

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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MOSES THE AGED

And Moses went out and spoke these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. Deuteronomy 31:1, 2.

An extraordinary man — this Moses, "the man of God" (Ps. 90, 1), one of the most outstanding characters in all history, and certainly one of the greatest men who have ever lived. Wherein lies his greatness? We think of Moses as the great leader of Israel who has delivered his people from the bondage in Egypt, and who for nearly forty years has led them through the wilderness against odds and difficulties which have no parallel. We further think of Moses as the great Lawgiver. All divine and secular law is founded on the Mosaic Law to this day. And there is a variety of traits in the character of Moses, which in no man, historically known, has been so completely manifested. His unflinching trust in God, his faithfulness, his meekness, his humility, together with his firmness, his perseverance, his disinterestedness in public life — all this bears testimony to his sterling character. And we find Moses equal to every occasion; in the exigencies of the great affairs during his career he is never lacking in the virtue which the occasion requires him to exercise. And when finally reflecting that Moses possessed all the learning of his age, and that he wanted none of the talents which constitute human greatness, "choosing rather," according to Hebrews 11, "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" — we honor his faith and humility more than his glory, — and, above all, we venerate that Divine wisdom which raised up this extraordinary man at the moment when the world had need of him.

The Closing Days of Moses' Life

Significant as is the whole life of Moses, no less significant and instructive are its closing days. We read in the words from Deuteronomy quoted above, "And Moses went and spake these words unto all Israel. And he said unto them, I am hundred and twenty years old this day." It would appear that this great leader and ruler was not reluctant to go before his people and frankly tell them of the declining days of his age. He had no discomfiture as to that. He

was now an hundred and twenty years old. When Moses stood before Pharaoh, he was eighty years old; since then forty years had elapsed during the wanderings in the wilderness. Thus he had attained a venerable old age. Nor was his age marked by physical infirmities and decrepitude. We are told that up to the time of his death "his eye was not dim, nor his natural force abated," Deut. 34:7.

Yet what do we hear Moses say to his people? He frankly confesses, "I can no more go out and go in"; I am no longer able to carry on the work God has called me to do as the leader of His people as hitherto. Though he was still in possession of natural strength, yet, in his age, this great man felt that he is lacking the fire, the activity, the youthful energy, the elasticity of mind and body, which would have made him a suitable leader for Israel in the new period of her history. There is magnanimity of heart manifested in this when a man who is long used to power is able to lay it down feeling that his day of effective service is past. Moses had served his generation nobly. There arose none like him. Yet when he felt that he was getting old, when his powers were losing their freshness, and could no longer enter as a younger man would into the thought, circumstances, and feelings of a new time, he humbly acknowledged it and gave place to a suitable successor.

Without enlarging on the application of this phase of Moses' actions in the closing days of his life, we certainly feel justified in setting forth his noble example as worthy of following by those who, in the decline of years, are in a like position as leaders of a Christian community, be it of the Church at large, or of a Christian congregation, or Christian day schools, or colleges and seminaries, field missionaries, etc. There is no disgrace for Christian leaders in acknowledging in their old age their inefficiency to carry on the work they have hitherto been doing, and would now give place to younger and more vigorous laborers.

There is another aspect to Moses the aged. "I can no more go out and go in," he says to his people. Moses feels that soon his removal from public office will take place. It was God who effected such removal. It was because of the sin of his unbelief that God removed the leader of Israel. At the water of Meriba the Lord had spoken to Moses and Aaron, "Because ye believed me not, to sanctify me in the

eyes of the children of Israel, therefore ye shall not bring the congregation into the land which I have given them Num. 20:12, or as we have it here, "Thou shalt not go over this Jordan." That was God's decree, and Moses could not go beyond it. How he must have felt, to be removed from life before entering the promised land he had so eagerly longed and worked for! What a painful loss?

And yet, was there no mercy concerned in such removal of Moses? He was now one hundred and twenty years old, and he had placed His leadership into the hands of his successor Joshua. Was it desirable for him to live longer? Had Moses lived longer, he certainly could not have been greater than he is. He might have seemed less, and most assuredly would not have accomplished more. Besides, Moses position, with Joshua as the actual leader in the field, would not have been an enviable one. Mighty soldier that he was, the able strategist, the hero of the battles, which now faced Israel entering the strongly armed land of promise, Joshua would have eclipsed the formed leader in the eyes of the younger generation. He would feel he had outlived Himself. Fitly, therefore, is he removed before the decline of his influence begins. There was surely compensation in this for Moses at the close of his active life.

Although these be but human thoughts, yet they are natural, and God knows them. He knows our human weakness, and would even in matters like these show His merciful kindness. One thing is certain, when a man's day of service is past, it may be kindness in God to remove him from this life. The great thing is to have done one's work according to the will of God, to have, by divine grace, fulfilled the ends for which life was given. That done, removal is in no case a loss, but a boon in disguise. J. J.

Grow In Knowledge

NEARING GIBRALTAR

Capo Olmo of the Capo Line, an Italian steamship company, we sailed on, was a Mediterranean Cruiser, hence it passed through the Straits of Gibraltar, and that was the second seaport on our voyage to Europe. Long before we reached the port, the gigantic Rock of Gibraltar stood out in its profile as if beckoning us to come to its shores. We arrived there on a clear noonday, stopping in the bay at about one half mile distant from the landing place midst numerous other freighters and barges, our boat receiving the necessary supply of oil for its further journey from a large oil distributing liner attached to its side.

The sight of Gibraltar from this vantage-ground is quite imposing, the fortified Rock covering about two square miles of territory rising to the height of 1,400 feet, and the city of 20,000 population nestling along the slopes of the mountain. It is strongly fortified, large guns stationed at various points of this mighty fortress pointing toward the bay, while men-of-war are keeping watch in the waters surrounding the fortress. One can easily imagine the military advantages such a strategic point offers to its possessors situated as it is on the most extreme southern end of the Spanish coast opposite the coast of North Africa.

How old is Gibraltar, and what, in brief, is its history? Ancient records of history would point out that probably the Phoenicians about 1100 B. C. were the first to traverse these Straits, and founded Cadiz. Later, history tells us, a plundering expedition was carried on in these parts by the African viceroy of the Caliph of Damascus in 711 A. D. For six centuries the Moors occupied Gibraltar until 1462, when it passed into the power of Castile, a former Spanish kingdom. In 1704 Great Britain took possession of the fortress, and has held it ever since; and subsequent history is witness that it has been one of the most important strategic points in the entire United Kingdom.

Nearly every Mediterranean country has contributed to the population of Gibraltar. It is not a place, however, where many people would choose to linger long. Our boat stopped here about five hours, thus giving passengers ample time to go on shore. We took a ferryboat crossing the bay to the city. On arrival there, we were asked to show our passports at the Custom's office near the landing. Autobusses and horse-drawn carriages await one at the entrance to drive through the entire place. All of us, however, preferred to walk about, a few climbing the steep terraces way up to the high vantage points of the Rock, while I walked on the Main Street winding alongside the mountain, looking for a post office to mail the letters I had written to friends in America on mid-ocean. The strange part of it was, that they would not accept Canadian money which I was in possession of, but sent me to the bank to exchange for English money.

As a whole, I was not much impressed by the city. The contrast between this seaport and the first one at Casablanca, whence we had just come, was too conspicuous. There we passed through clean, wide, majestic streets lined with magnificent modern buildings; here the streets were crooked, dirty, with ugly buildings on both sides of the streets — the whole making the appearance of poverty, suggesting to one's self, to live here during a winter season would indeed be a dreary abode. I took a rest, however, in a small park adjacent to Main Street, overlooking the bay

with its many colorful sails and steamers from foreign lands in full view, and that, for a moment, offered a delightful diversion from the rest of sightseeing. But I was glad when we returned to the boat, where one could at least admire the rocky precipices falling perpendicularly into the deep sea, thus reminding one of the Pillars of Hercules, which, in the belief of the ancients, marked the end of the world.

Entering the Mediterranean

But we must proceed. At about 5 P. M. on the 22nd of May we set sail for the Mediterranean, passing through the Straits of Gibraltar in close view of its fortifications, while about 6 miles across the Straits there were Tangiers and other places on the coast of Africa which we sighted. Aside from this there was nothing to be enjoyed for the time being save a good long night's rest. The next morning we awoke in the midst of the Mediterranean Sea and are encompassed by its sky-blue waters so universally renowned.

The Mediterranean! Whose sea is it? From the earliest times nations have fought for its possessions, or supremacy of it — the Phoenicians, the Greeks, the Romans, the Arabs, Saracens and Moors; and today English, French and Spanish claim a share in it, while the Italians are wont to cry out vociferously: The Mediterranean for the Italians! But whose is it? It is no one's sea; it is today, as in the dim past, the foremost international sea, lying as it does between Europe and Africa, extending from the Atlantic to Palestine, Asia Minor and the Black Sea. Immense is its area: 2,100 miles long by 250 to 700 miles wide, bearing various sub-titles. Between northern Corsica and the northeast shore of Italy it is called the Ligurian Sea; then, as it widens towards the south and Sicily, it is called the Tyrrhenian Sea. Between Sicily and Africa, it is the African Sea. Then there is the Adriatic Sea between eastern Italy and the Dalmatian shores. South of the Straits of Otranto, opposite the southern part of Albania, it becomes the Ionian Sea. Finally, over on the other side of Greece, where the Archipelago is, is the Aegean Sea.

But there is more to the Mediterranean than its vast expanse with its various subtitles. Who that tours this sea is not reminded of the great history that has passed over this body of waters from the earliest times to the present day? We still remember from our schooldays the story of that adventurous people, the Phoenicians, the most skillful navigators known to antiquity, who travel about on these waters in their wonderfully constructed vessels in search of precious metals, gold, silver, iron, lead, also pearls, ivory, purple dyes, oil, wines, etc. along the seacoast and on the islands, often dispatching cargoes of wealth to their homeland, building and enriching their chief cities Tyre and Sidon which had become so famous for their

wealth and beauty, even as the prophet Ezekiel so graphically describes in the 27th chapter of his book. Furthermore the history of Greece and Rome much of which was transacted within the confines of the Mediterranean will always occupy a prominent place in our memories. And what Bible student does not love to follow the trail of St. Paul's journey to Rome across the Mediterranean from Caesarea to various halting places on a six months' voyage, like Myra, Crete, Melita, Syracuse, Rhegium on to Puteoli, Italy. It was a journey which means much for the Christian Church, for by it Paul, the Ambassador of Christ, was enabled not only to preach the Gospel to the Jews and the Gentiles, but also to contribute vitally to the up-build and spread of the Christian Church by his letters to various apostolic congregations written during his imprisonment in Rome. And who is not delighted at reading the history of the rapid spread of early Christianity during the first century of the Christian era, when through the preaching of the Gospel and testimony of Christians, churches were founded at seaports of consequence along the coasts of the Mediterranean everywhere! The history of the Middle Ages and the cultural reaction between the Orient and the Occident for which the Mediterranean formed the basis of communication need only be mentioned in passing, and the things that have happened here in the political world during the last few years are of too recent date to pass by unnoticed. How rich, then, the Mediterranean is in history! We doubt whether there is any sea whose history has been of greater potential influence on the world.

But to pass on. As we were gliding along on the sea the day after we left Gibraltar there came into sight a group of islands which occupied our attention for a full day until dusk. They are the Balearic Islands lying from 57 to 120 miles off the Spanish coast. About 19 in number these islands are a Spanish province of 1,935 square miles with a population of 340,000. Here the Spanish fleet evidently finds a basis, for we noticed a number of battle ships patrolling the sea. The group of islands present a beautiful sight. All of them are clothed in verdure; the hills are forest-clad, and some of the islands assume vast proportions. Chief among these are Mallorca and Minorca, whose harbors, villages and commercial centers with their church steeples, hotels, and even castles on rock precipices are visible from the distance. Owing to the wonderfully healthy climate of these islands, they serve as resorts especially to the English people during mid-winter, offering as they do every modern convenience, lovely walks and motor tours, gardens, tennis courts, golf links, bathing, boating, etc.

The Balearic Islands do indeed open our Mediterranean journey with a delightful vision, and no matter in what direction we sail, the spell of this sea enthalls and holds on to the end.

J. J.

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AN AGING PASTOR WRITES TO A SPIRITUAL SON

A Fatherly Letter that Deals with "Jehovah's Witnesses"

My dear Former Catechumen:

Rutherford's book, entitled "Reconciliation," has been received and I thank you for it. According to your accompanying letter I am to learn from the book "that Jehovah's Witnesses do believe and teach the resurrection of the dead, both of the just and the unjust, **just as the Bible teaches.**"

That statement proves to me that you do not know either what the Bible teaches or what Jehovah's Witnesses teach regarding the resurrection. I find that the book teaches what you claimed when here on a visit, namely, that the bodies of the dead, of Christians as well as of the other dead, do not rise again. After reading to you 1 Cor. 15 you finally admitted that the bodies of the dead will rise again. Your first claim was Russellism pure and simple; your final admission was what the Bible teaches. There is a vast and essential difference between the two. The latter is an actual resurrection, while the former is no resurrection at all. Let me prove this to you.

Rutherford writes concerning the body of Christ: "The body of Jesus God did not permit to corrupt," p. 298.

By way of resurrection? Oh no, far from it! Just listen: He, Jehovah God, "**otherwise disposed of it.**"

Very remarkable indeed! What the high priests bribed the soldiers to say: "His disciples came by night, and stole him away while we slept," that — and nothing less — Rutherford actually accuses God of doing. God did not raise Christ's body from the dead, "but otherwise disposed of it," and made Christian disciples ever since that time believe, by means of the empty grave and His Word, that Christ's body had **risen** from the dead.

Surely the Jehovah God of Russell and Rutherford can never be identical with the God of the Bible, for

the God of the Bible is an honest and upright God who under no circumstances would be guilty of such a crime. Now, pray, tell me, is what Rutherford says about Christ's resurrection "just as the Bible teaches"?

And what does Rutherford say about the resurrection of the other dead? Will their bodies rise again? Not according to Rutherford. I read:

"From that time (1918) forward the resurrection of good and faithful Christians has been instantaneous; that is to say, at the moment of death the change from human to spirit being takes place," p. 305.

"The organism of each one is human and therefore corruptible . . . all the body members do corrupt," p. 306.

According to Russellism these bodily members will for ever remain corrupt and on Resurrection Day (if there be such a thing) nothing but a "spirit being" will arise, just as the body of Jesus, being human, "would have corrupted except for the miracle God performed in preserving it." But of course there is no such miracle of "otherwise disposing of it" in connection with the other dead. Now is that "just as the Bible teaches"? Shall nothing but a "spirit being" come forth out of the grave so far as Christ and all the other dead are concerned? Where in your Bible do you read that "God otherwise disposed" of the body of Christ by performing the miracle (theft) of preserving it from corruption?

Why did Rutherford, when treating of the resurrection, not quote anything of the resurrection story — Luke 24: 36-40 or John 20: 24-29? Can you tell me, why? Please read these parts of the resurrection Gospel carefully and I am certain that you will know. Do you find in these Bible quotations anything of Rutherford's "spirit being"? No! If these clear statements of Holy Writ prove anything at all, they prove the very opposite. They tell us that after His resurrection Christ was not a mere "spirit being," but that He had a body, the same body that was crucified and afterwards laid into the grave. After reading the entire Biblical account of the resurrection can you deny this? Russell and Rutherford can.

Rutherford quotes 1 Cor. 15: 42-44 (p. 306 of his book) to prove his theory of a "spirit being." That passage reads: "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body," etc. Rutherford forces this quotation to prove that a "spirit being" shall be raised. What is a spirit being? God is a spirit being and the angels are spirit beings. Why? Because neither God nor angels have a body, not a natural body nor a spiritual body. Proof: When, after His resurrection, Christ entered the circle of the disciples, "they supposed that they had seen a spirit." Thereupon Christ said, "Behold my hands and my feet, that it is I myself. Handle me, and see, for a spirit hath not flesh and bone, as ye see me have," Luke 24: 37-39. Now

ask yourself: Does this passage prove Rutherford's theory of a spirit being? No, the very opposite is the case; it disproves it!

There can be no doubt that after His resurrection Christ had a **spiritual** body; and Scripture likewise teaches that we shall have a **spiritual** body like that of our glorified Savior. For in Philippians 3:20, 21 we read: "For our conversation (citizenship) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body (the body of our humiliation), that it may be fashioned like unto His glorious body."

On page 64 of Rutherford's book I read: "Wise men seek knowledge of the Word of God and then faithfully strive to conform themselves to that Word." That's fine! Being now a follower of Rutherford it must also be **your** principle. So here we stand on common ground.

In your letter to me, you say regarding me: "You, as I believe, want to be honest." Thank you! Yes, thank you for having such a good opinion of a "servant of the devil." But permit me to tell you that I also believe that of you. Let me assure you that you shall not be disappointed in me; and I hope that I shall not be disappointed in you. Let both of us be fully frank and honest.

The Bible Says Yes; Rutherford, No

There is nothing in the Bible that is more fully established, verified, and attested than the bodily resurrection of the dead. And yet Rutherford unmistakably denies it, both as to Christ and the other dead. Rutherford and the Bible are against one another, at least in this respect. Where one says no, the other says yes.

Did Rutherford not know that his statements are in direct opposition to the Bible? I don't believe him to be that "dumb." He knew the resurrection account of the Bible and should have given the Bible a chance to speak for itself. Yet he neglected to do so. Why? Because he well knew that that would at once have exploded his whole theory of a "spirit being," and exposed his true nature besides. I ask: Does Rutherford prove that he belongs to that class of men of whom he says, "Wise men seek knowledge of the Word of God and then faithfully strive to conform themselves to that Word"? Even these words are a downright lie when they proceed from the mouth or pen of Russell and Rutherford. They are but sand they throw into the people's eyes to prevent them from seeing, causing them to take everything they say for granted without a close examination and an honest comparison with the Word of God.

How a man of such dishonesty and trickery can say, referring to Russellism, "Now, he (God) is doing his marvellous work in the earth by teaching the people in his own good and loving way" (p. 71) is hard

to understand, unless Rutherford himself is what he time and again accuses others of being — "an agent and servant of the devil."

On page 111 Rutherford writes: "When Jesus was on earth he was a perfect man, nothing more and nothing less." Now, understand, I do not quote these words to enter upon a discussion of the person of Christ, but for the purpose of proving to you from every conceivable angle that Rutherford's theory of the resurrection is wrong, intentionally wrong. If Jesus were but a man, if He died but as a man and was laid in the grave as a man, and that, according to Rutherford, as a man without a soul — a mere body of flesh and bone, which (again according to Rutherford) God "otherwise disposed of," what, tell me, was there yet left in that grave to raise up? Who then can truthfully speak of a resurrection? Even Rutherford's "spirit being" could not come forth, for according to him there was nothing of the kind put into the grave.

In your letter you seem to be altogether certain that Rutherford's book must convince me that he and you are right and I wrong. I am sorry that I must disappoint you. But I doubt that you, after reading my letter, will still desire or wish such a thing.

In his book Rutherford proves himself very clever in sandwiching some of his lies in such a way between other seemingly correct statements that they are not easily detected, and so I can partly understand your position.

Let the Word of God Decide

Speaking of yourself, you state: "My duty to my Maker is to preach the kingdom message and bring the truth to the people. May the truth be known even if it makes all men liars." Now I must confess, that reveals a fine spirit on your part. But, I beg of you, do not try to spread "truth" until you are fully convinced, not by Rutherford, by the Word of God, that you actually have the truth; otherwise you may think that you are working for the Lord while in fact you are just working for the devil. You would not be the first one who thus fooled himself.

Now do not get angry and throw this letter into the fire, even if you still believe with Rutherford that an "agent and servant of the devil" has written it. Read it, study it, compare everything with the Word of God and I am certain it will do you good.

Before very long (I am now seventy years old) I shall stand before my God to give an account of this my doing; but you too, sooner or later, will have to appear before God to give an account. Let both of us be mindful of that in this our dealing. May God grant it! Amen.

With sincerest love,

Your Former Pastor.
— "Lutheran Standard."



Comments

The Power of Lutheranism lies in its knowledge of the saving truths revealed by the Lord in His Word. As long as the Lutheran Church still draws its belief from the deep and inexhaustible well of God's Word and steadfastly proclaims the truths of salvation from this source alone it will be a power for saving the world and a shining light amidst the gathering gloom of world confusion. We Lutherans may be divided into many synods holding different views on some very important doctrines, views that divide us and can be settled only one way, namely on the authority of Scripture alone, yet as long as we hark back to the long established teachings of the inspired Word the case of Lutheranism is far from hopeless.

The above reflections came to us on reading an editorial entitled, *The Golden Rule is not the Gospel*, in the *Lutheran Herald* of recent issue. The editor says: "A pastor may pound his pulpit and rave about the iniquity of the world, the tragedy of war until he is red in the face, he may denounce our economic system, our national and international politics, and be acclaimed a great preacher with practical ideas and an up-to-date pulpit orator, and still be a complete failure as a church worker, because he has forgotten the one thing needful and does not understand the very purpose for which he has been called. The tragedy of the Church today is not so much its divisions, as the fact that 'Christ crucified' and its real meaning is not preached. The elementary truths of Christianity are considered to be outmoded. But we know that no man can be cured from his self-centered selfishness except by a real conversion which alone can be effectuated by the Spirit of God. It is the Gospel which gives life. This new life makes a man a new creature, a man of good will and peace, because he has experienced the peace of God."

It is most necessary that this be said today in a world groping for ever new plans, religions, combinations of churches, and efforts by the churches to solve the problems of society through the teaching of ethics. For such teaching is nothing but law and cannot save the dying. It is as though one were to offer the starved patient some of the finest exercises of the body for restoring health without giving him life-saving food to build up his body. Ethical rules give no life and strength to follow them; the only food for the hungry, sin-weary soul is the promise of forgiveness of sins given by the Gospel of Christ's dying for our sins.

There was a time not so long ago when the sects preached this Gospel, if somewhat restricted by ifs and ands, when it was tried to convert the sinner by a 'tour de force,' calling upon the Holy Spirit to come through the roof of the tabernacle to snatch the brand from the burning. This barnstorming by the revivalistic preachers brought forth no lasting results; it was not built upon the firm foundation of knowledge that can be laid only by slow and patient labor in teaching all the counsel of God. This was too slow for these religious enthusiasts. And so they failed. But in their failure they did not blame themselves or their faulty methods, rather they placed the blame for their failure upon the Gospel. So now these sectarian churches have thrown aside the life-giving Gospel and are trying to save men by preaching ethics to them. This too has failed.

By and large the Lutheran church has clung to its inherited knowledge of the only way of salvation. It, too, has been led astray here and there by the hue and cry raised by the rationalistic sects. Many of their methods have been adopted by us to our hurt, and the siren voice of unbelief, especially in the inspiration of the Bible, has only too often been heeded in some quarters. That is why we rejoice at the witness borne by this Lutheran editor. As long as voices such as these are heard within the Lutheran church let us not despair of Lutheranism, but pray that these voices may become stronger and more frequent throughout our Lutheran Zion. Z.

* * * *

The Failure of Science The 103rd meeting of the American Academy for the Advancement of Science met at Richmond, Virginia, on December 27, 1938. There has been a strange silence hanging over this meeting. In former years there was much boasting of new advances in scientific research, and of many wonderful inventions to make the world of men happier. There was little of that now. Why? The answer may be given in the words of a writer in the *Presbyterian Tribune*. He deposes: "Many of the delegates were acutely aware of the sociological, ethical, and political problems that have arisen from the practical application of scientific discoveries in the last half century or less. Particular stress was laid upon the airplane and the radio. In their zeal to improve the conditions of life, scientists have forged the very weapons that are now the most potent and effective instruments for the destruction of civilization. . . . As one of the speakers said: 'The super-man has created the airplane and the radio, the ape-man has got hold of them!'"

What has become of that pleasant dream, so often told us by the scientists, that science would solve all our problems, rid us of most of our troubles, raise humanity to new heights of civilization, bliss and happiness? Vanished into thin air. You see, these poor

deluded scientists did not reckon with the sinful corruption of man. How could they, when they scoffed at this patent fact revealed in Scripture and every day life. That was outmoded, the new day had dawned with the glorious progress of evolution. And now they are disillusioned. But they are no wiser. Science has been going too fast for man. He does not evolve fast enough to keep step with science. He is still in the stage of the "ape-man." Airplanes are now the great weapons of war. These scientists will never learn that man can destroy himself but cannot save himself. So says the Lord in His Book, and that shall stand forevermore.

Z.

* * * *

Religious Quacks Frederick A. Shippey in the Presbyterian Tribune writes of the Lunatic Fringe in Religion. "Current periodicals and newspapers are crammed with arresting data attesting to this fact. We read sickening stories of fasts performed to achieve earthly immortality; boasted immunity from the poisonous bites of rattlers; advertised courses guaranteed to get a person into heaven for twenty-five dollars cash; holier-than-thou letters and advice to those who are genuinely confused. . . . A block made up of such well-meaning and sincere people now at this point may be sold seats in heaven; may be convinced that the world will come to an end next Tuesday; may be led to believe that three-fourth of Protestantism is worshiping God on the wrong day of the week; may be taught to laugh to scorn the diagnoses and injunctions of competent physicians . . . and may swallow all manner of magical truck about 'faith cures' and 'omens and prophecies coming to pass today'."

These may be lunatics, but whose fault is it? Surely, not theirs alone. Someone sinned grievously against them. In childhood their parents neglected their God-given duty to train them in the knowledge of the Word; when they grew up they were possibly sent to a sectarian Sunday school to learn about patriotism and Boy-scouting; and when later on they went to a church they heard about everything under the sun except the truth that they were sinners who can be saved by the very Son of God alone. In their ignorance they could not help following any crack-brained leader that came along to their own destruction. And still the world is "full of dreary noises," still men with "wailing in their voices" cry over their heaps of gold, or shout the praises of their strange gods of science and evolution, without once sitting at the feet of the Master to learn the "one thing needful." There is light in darkness and sanity amidst present day lunacy, but men will not heed the one nor learn the other.

Z.

— Our light burns in love to God, but it shines in love to our neighbor. — Matthew Henry.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

ST. PAUL'S CONVERSION

January 25

"And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven: and he fell to the earth and heard a voice saying, Saul, Saul, why persecutest thou Me?"

Read Acts 9: 1-22

We sing the glorious conquest
Before Damascus' gate,
Where Paul, the church's spoiler,
Came breathing threats and hate;
The ravening wolf rushed forward
Full early to the prey,
But lo! the Shepherd met him,
And bound him fast today!

O Glory most excelling,
That smote across his path!
O Light that pierced and blinded
The zealot in his wrath!
O Voice that spake within him
The calm reproving word!
O Love that sought and held him
The bondman of his Lord.

O Wisdom, ordering all things
In order strong and sweet,
What nobler spoil was ever
Cast at the Victor's feet?
What wiser Master-builder
E'er wrought at thine employ,
Than he, till now so furious
Thy building to destroy?

Lord, teach Thy Church the lesson,
Still in her darkest hour
Of weakness and of danger
To trust Thy hidden power.
Thy grace by ways mysterious
The wrath of man can bind
And in Thy boldest foeman
Thy chosen Saint can find. — J. Ellerton.

CRUELTY IN CAROLINA PRISON CAMP

Three years ago North Carolinians were shocked when two Negroes lost their feet as a result of mistreatment in one of the state's prison camps. Now comes news of a similar cruelty. At the prison farm of Forsyth county an 18-year-old Negro boy was confined in an unheated cell until his feet froze and developed gangrene. Though it was termed by a county

commissioner an "unfortunate accident," indignant editors have refused to leave it at that. Said the Raleigh News and Observer: "We have heard a great deal lately of barbarism in German concentration camps. Forsyth has taught us the ugly lesson that we may look nearer home. And we must act accordingly if we wish the world to believe that North Carolina is not a place where crippling convicts is a fixed habit of the people."

It is encouraging to know that conditions in the camp have been condemned by the state welfare office and the camp superintendent dismissed.

—J. Marion, Jr.

THE HOPES OF RELIGIOUS LIBERTY IN SPAIN

if the Nationalists conquer, fade fast these days. In "the most Fascist state in Europe," which is the fame that their spokesman, Jose Pemartin, claims for the Nationalist government, there is to be established a program for the Catholic Church that will be "more papist than the Pope" — "a State Church, with religion serving the political ends of the State." In the end that will be an unhappy condition for the Catholic religion, one that will be no better than the prohibitions to be imposed on non-Catholics. The program follows: (1) The Catholic religion the official faith of the state; (2) no teaching allowed that opposes or denies the Catholic faith, either officially or in private; (3) no other public worship allowed, and only in private by special agreement and favor of the state; (4) all Catholic laws and jurisdiction included organically in state's statutes; (5) Catholic Church given supervision over education, press and printing "in dogmatic matters"; (6) Church property stolen by former government to be liquidated by cession to the state, but in return the state will finance the church; (7) these relations will be legalized by a Concordat. The value of the last may be judged by the way in which Concordats with the church have been honored in recent times, even in Italy.

—The Lutheran.

THE FAVORITE BOOKS OF AMERICANS

The American Institute of Public Opinion has conducted a survey to discover the reading preferences of the average American. Soundings were made among men and women in all parts of the country and in all walks of life. From the summary given in "The New York Times Book Review we learn that there was very little agreement among the voters. In all, they picked more than a thousand different book titles. Nearly one voter in every five named the Bible, making it the leading choice. Only one book approached the Bible in the number of mentions, namely, Margaret Mitchell's story of the Civil War, "Gone With the Wind." Following these, the books most often named are: "Anthony Adverse," by Hervey Al-

len; "The Citadel," by A. J. Cronin; "How to Win Friends and Influence People," by Dale Carnegie; "The Good Earth," by Pearl Buck. Then, to complete a list of twenty books, comes a parade of popular classics, such as, e. g., "Ben-Hur," "Little Women," and "Les Miserables." It should be said that the one question asked in the survey was, "What is the most interesting book you ever read?"

—Lutheran Companion.

IS THE BIBLE LESS WIDELY READ?

Encouraging as it is to find that nearly twenty per cent of those who respond in the above-mentioned poll considered the Bible the most interesting book, there lies something disquieting in the fact that the percentage of people fifty or more years old who preferred it was more than twice as high as those between thirty and fifty, and six times as large as of those under thirty. We appreciate the following comment on this circumstance, found in an editorial in "The Times":

"It is a plausible conjecture that if fewer of the young people of today prefer the Bible, it is because fewer of them read it. It contains not only about the best English prose ever written, but a greater variety of material than can be found in any other single volume on the book market; purely as literature, some of the most widely read persons in all ages have found it better reading than anything else. But in the days when it was universally read it was not read purely as literature; it was read because it was the Word of God, the infallible guide for life. If fewer people read it now, that is to the lasting detriment of the cultural background of the nation." —Lutheran Companion.

THE GALLUP POLL

The American Institute of Public Opinion has just taken a poll on American gambling. Heading the fact-finders was Dr. George Gallup. Discovered by Dr. Gallup, among other facts, were these: 1. Five out of every ten Americans are gamblers. 2. They gamble away seven billions a year. 3. Least popular gambling devices are those which have been most publicized: Numbers game (nine per cent preferred this), Horse racing (ten per cent), Sweepstakes (thirteen per cent.) Our faces should flush when we read that twenty-nine per cent of those gambling preferred church lotteries.

Granted that Protestant churches may not be the guiltiest here, still, when the report lumps us all under one word, "Church," it leaves anything but a good impression on the minds of those outside the Church. It is bad news, with a vengeance. We give it the lead position in this month's Church News because we think it highly important that we all face the facts — and do something about them. —Christian Herald.

RUMANIAN BAPTISTS ASKED TO BOOTLEG RELIGION

As previously announced, both in these columns and in the daily press, hundreds of Baptist churches in Rumania were closed as the result of a new governmental decree inspired, or at least approved, by the Orthodox Church. News now comes from Bucharest that an unnamed but "very high" authority in the government has suggested to the Baptists that they reopen their churches, assuring them that the law will not be strictly enforced against them and that it will soon be revised. The minister of the interior, who controls the police, is reported to have given oral approval of this advice, but he refuses to put it in writing. The part played by the Orthodox Church in the episode is indicated by the fact that the minister of religion, Bishop Colan, is opposed to the reopening of the Baptist churches even on these dubious terms. But the Baptists are wisely wary about this proffered privilege of conducting illegal services while the law restricting their liberties remains on the books. It would not only be risky for them to put themselves in the position of assuming that the law would not again be invoked against them, but there would be a certain indignity in submitting to such procedure. We suggest as a text upon which Rumanian Baptist ministers may profitably meditate and possibly preach, when next they get a chance to preach, Acts 16:37: "But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out."

—Chr. Century.

SMUGGLING IS A COMMON AND RESPECTABLE CRIME

No one who ever entered an American port on a transatlantic liner can be very much surprised or greatly shocked at the recent appearance of certain well known names in connection with charges of smuggling. There are, to be sure, popular radio artists whose names one would prefer to have continue to suggest only the most pleasant associations. There is the wife of a New York judge, and one would like to think that a judge's wife, like Caesar's, must be above suspicion. Some of these people have confessed to smuggling. One has pled not guilty and is awaiting trial. All who are guilty, it seems, had utilized the services of a Central American consular attaché who brought in jewels and what not for his clients under cover of the "diplomatic immunity" which he claimed but did not have. Even if he had had it, he must have known that it was an abuse of it to bring in dutiable goods for others (for a consideration, as it appears) and thus to make profit by evading the laws of the country to which he is accredited. Rather a low form of commercial ethics for one whose

business is supposed to be the promotion of commerce. But pass that. We are thinking rather of the ethics of the American citizens who so casually break or evade the customs laws of their own country. Some of them say they did not know they were doing anything wrong, and perhaps they didn't. A great many otherwise intelligent and reasonably moral people seem to have no ideas of right and wrong when they approach the customs officers. There is a certain margin of unavoidable confusion between what the law literally requires and what its enforcers actually expect — as with speed limits on the highway. But more than that, there is the disposition to evade a law which one does not like, or one which impinges upon one's personal interests. What is it in the nature of the citizen of a democracy that "bids him flout the law he makes"? Whatever it is, he had better get it out if democracy is to be a success.

LATEST CHURCH-MEMBERSHIP STATISTICS

The total membership of churches in the United States is 64,156,895, according to the latest issue of Information Service, weekly publication of the Federal Council of the Churches of Christ in America. Of these 52,379,579 are more than thirteen years old. The total number of churches in this country is 248,410. There are 200 different religious bodies. Dr. Herman C. Weber, who is editor of "The Year Book of American Churches" and is considered an outstanding authority on religious statistics, has assembled the totals. His figures show that the membership of the churches in the United States increased twice as fast as the population in 1937. The increase was about 960,000.

—Sel.

GERMANY WILL COOPERATE

Dr. Rufus M. Jones of Haverford College, Principal George A. Walton of George School, Newton, Pa., and Robert Yarnall, a Germantown manufacturer, have returned from their embassy to Germany highly gratified with the results. Representing the American Friends Service Committee, they were given every opportunity to investigate conditions, and report that tentative plans have been worked out which may prove of tremendous importance in caring for the Jews of the reich.

Soon after their arrival in Berlin the commission realized that temporary relief would be insufficient and worked out a plan for the emigration of all able-bodied Jews. Of the 600,000 Jews in Germany, 200,000 are too old, feeble or infirm to be expected to leave. The first emigrants would be 150,000 who have youth and vigor, who soon would be able to draw after them their dependents and thus absorb the remaining 250,000. The plan is to set up "large transit camps outside Germany, where emigrants could be kept and

fed and trained, while the doors in the countries of their destination were opened, and a few large colonies were formed where new settlements could be made."

Both the Intergovernmental Refugee Commission and leading German authorities have approved the Quaker plan. Its development will be watched with anxiety and hope by humane persons everywhere.

—Chr. Century.

THE "FASTING" DR. NOE

Jan. 20. — By a bare margin, the petition of 106 Memphians to establish a new church for former Dean Noe was granted by the Tennessee Episcopal convention. Charles Sheerin, vice-president of the national council, termed it "a sentimental move to perpetuate a personality." Dr. Noe's new church, St. James, is to be out of the city limits but in the center of the Episcopal residential suburbs and near St. John's. Dr. Noe, whose fasting and matrimonial ideas have kept him in newspaper headlines, was objected to as making the new church "a competitor" by Alfred Loarding-Clark, rector of St. John's, who also made the headlines recently when he was married to a divorcee.

— Ex.

Recently the Wall Street Journal was enough interested in the latest achievement of the English and American Bible Societies to head a column, "One Thousand Bible Translations." The Journal was calling attention to that which all Christendom will have celebrated on December 11 — the fulfilment of the Church's lyric prayer of many years, "O for a thousand tongues to sing my great Redeemer's praise." That happened not long ago, when four Christians — two European and two native — finished the translation of the Bible into the language of their district in the Belgian Congo, and sent it to take its place in that glorious catalogue of Christian scholarship and devotion. In the files of the Bible Society this labor of love is prosaically recorded as "No. 1,000, Sakata"; but to the worshiping Church it adds new meaning to that ecstatic shout of the early Christians — "We do hear them speak in our tongues the wonderful works of God."

—The Lutheran.



THE LAST QUARTER

We have now entered upon the last quarter of the present biennium. At this writing hardly five months remain in which we can still strive to reach the goal

we fixed for ourselves at Appleton. Even ordinary business demands a check-up from time to time, and ours is not ordinary business; it is the Lord's business. Our resolutions adopted under the guidance of the Holy Ghost were vows we made him. At the hand of the Treasurer's report, let us examine ourselves as to our faithfulness in keeping these promises.

Our Promises to the Lord

1. We voted a budget of \$420,689.77 per year for this biennium.

The Lord commands that we preach the Gospel unto every creature (Home missions, Indian missions, Poland missions, Negro missions, Africa missions); to train men for the ministry of the Word (colleges and seminaries); and to give tender care in his name to his disabled servants and their families (Support).

We regard the work of our Synod in its present scope as the task he has assigned us and admit that this task is really a light one that demands no **real sacrifice** of us. We know that in view of the blessings we daily received from his hand and of the great spiritual need in the world about us we ought to do far more than we are doing. So we promised the Lord that we would at least not permit that to languish which is now under our hands.

2. We granted a "general missionary" to each of the States of Arizona and Colorado.

As the Lord has shown us that there are many fields ripe for the harvest in these states, this resolution comes under the above head. But it has another angle. These fields are geographically far distant from our center of population, and no one will deny that this results in many disadvantages. Our resolution aims to overcome these disadvantages as far as it is humanly possible and to knit firmer the bonds that unite us with the brethren in those states. This resolution certainly is according to the mind of the Lord, who says: "The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26.

3. We authorized the Board of Trustees to increase the salaries of the men in the service of the Synod if this is found feasible.

What the Table of Duties tells the hearers (Read it. You will find it in your catechism.), applies to us as a Synod. We have called these men and pledged them to work faithfully and have obliged ourselves to provide them an honest living.

When the depression came, we cut their salaries sharply once, and again, for only so would we be able to meet our regular expenditures. These men did not complain, nor did they permit their work to suffer. They have been given an increase, but even this is not sufficient to take care of them properly.

If they practice the greatest economy, their salary will cover the necessary household expenses. But it does not cover the cost of purchasing and maintaining the automobile which they need for their work, and if sickness occurs in a family, they cannot avoid going into debt, and that, without the prospect of being able to pay the debt within a reasonable time. Their indebtedness is clearly not good for the work of the Gospel, for them and their families, and least of all for us, for the responsibility rests on us.

(If any one should point to instances where pastors of self-supporting congregations have suffered so and are suffering, we can now and here do no more than in the name of God admonish church councils and churches to remember their sacred obligation and to see to it that the Lord's servants among them are provided for as the Lord requires.)

But for the men of whom we are speaking the Synod is responsible, and the Synod recognized this and by its resolution promised the Lord that it would do its duty.

4. "The Synod endorses the policy of the Board of Trustees, not to pay out more monies than are received."

Does this resolution mean that we want to defraud the merchants with whom we deal and the men in our service of what is due to them? It cannot mean that among Christians. What the Synod meant to say is this, We want to take care of the work the Lord assigned us now and will not shoulder it off on the coming generation by leaving it an indebtedness that will burden it and hinder its work for many years.

Have We Kept Our Promise?

1. Thanks to the grace of God we have not been entirely unmindful of it. During the eighteen months since our convention we have been able to pay all budgetary requisitions. With all bills, including the interest for the last half-year, paid, we had a balance of \$300.00 on December 31. That is evidence that there are among us many hearts that are moved by the grace of God and many hands consecrated to his service.

But — **promising mission fields are still waiting, and many of our candidates are still idle** because our collections did not suffice to enable us to place further men.

2. None of the first men that were called as general missionaries found it possible to accept the call. If both positions had been filled immediately after the synod, we would, reckoning after the manner of men, have had a shortage of about \$7,500.00 on December 31.
3. The Board of Trustees **has not found it feasible** to increase the salaries, and the men dependent on us are still waiting for relief.
4. The great inequality in the contributions from the various Districts has not yet been overcome. The deficiency of one of them during the last half-year alone would have taken care of the ten per cent salary increase for a whole year, and a balance would have remained.

Why Have We Not Done Better?

The Lord surely did not fail us. He did not take from us, nor curtail to us, the Means of Grace, by

which the Holy Spirit makes us strong to do the will of God. It does not seem possible that there should be among us a pastor who was so unfaithful to the Lord and to the souls entrusted to his care that he did not continuously keep the blessed work of the Synod before the eyes of his people.

Our officials have, as far as we know, been diligent in seeking to arouse a greater interest in the hearts of our Christians.

Nor did the Lord withhold from us the necessary earthly gifts. True, there are brethren who are very poor. But their poverty does not weaken our work in the least. Financially poor, but spiritually rich Christians aid the Synod mightily by their prayers.

No, wherever our work has fallen short of our promise, we have failed the Lord. We have not permitted the Spirit to move us as he earnestly sought to move us but have again and again yielded to the carnal mind within us. That is not pleasing to our Lord, nor is it good for us. Let us be honest with ourselves and honest with him who searches our heart and reins and in true repentance seek his forgiveness in the name of Jesus, praying that he would again renew our spirit by his grace. And then let us hasten to show him our gratitude for the grace received.

Still Time

There is still time to do much toward the fulfillment of our promise, and the truly penitent will be glad to be told of the opportunity.

1. Again two men have been called, and we sincerely hope that the Lord will make them willing and able to accept and will soon put them to work in their new fields.

And for this purpose we will gladly raise an additional sum of \$2,500.00 to \$3,000.00 in this last quarter of the biennium.

2. **The Board of Trustees has decided to distribute the surplus on June 30 to the men in the service of our Synod to the extent of ten per cent of one year's salary.** This will require the sum of about \$16,000.00.

Brethren, you now know the situation; and it has been briefly pointed out to you how your personal Christian life is involved. Grant God that we all fight down our ungodly, selfish flesh and yield ourselves to the Holy Spirit, who comforts us and works mightily in us to do great things for the glory of our Lord and for his Kingdom.

Note: The special collection for chapels has by this time risen to the sum of \$7,995.74. May the Lord continue to bless the willing givers and increase their kind among us. Until a selection has been made from the appeals, the names of the missions that were granted a loan cannot be given.

— You will have noticed the absence in the above appeal of a reference to the Debt Retirement Collection. The next "bulletin" will be devoted to this subject. See to it that copies will be ordered for and distributed to the members of your congregation.

J. B.

NORTHWESTERN COLLEGE

The first semester at Northwestern College closed on January 28. The enrollment this year is slightly smaller than it was a year ago, but there is no appreciable change in the number of students living in the dormitory. The decrease in the total is found in the smaller number of students who live in the city of Watertown. The total number registered is now 210. Three students discontinued during the course of the semester, but three new students have been announced for the second semester.

The interest in the course that leads to the ministry does not seem to have been affected by the fact that graduates from the seminary cannot all be placed immediately, but often must either take temporary calls as teachers or else simply await patiently the call which sooner or later comes. Two college students who last year took a general course have decided to change over, with the loss of a year's time, to the classical course and prepare for the ministry. The proportion of students preparing for the ministry to the total number in attendance is fully as large as it was in the years when there was a constant shortage of candidates for the ministry.

The health of the students during the first semester has, in the main, been very good. One student underwent an operation for appendicitis: one who rooms down town brought back a case of measles after the Christmas vacation; toward the end of the semester there was an outbreak of colds, but in general the student health was good. Two members of the faculty had to excuse their classes for a few days because of illness.

Professor Berg has taken over his duties as inspector in the dormitory with energy and enthusiasm and is now very much at home in his new work. Besides his duties in the dormitory Professor Berg teaches a class in German and another in religion.

Professor Oswald, who was called to succeed Professor Herrmann, will not begin teaching at Northwestern until September. It has been agreed that he may remain at the Academy in Mobridge until his successor relieves him of his teaching duties there. In the meantime Mr. Gensmer who served as tutor during the past two years is taking over some of the classes that Professor Oswald was to have had and is also giving part-time service as tutor in the dormitory.

Although the college band and orchestra have both lost their faculty directors, these organizations have

continued to rehearse faithfully under student directors.

As a memorial to the late Professor Kremer the library has acquired a complete set of Lenski's Commentaries on the New Testament. This memorial is a combined gift of members of Pastor Timmel's congregation in Watertown and of students who were in attendance in the school-year 1937-1938.

It has been decided to hold the 1939 meeting of the Joint Synod of Wisconsin at Northwestern College this summer. Since the college was founded in 1865, there was some talk of anticipating the 75th anniversary of the college by one year and combining the anniversary celebration with the Synod Meeting, but the faculty prefers to await the completion of the full 75 years before deciding whether or not to observe the occasion.

Acknowledgment of gifts of foodstuffs received at the college during the past year is made on another page of this issue of the Northwestern Lutheran.

A Request: If any of our congregations whose services have become largely English have a surplus of large German hymnals that they care to dispose of, the college would be interested in acquiring them for use in the dormitory chapel exercises.

E. E. Kowalke.

† FRED J. SCHUETTE †

Mr. Fred Schuette, a member of the Board of Regents of Michigan Lutheran Seminary, Saginaw, Mich., for more than 25 years, departed in faith in his Lord on Wednesday, January 18. Mr. Schuette was born at Dearborn, Mich., August 4, 1860. Early in his youth he came to Saginaw with his parents and with them became a member of our St. Paul's Congregation. He married in 1882, but Mrs. Schuette, née Margaret Schultz, preceded him to her heavenly home in 1915. He leaves one daughter, Miss Arletta Schuette.

The funeral took place on Saturday, January 21. After private services at the home of the departed and services at St. Paul's Church, the Rev. Otto Eckert officiating, the body was laid to its rest in Forest Lawn Cemetery, awaiting the summons to eternal glory by the Lord.

O. J. R. Hoenecke.

ANNIVERSARY AND FAREWELL

The Wisconsin River Valley and the Chippewa River Valley Conference met in the fine new Trinity Church in the Town of Berlin, Marathon County, Wis., on October 26. It was a special occasion. Pastor Wm. Fischer has faithfully served this church for twenty-five years. Because of advancing years he asked to be relieved of his duties as pastor and a younger man be called in his place. This was a year ago. The congregation, however, requested him to

stay until he should have been with them fully twenty-five years and could celebrate the occasion of having been with them a quarter century. Pastor Fischer consented. Last fall this celebration took place. It was at the same time a farewell. The large participation by the members of the congregation and their many tokens of esteem that were in evidence did not go by unnoticed but were gratefully acknowledged by Pastor Fischer. Pastor H. C. Kirchner district president, delivered the sermon. May the gracious Lord hold his shielding hand over this his servant!

E. Walther.

**SUMMER INSTITUTE
DR. MARTIN LUTHER COLLEGE
NEW ULM, MINNESOTA**

We herewith extend a cordial invitation to the brethren for whom our institution is conveniently located to attend our Summer Institute July 18 to 28. This year our lectures are planned for teachers as well as for pastors. We offer courses in Homiletics, Dogmatics, New Testament Exegesis, Church History, Progressive Education, and in Grade School Arts.

For further information kindly write to

Prof. A. Schaller,
New Ulm, Minn.

DEDICATION OF PARSONAGE

On the second Sunday after Epiphany the parsonage of the St. Paul's Congregation at Hyde, Michigan, was dedicated.

It is a six room, one and a half story bungalow 26x36 in size.

The local pastor officiated. May God also bless the congregation and pastor in their future efforts.

L. G. Lehmann.



Announcements

INSTALLATIONS

On the first Sunday in Advent, November 27, 1938, the undersigned with the assistance of Pastors E. Blumenthal and W. T. Koch installed Pastor Wilbur Schulz in Trinity Church Town Corning, Marathon County, Wisconsin. May the blessing of the Lord rest upon his labors.

Address: Rev. Wilbur Schulz, R. R. 1, Box 55, Merrill, Wis.
G. C. Marquardt.

* * * *

Authorized by President Walter Pankow the undersigned, on the 2nd Sunday after Epiphany, installed the Rev. M. Fleischer as pastor of Zion Lutheran Church at Ripon, Wis. Pastor Erdmann Pankow assisted. May the Lord bless both pastor and people in this newly organized mission congregation.

Address: The Rev. M. Fleischer, 734 W. Fond du Lac Street, Ripon, Wis.
Carl Lawrenz.

On the third Sunday after Epiphany, January 22, 1939, the undersigned installed the Rev. H. E. Rutz as pastor of St. Luke's Ev. Luth. Church, Lemmon, So. Dak., and Redeemer Ev. Luth. Church, White Butte, So. Dak. The installation was authorized by W. T. Meier, president of the Dakota-Montana District and assisted by Rev. B. R. Hahm.
H. J. Wackerfuss.

* * * *

Authorized by President P. J. Bergmann, the undersigned on January 8, 1939, the first Sunday after Epiphany, installed Mr. Ferdinand W. Schultz as teacher of the school of Salem Church in West Granville, Wis. May the gracious Lord who gave the command, "Feed my lambs" bless the work of his servant.

Address: Mr. F. W. Schultz, Sta. F, R. 3, Box 839, Milwaukee, Wis.
Frank G. Gundlach.

CHANGE OF ADDRESS

Rev. L. G. Lehmann, R. 1, Bark River, Mich.
The Rev. M. A. Fleischer, 734 W. Fond du Lac Street, Ripon, Wis.

MIXED WINTER CONFERENCE, ST. PAUL, MINN.

The Mixed Winter Conference meets at Trinity Church, Wabasha and Tilton Streets, St. Paul, Minn. (A. C. Haase, pastor), February 14 and 15. First session begins at 10:00 A. M.
H. E. Lietzau, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 13 and 14, 1939, at Princeton, Wis. (Pastor H. Warnke). The first session will begin at 9 o'clock.

Essays: Declarations of Doctrinal Unity between Missouri Synod and American Lutheran Church, E. B. Schluefer. (Bring your Quartalschrift copies of July and October, 1938, and January, 1939, along); Titus 2, E. Pankow; The Pastor in His Home, O. Hoyer; Exegetical and Dogmatical Study of 1 Cor. 11, 17-34, G. Kobs; The English Reformation, H. Bierwagen; Biography of Peter, W. W. Gieschen.

Sermon (English): M. Fleischer, J. Dowidat.

Please make early announcements to the local pastor.
Carl Lawrenz, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene February 14 at Madison, Wis., Rev. Theoph. Mahnke, pastor.

Order of Business: Tuesday, 9:00 A. M., Opening. 9:15, Roll Call. 9:20, M. Drews: Ps. 2. 10:30, H. C. Nitz: Exegesis on Deut. 6:1-5. 1:30, Opening. 1:45, Election of Officers. 2:00, M. Raasch: Report on Finances. 2:15, Prof. E. Kiessling: Luther's Hymns. 3:30, Prof. W. Schumann: A New Translation of the Bible into English. 4:30, Miscellaneous.

Sermon: M. Drews, G. Fischer (English).

Remarks: Kindly announce early. Also note that the morning session begins at 9:00 A. M. Coming in on E. Washington St. turn at second stoplight to right, one block.

H. Geiger, Sec'y.

EASTERN CONFERENCE

The Eastern Conference will convene, D. v., February 14 at Nain Ev. Luth. Church, West Allis, 10:00 A. M.

Sermon: Rische (Ruege).

Work: Genesis III, Shiley.

Remarks: Provide for your own meal.

K. Lescow, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet February 14 and 15, 9:00 A. M., at First German Ev. Luth. Church, Manitowoc, Wis.

Papers: Chronology concerning Paul's Journey into Arabia according to Acts 9:11.13 and Gal. 1:15-2:14, H. Koch; Brief explanation of Rom. 16:17.18, M. Sauer; How

does it become evident that Jesus had all power in heaven and on earth in the history of the U. S. from 1492-1780? M. Braun; Fifth of the Seven Letters in Revelation, G. Schaefer; Comparison of 2 Peter 3: 10-13 with Rom. 8: 18-23, G. Struck; Continuation of paper by Ed. Kionka.

Confessional: Gladosch (Schlavensky).

Sermon: Schroeder (Barthels).

Please announce! W. F. Schink, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets February 21 at Kendall, Wis., with Pastor L. Witte. Services at 9:30 A. M. Speaker — A. Dobberstein (M. Glaeser).

Papers: School Question — R. Siegler; Proposed Merger of American Lutheran Church and the Synodical Conference — H. Kirchner; Inspiration — R. Siegler.

L. M. Bleichwehl, Sec'y.

BOOK REVIEW

Walther and the Church, by Wm. Dallmann, W. H. T. Dau, and Th. Engelder (Editor). Foreword by F. Pfothauer, D. D. Concordia Publishing House, St. Louis, Mo. Bound in cloth. 140 pages. Price one Dollar.

"This book," according to the foreword, "contains in abridged form three famous writings of Dr. Walther: The Voice of Our Church on the Question Concerning the Church and the Ministry, The Proper Form of an Evangelical Lutheran Congregation Independent of the State, and The Evangelical Lutheran Church the True Visible Church of God on Earth." It is published "for the purpose of commemorating the arrival of the Saxon immigrants one hundred years ago, which marked the beginning of the work of our Church in this God-blessed land." The abridgment consists in the omission of many quotations from Luther and the church fathers, but all the necessary Scripture texts are in place. This little handy volume is well worth the price and will prove very instructive to the diligent reader. It needs no further recommendation, as its teachings are biblical and tested by time. A synoptic review and an index add greatly to the value of this book. Z.

Principles of Christian Faith, by Rev. E. J. Braulick, Ph. D., Wartburg College, Waverly, Iowa. The Lutheran Book Concern, Columbus, Ohio. Bound in cloth. 264 pages, Price \$1.50.

"The present volume," says the author in the foreword, "an expansion of the author's Fundamentals of Christianity, has been prepared to meet the needs of the Junior College student whose secondary schooling has left him woefully deficient in most matters which pertain to the Bible and its teachings." In thirteen chapters the author explains the Lutheran belief on God, the Bible, and the plan of salvation. It is a book for study and the bibliography or list of books to be consulted for each chapter found at the end of the volume serves for the purpose of deepening that study. The treatment is Scriptural throughout and hence on Lutheran lines. His proofs of the existence of God seem labored because taken from philosophical reasonings and facts from human experience. None of these ever really convinced anybody, as the belief in God must rest on the Bible principally. In the matter of election and predestination the "intuitu fidei," or in view of faith, is rejected in a certain sense, in harmony with the latest Iowa fine distinctions. A readable book, and no doubt useful for the student whose religious instruction in Luther's catechism has been neglected. Among the many reasons given to prove that the Bible is a unique book we miss the main reason, that the Bible alone reveals the way of salvation. Z.

Jesus Appeared, by William Dallmann, D. D. Print of Northwestern Publishing House, Milwaukee, Wis. Price, 30c.

In the Foreword the writer says, "The market has no booklet for the plain people giving our Savior's eleven appearances after His resurrection. The writer thinks there should be such a work, and this is the result. It is intended as an inexpensive Easter gift."

We think the book is well suited to its intended purpose. The various Scripture texts which have a bearing on the incident under discussion are brought together with very little

further explanation and the reader gets a fair picture of the sublime Easter fact and how it impressed the first witnesses. There are 87 pages, 7½x5, bound in a colored Easter folder, showing the meeting of Jesus and Mary in the garden. G.

Peter: The Man Jesus Made, by Hillyer H. Straton, Pastor First Baptist Church, Detroit. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00.

In his introduction Dr. A. K. De Blois says: "Dr. Straton has portrayed, in incisive yet eloquent terms, a living and lovable Peter, daring and wholesomely human, and 'as the bravest only are, in his simplicity sublime.'" We recognize the sincerity of Dr. Straton's efforts, but must withhold affirmation to some of the statements he makes in his book. We will give a few instances. Page 18 says of the Roman Church "She did preserve for posterity a correct Scripture and a correct theology as to the person of Christ. By preserving these two factors the Roman Church made possibly the rebirth of a vital, evangelical Christianity. Evangelicals in fairness must admit a profound debt they owe to the Roman Church for her staunchness in preserving the Scriptures and a correct theology." We confess that we were never impressed that way, holding that in spite of the Roman Church God repeated the wonder of King Ahab's time.

Page 82, speaking of Jesus in Gethsemane, says "He requested Peter, James, and John to watch that his prayer might not be interrupted." The Savior counseled watchfulness for a different reason.

We do not agree with the statement, page 84, "This was a lie but not a denial of Jesus." He is discussing Peter's answer to the maid's accusation, "This man was also with him." The Savior had said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." In recording Peter's encounter with the maid, Luke is very evidently describing one of the three denials.

Page 40 the miraculous draught of fishes is discussed. Simon Peter "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." The writer declares, "He recognized the sin of his distrust and was ready and willing to confess that sin." We think this conception wrongs Peter. The humility of his confession is based on much more than distrust at Jesus' command to lower the net. — We do not understand the writer's position on inspiration. Page 52 declares, "Simeon and Anna felt strongly that they would not die until they had seen 'the Lord's Anointed.'" They seemed to possess a measure of understanding of the redemptive character of the Messiah, who was to be a 'Light to lighten the Gentiles, and the glory of thy people Israel.'" Of Simeon we are told, "It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple." This seems to demand more than the concession of "a measure of understanding."

Again regarding the defection of Peter at Antioch, he states that there has been much hasty condemnation of him on account of it. In defense of him he remarks, "We forget that we have only Paul's account of what took place." Was not Paul one of the Holy Men of God who spake as they were moved by the Holy Ghost? 2 Pet. 1:21. G.

Behold the Lamb of God. Daily Devotional Readings for Lent — February 22 to April 9, 1939. By L. B. Buchheimer. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c per copy, postpaid, and \$3.00 per hundred, postage extra. This is the fifteenth installment of Daily Devotions. Beside the Daily Devotions it offers morning and evening prayers for the days of the week, a prayer to be used by the sick, and the passion of our Lord Jesus Christ in forty readings.

Mein Erloeser. Andachten fuer die Zeit von Aschermittwoch bis Ostern. Von Heinrich Jansen Bouman, ev. luth. Pastor zu Hamburg, Minn. Print and price, as for the Devotions mentioned above. Those who prefer to use the German language in their devotions will find that this series is well suited to their needs.

We recommend both booklets to our readers. G.

CORRECTION

Through an oversight the following Memorial Wreath was omitted in my receipts published in the Northwestern Lutheran, also in the Gemeinde-Blatt, of recent dates:

For **Rev. S. A. Jedele** from Mrs. John Robbins for Bethesda Home sent in by Mrs. S. A. Jedele \$5.00.

Chas. E. Werner, Cashier,
So. East Wis. District.

ACKNOWLEDGMENT AND THANKS

Between February 1, 1938, and February 1, 1939, the following gifts were received at Northwestern College, Watertown, from members of the congregations of the pastors here listed. To all contributors we wish to express our sincere thanks and appreciation.

A. Maaske, Mukwonago, 87 jars preserves; J. B. Bernthal, Ixonia, \$42.38; W. Krueger, Ixonia, \$11.30; R. Hillemann, Ixonia, 35 bags potatoes, vegetables and fruit; H. Zimmermann, Randolph, 410 quarts tomatoes; H. Nitz, Waterloo, 30 bags potatoes and vegetables, 52 jars canned goods, 96 dozen eggs, 28 pounds butter, 50 pounds cheese; F. Marohn, Hustisford, 16 cakes, 30 pies; M. Stern, Neosho, 7 quarts canned goods, 2 bags vegetables; O. Kuehl, Cambria, 22 bags potatoes and vegetables, 33 cans vegetables, 5 pounds groceries; W. Zank, Deerfield and Newville, 16 bags potatoes and vegetables, 8 quarts vegetables, 9 chickens; P. Brockmann, Waukesha, 9 bags fruit and vegetables, 21 pounds sugar and rice, 4 1/2 quarts vegetables, \$6.00; W. Hartwig, Montello, 18 bags potatoes and vegetables, 5 boxes groceries, Mecan, 33 bags potatoes and vegetables, 1 case eggs, 4 pounds butter, 2 boxes groceries; O. Engel, Richwood and Hubbleton, 12 bags vegetables; Ad. Dornfeld, Richwood and Hubbleton (1937), 11 bags potatoes and vegetables; M. Nommensen, Juneau, 5 bags vegetables, 1 box eggs; W. Krueger, Ixonia, 12 bags potatoes and vegetables, 21 lbs. cheese, 2 lbs. butter; W. Nommensen, Columbus, 18 bags vegetables, 36 pumpkins and squash, 120 quarts canned goods, 12 1/2 lbs. cheese; Mr. Herzberg, Ashippun, 2 bags and 4 boxes vegetables; R. Marti, Mayville, 39 bags potatoes and vegetables; M. Hensel, Weyauwega, 83 bags potatoes and vegetables, 1 keg herrings, 23 quarts preserves; H. Gieschen, Fort Atkinson, 62 quarts preserves, 8 cases canned goods, 100 lbs. sugar, 9 lbs. coffee, 1 gal. vinegar, 1/2 gal. honey, 1 gal. sorghum; E. Pankow, Green Lake, 18 bags vegetables and potatoes, 1 case peas, 27 jars preserves, 3 lbs. butter; F. Loeper, Whitewater, 25 bags potatoes and vegetables, 12 gal. peas, 10 pkg. cereal, 2 quarts sorghum, Richmond, 14 bags potatoes and vegetables, 8 quarts canned goods, 25 lbs. flour, 6 combs honey; W. Wadzinski, Manchester, 2 bags vegetables, 33 lbs. butter, 11 dozen eggs, 17 quarts preserves, 15 lbs. cheese; Mr. Gehrke, Black Creek, 30 dozen eggs, 2 cases peas; H. Backer, Platteville, 120 quarts preserves, 3 bags vegetables; H. Cares, Emanuel and Zion Congregation, 11 bags potatoes and vegetables, 2 gal. lard, 38 quarts preserves; A. W. Paap, Farmington, 11 bags vegetables, 11 lbs. butter; M. Hillemann, Marshall, 7 bags potatoes and vegetables; M. Drews, Oak Grove, 15 bags potatoes and vegetables; A. J. Engel, Pardeeville, 10 bags potatoes and vegetables, 1 case peas, 5 lbs. cheese; L. Kirst, Beaver Dam, 23 boxes Christmas cookies; W. Keturakat, Sun Prairie, 54 dozen eggs; E. Fredrich, Helenville, 5 bags potatoes and vegetables, 2 gal. honey, 2 quarts sorghum, 10 quarts canned goods.

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At the mission station San Carlos, Christmas gifts in the form of wearing apparel and the like and of money, for which particularly prayer- and hymnbooks and other literature for lasting enjoyment and blessing could be procured, were received from the following mission friends: **Calif.:** Los Angeles, Miss E. Doenges; Orange, Geo. M. Schumm, Immanuel Ev. Luth. Congregation.; **O. A. Klammer. Illinois:** Evanston, Miss A. Maas. **Michigan:** Adrian, Rev. J. H. Nicolai, St. Stephen's Ladies' Aid; Bay City, Trinity Ladies' Aid; Clare, Mrs. C. Binhammer. **Minnesota:** New Ulm, F. H. Retzlaff; Prof. C. L. Schwappe, Students of Dr. Martin Luther College; North St. Paul, Mrs. W. Hause, Christ Ch. Ladies' Aid; St. Paul, Miss A. Nommensen, St. John's Girls' Missionary Society; Miss Ruth Fritz. **Nebraska:** Gresham, Mrs. G. H. Neujahr, St. Paul's Ladies' Aid; Norfolk, Mrs. E. Raasch, St. Paul's Ladies' Aid. **Washington:** White Bluffs, Rev. L. C. Krug. **Wisconsin:** Appleton, St. Paul's Ladies' Aid; Baraboo, Rev. G. Gerth, Christ Ch.

Ladies' Aid; Beaver Dam, Rev. L. Kirst, St. Stephen's Ladies' Aid; Calvary, E. D. Roloff, St. Paul's Luth. School; Fond du Lac, Rev. G. E. Bergemann, St. Peter's Ladies' Aid; Green Bay, Mrs. J. E. Rehbein, St. Paul's Ladies' Aid; Hartford, Mrs. H. C. Bernd, Ladies' Sewing Society; Lake Geneva, H. Kaphengst; Lake Mills, Miss F. Behnken, Mrs. Koplín, Luth. Girls' Club; Manitowoc, Arth. C. Schlei; Mrs. L. Stahl; Marinette, Miss H. Bormann, Trinity Ch. Sunday School; Milwaukee, Rev. J. C. Dahlke, Jerusalem Ladies' Aid; Rev. Walter Hoenecke, Young People's Society; Rev. J. G. Ruege, Senior Bible Class; Miss A. Wille; Town Morrison, Rev. B. Gladosch, Congregation; Oakwood, Mrs. L. Schwartz, St. John's Ladies' Aid; South Milwaukee, H. W. Jaeger; Watertown, Mrs. E. C. Jaeger.

Missionary and Indians young and old say heartfelt thanks to all contributors to their Christmas joys, wishing them the Lord's rich and continuing blessings.

F. Uplegger.

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Zion English Lutheran Church, Warren, Mich., wishes to acknowledge with thanks the following contributions by sister congregations: A beautiful gold altar cross from Apostles' Congregation, Toledo, Ohio, Raymond Timmel, pastor. The dozen children's folding chairs donated by members of Zion Congregation, Toledo, Ohio, George Luetke, pastor, are put to good use by our Sunday school, which averages 86 in attendance. The Arlington Ave. Congregation of Toledo, Ohio, Pastor Oscar Naumann, donated a silver Communion Flagon and two silver Chalices. The congregation appreciates these gifts from them s well as the pew-ends, seven sets of which have thus far been made into pews. We are also grateful to St. Jacob's Congregation, Grass Lake, Mich., Pastor Edmund Leyrer, which completed the Communion set with a silver Paten. We would also like to take this opportunity of thanking the pastors and congregations of Detroit for their aid to this new congregation.

Gratefully,

Paul Heyn, Pastor.

MICHIGAN DISTRICT

October 1 to December 31, 1938

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 125.71	
H. C. Haase, Benton Harbor	940.00	
W. Franzmann, Coloma	289.04	
H. Wente, Ph. D., Crete, Ill.	38.74	
W. Westendorf, Dowagiac	149.09	
N. Engel, Eau Claire	61.65	
E. T. Lochner, Hopkins	172.17	12.00
E. T. Lochner, Dorr	63.46	6.35
A. Hoenecke, Muskegon	39.24	
A. Fischer, Sodus	295.16	
M. Haase, South Haven	124.84	
W. G. A. Essig, Stevensville	179.84	
H. Hoenecke, Sturgis	206.22	

Southeastern Conference

J. Nicolai, Adrian	429.11	10.00
H. Heyn, Detroit	141.16	10.00
H. Allwardt, Detroit	70.80	
H. Richter, Detroit	41.72	
F. Stern, Detroit	99.21	
G. Press, Detroit	162.42	
J. Gauss, Jenera, O., including \$30.00 from Luther Society and \$50.00 from Sunday School	651.30	50.00
W. Steih, Lansing	94.39	
H. Zapf, Monroe, including \$25.00 from Mission Society and \$62.00 from Sunday School	542.20	
G. Ehnis, Monroetown	71.60	
A. Maas, Northfield	395.93	
A. Maas, South Lyon	43.17	
E. Hoenecke, Plymouth	404.46	
A. Lederer, Saline	133.88	

G. Luetke, Toledo, O., including \$50.00 from Sunday School	732.00	
R. Timmel, Toledo, O.	10.00	1.50
O. Naumann, Toledo, O., including \$5.48 from Sunday School	70.03	
E. Leyrer, Waterloo	50.65	
O. Peters, Wayne	255.43	
O. Peters, Livonia	73.03	
P. Heyn, Warren	44.71	

Northern Conference

M. Schroeder, Bay City	258.10	
A. Westendorf, Bay City	405.00	
E. Kasischke, Bay City	472.73	
H. Engel, Chesaning	95.80	
H. Engel, Brady	205.05	
C. Binhammer, Clare	143.00	3.00
C. Henning, Elkton	71.58	10.09
B. Westendorf, Flint	100.00	
D. Rohda, Flint	119.93	
A. Kehrberg, Frankenmuth	176.00	
R. Kaschinske, Greenwood	79.29	
K. Vertz, Hale	77.50	
G. Albrecht, Kawkawlin	85.80	
F. Krauss and K. Krauss, Lansing	2,137.77	
E. Rupp, Manistee	69.37	
E. Rupp, Batcheller	33.42	
W. Voss, Owosso	387.92	
A. W. Hueschen, Pigeon	240.11	
D. Metzger, Remus	7.95	
D. Metzger, Broomfield	14.92	
O. Eckert and O. J. Eckert, Saginaw	1,284.35	
O. Frey, Saginaw	322.63	
H. Eckert, Saginaw	84.95	
G. Schmelzer, Sebewaing	198.62	
J. Zink, Sterling	26.00	
C. Leyrer, St. Louis	150.70	
C. Kionka, Swan Creek	34.00	
C. Kionka, Hemlock	70.00	
J. Roekle, Tawas City	266.19	
H. Zink, Tittabawassee	92.10	
A. Voges, Vassar	15.00	
A. Voges, Mayville	5.53	
A. Voges, Silverwood	21.93	
R. Koch, Zilwaukee	125.72	
Total	\$15,081.32	\$ 102.94

Memorial Wreaths

The following Memorial Wreaths are included in above monies:

Detroit, memory of Mrs. C. R. Wacker	10.00
Adrian, memory of Mrs. J. Schatzberger	3.00
Adrian, memory of Mrs. J. Betz	3.00
Northfield, memory of Geo. Kern	5.00
Northfield, memory of Herman Fischer	5.00
Toledo, memory of Mr. and Mrs. H. Gunkel	10.00
Toledo, memory of John Palm	1.50
Toledo, Zion's Congregation	7.00

E. WENK, Treasurer.

DAKOTA-MONTANA DISTRICT

July 1, 1938 to January 15, 1939

Eastern Conference

Reverend	Budgetary	Non-Budgetary
C. Bast, Raymond	\$ 146.54	
A. Birner, Hendricks	128.41	
A. Birner, Arco	24.07	
H. Buch, South Shore	179.60	
H. Buch, Germantown	123.19	
W. Dorn, Goodwin	195.00	
W. Dorn, Gary, Vacancy	102.10	
W. Dorn, Altamont, Vacancy	82.84	
E. Gamm, Marshall	193.17	
E. Gamm, Milroy	104.05	
O. Heier, Mazeppa	217.73	
R. Kettenacker, Argo	134.76	
H. Lau, Aurora	108.03	
H. Lau, Bruce	63.20	
M. Lemke, Rauville	253.54	
W. Lindloff, Elkton	224.21	

W. Lindloff, Ward	170.37
W. Meier, Watertown	660.93
E. Schaller, Clear Lake	66.20
E. Schaller, Hidewood	84.92
E. Schaller, Havana	71.62
G. Schmeling, Henry	97.32
G. Schmeling, Florence	85.45
G. Schmeling, Clark	34.41
H. Schnitker, Willow Lake	104.11
H. Schnitker, Hague	106.31
A. Sippert, Estelline	50.97
A. Sippert, Dempster	100.78
W. Sprengeler, Grover	496.55
Total	\$4,410.38

Western Conference

P. Albrecht, Bowdle	213.12
P. Albrecht, Theodore	50.70
P. Albrecht, Tolstoy, Vacancy	65.93
J. Bade, Zeeland	136.90
J. Bade, Hague	71.55
E. Bode, Terry	75.52
E. Bode, Crow Rock	12.75
B. Borgschatz, Timber Lake	5.78
B. Borgschatz, Trail City	12.98
B. Borgschatz, Bader School	8.89
B. Borgschatz, Isabel	10.18
A. Eberhart, Faith	110.90
A. Eberhart, Dupree	20.10
A. Eberhart, Ridgeview	
J. Erhart, Jamestown	69.22
B. Hahm, Morrirstown	49.66
B. Hahm, Wayauga	15.00
B. Hahm, Miner	6.00
H. Heckendorf, Akaska	101.53
H. Heckendorf, Eales	30.56
A. Hellmann, Mound City	77.25
A. Hellmann, Gale	37.00
W. Herrmann, Hettinger	32.71
W. Herrmann, Reeder	41.46
E. Krueger, Mandan	72.94
E. Krueger, Tappen, Vacancy	114.89
P. Kuske, Elgin	126.99
P. Kuske, Burt	37.15
P. Kuske, Leith	14.63
W. Lange, Marmarth	24.50
W. Lange, Ives School	8.00
W. Lange, Bierman	11.00
O. Lemke, Circle	60.00
O. Lemke, Olanda	23.50
O. Lemke, Brockway	17.00
H. Mutterer, Flasher	42.45
H. Mutterer, Carson	26.78
H. Rutz, Lemmon	63.95
H. Rutz, White Butte	21.32
H. Rutz, Shadehill	
J. Scherf, Roscoe	197.54
G. Schlegel, Moberge	142.48
G. Schlegel, Glenham	5.58
W. Schmidt, Faulkton	45.78
W. Schmidt, Ipswich	124.21
H. Schultz, Hazelton	92.89
H. Schultz, Streeter, Vacancy	3.45
H. Wackerfuss, Bison	88.87
H. Wackerfuss, Drew	41.26
H. Wackerfuss, Athboy	22.85
J. Wendland, McIntosh	46.55
J. Wendland, Paradise	33.77
J. Wendland, Selfridge	3.11
Total	\$2,777.45

Grand Total \$7,187.83

	Non-Budgetary
J. Bade, Zeeland	\$ 8.22
J. Bade, Hague	2.60
R. Kettenacker, Argo	8.30
W. Lindloff, Elkton	15.00
J. Scherf, Roscoe	3.39
Total	\$ 37.51

S. E. JOHNSON, Treasurer.

Watertown, So. Dak., January 18, 1939.