

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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THE MAGNA CHARTA ON CALVARY'S CROSS

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. — And it was written in Hebrew, and Greek and Latin.

You remember from history the Magna Charta, the Great Charter of liberties, which was granted by King John of England in 1215, in response to a demand made by a confederation of barons. It is a document embodying the ancient rights and privileges of the barons and of the people of England over and against the abuses of despotic rulers. It has been called the keystone of English liberties, and is still regarded as such. Since then many a fundamental declaration which secures personal liberty and civil rights to citizens of a nation has been called the Magna Charta of that respective people or nation.

A Magna Charta of greater import by far we read on Calvary's Cross. It is the inscription or title affixed above the head of the Crucified: "Jesus of Nazareth the King of the Jews." That inscription contains all the features of a Magna Charta. It is a public declaration dedicated not only to one particular nation, but to all the world; a declaration granting liberty, true liberty, spiritual liberty, eternal liberty, to the whole of mankind. For that reason it is written not in one language only, as the language of a particular people, but it was written in the three leading languages extant in the civilized world of that time, intelligible to all who read it.

The inscription on the cross is indeed a Magna Charta of unsurpassed magnitude. It is the first written document of the New Testament ever published; for it was written at a time, when none of the apostles or evangelists had penned a single line about Christ; and it was published under divine guidance, for the purpose of disseminating what had happened on Calvary in all the world. That inscription was the first proclamation of the ensuing redemption of sinful mankind; it is valid for all times and concerns all the people on the face of the earth; its message since then has been broadcast throughout the abode of man, so that today in thousands upon thousands of churches there stands forth on crucifixes upon the altars this inscription: **J N R J**, that is, Jesus Nazarenus Rex Judaeorum.

The Import of the Inscription

It was customary among the Romans, for the vindication of public justice, to put a "title," or inscription, at the top of the cross, to denote the crime charged against the crucified person. So here. The inscription which Pontius Pilate, the Roman governor of Judea, had written, and which he had ordered to be fixed to the top of Jesus' Cross, declared the cause for which He was crucified. St. Matthew specifically states, as also does St. Mark, that the superscription was written as an "accusation."

And this was the accusation: Jesus of Nazareth the King of the Jews. Jesus was condemned to the death on the cross on the grounds that He had publicly declared Himself before the tribunal of Pilate to be the King of the Jews. This is verified by all of the Gospel narratives. And this very fact was incorporated in the inscription on the cross.

Do we not see here the dispensation of, a higher hand writing this inscription on the cross of Christ than that of Pilate? Had the executor of this crucifixion formulated a different superscription or added something to it according to his own notion on that of the Jews; had he stated another accusation against the crucified Person than the one fixed here — the inscription on the cross would not only have failed in its aim and purpose, but it would have been a misleading statement concerning the great fact on Calvary, an irretrievable distortion of the greatest, most far-reaching and blessed of all events in the history of mankind, and the inscription itself could never have been the Magna Charta of salvation for the world.

But thank God, it was His mighty disposing hand which guided and directed that title on the cross even in its minutest particulars. And what does it signify? "Jesus of Nazareth the King of the Jews." Reading this inscription on the Cross we are, for one thing, reminded of the deepest humiliation of Him who is crucified. Mark the name given Him, Jesus of Nazareth, Jesus Nazarenus. The prophets of old have said of Him: "He shall be called a Nazarene" (Matt. 2: 23). A Nazarene is one who is despised. The Gentiles showing their contempt for the early Christians called them Nazarenes. Such was Jesus. He was despised by men. Says Isaiah of Him in his grand Passion Gospel, "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and

we esteemed him not." Behold the Sufferer on the cross! What a spectacle of humiliation, hanging as He does with outstretched arms on that tree of ignominy, His hands and feet nailed to it, a crown of thorns pressed upon His head, bleeding so profusely from His wounds, enduring pains unspeakable, and in the midst of all such humiliation scorned and scoffed at and taunted by Jews and Gentiles; "Hail, King to the Jews!"

Why, O why, such suffering and ignominy? "Surely he hath borne our griefs, and carried our sorrows. — He was wounded for our transgressions, he was bruised for our iniquities," says the Old Testament Evangelist; and the New Testament testifies, "Behold the Lamb of God, which taketh away the sin of the world!"

Ah, this crucified Person on Calvary is the only One among all the millions of men who could bear their sins, for He had no sins of His own; He is innocent. No crime is charged against Him in that inscription on the cross. What the Gentile judge had attested time and again at this greatest and most consequential of all court trials in history, "I find no fault in this man," he now publicly declares in a document written by his own hand to be delivered to all posterity: "Jesus of Nazareth the King of the Jews." That inscription intelligible to all who read it is an official declaration to all the world attesting the innocence of Him who is crucified on Calvary. What an incontestable acquittal of the accused One in the midst of His execution, pronounced by the court of justice — this inscription on the cross!

Yet more than this. We see here in the very title on the cross the glory of the Crucified. Like a precious gem His name Jesus is written at the head of it — Jesus, that sweetest of all names, which was designated for Him from eternity, and which was given Him at his entrance into the world, this blessed name, the joy of the angels, the comfort of sinful men — Jesus, that means Savior, Redeemer, Deliverer, the One who has saved sinners from eternal death and procured for them life and immortality. This is the name which above all was affixed to the Cross in its title thus proclaiming to the world that He who is crucified on Calvary is her only Savior who through His very suffering and death on the Cross has redeemed her from sin, death and the power of the devil.

Moreover, the inscription calls the one hanging on the cross in deepest humiliation "the King of the Jews." He is indeed the King of the Jews; as such he has been prophesied centuries before by the prophets; as such He came to the Jewish people, being welcomed at His last entry in Jerusalem midst the Hosanna chantings of the multitudes, "Behold, thy King cometh unto thee; — as such He declared Himself in public at the tribunal of Pilate, and finally He is

declared as such in this last tribute to Him on the cross. Yes, Jesus the crucified is truly the King of Israel, the Christ, the Son of God, the King of glory. Though His throne is the accursed tree on which He now hangs; yet by His very death on the cross He has established a Kingdom which shall last forever; a Kingdom which indeed is not of this world, but a spiritual Kingdom in which there is righteousness, and peace, and joy in the Holy Ghost. The subjects of this His Kingdom are the millions of those who since then have assembled under the cross worshipping Him as their King, singing and adoring Him as they do:

Hail, Thou once despised Jesus!
Hail, Thou Galilean King!
Thou didst suffer to redeem us;
Thou didst free salvation bring.
Hail, Thou agonizing Savior,
Bearer of our sin and shame!
By thy merits we find favor;
Life is given through Thy name.

"Jesus of Nazareth the King of the Jews." This title on the cross comprises the sum and substance of all Scripture given by inspiration; it is the Bible in a nutshell, the message of the Gospel; for Jesus the Crucified is the One of whom Scriptures testify. On the other hand, this title contains in a condensed form the essentials of the Christian faith and doctrine. The witnesses of truth who appeared shortly after the resurrection of Christ knew of no other message to be broadcast in the world than the one involved in this title. Hence, we may justly say, the inscription on the cross is

the Magna Charta of Salvation for the World

It is highly significant that the title on Jesus' Cross was written in the three foremost languages in the world at that time, in Hebrew, Greek, and Latin. Hebrew was the mother-tongue of the Jewish people, and the vernacular in which Jesus spoke during His abode on earth. It was furthermore the language in which God spoke through the prophets giving His people the promises concerning the Messiah, hence the tongue in which the Old Testament is written. Greek, however, was at that time the common language in use throughout the civilized world, spoken even by the Jews who were scattered in foreign countries. It was also the language in which the apostles preached the Gospel in the times following, hence the language in which the New Testament is handed down. And finally, Latin was the language of the Roman Empire which at that time, held political sway over the nations at large, and which by virtue of its military and political power paved the way for international communication to every country in the then known world.

These were the languages in which the title on the cross was written. What does it mean? Doubtless

many of those who read this tri-lingual inscription must have anticipated the world-wide significance of that event on Calvary; it surely must have dawned upon their minds that the religion of Jesus the Crucified eventually will have its course throughout the world, that in particular His Kingdom will be established among the Jews, the Greeks, and Romans everywhere, and obtain the final victory over all other kingdoms and religions.

Affixing that title to the cross Pilate had become a prophet without knowing it, and against his will. He a Gentile and an outspoken enemy of the Crucified did not anticipate that that inscription would become the Magna Charta of salvation for the world. Yet so it did. The message it involves is spread today in more than 300 languages. It is being broadcast by public preaching, by press and radio, by the missionary enterprise of the Christian Church in every country of the world thereby establishing the Kingdom in which Jesus Christ the Crucified rules as King.

"Jesus of Nazareth the King of the Jews." The Magna Charta on the cross is subject to no revision. It cannot be altered or changed like the political Magna Charta of nations; nor shall anything be added thereto or its message be improved upon.

The Jews did indeed make vigorous attempt at changing that title. When the chief priests had read it on the cross, they were terrified, for the title as it stood was an accusation against themselves. It accused them of the fact that they had crucified the King of the Jews. Very quickly they therefore sent a committee to the Roman governor demanding of him: "Write not, The King of the Jews; but that he said, I am the King of the Jews." But it was of no avail. Pilate answered: "What I have written, I have written." Personally he was far from realizing the import of these words, keeping as they did that title inviolate for all times to come. Yet it was God who inspired these words spoken by Pilate. They were God's voice, and that provided for the safety of the Magna Charta on the cross against any revision or alteration. No power on earth can alter it. Heaven and earth shall pass away, but the title: "Jesus of Nazareth the King of the Jews" shall remain forever.

Let the world beware of discarding the Magna Charta on the Cross by rejecting Christ Crucified, lest she brings judgment upon herself. For he that believeth not, is judged already.

We however who look unto the Cross and read its title with eyes of faith and glory in it, shall rejoice, for it is the source of our consolation, of life and salvation.

J. J.

Many a man is so eager to mend the morals of his neighbor as to be forced entirely to neglect his own.

— Sel.

COMMENTS

Breaking Down the Lines A clipping taken from the Minneapolis Star transmitted to us by a kind subscriber informs the world that "Under direction of the Minneapolis Church Federation ministers of the city will observe the beginning of the Lenten season Wednesday by participating in a ministers' day of spiritual fellowship at Grace Lutheran Church."

At this "spiritual fellowship" meeting, the paper goes on to say, Dr. J. A. O. Stub, pastor of Central Lutheran Church, will lead in prayer, music and readings will be in charge of Rev. P. Hewison Pollock, pastor of Bryn Mawr Presbyterian Church, while the inspirational address will be given by Dr. Charles Nelson Pace, superintendent of the Minneapolis district of the Methodist Episcopal Church.

A gathering of this kind is possible only when all confessional differences which exist between Lutherans and the sects are expressly or tacitly ignored. It is the spirit of unionism, rampant at this time especially, which moves those who are called of God to confess their faith in the one Jesus Christ, to padlock their lips and thus deny the truth. The sad fruit of such unionism is ripening apace into indifferentism or the wiping out of all lines of demarcation between Lutherans and those sects that are so different from us in spirit and doctrine.

We cannot help deploring such setting aside of the Lord's earnest warning Matt. 10:33: But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Which reminds us of an article in the Lutheran Sentinel, the official organ of the Norwegian Synod affiliated with our Synodical Conference, in which the writer quotes from an issue of January 4, 1933, of Lutheraner, the official organ of the Norwegian Lutheran Church of America, not affiliated with us, a description of conversion as follows, "But this act of God (conversion or regeneration) can be performed in man only after certain conditions are present. These conditions consist therein, that the sinner hears and reads the Word of God, that he meditates upon the contents of the Word, that he gives it his assent, that he thinks of its application to himself, that he understands that he is on a wrong way, that he sees before him a dark eternity, etc. Such things unregenerate man can do. Unless the sinner performs these spiritual acts, the Spirit of God gets no chance to create the new spiritual life in him. But when the sinner 'does' these things, the Spirit of God gets the chance and makes use of it to create the new life. Thus the sinner must himself provide a necessary condition for God's work in the soul."

For this description of conversion, not at all agreeable with the clear Scripture teachings as found in

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1 Cor. 2:14; Eph. 4:17, 18, and others, the writer in the *Sentinel* takes the author in *Lutheraner* to task. Unionistic efforts by the churches and their leaders for the sake of greater effectiveness can have but one result: a total disregard of all distinctions in doctrine, which again will surely end in the ruin of the church.

Z.

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Terms and Forms Largely as a result of the commotion stirred up by the questionnaire sent out by Prof. George H. Betts of Northwestern University to the Protestant clergy of Chicago, with the appalling proof of modernism obtaining among most of the Protestant pastors, except the Lutherans, a conference of pastors affiliated with the Missouri Synod at Chicago, has expressed the wish not to be classified any more with these so-called modernistic "Protestants." These pastors, if one can trust the reports of the Rev. John Evans in the *Chicago Tribune*, wanted to be known as Lutherans, distinct from those sects generally included in the term Protestants.

The reaction to this declaration by these Lutheran pastors among the "Protestant" sects has been one mainly of dismay and chagrin. The leaders of these denominations deplore the use of all such terms that would classify the religious bodies as "fundamentalists," "modernists," and "liberals." Congregational pastors at Chicago passed a resolution at one of their meetings, in which, because of the desire to be "in fellowship with all Christians," they "deprecate the tendency of the press to label and classify and divide the Christian forces into liberal, modernist and fundamentalist. The supreme concern of the churches is to realize all Christian truth and to share the same with mankind."

Exactly. But one might ask here with Pilate, "What is truth?" As long as these sects do not accept the Word of God as the only true source of all

Christian teaching, as long as they persistently deny some of the clearest doctrines in the Scriptures, nay, as long as they will not accept this Bible as the inspired Word of God, they cannot "realize all Christian truth" nor "share it with mankind." Although the terms "modernists and liberal" may not please these freethinking sects, yet we must thus label them to distinguish them from those Christians whose faith is still founded on the Word of God alone.

Says the editorial writer in the *Christian Century*, an undenominational journal of religion: "Most of the non-Lutheran clergy repudiated belief in 'heaven as a place,' 'hell with burning,' and 'angels' as traditionally conceived. Missouri Synod Lutherans consider that this rationalistic drift decisively differentiates all other Protestants from Lutherans. They are willing to surrender the name which has been the most general designation of non-Catholic since 1529 — it never was a very good name anyway — and they demand that Christendom henceforth be considered as consisting not of two but of three main divisions: Roman Catholics, who find the seat of authority in the church and especially in the bishop of Rome; Lutherans, who find it in the Scriptures taken in toto as the Word of God; and Protestants, who are alleged to find it in reason, or in experience, or do not find it at all."

Meanwhile this same editorial writer accuses the Lutherans with yearnings toward the mass, "with a proper accompaniment of vestments and ritual, and toward a revival of reverence for the authority of the church" — in short of a hankering to return to Romanism.

The reference is to the first issue of the magazine *Pro Ecclesia Lutherana*, by the Society of St. James, by pastors from the Missouri Synod. This magazine is issued in the interest of "restoring" Lutheran ritualistic practice in this country, with historic vestments worn by the clergy, candles, processional crucifix borne by cassock clad acolyte, etc. We take these particulars from a special correspondence in the *Christian Century*, and thus will not further vouch for them. But from this it is argued that a movement akin to the Oxford movement is astir within the Lutheran church. Further comment at this time is unnecessary.

Z.

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Colleges Turning Out Atheists That was the assertion of Dr. Fred Morrow Fling, Professor of European history at the University of Nebraska, as reported by the *Omaha-Bee News*. He is further quoted as saying in part: "The college student's attitude toward religion today is that it is applesauce. Our school system is based on a materialistic conception of life — a system soaked with natural science. It is a search for regularity. It is not concerned with values of life, especially spiritual, and consequently the natural science

conception is only a partial conception of life." Though acknowledging that natural science has done much good, he is quoted as adding: "The mass of philosophers can't get away from the idea that natural science gives one a complete conception of the cosmos and a satisfactory basis for a complete philosophy of life, and the untrained thinker imagines the universe is mechanical and materialistic. . . . Today the colleges lack vision and never will do effective work as leaders until they get the vision of spiritual things and pass it on to these boys and girls."

That public colleges and universities have been turning out atheists, unbelievers, has often been charged against them by Christian observers, and it is refreshing to hear this admission from the lips of one who is himself a teacher at a great state university. Experience has shown that very few young men and women who enter the universities as humble Bible Christians emerge with their faith unscathed. It has been ascertained by means of questionnaires submitted to the students that in many cases they keep on dropping Bible doctrines as they progress in their university course. The Freshman who enters may still cling to the faith taught at mother's knee or in the Christian elementary school, but when he emerges as a Senior it is largely as an atheist or skeptic. The ridicule of the old Bible truths and the influence of the materialistic teachings in the classroom has smothered the faith. Where our church has student pastors, who try to keep the students from our circles under the proper spiritual influence, this pernicious influence is to some extent counteracted, but the danger flowing from daily exposure to materialistic and evolutionistic teaching in the classroom nevertheless remains very real.

All conscientious parents ought to consider whether the material gain expected for their children justifies the spiritual risk. Would it not be wiser to send them to our Christian colleges where their Christian faith is not only not undermined but daily furthered and strengthened in this most dangerous period of their lives? There is, as someone has said, too much horizontal and not enough vertical thinking. Also with regard to education of children, parents keep their eyes glued too much to this earth instead of lifting them up toward heaven. "What is a man profited if he shall gain the whole world and lose his own soul?" Lot in choosing the well-watered plains around Sodom seemed to be doing the wise thing from a financial standpoint. He seemed to be looking ahead and providing for his family. But he disregarded the moral and spiritual dangers which threatened his family in Sodom, so that, when fire and brimstone rained down upon that wicked city, he and two daughters escaped with their bare lives, while the rest of his family perished. Will history repeat itself when the

earth and all the works that are therein shall be burned up, because Christian parents showed the same near-sightedness in educating their children?

I. P. F.

SHADOWS OF CHRIST IN THE LIFE OF JOSEPH

That the New Testament is Christ-centered is evident to every reader. His name is mentioned on practically every page, and all the events and incidents recorded therein are grouped around His person. But that the Old Testament Scriptures are also Christ-centered is not so evident to the casual reader. That is a truth which must be searched out with eyes enlightened by the Holy Ghost. That fact is hidden from the eyes of the unregenerate. To their eyes the Old Testament Bible merely presents a more or less fictitious account of the origin of the world, a colored record of the joys and vicissitudes of the Hebrew nation, a record of the religious rites and ceremonies of the Israelites, a code of rather sublime laws, which ought still to be the standard for all right-living men to-day, etc. That "Christ, the Savior of sinners" is the theme of the Old Testament as well as the New escapes their notice altogether. And yet Jesus said of the Old Testament Scriptures, "They testify of **ME**." Likewise Paul writes of the Old Testament Scriptures that they are able to make wise unto salvation through faith **which is in Christ Jesus**. This gives us the key to the proper understanding of the Old Testament Bible. We must find Christ in it, and if we fail to do so, then we have lost the kernel and are trying to feed our souls on an empty shell. In the prophecies and types and figures of the Old Testament we have, as it were, the rough drawings and sketches of the architect; in Christ and His work we have the completed structure.

Many persons of the Old Testament served as types of Christ. We shall in this article try to trace some of the shadows of Christ in the life of Joseph. We find the name of Christ hidden away again and again in the account of Joseph's life. Many incidents in the life of Joseph were duplicated in the life of Jesus. Yes, the great blessing which Joseph was instrumental in conferring upon the people of his day has its counterpart in the blessing of salvation which Jesus by His atoning work bestowed upon the world.

The life of Joseph was typical of the life of Jesus in so many respects that one hardly knows where to begin and what to choose. As Joseph was hated and mistreated by his half-brothers, so Jesus was hated and mistreated by His half-brothers, the Jews. "He came into his own, and his own received him not." "He is despised and rejected of men, a man of sorrows and acquainted with grief." As Joseph was sold for twenty pieces of silver, so Jesus was sold for thirty

pieces of silver. As the brothers of Joseph later acknowledged their guilt and repented of their sin, so Judas acknowledged and "repented" of his foul deed, going to the chief priests, throwing down the blood-money, and saying, "I have sinned in that I have betrayed the innocent blood." As Joseph was delivered to Midianites, so Jesus was delivered to the Gentiles. As Joseph was thrown into prison by false accusation (Potiphar's wife), so Jesus was thrown into prison by false accusation, the Jewish leaders accusing Him before Pilate of perverting the nation, forbidding to pay tribute to Caesar, and saying that He and not the Roman Emperor was the rightful king. As Joseph in prison came into contact with two malefactors (the butler and baker of Pharaoh), one of whom was released and restored to the king's favor, while the other perished, so Jesus on the cross came into contact with two malefactors, one of whom was received into paradise, while the other perished in his sins. As the brothers of Joseph resented the dreams of Joseph which indicated that he would some day rule over them, so the chief priests and elders resented the assertion of Jesus, made at His trial, that they would see Him sitting on the right hand of God and coming in the clouds of heaven. As Joseph rose from slavery and prison to the highest position in the country next to Pharaoh, so Jesus, after He had humbled Himself even to the ignominious death on the cross, was exalted to the right hand of God the Father and given a name which is above every name. As God overruled the wickedness of the sons of Joseph to save many people from starvation, so He overruled the greatest crime in history, the crucifixion of the Son of God, to save sinners and to provide an everlasting redemption for them. Compare the statement of Joseph to his brothers, "As for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20), with the prayer of the Christian congregation in Jerusalem, "Of a truth, against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together, for to do whatever thy hand and thy counsel determined before to be done" (Acts 4:27 f.).

We are told (Gen. 41:55) that, when his subjects during the famine cried to him for bread, Pharaoh said, "Go unto Joseph; what he saith to you, do." Pharaoh would provide for their needs only through Joseph. If they wanted to escape starvation, they had to go to Joseph and ask him for food. Similarly God will deal with sinners and supply the needs of their souls only through Jesus Christ. He is the one and only Mediator between God and men. He is the Way, the Truth, and the Life, no man cometh unto the Father but by Him. His is the only name under heaven given among men whereby they can be saved.

When sinners cry to God for salvation, He directs them to Jesus, whose blood can cleanse from all sin. Pharaoh had turned the whole food administration business over to Joseph, and God has turned the whole business of saving sinners over to His Son Jesus Christ. Joseph had the key to the storehouses of food, and Jesus has the key to the store house of salvation; He has the key to heaven. Those in Egypt who would not humble themselves to ask food of Joseph simply had to starve to death, and those who will not humble themselves to accept salvation from the nail-pierced hands of Jesus will be left to perish in their sins.

When the sons of Jacob opened their sacks of grain they found in them the money which they had offered in payment. The food which they had obtained in Egypt and which saved their lives was a free gift of Joseph. So salvation and eternal life is the free gift of God in Christ Jesus. It is offered to you without money and without price. You need not earn it. In fact, if you think that you can and must pay for it, your money will be refused. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."

Finally as Joseph invited his father and brothers and all their dear ones to live with him in the land of plenty, so the exalted Christ invited us to live with Him in His heavenly home where there is fulness of joy and pleasures forevermore. He says, "In my Father's house are many mansions; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also." How fortunate Jacob and his family were that they had a Joseph to befriend them, and how blessed we sinners are that we have a Jesus to bless and befriend us world without end!

I. P. F.

THE IDEAL CONGREGATION IN THE LIGHT OF HOLY SCRIPTURE

(Continued)

VI. The Ideal Congregation Is Faithful in Its Attendance on the Services in God's House

Psalm 27:4 David writes: "One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Among the various excellencies which distinguished the Psalmist, none was more prominent than that of devout and hearty attachment to the house, that he might again appear publicly before Him. He could sincerely aver: "I have loved the habitation of Thy house, and the place where Thine honor dwelleth."

So speaks and feels every member of a true congregation of the Lord. The congregation's house of worship is God's house, where God dwells. In one sense God dwells everywhere — He fills heaven and earth with His presence. He has, however, two distinguished places of residence — the heaven of heavens, and His Church on earth; the one is His sublime and holy habitation, where He is surrounded with the light which no man can approach unto; in the other, viz., His Church on earth, He manifests Himself in His gracious regards to the children of His adopted family. God's people know that He dwells in their house of worship. They know that where two or three are gathered together in His name, He is in the midst of them.

For that reason, they desire to dwell in the house of the Lord, not merely to see it, or hear of it, but to be abiding residents in it. Their earthly dwellings are places which they select and choose, where they generally may be found, and in which they take especial interest and delight. Thus, like David, they choose the house of the Lord as their most favored residence. Here they go up stately to worship, and its good they always seek; yes, it is their chief joy, each and every one to say with the Psalmist: "I was glad when they said unto me, Let us go into the house of the Lord." In God's house they desire to abide all the days of their life, till they ascend to His holy hill and dwell at His right hand, where there are pleasures for evermore.

The true congregation will desire to dwell in the house of the Lord to "behold the beauty of the Lord, and to inquire in His temple." The beauty of the Lord is Jesus Christ, His Son, our Savior. Him they will behold and hear. They will hear His Word, experience His grace, and receive the fruit of His redeeming love. They will sing to His glory and pray in His name. They will confess their sins and obtain His pardon. They will unite their hearts and voices in the confession of their most holy faith, and thus publicly proclaim to all the world that they are sons and daughters of God who are not ashamed of their hope.

And they will do this diligently and faithfully. They will keep their foot when they go to the house of God, and let nothing turn them from the way, that they might be more ready to hear the truths of God for their eternal salvation. They will not forsake the assembling of themselves together for sake of business, pleasure, or other earthly pursuits. They will not be busy Marthas, concerned with many things, but faithful Marys, sitting at Jesus' feet and listening to His Word, choosing the One Thing Needful, that good part which neither man nor devil can take away from them. In the house of God on earth they will dwell until they grow and go into the Father's house

on high, into the temple not made with hands, and thus find rest for their souls in time and in eternity. Till then, with one accord, they lift up their hearts and voices in the happy hymn:

"Great God, we hail the sacred day
Which we have called Thine own,
With joy the summons we obey
To worship at Thy throne!"

K. F. K.

(To be continued)

AN EXILE ANNIVERSARY

Migrations have brought some of history's most important landmarks and have been the starting point of some of its most far-reaching movements. Linked alike with the colonial history of the United States and the development of the Lutheran Church in this land, the migration of Lutheran exiles from the Province of Salzburg, Austria, to Ogelthorpe's Georgia Province gives us an anniversary of deepest interest in this year.

Mark March the Twelfth on the calendar — Two hundred years ago on that day the ship "Purisburg," with ninety-one of the Salzburger aboard, sailed up the Savannah River, were cordially received and established in a tent colony. Several days later, under the personal direction of Governor Ogelthorpe, they selected a site twenty-five miles north of Savannah and at once began the establishment of their colony, "Ebenezer." After their homes and a combined school-house and church had been completed, an orphanage — the first Protestant "house of mercy" in the colonies — was established. The first house of worship was dedicated in 1741 and called "Jerusalem Church." In 1742 a second was erected three miles away — "Zion Church." In Finck's "Lutheran Landmarks and Pioneers in America" we are told that this Ebenezer Colony was the purest in form and most permanent in character among the many established in the New World.

The development of the colony and its influence continued uninterruptedly for some twenty years. Companies of exiles arriving in later years and as late as 1741, brought the colony to a strength of some 1200 persons. Following the French and Indian Wars the migration ceased. The internal development — material, educational and spiritual — continued. The schools furnished Georgia its first governor under the Constitution — John Adam Treutlin. The colony furnished three companies of soldiers for the Continental Army. Fire and the sword brought desolation during the Revolutionary War. From that blow Ebenezer never recovered.

The landmark which identifies what was once the second largest town in Georgia is the Jerusalem

Church, the only public edifice of Colonial times now standing in Georgia. Built of brick made of clay dug from pits still pointed out, a labor of love in which men, women and children of the colony participated, it was completed in 1769. At the time of the British invasion it was used both as hospital and as stable. Restored and marked by a bronze tablet placed by the Georgia Society of Colonial Dames in 1911, it will be a place of commemorative pilgrimage during the convention of the United Lutheran Church in October, 1934. In its belfry hang two bells. One was given by Whitefield. They are still in use. A congregation, most of whose members are descendants of the original exiles, still worship in Ebenezer Church under the pastorate of the Rev. J. C. Wessinger.

Henry Melchior Muhlenburg and Col. Peter Muhlenburg, as well as Christian Streit, a Lutheran chaplain of the Revolutionary Army and other well-known figures of American and Lutheran history worshipped here. In 1923 Holy Trinity Church, Springfield, Ga., dedicated a memorial church, being one of the ten Salzburger congregations and the one nearest the original settlement of Old Ebenezer. It is located in the most important town occupied by Salzburger churches, outside of Savannah.

Extended treatment of Salzburger history may be found in the Lutheran Encyclopedia, Lutheran World Almanac of 1929-1930, Finck's "Lutheran Landmarks and Pioneers in America" and Nothstein's "Lutheran Makers of American." There is considerable literature in the German language, referred to in the Lutheran World Almanac, 1931-1933 under "Austria" and also to be found in the "Geschichte des Protestantismus im vormaligen und im Neuen Oesterreich" by George Loesche, published in Vienna and Leipzig, 1930. The Concordia Historical Institute Quarterly has begun a series of papers by Dr. Wm. Dallmann. A series of articles by recognized historians is in preparation for the News Bulletin.

THE CHRISTIAN HOME

"Is it not good that the man should be alone," said the Creator of man, and so He married Adam to the woman which He had provided. Of Adam there we are told that to be and remain alone was not good for him and that he would fare better with a spouse. This definitely decides what is best so far as the male is concerned. That woman was not intended for single life is quite self-evident, for she was created to be a helpmeet, that is, fit and appropriate, for the man. She was created that man be not alone. She was not created to be an independent creature, but was to be the complement of man, as he, for his part, should not serve his purpose single-handed. They were created for team work, for home life.

The desire to establish a home is the normal thing.

The presence in great numbers of unmarried people of marriageable age but single by choice is a symptom of the decay of society.

But someone may here suggest: St. Paul was not married; does not he say, 1 Cor. 7:7, "I would that all men were even as myself"? The answer is found in the twenty-sixth verse of the same chapter, "I suppose, therefore, that it is good for the present distress, I say that it is good for a man so to be." It was a time of stress and tribulation. Nero had but recently taken possession of the Roman throne. Persecutions were indicated. The cause of Christ was attacked wherever Paul and the other apostles went. The Jews were hostile everywhere, while the Gentiles, too, were becoming increasingly unfriendly. The time of the destruction of the Jewish state and of Jerusalem was approaching and, as Jesus had said, Matt. 24:19, it would mean woe especially to them that would be with child and to them that would give suck in those days; mothers and children, in particular, would have "trouble in the flesh," 1 Cor. 7:28. Paul saw coming what Jesus had said would come; in his wide, charitable heart he wished his fellow-men the slightest possible burdens at that agonizing time. But he made it plain that only those who had received the "proper gift," v. 7, namely, the gift of continency and true celibacy, should be as he was and not marry. The gift is to be considered a precious gift of God to man and given for some special purpose. Paul was given it; for God had chosen him to be an ambassador who should carry God's name before kings and nations. And Paul was to experience great sufferings for the sake of the blessed name of Jesus. That Paul's cross be not increased through the fact that a wife and family be involved in his sufferings he had been given the gift of continency, which he prized highly.

So while the gift of continency is a gift and the biblical reference quoted had its particular reasons, the statement of Genesis that it is not good to be alone must be upheld. One can scarcely help to doubt the claims of some in respect to possession of the gift and make openly through the fact of remaining unmarried. Dr. Kretzmann, Popular Commentary, Vol. II of the New Testament, page 117, says pertinent words: "The situation in those days," at Paul's time, "was much as it is today: the sins of profligacy, of libertinism, of every form of immorality were so prevalent that it truly demanded an unusual measure of the gift of chastity to remain pure in the midst of so many temptations. Then, as now, the only way to be successfully fleeing fornication was in seeking the chastity of marriage." — And if the many unmarried actually are without appetite, this situation would only corroborate the claim that the presence of many old bachelors and spinsters, single by choice, is a sign of a decaying race. For as the

absence of appetite for food indicates that the person is indisposed and sick, so the absence of desire ordinarily indicates a sickly condition.

That our race is decaying is suggested furthermore by the very fact, on the other hand, that there is noticeable in our country unmistakable evidence of too much appetite and desire. We need only to watch the divorce courts; testimony there is abundant in support of this claim. And the condition of loose morals today, when fornication is considered by many as little as a handshake, points to too much desire and appetite on the part of the masses. As a greedy appetite indicates a disturbance in the system just as absence of appetite, it cannot successfully be gainsaid that the race is decaying.

We shall not pass on without having said a word about those who would gladly establish homes, but cannot for various reasons. They must and will find themselves and should be married to a worthy cause or object in life if not to a person. There is the work of a deaconess and of the nurse, the woman worker is much needed in foreign mission fields, there is the opportunity to teach in schools, or to be the caretaker of the old parents or of some other lonely couple or person, while much good can be done by the foster-father, self-appointed, who helps poor students or orphans and is a special joy-bringer to unfortunates at Christmas time. There are given many opportunities by the Lord to the unmarried person to become a source of the greatest blessing and comfort by being devoted to such a cause, when perhaps the heart's fondest wish has been denied, namely, to be a father or mother in an own home.

But the desire to establish and maintain an own home is the normal thing. That there are many populous clubs and elaborate bachelor and spinster apartments is a sign of an unhealthy condition in society. Something is wrong. Perhaps people will not be bothered. There is a lazy, self-indulgent strain developing in the race. The costs of establishing a home are excessive, and people "cannot afford" to be married. The man cannot keep a wife in style. They would not be satisfied to begin modestly. Why, a solid black walnut suite of dining room furniture costs a fortune, and they just could not think of making a common kitchen table and a few common chairs do for a few years. How could they ever entertain their freinds with such equipment? So the normal desire to establish a home is not satisfied. Or the load of debts casts unwarranted clouds over the first years that should be full of sunshine; for the monthly installments eat them up. The wife must go out and work, they say, and they could not have children under these circumstances. So the childless union is established and they become quite used to this life and think that they are living a really profitable and

happy married life. Or they live in a rooming house with a suitcase — no married life at all that is worthy of the name of home life! And many unmarried people would not have such a married life — so they prefer to remain single.

It was not always thus. To be married was self-evident and to look for that day made the heart of the maid flutter, while the young man felt that at the age of twenty-three at the highest he could not very well show himself without feeling embarrassed by the looks that bespoke the question: "Why are you not married?" Naturally the young folks would begin as the parents began; through frugal, modest life they would soon be established. Nowadays marriage is looked upon as a thing of convenience pure and simple. Man has forgotten the divine injunction, "It is not good that the man should be alone." This is not surprising. Man, haughty and proud, thinks he can well get along without God and is living without God; is thinking he is getting along in capital fashion without God.

The life which man thus leads is not the life that is of God nor leads to God; the path that man treads is not the way that takes man to God and heaven. The home that man establishes without God is not the home that is blest with true happiness.

The Christian is in the world. While his home is above he must dwell here amid the surroundings that are not after the heart of God. The danger is great of forgetting the divine pattern of home and home life and modelling after the fashion of the world. It is a sad fact that the Christian home is influenced by the example of the evil home life of the worldlings. More and more the type of pious homes of our fathers is disappearing. The customs that had their foundation on biblical precept and principle are being forgotten; the family altar is no longer found in many homes of would-be Christians. The thoughtless, inane superficialities of a news-craving fickle age are replacing the tried and true character-building principles and customs of our Christian fathers. Man has forgotten the sound advice of Prov. 22:28, "Remove not the ancient landmark!"

It is eminently fitting and proper, therefore, that we devote some time to the consideration and discussion of the timely topic, "The Christian Home."

—The Australian Lutheran.

COULD YOU STAND IT?

Suppose you could have at once the salary or income you received in the years of prosperity. Suppose that beginning tomorrow you were to have unencumbered the money you normally would earn. What would you do with it? Be honest. The question is not, What ought you do with it? Nor is it, What have you been saying or even thinking you

would do with it? But what would you actually do with it? Would you hoard it? Would you spend it on adornment? Would you spend it on sweetmeats? Would you waste it away? Between you and your God, now, what would you do?

In other words, could you stand prosperity? Have you learned any lesson — fully learned it?

Do you have any sense of stewardship that would warrant the Lord in expecting something better of you than you did before?

It is all well enough to talk about stewardship and generosity when one has nothing. Are you absolutely positive that the Lord could depend on you if you had plenty? — Christian Standard.

“IT COULDN'T BE ANY WORSE?”

It is commonly repeated that our present business depression is the worst ever, that things can't get any worse than they were. Maybe so, but history disproves this in its own silent way to all who run and read. Here is an account from the pages of 1892-95 by one who was pastor of several congregations in Canada during that time.

“The conditions then were worse than they are now. (Note the worse!—Ed.) **Farm products were not exchangeable for cash at all.** They had to be traded in for necessities or labor. Money was so scarce that mail could not be dispatched for the lack of a few pennies for a postage stamp.

“A blacksmith near H— used to recount how he was paid in butter for his work. But he could not sell the butter. And he had more than enough to eat of his own butter. So, not to let it go to waste, he used it for axle grease.

“Many men, heads of families, tramped in early summer to North Dakota to earn a few dollars in the harvest fields so that they might provide at least winter clothing for their families back home. Three hundred miles on foot to get work and then three hundred miles back again after a few short months! In the meantime, their women and children held down the fort alone, working the fields, tending the cattle, and the like.

“Other men counted themselves fortunate if, after a day's tramping about city streets with saw horse on shoulder and saw in hand, they picked up a quarter or 50 cents.

“There is entirely too much grumbling over present conditions. The trouble is that the fat years thoroughly spoiled everyone and particularly the young people. These did not learn how to work, and besides kicked out of the door the solid virtues of industry and thrift of their fathers, and now are swamped under crushing debts or else have lost all in the crash. On the other hand, many of the older generation have not escaped either, for they also succumbed to extrava-

gance and easy-going ways of living, so that now they are penniless and dependent on charity, if not burdens on the state, thus increasing the cost of government for all.”

Let us not add to our nation's sins by saying, “It couldn't be any worse.” — Adapted.

DANIEL WEBSTER SAID:

“If religious books are not widely circulated among the masses of this country and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end.”

Must we not shamefacedly admit that Webster's prophecy has come true? He points to the way out of our trouble: **STUDY the CHRISTIAN RELIGION and do accordingly.** Christ says, “**Blessed are they that hear the Word of God and keep it.**”

SEX MAGAZINES

A writer in the Inner Mission Worker tells this bit of experience from the Pittsburgh Inner Mission field: “A father recently came into our office with a daughter whom he had rescued from a life of shame and said: ‘The trouble began when my daughter started reading those magazines that were supposed to be true stories from life.’ By sad experience this poor, misguided girl had to learn that real life does not turn out like the stories in the book. Experience was a good teacher, but the tuition-fee was high.”

ASHAMED OF JESUS?

A church member was going up to a lumber camp in the North, and a friend said to him, “If those lumberjacks find out you are a Christian, they'll make fun of you.” The man went up there, and when he came back, his friend asked, “Well, how did you get along with the lumberjacks?” The man answered, “Just fine. They didn't find it out.”

That's the way it is with so many people who profess to be Christians. They are church members, but a stranger would never know it by watching them.

Again; a little girl, while traveling with her mother, made the acquaintance of an aged man through his little granddaughter. The child said to her new friend, “I's got a grandpa; and he's a good

man and loves Jesus. Don't you love Jesus?" That simple question led the aged man, who was a skeptic, to give his heart to Christ. "No one," said he, "ever took that much interest in me before to ask the simple question that the child put to me; and I am now in my eighty-third year."

Two little stories, but what a difference between them. Whose example do you follow? Let us not be ashamed of Jesus. —Tri-Parish Monthly Caller.

† PROF. GEORGE C. A. KAEPPEL †

Prof. George Christoph Albert Kaepfel, who for more than 36 years filled the position of professor of music in the Teachers' Seminary of the Missouri Synod located first in Addison and now in River Forest, Ill., was called out of this life January 11 at the age of 71 years, eight months, and twelve days. He had been privileged to serve the Lord for 52 years, first as parochial school teacher and later in the aforementioned capacity. He was born April 19, 1862, in Indianapolis, Indiana. He received his training for the Christian teaching profession in Addison. He taught at Wittenberg, Mo., and in Trinity School, St. Louis. In 1897 he entered upon his duties at the Addison Seminary.

A generation of parochial school teachers of the Missouri Synod, and perhaps not a few in our Synod, received their musical training from him. The music which sounds forth from hundreds of church organs and choirs carries the impress of his teaching, as the usual organists and choir directors, learned their church music from him. He was also widely known as a concert organist and composer of church music for the organ and choir.

There was a time when not so much stress was laid on church music in our circles as now. The appreciation of good Lutheran church music has been growing, due to the teaching at the source: our teachers' seminaries. It is being realized more fully that neither the organist nor the choir exists for the purpose of offering entertainment but for the purpose of edifying the congregation, so that the entire service becomes a harmonious worship of God. The music is not to distract the hearers but to fix the hearts and minds upon the same thing as the pastor's sermon: the one thing needful. That will exert its influence upon the type of music selected and the manner in which it is rendered. Those who do not appreciate this may think that the position of music professor at our teachers' seminaries is of minor importance, that, as long as the students acquire the mechanical ability to play the organ and to direct the choir, all that is necessary has been achieved. But as everything is to be done in the spirit of the Gospel, so also the musical part of the church service. It was Prof. Kaepfel's privilege to inculcate this spirit for 36 years. I. P. F.

REPORT OF COMMITTEE ON HYMNOLOGY
AND LITURGICS

Note. The first numbers are those of our Wisconsin Hymnal (Book of Hymns), the second numbers are those of the Missouri Hymnal, where this first number is missing the hymn indicated is not in our hymnal.

(Continued)

PART III

REPORT OF COMMITTEE ON HYMNOLOGY
AND LITURGICS

(Basis: Minutes of October meeting 1933)

Hymns of our Present Hymnal, Tentatively Adopted
with no, or slight, changes

- No. 111. How Precious is the Rock Divine.
- No. 112. How Shall the Young Secure their Hearts.
- No. 118. When Israel through the Desert Passed.
- No. 122. In Vain would Battling Reason Find.
- No. 129. This is the Day the Lord hath Made.
- No. 144. Jesus, Thy Church, with Longing Eyes.
- No. 155. To Us a Child of Hope is Born.
- No. 163. While with Ceaseless Course the Sun.
- No. 165. Thou Who Roll'st the Year around.
- No. 172. O God, Our Help in Ages Past.
- No. 182. Hail, Thou Source of every Blessing.
- No. 184. Songs of Thankfulness and Praise.
- No. 186. In His Temple now Behold Him.
- No. 296. Christ, by Heav'nly Hosts Adored.
- No. 316. I do not Come Because My Soul.
- No. 359. Lord, Lead the Way the Savior Went.
- No. 443. Lord, Who at Cana's Wedding Feast.

Hymns Tentatively Adopted with More than Minor Changes

305—23. God, Who Madest Earth and Heaven

- 2. Oh, I thank Thee, in Thy keeping
Safely have I slumbered here;
Thou hast guarded me while sleeping
From all danger, pain, and fear;
And the cunning Evil Foe
Hath not wrought my overthrow.
- 4. Let me as I rise this morning
Lay aside the garb of sin,
And my soul, by Thine adorning,
Be all glorious within:
Thus when breaks Thy Judgment Day
I not be a castaway.
- 5. Let my life and conversation
Be directed by Thy Word;
Lord, Thy constant preservation
To Thine erring child accord;
Never safe except with Thee,
Thou my faithful Guardian be.
- 6. Wholly to Thy blest protection
I commit my heart and mind.
Mighty God, to Thy direction
May I ever be resigned.
Lord, my Shield, my Strength divine,
Keep me with Thee — I am Thine.

Changes in stanzas 2, 4, 5, and 6; stanza seven omitted.

111—210. Jesus, Refuge of the Weary

- 1. Jesus, Refuge of the weary,
Blest Redeemer, whom we love,
Fountain in life's desert dreary,
Savior from the world above;
O how oft Thine eyes, offended,
Gaze upon the sinner's fall!
Yet, upon the cross extended,
Thou didst bear the pain of all.

Wording changed in stanza 1.

268—208. **Glory be to Jesus**

3. Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.
4. Blest through endless ages
Be the precious stream
Which from endless torments
Did the world redeem!

Changes: Stanzas three and four have been transposed.

No. 291. **O Lord, Whose Bounteous Hand Again**

1. O Lord, whose bounteous hand again
Hath poured Thy gifts in plenty down,
Who all creation dost sustain
And all the earth with goodness crown:
Lord of the harvest, here we own
Our joy to be Thy gift alone.
3. Lord, grant that we who sow to Thee,
With joy in endless life may reap;
Of every heart the Guardian be;
By day and night Thy servants keep
That all to Thee may joy afford
On Thy great harvest-day, O Lord.

Changes in the wording of stanzas 1 and 3.

No. 477. **Savior, Sprinkle Many Nations**

2. Let to mortals all be given
Thee to know and life to gain
Thee the very God of heaven,
Thee the Man for sinners slain!
Speak Thou hope to every mortal
Through the Gospel, sweet and blest;
Lead them, through Thy kingdom's portal,
To eternal peace and rest.

Wording changed in stanza 2.

168—a 62. **O That I Had a Thousand Voices (Praise)**

O that I had a thousand voices
To praise my God with thousand tongues!
My heart, which in the Lord rejoices,
Would then proclaim in grateful songs
To all, wherever I might be,
What great things God hath done for me.

O all ye powers that He implanted,
Arise, and silence keep no more,
Put forth the strength that He hath granted,
Your noblest work is to adore;
O soul and body, be ye meet
With heartfelt praise your Lord to greet!

Ye forest leaves so green and tender,
That dance for joy in summer air;
Ye meadow grasses, bright and slender;
Ye flowers so wondrous sweet and fair;
Ye live to show His praise alone,
With me now make His glory known.

All creatures that have breath and motion,
That throng the earth, the sea, and sky,
Now join me in my heart's devotion,
Help me to raise His praises high;
My utmost powers can ne'er aright
Declare the wonders of His might.

Lord, I will tell, while I am living,
Thy goodness forth with every breath
And greet each morning with thanksgiving
Until my heart is still in death;
Yea, when at last my lips grow cold,
Thy praise shall in my sights be told.

O Father, deign Thou, I beseech Thee,
To listen to my earthly lays;
A nobler strain in heav'n shall reach Thee,

When I with angels hymn Thy praise
And learn amid their choirs to sing
Loud hallelujahs to my King.

*Change: this hymn has been divided into two separate hymns;
above entitled, "A Hymn of Praise".*

b. No. 62. **O That I had a Thousand Voices (Trinity)**

O that I had a thousand voices
To praise my God with thousand tongues!
My heart, which in the Lord rejoices,
Would then proclaim in grateful songs
To all, wherever I might be,
What great things God hath done for me.

Dear Father, endless praise I render
For soul and body, strangely joined;
I praise Thee, Guardian kind and tender,
For all the noble joys I find
So richly spread on every side
And freely for my use supplied.

I praise Thee Savior, whose compassion
Hath brought Thee down to ransom me;
Thy pitying heart sought my salvation,
Though keenest woes were heaped on Thee,
Brought me from bondage full release,
Made me Thine own and gave me peace.

Glory and praise, still onward reaching,
Be Thine, O Spirit of all grace,
Whose holy power and faithful teaching
Give me among Thy saints a place!
Whate'er of good by me is done
Is of Thy grace and light alone.

Shall I not then be filled with gladness,
Shall I not praise Thee evermore?
And triumph over fear and sadness,
E'en when my cup of woe runs o'er?
Though heaven and earth shall pass away,
Thy loving-kindness stands for aye.

*Change: this hymn has been divided into two separate hymns;
above entitled, "A Hymn of Trinity".*

251—150. **From Heaven Above**

4. He brings all blessings, long ago
Prepared by God for you below;
In yonder kingdom bright and fair
Ye shall with us His glory share.
7. Give heed, my heart, lift up thine eyes!
What is it in yon manger lies?
Who is this child, so wondrous fair?
The blessed Christ-child lieth there.
9. Ah! Lord, who hast created all,
How weak art Thou, how poor and small,
That Thou dost choose Thy infant bed,
Where humble cattle lately fed.
10. No velvet couch for Thee is made,
On hay and straw we see Thee laid,
Whereon, O King so rich and great,
Thou dost appear enthroned in state.
12. And thus, dear Lord, it pleaseth Thee
To make this truth quite plain to me,
That all the world's wealth, honor, might,
Are naught and worthless in Thy sight.

Wording considerably changed in stanzas 4, 7, 9, 10, 11, 12.

No. 236. **On Christ's Ascension**

On Christ's ascension rests alone
The hope of my ascension,
This faith the vict'ry now has won
O'er doubt and apprehension.
For where the Head is, there, I know
The members He has left below
In His own time He'll gather.

Since heav'nward He has journeyed on,
Eternal gifts obtaining,
My heart finds rest in heaven alone,
Elsewhere no solace gaining.
And since my Treasure dwells on high,
On wings of faith my thoughts will fly
To Him for whom I'm yearning.

Dear Lord, to me the grace impart
Which Thy ascension bringeth:
With steadfast faith adorn my heart
As to this hope it clingeth,
That I, according to Thy will,
Depart with joy from earthly ill.
Lord, hear my fervent pleading. Amen.

New Translation of No. 236 in our present hymnal.

172—415. **Out of the Depths I Cry**

1. Out of the depths I cry to Thee,
Lord, hear my lamentation;
Bend down Thy gracious ear to me
And grant my supplication;
For if Thou mark iniquity,
With which we have offended Thee,
Who, Lord, can stand before Thee?
2. Thy love and grace alone avail
To blot out my transgression,
The best and holiest deeds must fail
To break sin's dread oppression.
Before Thee none can boasting stand,
But all must fear Thy strict demand,
And live alone by mercy.
3. Therefore my hope is in the Lord
And not in mine own merit;
I rest upon His faithful word,
To them of contrite spirit,
That He is merciful and just.
This is my comfort and my trust.
I wait on Him with patience.
4. And though He tarry till the night
And till the morning waken,
My heart shall never doubt His might,
Nor count itself forsaken.
Do thus, O ye of Israel's seed,
Ye of the Spirit born indeed,
Wait for your God's appearing.

Wording changed in stanzas 1, 2, 3, 4.

132—416. **Lord, to Thee I Make Confession**

1. Lord, to Thee I make confession,
I have sinned and gone astray,
I have multiplied transgression,
Chosen for myself a way.
Led by Thee to see my errors,
Lord, I tremble at Thy terrors.
3. For Thy Son hath suffered for me,
Gave Himself to rescue me,
Died to heal me and restore me,
Reconciled me unto Thee.
This the ransomed hosts are voicing,
And I join in their rejoicing.
4. When on Thee I cast my burden,
Sink it, Lord, in depths below!
Let me know Thy gracious pardon,
Wash me, make me white as snow.
Let Thy Spirit leave me never,
Make me only Thine for ever!

Wording changed in stanzas 1, 3, and 4.

(To be continued)

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CORRECTION

Page 74:

- 183—61. Songs of Immortal Praise Belong.
53—102. Come, Let Us Join Our Cheerful Songs.
229—400. Baptized Into Thy Name Most Holy.

FROM OUR CHURCH CIRCLES

JOINT MISSISSIPPI AND SOUTHWEST PASTORAL CONFERENCE

The Joint Mississippi and Southwest Pastoral Conference meets at St. Charles, Minn., with Rev. Herm. Kuckhahn, Wednesday, April 18, 1934, at 9 A. M. for one day.

Papers: Rich. Siegler, Augustana, Article 28, Part 2; Herb. Kirchner, Points of Difference in C. W. Siegler's Paper; Alb. Winter, The Breaking of Bread in Communion.

Sermon: Rich. Mueller, H. A. Pankow.

Services: Wednesday evening.

V. Vater, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

The Winnebago Teachers' Conference will meet at St. John's School, Newton, Wis., March 26-28. The sessions begin Monday, March 26, at 2:00 P. M., and end on Wednesday noon.

Theoretical

1. Our Schools, A Direct Result of the Reformation Wm. Hellermann
2. The Value of Excursions to Industrial Plants, Civic Centers, and Haunts of Nature J. Harmening
3. State Laws, of Recent Years, Affecting Our Schools Ed. Groth
4. Characteristics of a Good Examination F. W. Meyer
5. Evaluating a Textbook for Our Schools E. Arndt
6. How Citizenship Should be Taught in our Schools E. D. Roloff
7. Life Insurance in the Lutheran Church T. Guebert
8. Questions for Discussion K. Oswald

Practical

Tuesday, A. M. Primary Grades

1. Pentecost (1-2) I. Krause
Sub.: Teaching a Lenten Hymn (memory work)
..... Auguste Moerer
2. A Lesson in Geography (3-4) Ethel Giziewski
Sub.: Measurements (Liquids) Selma Hill

Tuesday, P. M. Intermediate Grades

1. Hymn No. 290 (5) A. Koester
Sub.: Good Works, the Fruit of Faith M. Theimer
2. A Lesson in Singing Local Teacher
Sub.: A Language Lesson Stressing an Important Point M. Busse

Wednesday, A. M., Upper Grades

1. Peter and Judas (Repentance) (7-8) V. Albrecht
Sub.: Some Important Jewish Festivals A. Hoffmann
2. A Lesson in History (7-8) E. Schultz
Sub.: Our Banking System (Its Organization) L. Schimmelpennig

All those desiring quarters should communicate with Mr. John Harmening, R. 4, Manitowoc, Wis., on or before March 19. EMANUEL ARNDT, Sec'y.

PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

The Pastoral Conference of the Minnesota District meets at Redwood Falls, Minn. (Edw. Birkholz, pastor), April 10 to 12, the first session opening at 10 A. M.

Papers: The Ministry, R. C. Ave Lallemand; A. Sermon on the Trinity Sunday Gospel, T. E. Kock; The Sunday School in our Scheme of Christian Education, P. T. Bast; The Doctrine of Repentance, with special reference to existing conditions, A. Schaller; Luther's Translation of the Bible, An Anniversary Memorial, L. F. Brandes; Pulpit and Communion Fellowship, Th. Albrecht.

Speakers: O. Medenwald (M. Wehausen).

Confessional Address: W. Haar, Sr. (K. Nolting).

Sleeping quarters and breakfast will be provided gratis, dinner and supper 25c.

All registrations for sleeping quarters should be made not later than April 1. H. E. Lietzau, Sec'y.

**PASTORAL CONFERENCE
OF THE DAKOTA-MONTANA DISTRICT**

The Pastoral Conference of the Dakota-Montana District will hold its annual meeting at the Northwestern Lutheran Academy, Mobridge, South Dakota, from April 3 to April 5. The first session will begin at 9 o'clock on Tuesday morning.

Papers: Finish essay on: How may we stimulate regular attendance at Lord's Supper? Pastor E. R. Gamm; 2. Die Stellung Jesu zum irdischen Gut, Pastor W. Schmidt; 3. Capital and Labor, Pastor R. F. Gamm; 4. Exegesis on Titus 3, Pastor W. Krueger; 5. Paul's Practical Theology, Pastor F. Blume. Besides this the faculty of the Academy is to read a paper on the subject: Unsere Ziele im Konfirmationsunterricht at this conference.

Sermon: Pastor L. Lehmann (Pastor Wm. Lindloff) English.

Confessional Address: Pastor H. Mutterer (Pastor W. Meier), German.

Announcements should be made to Pastor E. R. Gamm. The conference will be quartered in the Academy, where meals will also be served at a nominal cost. The brethren might also bear in mind that there will be no equalization of expenses at this conference. Herbert Lau, Sec'y.

DODGE WASHINGTON CONFERENCE

The Teachers' Conference of the North Wisconsin District will meet, D. v., April 4 (9 A. M.) to April 6 at Rhineland (P. Bergmann, pastor). Kindly return the announcement cards promptly to Louis O. Keup, 217 Conro St., Rhineland, Wis. H. A. Handrich, Sec'y.

**CONFERENCE ANNOUNCEMENT OF THE
LAKE SUPERIOR CONFERENCE**

Place: Menominee, Mich. (Rev. Theo. Thurow).

Time: April 24-25, 1934.

Papers: Theo. Thurow; H. Hopp; H. Kahrs; W. Lutz; M. Croll; K. G. Geyer.

Sermon: M. Croll. — W. Fuhlbrigge.

Confessional: P. Eggert. — A. Gentz.

The first session begins at 9 A. M.

N. B. Announce, please! Paul C. Eggert, Sec'y.

**PASTORAL CONFERENCE OF THE
DODGE-WASHINGTON DISTRICT**

The Dodge-Washington Pastoral Conference convenes, D. v., at Hartford, Wis., on April 10 and 11 (1934) with Pastor Ad. v. Rohr.

Sermon: A. Lengling — F. Marohn.

Confessional Address: G. Bradtke — H. Cares.

Papers to be read by the Pastors v. Rohr, Bradtke, Lengling, Martin, Bergfeld, Klingbiel.

Kindly write to the pastor-host whether you are coming or not. Herm. C. Klingbiel, Sec'y.

WINNEBAGO MIXED PASTORAL CONFERENCE

The Winnebago Mixed Pastoral Conference meets, D. v., at St. Paul's Church, Winneconne, Wis. (O. T. Hoyer, pastor), on April 24 and 25, at 9 A. M.

Papers: Ex. Treatise on Gen. 11:10-32, by F. Weyland; Ex. Treatise on Rom. 7:13-25, by W. Hartwig; Sermon for criticism, by O. Messerschmidt; How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? by H. Kleinhans.

Confessional Address: Huebner (Lauterbach).

Sermon: E. Messerschmidt (Pape).

Announcement is requested per reply-card.

O. Hoyer, Sec'y.

WEDDING JUBILEE

On February 25 Mr. and Mrs. Gustav Valleskey, Sr., for many years members of St. Peter's Congregation at Collins, Wis., were permitted by the grace of God to celebrate their sixtieth wedding anniversary in the presence of their children, grandchildren, other relatives, and friends. Their son-in-law, Rev. Wm. Mahnke, their former Pastor, Rev. Wm. Schlei, and the undersigned spoke at the occasion. May the Lord abide with them in their evening of life.

G. A. Schaefer.

GOLDEN WEDDING

On March 2, 1934, Mr. and Mrs. Henry Bargsten of Zumbrota, Minn., celebrated their golden wedding anniversary with their children and friends and contributed a thank-offering of \$5.00 for God's Kingdom. Ps. 115:14, The Lord shall increase you more and more, you and your children. P. E. Horn.

SILVER JUBILEE

The Ladies' Aid Society of St. John's Lutheran Church of Neillsville celebrated its twenty-fifth anniversary with a divine service on Sunday, January 28. Sermon Text: Luke 10:38-42. The Society brought a thankoffering of \$25.00 for widows and orphans. Rev. H. Brandt of Milwaukee organized the society in the year 1909.

May the ladies everywhere in their work for the church follow the example of the kind service of Martha and the faithful spirit of Mary. Wm. A. Baumann.

BOOK REVIEW

The Interpretation of St. Mark's and St. Luke's Gospels. By Dr. R. C. H. Lenski. 761 pages. Price: \$4.50 net. The Lutheran Book Concern, Columbus, Ohio.

As far as we have been able to peruse this volume, and we have read liberal portions, we have found that it measures up well with the author's Interpretation of Matthew's Gospel, which we reviewed last year. Again we have admired the thorough scholarship of Dr. Lenski. But even more highly do we value his uncompromising stand for the verbal inspiration of the Holy Scriptures and his clear-cut testimony to the divinity and the redeemership of Christ our Lord.

This volume completes Dr. Lenski's interpretation of the four Gospels. Preachers who purchase one or all three of these books will find that they have made a good investment. J. B.

The Confirmation Class of 1870, A Six-Act Play by Ann D. Stellinghorn. 79 pages. Price: 50c.

The underlying thought of this play, that the members of a confirmation class should watch over each other and endeavor to keep every member with the Lord unto his end, we approve wholeheartedly and commend to our Christians young and old.

But personally we are not in favor of plays and doubt their value as a means of Christian instruction and admonition. As we read this play, we wondered whether it would be able to hold the interest of the audience through the six acts. J. B.

NOTICE

Pastor Roland Kremer has accepted the call as inspector at Northwestern College.

K. Timmel, Sec'y.

MEMORIAL WREATHS

The Wisconsin State Teachers' Conference donated fifteen dollars (\$15.00) to the newly established Executive Secretary Fund in memory of Teacher Louis Serrahn who died December 8, 1933. M. F. Hoffmann, Treas.

In memory of Albert Krumm who departed this life on December 20, 1933, the sum of \$2.00 was donated by the Ladies' Aid Society of Emanuel Lutheran Church for General Mission.

In memory of Frederick Look who departed this life on January 24, 1934, the sum of \$2.00 was donated by the Ladies' Society of Emanuel Lutheran Church for Michigan Lutheran Seminary, Saginaw. Rev. W. C. Voss.

In memory of Charles Anderson, who died February 17 at the age of 58 years, relatives donated \$7.25 for Children's Home at Belle Plains, Minn. H. E. Bentrup.

In memory of her mother, Mrs. Sophia Warber, St. Charles, Minn., who died February 26, 1934, the children gave for the Old People's Home \$15.00. H. Kuckhahn.

In memory of Mrs. Pauline Tietz-Swenson, who died February 25, 1934, at La Crosse, Wis., the sum of \$22.00 has been donated for Missions by the grandchildren, Immanuel Ladies' Aid and Choir, the Rev. and Mrs. G. M. Thurow. Gustav Fischer.

In memory of Mrs. Caroline Manke, who died December 9, 1933, the Ladies' Aid of Immanuel Church, La Crosse, and friends donated \$6.00 for Home Mission.

Gustav Fischer.

In memory of Henry Luhman, who died February 15, 1934, by St. John's Ladies' Aid \$2.00 and by Wm. Arthur Reese each 50c; a total of \$3.00 for Home Mission.

F. W. Weindorf.

In memory of Teacher Carl W. Kelpo who died November 20, 1933, the Wisconsin State Teachers' Conference has presented a Memorial Wreath of ten dollars (\$10.00) to Synod for the new Executive Secretary Fund.

M. F. Hoffmann, Treasurer.

Memorial Wreath dedicated to the memory of Mrs. Henry Maldewin, who died February 24, by the Ladies' Aid of Bethlehem's Ev. Luth. Church at Hortonville, Wis., \$2.00.

G. E. Boettcher, Pastor.

In memory of William Kurth, father of H. R. Kurth, treasurer of Minnesota District, the sum of \$8.00 was donated for Synod's Church Extension Fund by Mrs. H. R. Kurth \$5.00, Mrs. Chas. Maahs \$2.00, W. J. Schulze \$1.00. Father Kurth died February 1, 1934 at the age of 82 years.

W. J. Schulze.

PICKINGS

From Gotthold, a valuable European exchange, we clip the following: "The evangelical congregation at Lajoskomarom in Hungary which recently installed electric lighting in its church building made the first formal use of the lights on the evening of the first Sunday in Advent, December 3, 1933, when a special service was held in commemoration of the 450th birthday anniversary of Dr. Martin Luther, as symbolic of the light of the Gospel which he gave to the Church."

The Boston Herald calls attention to some interesting statistics regarding churches during the economic storm: In the last three years the ratio of failure among industrial concerns in America has been one in ten. Among 54,000 churches of six leading Protestant denominations, the ratio has been one in 2,344. The decrease in contributions between 1932 and 1931 was only 11 per cent. The decline per capita in the Lutheran Church was \$2.97, in the Baptist it was \$4.15, among the Episcopalians the decline rose to \$18.54 per capita, in the Methodist Church it was \$3.68 less, in the Congregational-Christian \$9.34 less and in the Presbyterian \$13.36.

The Rev. Dr. N. Nielsen, Lutheran medical missionary to China, whose capture by bandits put him in "perils by robbers" for six months, has effected a ransom through friends in Denmark and now is on his way to Denmark, accompanied by his wife. They will return by way of San Francisco, Selma, Calif., and Chicago. Dr. Nielsen went to China in 1906, building and equipping his own hospital from which he was kidnapped last April.

From the National Council Bulletin of the Protestant Episcopal Church we quote the following modern proverb: "There was once a Man of whom it was said 'He went about doing good.' So many of us are satisfied just to be going about."

DAKOTA-MONTANA DISTRICT

January, 1934

Rev. P. G. Albrecht, Theodore, So. Dak.....	\$ 16.00
Rev. P. G. Albrecht, Bowdle, So. Dak.....	58.50
Rev. P. G. Albrecht, Bowdle, So. Dak. (Sunday School)	7.00
Rev. Theo. Bauer, Eales, So. Dak.....	3.00
Rev. Theo. Bauer, Eales, So. Dak.....	9.94
Rev. Theo. Bauer, Akaska, So. Dak.....	27.15
Rev. J. B. Erhart, South Shore, So. Dak.....	2.15
Rev. R. F. Gamm, Faulkton, So. Dak.....	40.46
Rev. W. Herrman, Tolstoy, So. Dak.....	15.28
Rev. R. Kettenacker, Wolf Point, Mont.....	6.50
Rev. W. R. Krueger, Reeder, No. Dak.....	12.94
Rev. W. R. Krueger, Hettinger, No. Dak.....	.91
Rev. R. F. Gamm, Ipswich, So. Dak.....	4.03
Rev. E. E. Kuehl, Circle, Mont.....	4.50

Rev. P. R. Kuske, Burt, No. Dak.....	10.97
Rev. P. R. Kuske, Elgin, No. Dak.....	29.39
Rev. H. Lau, Aurora, So. Dak.....	10.25
Rev. H. Lau, Aurora, So. Dak.....	6.90
Rev. H. Lau, Bruce, So. Dak.....	9.10
Rev. Wm. Lindloff, Elkton, So. Dak.....	41.05
Rev. Wm. Lindloff, Ward, So. Dak.....	14.25
Rev. H. A. Mutterer, Windsor, No. Dak.....	7.10
Rev. H. A. Mutterer, Jamestown, No. Dak.....	10.10
Rev. R. J. Palmer, Hague Twp., So. Dak.....	8.50
Rev. R. J. Palmer, Willow Lake, So. Dak.....	25.15
Rev. H. Rutz, Gary, So. Dak.....	8.75
Rev. H. Rutz, Gary, So. Dak.....	* 2.40
Rev. H. Rutz, Clear Lake, So. Dak.....	2.48
Rev. D. F. Rossin, Altamont, So. Dak.....	17.88
Rev. D. F. Rossin, Goodwin, So. Dak.....	18.15
Rev. F. G. Reuter, White, So. Dak.....	24.87
Rev. G. J. Schlegel, Hazelton, No. Dak.....	11.80
Rev. W. J. Schmidt, Flasher, No. Dak.....	6.25
Rev. W. J. Schmidt, Carl Twp., No. Dak.....	2.22
Rev. W. J. Schmidt, Carson, No. Dak.....	10.85
Rev. G. Schmeling, Clark, So. Dak.....	8.65
Rev. G. Schmeling, Florence, So. Dak.....	9.05
Rev. G. Schmeling, Henry, So. Dak.....	16.80
Rev. H. C. Schnitker, Dupree, So. Dak.....	9.58
Rev. H. C. Schnitker, Faith, So. Dak.....	16.42
Rev. J. P. Scherf, Roscoe, So. Dak.....	29.76
Rev. E. Schaller, Mound City, So. Dak.....	24.64
Rev. H. C. Sprenger, Milroy, Minn.....	38.30
Rev. G. J. Schlegel, Hazelton, No. Dak.....	6.10
Rev. F. G. Reuter, White, So. Dak.....	15.91

Total\$ 661.97

* This should have been shown on report a year ago, but was overlooked by the district treasurer.

S. E. JOHNSON, District Treasurer,
Watertown, So. Dak.

WEST WISCONSIN DISTRICT

February, 1934

Rev. Wm. A. Baumann, Neillsville (Ladies' Aid).....	25.00
Rev. A. Dasler, Fox Lake	7.00
Rev. Gustav Fischer, La Crosse	200.00
Rev. E. C. Fredrich, Helenville (Ladies' Aid)	50.00
Rev. R. C. Horlamus, Hurley	13.20
Rev. L. C. Kirst, Beaver Dam	54.31
Revs. J. Klingmann and Wm. Eggert, Watertown....	236.18
Revs. J. Klingmann and Wm. Eggert (Memorial Wreath)	1.00
Rev. O. W. Koch, Lowell	200.00
Rev. F. W. Loeper, Richmond	50.00
Rev. F. W. Loeper, Whitewater	80.77
Rev. G. C. Marquardt, Ring C.....	19.78
Rev. Theo. J. Mueller, La Crosse.....	125.00
Rev. Wm. Nommensen, Columbus	98.76
Rev. A. W. Paap, Johnson Creek.....	9.16
Rev. E. H. Palechek, Chaseburg.....	50.00
Rev. E. H. Palechek, Chaseburg (Memorial Wreath) ..	9.50
Rev. Chr. Sauer, Ixonia.....	16.00
Rev. Max Taras, Lebanon.....	6.00
Rev. L. A. Witte, Dorset Ridge	16.83
Rev. L. A. Witte, Kendall	59.65
Rev. W. E. Zank, T. Deerfield.....	27.80
Rev. W. E. Zank, Newville.....	31.20
Rev. H. R. Zimmermann, Randolph.....	17.42
Budgetary for February, 1934	\$1,404.56

Non-Budgetary Receipts for February, 1934

Rev. F. W. Loeper, Whitewater	\$ 5.25
Rev. M. J. Nommensen, Juneau	105.10
Rev. L. A. Witte, Kendall	10.00

H. J. KOCH, Treasurer.

DAKOTA-MONTANA DISTRICT

February, 1934

Rev. S. Baer, Zealand, No. Dak.....	\$ 30.68
Rev. S. Baer, Hague, No. Dak.....	6.88
Rev. A. H. Birner, Hendricks, Minn.....	35.20

Rev. A. H. Birner, Arco, Minn.....	10.12
Rev. F. E. Blume, Lemmon, So. Dak.....	5.50
Rev. J. B. Erhart, South Shore, So. Dak.....	3.85
Rev. A. W. Fuerstenau, Raymond, So. Dak.....	18.50
Rev. L. G. Lehmann, Havana Twp., So. Dak.....	12.95
Rev. L. G. Lehmann, Dempster, So. Dak.....	11.18
Rev. L. G. Lehmann, Hidewood Twp., So. Dak.....	29.52
Rev. Wm. Lindloff, Ward, So. Dak.....	16.80
Rev. Wm. Lindloff, Elkton, So. Dak.....	15.80
Rev. H. Lau, Aurora, So. Dak.....	5.25
Rev. D. F. Rossin, Goodwin, So. Dak.....	.75
Rev. D. F. Rossin, Altamont, So. Dak.....	6.60
Rev. H. Rutz, Gary, So. Dak.....	7.00
Rev. W. F. Sprengeler, Grover, So. Dak.....	82.50
Rev. H. C. Sprenger, Marshall, Minn.....	65.35
Rev. G. J. Schlegel, Hazelton, No. Dak.....	10.00
Rev. H. C. Schnitker, Dupree, So. Dak.....	6.85
Rev. H. C. Schnitker, Faith, So. Dak.....	16.34
Rev. J. P. Scherf, Roscoe, So. Dak.....	11.27
Rev. F. Wittfaut, Crow Rock, Mont.....	3.76
Rev. J. J. Wendland, McIntosh, So. Dak.....	8.50
Rev. J. J. Wendland, Walker Mission, So. Dak.....	5.20
Total	\$ 426.55

Total Deposit Slips reported to Theo. Buuck, General Treasurer. \$426.55.

S. E. JOHNSON, District Treasurer,
Watertown, So. Dak.

NEBRASKA DISTRICT

Rev. A. Eberhardt, Long Valley, Watertown	\$.80
Rev. A. Eberhardt, Martin, Watertown	1.90
Rev. A. Eberhardt, Batesland, Watertown	3.02
Rev. H. Fritze, Valentine, General Administration ..	3.25
Rev. E. J. Hahn, Naper, Indian Mission ..	4.43
Rev. W. A. Krenke, Grafton, Church Extension	
\$4.50, General Support \$3.60	8.10
Rev. F. Miller, McNeely, Home Mission ..	3.61
Rev. W. F. Wietzke, Shickley, Synodic Administration	
tion	6.00
Rev. V. Winter, Merna, Indian Mission ..	2.10
Rev. J. Witt, Norfolk, Indian Mission \$50.00, Memorial Wreath from Ladies' Aid for Indian Mission \$10.00	60.00
Total	\$ 93.21
Synodic Administration	\$ 6.00
General Administration	3.25
Watertown Administration	5.72
Indian Mission	66.53
Home Mission	3.61
Church Extension	4.50
General Support	3.60
Total	\$ 93.21

DR. W. H. SAEGER,

Norfolk, Nebr., March 3, 1934.

MINNESOTA DISTRICT

February, 1934

Redwood Falls Conference

Rev. R. Heidmann, Arlington	\$ 55.00
Rev. R. Heidmann, Arlington	46.00
Rev. A. C. Krueger, Cedar Mills	6.00
Rev. Carl C. Kuske, Emmet	10.12
Rev. Carl C. Kuske, Flora	19.17
Rev. Henry Albrecht, Omro	23.00
Rev. Edw. A. Birkholz, Redwood Falls	15.21
Rev. Aug. Sauer, Renville	12.95
Rev. G. R. Schuetze, Sheridan	51.90
Rev. Henry Albrecht, Taunton	4.00
Rev. E. G. Fritz, Wellington	59.50
Rev. Carl G. Schmidt, Wood Lake	85.38
Rev. Carl G. Schmidt, Wood Lake	39.33
Rev. Wm. Ulrich, Gaylord	2.00
Total	\$ 429.96

Mankato Conference

Rev. C. F. Kock, Belle Plaine	\$ 50.20
Rev. A. Ackermann, Mankato	74.15
Rev. R. A. Haase, North Mankato	40.00
Rev. G. E. Fritzsche, St. Clair	60.00
Rev. Ernst C. Birkholz, St. James	23.00
Total	\$ 247.35

St. Croix Falls Conference

Rev. Wm. Franzmann, Baytown	\$ 28.28
Rev. G. F. Zimmermann, Cady	16.82
Rev. G. F. Zimmermann, Elmwood, Wis.	10.00
Mr. H. J. Heilman, Minneapolis	4.00
Rev. Wm. H. Schweppe, Osceola, Wis.	15.75
Rev. Arthur W. Koehler, South St. Paul	12.75
Total	\$ 87.60

Red Wing Conference

Rev. R. F. Schroeder, Dexter	\$ 18.32
Rev. T. E. Kock, Goodhue	25.00
Rev. F. W. Weindorf, Grace, Goodhue	12.30
Rev. F. W. Weindorf, St. John's, Goodhue	30.02
Rev. A. Eickmann, Nodine	44.00
Rev. Paul E. Horn, Zumbrota	128.00
Rev. Paul E. Horn, Zumbrota	167.37
Total	\$ 425.01

Crow River Valley Conference

Rev. W. G. Voigt, Acoma	25.90
Rev. W. P. Sauer, Buffalo	17.27
Rev. W. P. Sauer, Crawfords Lake	12.55
Rev. M. Schuetze, Ellsworth	20.00
Rev. W. J. Schulze, Hutchinson	82.83
Rev. W. J. Wehausen, Johnson	64.30
Rev. Karl J. Plocher, Litchfield	44.84
Rev. W. P. Haar, Loretto	84.82
Rev. M. J. Wehausen, Malta	8.55
Rev. W. C. Nickels, Pelican Lake	49.00
Total	\$ 410.06

New Ulm Conference

Rev. J. E. Bade, Balaton	\$ 13.00
Rev. J. E. Bade, Balaton	34.80
Rev. Benj. Borgschatz, Brighton	6.21
Rev. J. C. A. Gehm, Darfur	19.25
Rev. Paul W. Spaude, Lake Benton	3.25
Rev. G. Hinnenthal, New Ulm	2.00
Rev. G. Hinnenthal, New Ulm	195.00
Rev. F. Koehler, Nicollet	150.87
Rev. F. Koehler, Nicollet	73.58
Rev. R. Schierenbeck, Sanborn	130.00
Rev. G. Theo. Albrecht, St. Peter	50.00
Rev. Wm. C. Albrecht, Sleepy Eye	87.85
Rev. Wm. C. Albrecht, Sleepy Eye	51.20
Rev. Paul W. Spaude, Verdi	4.65
Total	\$ 821.66

Total Minnesota District

Summary

General Fund	\$ 80.11
General Institutions	243.52
Theological Seminary	477.70
Northwestern College	158.80
Dr. Martin Luther College	68.87
Michigan Lutheran Seminary	20.00
Home for Aged, Belle Plaine	2.00
General Missions	226.80
Indian Mission	372.48
Home Mission	331.56
Negro Mission	128.63
Poland Mission	14.33
Student Support	30.00
General Support	5.00
Church Extension Fund	102.54
Lutheran Children's Friend Society	159.30
Total	\$2,421.64

H. R. KURTH,
District Treasurer.