalized among the people that their alien origin is forgotten, and they have furnished the model on which the hymns of native growth have been composed. In Switzerland, in the Protestant Church of France, and to some extent in Holland, the spread of the German hymns has been checked by the influence of the Calvinistic Churches, which have always feared to give a prominent place to art of any kind in the worship of God — rather indeed have allowed it to creep in on sufferance, than delighted to introduce it as a free-will offering of beauty."

Catherine Winkworth.

We who have this great treasure of German hymns in their original language and in the best available translations ought to venerate and appreciate them greatly.

—The Evangelist.

A GOOD STEWARD

A farmer went to hear John Wesley preach. The farmer was not a converted man; he cared little about religion; on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. Wesley said he should take up three topics of thought — he was speaking greatly about money. His first head was, "Get all you can." The farmer nudged a neighbor and said, "This is strange preaching. I never heard the like of this before. This is very good. Yon man has got things in him; it is admirable preaching." Wesley discoursed of "Industry," "Activity," "Living to purpose," and reached his second division, which was, "Save all you can." The farmer became more excited. "Was there every anything like this?" he said. Wesley denounced thriftlessness and waste, and he satirized the wilful wickedness which lavishes in luxury; and the farmer rubbed his hands, and he thought, "All this have I been from my youth up"; and what with getting, and what with hoarding, it seemed to him that "salvation had come to his house." But Wesley advanced to his third head, which was, "Give all you can." "Ay dear, ay dear," said the farmer; "he has gone and spoilt it all." There was now no further point of contact, no interest in the farmer's mind.

—Selected.

A CUSTOM WORTHY OF REVIVAL

In former days every church-member had his or her own hymnal, and it was a refreshing sight on Sunday morning to see the family on its way to church, father and the boys showing a bulge in their pockets where their own hymnal was carried, while mother and the girls sedately bore theirs in gloved hands. A small supply of extra books was kept at the church for the benefit of the casual visitor. To-day the

church supplies the books for perhaps ninety-five per cent of the church attendance. A hymn-book for every worshiper is looked upon as a part of the modern church's accommodations.

We have no quarrel with this concession to the spirit of the day. But we hold that there is a certain satisfaction in owning and using your own hymnal. You get to know it and love it as a good friend. You even get to know the feel of it. Perhaps certain favorite hymns are marked. Perhaps a certain one is blurred a little by a tear. It becomes a helpful aid in the private home devotions, next to the Bible, as a source of strength and comfort. We should like to see the personally owned hymnal come back into its own. The word edition can be secured in such compact form that it fits conveniently into a woman's bag or into the pocket of a man's coat. The leather-bound tune edition is not bulky to carry. We recommend the hymnal for gift purposes, particularly at confirmation time. Let us revive the old custom of carrying our own hymnals to church.

— American Lutheran.

WHAT A HYMN-BOOK THINKS

The following appeared in the Reading (Pa.) Eagle. It suggests things worth thinking about:

I am sorry that not more people use me. I lead a lonesome life.

Six days of the week I repose in the rack on the back of a pew. Sunday comes, and I have hopes that fingers will leaf me and another voice will join in the singing.

Sometimes for a month of Sundays no one touches me. It is very discouraging. I will not be worn out by use, but by neglect.

My pages contain the greatest thoughts by the world's brightest and best men and women — all for your benefit.

There is not one of the "latest hits" in me; but there are "hits" that have stood the test of time. They were born before the most popular jingle was written, and they have never lost popular favor.

They appeal to the heart. The others are a mere lure to the feet. Some of my hymns are more widely known than all the other kind put together.

Your mother had a favorite. She crooned it in childhood, and it was a daily comfort. It meant more to her than all the popular music of to-day means to us. It is on one of my pages. Come in, read it over, and have a reunion with mother.

That is but one of a hundred favors I can do. One thing leads to another. No telling how much happiness this unused volume has in store for you and yours.

Many of the hymn-books in my church are nearly worn out by constant use. I am willing to do just as much. Drop in to-morrow and give me a chance to show what satisfying music really is.

MONKEY AND MAN

We have been reading *Strange Animals I Have Known*, by Dr. Raymond L. Ditmars, curator of the New York Zoo, and would like to pass on his testimony concerning the evolutionary hypothesis. He was requested by a scientific institution to get some monkey fingerprints. He had no tame specimens to work on, and the wild ones gave him and his helpers some excitement before the achievement was accomplished. He now speaks:

"We got the prints all right, and, to my delight, they showed the same characteristic concentric circle marking or whorls which all human hands possess. But, to my equal astonishment, the whorls were not on the monkey's fingers, *but on his palms!*

"I don't describe this incident merely to cite an interesting biological phenomenon. There are hundreds of other queer traits to list about monkeys. But none, I think, illustrate so pointedly as their fingerprints how near and yet how far monkeys are from being related to human beings.

"After Darwin suggested the descent of man from monkeys, scientists kept on discovering more and more monkey traits and tricks to support the theory of man's evolution from tree-dwelling ancestors. But to-day there is a strong sway away from this belief. . . .

"Abstract theorizing is not in my line. I deal with the animals themselves — thousands of them — at our zoological park. But I can't resist observing that much of the man-monkey relationship is based on feeble arguments." — Moody Bible Institute Monthly.

SPIRIT OR SYSTEM?

Galatians 3:5: "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 2 Corinthians 13:5: Examine yourself whether ye be in the faith; prove your own selves."

Pentecost is dedicated to the honor of the Holy Spirit. As Jesus Christ has redeemed, purchased and won us from all sins, from death and from the power of the devil, the Holy Spirit has called us by the Gospel and has made us God's children, by faith; and all these individual believers he has gathered and united into the holy Christian Church: in which church he richly and daily forgives all sins to all believers. To this day we like to read of the first Pentecost, when the Holy Spirit equipped a handful of men to become teachers with heavenly love. How often have Christians wished there might be a new awakening of the church, another Pentecost! People felt it when Luther again proclaimed the old Gospel. Thousands were won for the truth; but with the success arose the necessity of an organization for the Evangelicals that would safeguard a continuous and orderly preaching of the Gospel, as the main thing. Organization calls for business talent, for men who are trained in law,

lawyers, attorneys; they would be governed by reason, common sense. The conflict came soon. Luther complained bitterly that the lawyers perverted the good work begun by the Gospel: Lawyers — bad Christians (Juristen — schlechte Christen)! He had fought for a free unhampered preaching of God's Word; that did not fit into a rigid system as the lawyers wanted it; they made rules and ever more rules; and before the Evangelicals realized it, although they had discarded the Pope's law, they had a full set of new church laws which were often used to destroy the liberty wherewith Christ has set us free:

History repeats itself. About a hundred years ago our Lutheran fathers came to the United States in order to have religious freedom, which, at that time, they were denied in the land of Luther. They sought food for their souls and were eager to establish churches and missions, also contact with other Lutherans, but they were short on synodical constitutions and elaborate by-laws; a truly Christian heart, well founded in God's Word, will know the proper way how to associate with the fellow-men. However, we are getting along in years and experience. The pioneer spirit has about died out. We have become standardized, soundly established and thoroughly organized; and our established order must be maintained by all means. If we do not watch for true Lutheranism, we shall have a system instead of the Holy Spirit, law for Gospel, reason for God's Word and by legalistic methods hold together both our local church and our synods.

Thus Jesus was opposed by the duly elected representatives of the orthodox Jewish church; the apostles were likewise persecuted (John 16:1-4); we know of Luther's fight; and, examining ourselves, we can see the danger of a dead orthodoxy in our times. Is it indiscreet to admit that we, too, are tempted in and by our flesh? Is it a denial of Christian charity to admonish brethren when they are sinning? What if such brethren belong to a sister synod? Is it good form to presume that members of a sister church or synod can neither err nor sin? Is a Christian, admonishing the erring brother, disturbing the peace? Is he destroying the unity of the Spirit, of the Church? That was the accusation raised against Elijah, Jesus, Paul, Luther, and their enemies wanted to force them to their ways of thinking; but when it comes to choose between the Spirit and the system, our Church has proclaimed its stand in the Augsburg Confession, Article VII of the Church: "Also they teach that One holy Church is to continue forever. The Church is the congregation of the saints, in which the Gospel is rightly taught and the Sacraments rightly administered. And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites, or cere-

monies, instituted by men, should be everywhere alike. As Paul says: "One faith, one baptism, one God and Father of all." (Eph. 4:5).

When the foundation is firmly laid, we may differ in the practical application on certain cases under dispute, but a charitable discussion will always carry us back to common ground; the Spirit will bring us together, will establish and reestablish and keep among us his holy Christian Church, consisting of sinners who have been bought with a price, with the blood of the Lamb of God; and his Spirit says, "Be ye not servants of men!" (1 Cor. 7:24). When it comes to a choice between Spirit and system, let the system perish and let the Holy Spirit and God's Word prevail! There is true unity, and that is enough!

— F. Soll in *The Evangelist*.

ANOTHER BAPTIST REVOLT

The Baptist Young People's Union of America has planned for two years the 1932 Convention for Minneapolis. The auditorium of that city has been engaged, and a partial program has been provided by the Headquarters Committee, Chicago. The subjects and a few of the speakers have been announced in their publication called "The Peal."

The announcement has excited something of a revolt in Minneapolis, and that revolt is spreading through the Northwestern states. At first seventeen pastors of Minneapolis voiced themselves, and since that time a much larger number are expressing their sympathy with the attitude taken by the seventeen. These brethren, in a specially called meeting, said to the Chicago Committee that statement of its general subject was not acceptable, that the fact that the program had a majority of Modernists was not acceptable, and that the subjects to be discussed, practically all of them being of the social Gospel order, were not acceptable. These pastors, backed by their people, told the Committee, both by correspondence and through their representative, Mr. Phelps of Chicago, that they wanted a just representation of orthodoxy on the program, they wanted the great spiritual verities of the Bible given primary place and social service to take the secondary place, or the place of the fruit of Christianity rather than the root of the same.

The meeting called on Wednesday, March 23, by the Secretary of the Twin City Baptist Union, resulted only in discussion. No action was taken, but the meeting was rather overwhelmingly in sympathy with the protest that had gone to Chicago, and when it adjourned without action it was pretty well understood in the meeting that unless the Chicago Committee would reform their entire program in such a way as to make it acceptable with the orthodox Baptists of the Northwest, they would meet a frost in the Convention when it came.

The future will tell whether the program committee proposes to have Modernism at any cost or whether it will

recognize the righteous request of the large protesting crowd of Baptists in the Northwest.

—The Christian Fundamentalist.

† HERMAN J. GOETSCH †

Genuine sorrow was evident throughout St. Peter's Congregation of Fond du Lac, Wis., as well as the entire conference circuit, when the Lord on March 14 called our beloved teacher and coworker, Herman J. Goetsch, from our midst. Funeral services were held in the church on March 16 and the sermons were based on texts selected by the departed himself. Rev. G. E. Bergemann preached in German on Romans 3:28, and the sermon in English by the undersigned was on John 11:25-26. The large attendance at the services was a final tribute of the love and respect in which our brother was held. His remains were laid to rest in Rienzi Cemetery, Fond du Lac.

Herman John Philipp Goetsch was born as the son of William Goetsch and his wife, Sophie Ihlenfeldt, on July 21, 1866, in Town Montpelier, Kewaunee County, Wis. He was baptized and confirmed in St. Paul's Church of this place, and it was in the same church on December 30, 1890, that he was united in marriage with Miss Augusta Regling, who proved to him not only a devoted and God-fearing companion in life, but shared his earnest interest in the Christian training of their five children.

Having been graduated from the Teachers' Seminary at Addison, Ill., in 1890 he received his first call to teach in Bethlehem Congregation of Sheboygan, Wis., where he remained four years. He then responded to a call from St. Peter's Congregation at Fond du Lac, beginning his duties here in September, 1894. For a period of more than 36 years he devoted himself to the Lord's work among the lambs of His flock with exemplary faithfulness. While all who studied under him, as well as the entire congregation, loved and respected him as a kind, humble and faithful teacher in all sincerity devoting himself to his calling and the welfare of the souls under his care, his own estimation of himself was that of a meek and unworthy servant of the Lord. God blessed his work richly, as many hearts will attest. The Lord Himself interrupted his active duties in February of last year when He visited our brother with an intestinal affliction that necessitated a serious operation and resulted in a lingering and painful siege of illness. Without murmuring he submitted to the Lord and tried cheerfully to bear his hard lot. It was apparent, however, that as he gradually failed physically, he grew strong in the inner man and firmer in faith, finding true comfort in the assurance that all his sins were fully pardoned through the blood of his Redeemer. In this faith he looked forward to his departure from this life, calmly made all necessary pre-

parations and finally fell asleep peacefully in the Lord at the age of 65 years, 7 months and 23 days. He is survived by his wife, five children, five grandchildren, three brothers and two sisters.

May the grace of Christ become powerful in us as it was in the faith and entire conduct of our esteemed brother.
G. P.

FROM OUR CHURCH CIRCLES

North Wisconsin District

The same will convene, if God be willing, at Green Bay, Wis., from June 21 to 24 a. c. June 21 and 22 sessions will be held at First Lutheran Church (Rev. R. Lederer, pastor); June 23 and 24 sessions will take place at St. Paul's (Rev. Walter Gieschen, pastor).

First Session: Tuesday morning at 10 o'clock.

Opening Services: Monday evening in First Lutheran Church.

Communion Services: Wednesday evening.

Closing Services: Thursday evening.

The delegates are kindly requested to hand their credentials to the secretary immediately after the opening services Monday evening. These credentials must bear the signature of the chairman and secretary of their congregation.

All memorials to the Synod must be in the hands of the district president, the Rev. E. Benj. Schlueter, by June 1.

All requests for quarters must be sent to the Rev. Walter Gieschen, 226 S. Madison St., Green Bay, Wis., by June 1. All those coming later can not be considered. Meals will be served by above mentioned congregations at reasonable prices.

G. E. Boettcher, Sec'y.

Hortonville, Wis., April 15, 1932.

Michigan District

The Michigan District will meet, God willing, June 24 to 29 in St. John's Church, Bay City, Mich., Pastor A. F. Westendorf.

Doctrinal Discussion: The Divine Call of a Minister of the Gospel, Pastor G. N. Luedtke.

Delegates will be quartered in our three Bay City congregations. Requests for quarters should be sent to Pastor A. F. Westendorf, 214 S. Kiesel St., Bay City, Mich., before June 12. Later requests cannot be considered. Dinner and supper will be served by the ladies of St. John's at the church for 75c per day. Please state in your announcement whether you desire meals and lodging.

Lay delegates are requested to bring their credentials, signed by the president and the secretary of their congregations.
Adolf Sauer, Sec'y.

Pacific Northwest District

Pastors and delegates of the Pacific Northwest District will meet in St. Paul's Church Tacoma, Wash. (Pastor Arthur Sydow), June 21 to 23. Sessions begin at 9 A. M., June 21. Announce your coming to the local pastor. Wm. Lueckel, Sec'y.

Dakota-Montana District

The Dakota-Montana District will convene in Rauville Twp., ten miles north of Watertown, South Dakota, from June 15 to June 20, 1932 (J. B. Erhart, local pastor).

Opening services will be held on June 15 at 10 o'clock.

The delegates of the various congregations are requested to bring their credentials, signed by the chairman and secretary of their respective congregations, which should be filed with the secretary immediately after the opening services.

Prof. F. Brenner of the Theological Seminary at Thiensville, Wis., will read the essay.

Please announce yourself and delegates to the local pastor, J. B. Erhart, Watertown, South Dakota, R. F. D. No. 1. Herbert Lau, Sec'y.

Southeast Wisconsin District

The meeting of this district will take place, God willing, at Gethsemane Ev. Luth. Church, So. 29th and W. Harrison Sts., Milwaukee, Wis. (R. O. Buerger, pastor), June 27 to July 1, 1932. This is one week later than originally agreed upon. The late closing of several schools made this change necessary.

Opening Service: June 27, 10 A. M.

Closing Service with Holy Communion: Thursday evening.

Papers will be read by Prof. F. Brenner and Pastor J. Jenny, the later's subject being, "Observations and Impressions of Church and Religious Life in European Countries."

Delegates are requested to submit their credentials, signed by the chairman and recording secretary of their respective congregations, to the undersigned after the opening service.

Memorials to Synod are to reach President C. Buenger not later than June 1, 1932.

Everyone is to provide for his own lodging. Those who find this impossible may communicate with Rev. O. Buerger at an early date. Meals will be served at the church hall at reasonable prices.

W. Keibel, Secretary.

West Wisconsin District

The West Wisconsin District meets, God willing, from June 20 to 23 in La Crosse, Wis., Immanuel's Church, Corner of Avon and St. Paul Streets, Pastor J. W. Bergholz.

Opening service will be held on Monday morning at 9:00 o'clock. Immediately after the opening services Synod will meet in session. Committees meet Sunday evening. Doctrinal paper on "the Kingship of Christ" will be read by Prof. John Meyer.

The delegates are kindly requested to present their credentials, signed by the president and secretary of the congregation, before the opening services, Monday morning, to the secretary of the district.

All memorials to Synod must be in the hands of the district president, the Rev. Wm. Nommensen, by June 1.

All requests for quarters must be sent to the Rev. J. W. Bergholz, 1128 Avon St., La Crosse, Wis. Dinner and supper will be served at reasonable price.

F. E. Stern, Sec'y.

The Nebraska District

The Nebraska District will convene June 22-27 in Hoskins, Nebr. (Im. P. Frey, pastor), with opening services Wednesday morning at 10 o'clock and closing services with celebration of the Lord's Supper on Monday evening. Pastor G. Press is to read a paper on, "The Value of Social Activities in the Church," and Pastor Im. Frey on, "The Book of Malachi Applied to Our Congregations." The credentials of the lay delegates are to bear the signatures of the president and secretary of the respective congregations. Requests for quarters and meals are to be addressed to the undersigned before June 15. Those who expect to arrive already on Tuesday are kindly to send notification to that effect. Im. P. Frey, Sec'y.

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Members of Nebraska District, Attention!

On account of unforeseen developments it has become necessary to postpone the Nebraska District meeting two days. Instead of beginning on Wednesday morning, June 22, as previously announced, the sessions will begin with opening services on **Friday morning, June 24**. Sessions will close the following Wednesday at noon. Im. P. Frey, Sec'y.

Hoskins, Nebr., May 27, 1932.

Minnesota District

The Minnesota District will meet in the auditorium of Dr. Martin Luther College, New Ulm, from June 27, 2 P. M., until Friday noon, July 1.

Essays: After Confirmation — What? A. C. Haase; Das achte Gebot im Privat-, Gemeinde- und Synodalleben, R. Heidmann; The Augsburg Confession, E. Birkholz; Our Christian Fellowship, R. Ave Lallemand; The Efficient Parochial School, R. Albrecht.

Opening services with Holy Communion Monday evening at 7:30 in St. Paul's Church. Special services Thursday evening.

Send credentials, signed by the president and secretary of your congregation, to the undersigned before June 25.
R. J. Janke, Sec'y.

Minnesota Synod

The Minnesota Synod will convene Wednesday, 7 P. M., June 29, 1932, in Dr. Martin Luther College at New Ulm, Minn., at the time of the meeting of the Minnesota District. All congregations, pastors, professors and teachers affiliated with the Minnesota Synod in 1918 are considered members. However, those pastors, professors and teachers who since 1918 have accepted a call outside of our District are not considered members of the Minnesota Synod. Congregations, pastors, professors and teachers desiring to join the Synod are requested to make written application to the president of the Synod. Since important matters will come up for discussion congregations are urged to instruct their delegates to the District meeting to attend this session.

Wm. C. Albrecht, Sec'y.
J. R. Baumann, Pres.

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Just as we are about to go to press the following reached us with the request to insert (Ed.):

The Old Minnesota Synod convenes Wednesday evening, June 29, at seven o'clock at the Dr. Martin Luther College, New Ulm, Minn. Important matters and election of officers should urge all former members to be represented and attract such that may be interested.
J. R. Baumann.

Fox River Valley Conference

The Fox River Valley Conference will meet at Dale, Wis., Rev. W. Zink, July 19 and 20, 1932.

Papers: W. Gieschen, 2 Mos. 34: 29-35; E. Schoenecke, Matt. 5: 17-19; C. Auerswald, Matt. 12: 31 f.

Kindly announce early. F. A. Reier, Sec'y.

Installation

Authorized by President J. Witt the undersigned installed Rev. William Holzhausen as pastor of the St. Paul's Evang. Luth. Church, near Gresham, Nebr.
Address: Rev. William Holzhausen, Ulysses, Nebr.
H. H. Spaude.

Memorial Wreaths

At the funeral of the deceased pastor, F. Wiechmann, the following amounts were received for memorial wreaths. For Pension Fund: Mr. and Mrs. Ed. Krahn and Daughter Freda, \$5.00; Mr. and Mrs. R. Behrndt, \$1.00; Mr. and Mrs. H. Luedtke, \$1.00;

Mr. and Mrs. Aug. Ritz, \$1.00; Mr. and Mrs. H. C. Flitter, \$1.00; Mr. and Mrs. H. Bergeman, \$1.00; Mr. and Mrs. G. Bergeman, \$1.00; Mr. and Mrs. F. Bergeman, \$1.00; Mr. and Mrs. Ed. Hampel, Mr. and Mrs. Art. Cordes, Mr. and Mrs. F. Cordes, Mr. and Mrs. C. Meyer, Mr. and Mrs. G. Neuman, Mr. and Mrs. Wm. Gerths, \$3.50. Total: \$15.50.

For Children's Friend Society at Minneapolis, Minn., \$2.00 from Mr. and Mrs. J. Urban and Family.

Rev. H. H. Wiechmann.

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In memory of Clarence Romberg, who passed away at the age of 30 years May 7, from the Sleepy Eye Aid Association for Lutherans for Church Extension Fund \$10.00.
Wm. C. Albrecht.

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In memory of Edmund Kaspar, student of Northwestern College, died May 5 at Oshkosh, Wis., from his uncle, Rev. L. Kaspar, \$3.00 for Indian Mission.

In memory of Edmund Kaspar, died May 5 at Oshkosh, Wis., from his cousins Mrs. E. Siegel and Mrs. A. Nieman \$2.00 for Indian Mission. L. Kaspar.

* * * *

In memory of E. A. Grabowski, who died May 1, the sum of \$23.00 was given for Home Mission by Rev. G. E. Bergemann, Rev. E. Benj. Schlueter, Rev. Paul Oehlert, Rev. G. Pieper and Mr. A. H. Michler.

In memory of E. A. Grabowski, who died May 1, the sum of \$7.00 was given for Home Mission by Rev. and Mrs. Wm. Roepke, Rev. and Mrs. Theoph. Hoffmann, and Rev. and Mrs. Wm. Lutz.

Wm. F. Lutz.

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In memory of his grandmother, Mrs. Henrietta Krienitz, died April 24 at West Allis, Wis., at the age of 82 years, Rev. Waldemar Sauer dedicated \$5.00 for the Church Extension Fund. Martin F. Sauer.

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In memory of Mrs. Lillian Barth, died May 13 at Brillion, Wis., dedicated \$5.00 for Home Mission.

John Jooss, Sec'y.

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In memory of their sister, Elizabeth Heilman, who died December 13, 1931, Mr. Henry Heilman and Mrs. M. H. Pankow have given \$15.00 toward missions of Synod.
W. E. Pankow.

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In memory of Adolph Belke the Haefner family dedicated \$3.00 for mission.

In memory of Adolph Belke the St. John's Choir of Sparta, Wis., dedicated \$3.00 for missions.

The sum of \$3.00 was dedicated for missions by the St. John's Choir at Sparta, Wis., in memory of Oliver Pfaff.
A. Berg.

In memory of Prof. Adolph Reim a memorial wreath in the amount of \$25.00 was gathered and given to the Every-Member Canvass. Contributors were the pastors Pres. G. Bergemann, G. Pieper, K. Timmel, J. Dowidat, W. Dowidat, W. Wojahn, the choir of St. Paul's Church of Forest and several members of that same congregation. E. R.

Wreaths to perpetuate the memory of our sainted teacher, Herman J. Goetsch, were given by the following organizations and individual members of St. Peter's Congregation of Fond du Lac, Wis.: The Church Council, the School Board, the Faculties of St. Peter's School and Winnebago Lutheran Academy, the school children, the janitor, Edward Firlle, the Ladies' Choir, the Mixed Choir, the Male Choir, the Men's Club, the Frauenverein and the pastors, G. E. Bergemann and Gerhard Pieper. The wreaths totaled \$111.52 which at the request of the relatives was appropriated for the Indian and Negro Missions and Winnebago Lutheran Academy. Gerhard Pieper.

BOOK REVIEW

The Festivals and Sacrifices of Israel. Compiled from the Mosaic Regulations. By William Moenkenmoeller. Concordia Publishing House, St. Louis, Mo. A paper-covered pamphlet of forty pages, 6x9 inches. List price: 20 cents a copy, postpaid; dozen, \$1.92, postage extra; one hundred copies, \$13.00, postage extra.

Prof. Moenkenmoeller gives three reasons why the study of the subject treated should profitably interest the Christian; because so much is said of the festivals and sacrifices in the Bible; because they shed valuable historical light on the conditions under which the Israelite lived; because they point to the sacrificial death of Christ.

The treatise is certainly the result of much careful study and offers valuable aid to every Bible student. We heartily recommend it to such. G.

Bible Difficulties. An Examination of Passages of the Bible Alleged to be Irreconcilable with its Inspiration. By Prof. W. Arndt, M. A., D. D. Concordia Publishing House, St. Louis, Mo. List price: 75 cents a copy.

A compact little book of 117 pages, medium-sized type, well bound in cloth. Our readers are sure to profit by a careful perusal of its pages. G.

ITEMS OF INTEREST

"OF ALL NATIONS"

Yes, the Lutheran Church is truly a church "of all nations." The new Lutheran World Almanac furnishes statistics of Lutheranism in fifty-six different countries. And mark the name of the church — "Evangelical Lutheran." She bears the name of no country, for she is of all countries; of no form of church government, for she uses such forms as are most serviceable in the community in which she labors. She recognizes no supreme Head other than the Lord Jesus Christ, and no doctrinal authority except the Holy Scriptures. She brings a message of certainty to her people in her doctrine of "Justification by Faith Alone." She regards no teaching as infallible, but the Scriptures, which not only "contain" the Word of God, as some teach, but truly "are" that Word. She con-

fesses that the Word is the 'Power of God unto salvation.' She finds the Word and Sacraments the "Means of Grace." She accepts no compromise and zealously guards the confession she makes — not only through former creeds but in practical church affiliations.

—The Canada Lutheran, May, 1932.

PRESBYTERIAN DEFICIT IS \$317,474.03

The Board of Education of the Presbyterian Church, according to The Presbyterian, closed its fiscal year, ending March 31, 1932, with a total deficit of \$317,474.03, of which \$229,798.70 was incurred in the last year. The Board of Foreign Missions of the same church reports that it was able to close the year with a deficit of only \$65,566.66 due to the very favorable exchange rate in foreign countries. The Board of National Missions of the same church had an operating deficit of \$561,000 for the year which will be reduced to \$498,000 by the application of amounts previously placed in a reserve fund. —The Presbyterian.

PEASANTS KILLED WHILE AT PRAYER

Shot down by machine gun and rifle fire as they knelt praying on the banks on the Russian side of the Dneister River, while church bells tolled in the orthodox Ascension Day service on the Rumanian side, 100 peasants were killed and scores were wounded by soviet guards, according to stories in the Bucharest press wired to the Chicago Tribune.

Most of the victims were Moldavians whose relatives live on the Rumanian side of the Dneister, which separates Russia from Rumania. Hundreds of persons have been killed in the last few months by Russian patrols while trying to escape over the frozen river into Rumania, but the latest killings were especially tragic. The Dneister is no longer frozen and the peasants were not trying to escape from Russia. Their mistake was in praying.

Soviet Commander Angered

The massacre happened, according to Bucharest dispatches, near the Russian town of Dubosary, which lies directly across the Dneister from the Rumanian village of Kriulany. In Kriulany on Ascension Day the bells of the Orthodox Church began to toll for the religious services celebrating Christ's ascension.

In the Russian town across the river no bells tolled, but the peasants there heard the bells across the river and, attracted by them, came to the riverside to hear better. They watched their brethren on the Rumanian side filing into church and, as the bells rang out, they knelt by the river and prayed.

According to the dispatches, this spectacle did not please the commander of the soviet border guards. He ordered the cavalry to charge. The horsemen swept down on the peasants, firing at them, and machine gunners raked the river banks.

The sound of the shots broke up the services at a church at Kriulany, the worshipers filing out just in time to see the massacre on the opposite bank. —The Baptist.

BIBLE SALES INCREASE

During the last six months Cape Town, South Africa, has broken all its previous records in sales of Bibles.

The manager of the Cape branch of the British and Foreign Bible Society states the normal sales for the Cape Province average 4,000 Bibles a month. A few days before last Christmas 900 copies were sold in a single day. "When times are bad, people turn to the Bible for inspiration and consolation," the manager says, "and it has been so for 2,000 years.

To-day, however, it is surprising what a large proportion of young men there is among our customers. It is something new in our experience to have so many young men in our shops." — Exchange.

PHENOMENA EXTRAORDINARY

From the National Catholic Welfare Conference news service bulletin we clip the following "special cable" items:

Rome, April 2.—The miraculous reddening of the blood stains on relics of the Savior's Crown of Thorns has occurred in several additional places since Good Friday. Heretofore the change in the stains on relics preserved at these places occurred on Good Friday itself. The change takes place whenever Good Friday falls on March 25, the Feast of the Annunciation.

In the village of San Giovanni Bianco, near Bergamo, the miraculous change took place at 11:10 o'clock Easter Sunday night, after the people had spent the whole day and evening in prayer. The Bishop took all necessary precautions to insure the authenticity of the miracle.

The same miraculous change took place on the same day at Monte Fusco, near Nocera in the Province of Naples.

Some newspapers have asserted that the exposition of relics of the Crown of Thorns on Good Friday in various localities throughout Italy took place in spite of the prohibition of ecclesiastical authorities. This statement is wholly fantastic. The ecclesiastical authorities, though confining their activities to the verification and documentation of the extraordinary phenomena, not only did not seek to prevent the exposition of the relics, but rejoiced in the manifestations of the liveliest faith and piety. —The Baptist.

PAPAL DELEGATE TO WASHINGTON

Speaking of the new residence of the papal delegate sent from Rome to Washington, a special dispatch from Washington to the New York Times says: "The site chosen for the Papal Delegate's new home — the home, in fact, which will represent in all but official recognition the Embassy of the Vatican — is in the section of the city which has recently become the most popular as the location of the new diplomatic mansions." Further on the dispatch says: "The question of the diplomatic recognition of the Papal State by the United States has been raised frequently, especially since Italy's recognition of the Vatican as a temporal power two years ago by the Lateran Treaty. Rome would welcome such recognition, it is said, but awaits the initiative from this side." To be sure Rome would welcome such recognition; but if the Roman Catholic Church is now devoting itself wholly to religious matters, why should it have political recognition? What say the Baptists to building palaces in Washington for specially appointed delegates from the Northern and Southern Convention and asking Congress for diplomatic recognition? Oh, but it is said that there is such a thing as a "Papal State." Exactly and therein is a new danger of the Roman Catholic Church meddling in national questions throughout the world. —Watchman-Examiner.

NEBRASKA DISTRICT

Rev. R. F. Bittorf, McNeely Home Mission	\$ 7.93
Rev. M. A. Braun, Herrick, General Administration....	4.62
Rev. Im. P. Frey, Hoskins, General Support \$10.11, Indian \$22.91, General Support \$4.43; total.....	37.45
Rev. L. C. Gruendeman, Witten, General Administration	17.17
Rev. E. A. Klaus, Stanton, General Institutions \$16.31, General Missions \$43.14; total	59.45
Rev. G. L. Press, Sioux City, Synodic Administration from Ladies' Aid	10.00

Rev. A. Schumann, Garrison, General Missions.....	10.80
Rev. W. H. Siffring, Brewster, Supervision \$3.25, Finance \$5.00, General Institutions \$10.00, General Mission \$10.00; total	28.25
Rev. H. Spaude, Gresham, General Missions \$7.87, Home Mission \$32.90; total	40.77
Rev. H. Spaude, Surprise, General Mission \$6.00, Indian \$6.00; total	11.00
Rev. L. A. Tessmer, Carlock, Home Mission	9.85
Rev. Geo. Tiefel, Hadar, General Administration \$21.00, Students \$21.00; total	42.00
Rev. W. F. Wietzke, Shickley, Synodic Administration \$5.50, General Institutions \$14.25; total	19.75
Rev. J. Witt, Norfolk, Synodic Administration \$60.00, General Institutions \$50.00, General Missions \$50.00; total	160.00
Rev. W. Baumann, Plymouth, General Institutions \$30.00, General Mission \$33.00; total	63.00
Rev. Wm. P. Holzhausen, Winner and Hamill, Synodic Administration	38.20
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	\$560.24
General Administration	\$ 42.79
Synodic Administration	113.70
Supervision	3.25
Finance	5.00
General Institutions	120.56
Students	21.00
Indian Mission	27.91
Home Mission	50.68
General Mission	160.81
General Support	14.54
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	\$560.24

Every-Member Canvass

Rev. Wm. P. Holzhausen, Winner-Hamill	\$ 31.00
Rev. P. Baumann, Plymouth	22.00
Rev. H. Hackbarth, Valentine	9.00
Rev. G. L. Press, Sioux City	36.30
Rev. V. Winter, Long Valley	14.00
Rev. R. C. Horlamus, Broken Bow	14.00
Rev. L. C. Gruendeman, Wood	25.50
Rev. W. H. Siffring, Brewster	14.75
Rev. A. Degner, White River	12.00
Rev. Im. P. Frey, Hoskins	91.50
Rev. A. Schumann, Garrison	97.75
Rev. H. Hackbarth, Mission	61.54
Rev. V. Winter, Batesland	16.00
Rev. V. Winter, Martin	10.00
Rev. E. C. Monhardt, Clatonia	450.18
Rev. L. C. Gruendeman, Witten	9.25
Rev. W. H. Siffring, Mary	2.00
Rev. R. F. Bittorf, McNeely	9.50
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Total	\$926.27

DR. W. H. SAEGER.

June 4, 1932.

Norfolk, Nebr.

SOUTHEAST WISCONSIN DISTRICT

Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during April for General Fund.....	\$ 9.40
Rev. Carl Bast, St. John's Congregation, Good Hope, Pentecostal Offering for General Mission \$30.00; E. M. C. \$14.00; total.....	44.00
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, E. M. C. (Second Installment)	100.00
Rev. E. R. Blakewell, Epiphany Congregation, Racine, E. M. C.	53.25
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Ascension and Pentecost Offering for Northwestern College \$30.00, Home Mission \$24.34 E. M. C. \$5.00; total	59.34
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during April for Northwestern Col- \$185.20, Lutheran High School \$10.00, Lutheran Children's Home \$20.00; E. M. C. \$5,940.83; total	6,156.03
Rev. Paul T. Brockmann, Trinity Congregation, Waukesha, Collection for General Fund	516.62
Rev. Carl H. Buenger, Friedens Congregation, Kenosha, E. M. C. (Second Installment)	400.00
Rev. M. L. Buenger, Trinity Congregation, Caledonia, E. M. C.	100.00

Rev. R. O. Buerger, Gethsemane Congregation, Milwaukee, Collection during January, February and March for Theological Seminary \$25.00, Northwestern College \$25.00, Martin Luther College \$25.00, Home Mission \$25.00, Negro Mission \$10.45; total	110.45	Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection during April for General Fund \$238.81, Lutheran High School \$29.25, Lutheran City Mission \$8.33, Milwaukee Radio (W. T. M. J.) \$8.33; Collection from school children for Indian Mission \$9.19; total	293.91
Rev. P. Burkholz, Sr., Dreieinigkeits Congregation, Mequon, E. M. C. \$81.00; Pentecost Offering for General Fund \$26.30; St. John's Congregation, Mequon, Pentecost Offering for General Fund \$39.30; E. M. C. \$16.00; total	162.60	Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, E. M. C. \$366.00; Ascension and Pentecost Offering for General Fund \$6.10, Northwestern College \$12.27; total	384.37
Rev. Herman W. Cares, Emanuel Congregation, Tp. Herman, E. M. C. \$231.50; Ascension and Pentecost Offering for Theological Seminary \$8.51, Northwestern College \$10.00, General Mission \$15.27, Home Mission \$10.00; Zion's Congregation, Tp. Theresa, E. M. C. \$181.00; total	456.28	Rev. W. K. Pifer, Bethany Congregation, Kenosha, E. M. C.	26.60
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during April for Home Mission \$14.07; E. M. C. \$146.00; total	160.07	Rev. M. F. Plass, St. John's Congregation, Oakwood, E. M. C. (part payment)	118.50
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during April for Martin Luther College \$100.00, Indian Mission \$111.26, Lutheran City Mission \$9.43; total	220.69	Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, E. M. C. (Fourth Installment) \$66.50; Collection during April for Theological Seminary \$34.15; total	100.65
Rev. E. Edgar Guenther, Church of the Open Bible, Whiteriver, Ariz., Collection for General Fund	24.65	Rev. Ad. von Rohr, Peace Congregation, Hartford, E. M. C. \$144.00; Pentecost Offering for General Fund \$70.40; total	214.40
Rev. Frank G. Gundlach, Salem's Congregation, W. Granville, Pentecost Offering for General Fund \$28.00; E. M. C. \$69.00; total	97.00	Rev. J. G. Ruege, Jordan Congregation, West Allis, E. M. C.	254.05
Rev. A. F. Halboth, St. Matthew's Congregation, Milwaukee, E. M. C. (Second Installment)	125.00	Rev. Wm. F. Sauer, Grace Congregation, Milwaukee, E. M. C. (Third Installment)	600.00
Rev. Ph. H. Hartwig, Zion's Congregation, Hartland, E. M. C.	20.00	Rev. W. J. Schaefer, Atonement Congregation, Milwaukee, Collection during April for General Mission \$11.02; E. M. C. \$235.00; total	246.02
Rev. E. W. Hillmer, St. Luke's Congregation, Kenosha, Lenten and Easter Offering for General Mission \$63.60; E. M. C. \$55.46; total	119.06	Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, E. M. C. (Second Installment)	87.00
Rev. Gerald Hoenecke, St. Paul's Congregation, Cudahy, Collection during April for General Mission	14.25	Rev. E. C. Schroeder, Garden Homes Congregation, Milwaukee, Collection for General Mission	25.50
Rev. Raymond W. Huth, Messiah Congregation, Milwaukee, Collection for Lutheran High School \$15.00; E. M. C. \$249.25; total	264.25	Rev. Arnold Schultz, Trinity Congregation, No. Milwaukee, E. M. C. (Second Installment) \$84.50; E. M. C. (Third Installment) \$25.00; E. M. C. (Fourth Installment) \$54.50; Collection for General Fund \$154.41; total	318.41
Rev. Edwin Jaster, Zion's Congregation, Bristol, E. M. C. (Second Installment)	25.00	Rev. E. Arnold Sitz, Grace Congregation, Tucson, E. M. C.	58.75
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, E. M. C. (First Installment) \$1,100.00; Pentecost Offering for General Fund \$74.83, General Institutions \$75.00, General Support \$25.00; total	1,274.83	Rev. Edmund Sponholz, St. John's Congregation, Slades Corners, E. M. C.	90.13
Rev. P. W. Kneiske, St. John's Congregation, Lannon, E. M. C. (Second Installment) \$49.00; Pentecost Offering for General Fund \$26.79; total	75.79	Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, E. M. C. (Fourth Installment) \$96.00; E. M. C. (Fifth Installment) \$251.00; total	347.00
Rev. H. F. Knuth and Victor Brohm, Bethesda Congregation, Milwaukee, Lenten Offering (additional) for General Fund \$48.00; E. M. C. \$111.00; total	159.00	Rev. Julius Toepel, St. Matthew's Congregation, Tp. Maine, E. M. C.	499.50
Rev. A. Koelpin, Fairview Congregation, Milwaukee, E. M. C. (Second Installment) \$185.00; Easter Offering (Second Payment) for Home Mission \$16.55; E. M. C. (Third Installment) \$168.50; total	370.05	Rev. Alfred M. Uplegger, New Jerusalem's Congregation, Globe, Arizona, Collection from April 3 to May 22 for Indian Mission	25.26
Rev. A. F. Krueger, Resurrection Congregation, Tippecanoe, E. M. C.	108.25	Rev. T. C. Voges, Trinity Congregation, Huilsburg, Ascension Offering for General Fund \$25.19; Pentecost Offering for General Mission \$32.32; total	57.50
Rev. W. H. Lehmann, St. John's Congregation, Libertyville, Pentecost Offering for General Fund \$40.00, Madison Student Mission \$7.48; total	47.48	Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Collection from Sunday School for China Mission \$107.15; Easter Offering for Theological Seminary \$43.90, Student Support \$43.91, Church Extension \$43.91; E. M. C. \$492.57; total	731.44
Rev. C. Lescow, St. John's Congregation, Woodland, Pentecost Offering for General Fund \$11.50; E. M. C. (Second Installment) \$12.00; total	23.50	Rev. L. M. Voss, Good Shepherd Congregation, Wauwatosa, Collection during April for Home Mission \$5.00; E. M. C. \$84.00; total	89.00
Rev. Aug. Lossner, Dreieinigkeits Congregation, Tp. Raymond, E. M. C.	60.54	Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during April for General Fund \$17.50; E. M. C. \$41.75; total	59.25
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during March for General Fund \$72.02, Lutheran High School \$18.30; total	90.32	Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Ascension Offering for Budget \$9.62; E. M. C. \$23.00; Pentecost Offering for Budget \$25.91; St. Petri Congregation, Tp. Theresa, Ascension Offering for Budget \$7.10; E. M. C. \$9.00; Pentecost Offering for Budget \$8.69; total	83.32
Rev. Ph. Martin, St. Luke's Congregation, Knowles, Ascension and Pentecost Offering for General Institutions \$8.21; St. Paul's Congregation, Brownsville, Ascension and Pentecost Offering for General Institutions \$30.00, General Missions \$33.88; total	72.09	Rev. Henry Wojahn, Grace Congregation, Waukesha, E. M. C.	200.00
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Pentecost Offering for Theological Seminary \$50.05; E. M. C. (Third Installment) \$48.00; total	98.05	Mrs. Emilie Koehler, Milwaukee, Wisconsin, personal gift for E. M. C.	10.00
Rev. Theo. Monhardt, St. John's Congregation, Tp. Lake, E. M. C.	192.50	Student Body at Seminary, Thiensville, by N. S. Tjernagel for E. M. C.	47.85
Rev. O. B. Nommensen, Zion's Congregation, So. Milwaukee, Collection during April for General Fund \$21.09; E. M. C. \$123.00; total	144.09		\$16,969.84
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, E. M. C.	47.00		
		SUMMARY	
		Budgetary	\$ 2,671.77
		Non-Budgetary	225.79
		Every-Member Canvass	13,982.28
			\$16,969.84
		Dated, May 31, 1932.	
		CHAS. E. WERNER.	