

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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No. 9

COMPLETE ABSOLUTION OR FORGIVENESS OF SINS

Divinely Certified by the Resurrection of Christ

But He whom God raised again, saw no corruption.

Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which you could not be justified by the law of Moses. Acts 13: 37-39.

It is true that according to the confessions of the Lutheran Church the forgiveness of sins is the sum and substance of all Christian truth, the fundamental doctrine with which the Christian Church stands and falls. In other words, is forgiveness of sins the only way of salvation revealed in the Bible? If so, what grounds have we to rest such faith in? What assures us its absolute certainty?

The answer to these momentous questions we find in the glorious event we Christians have been commemorating on Easter Holiday — the resurrection of Christ the Savior.

Forgiveness of sin and the resurrection of our Savior! The two not only stand in intimate relation to each other, but are inseparable from one another in their aim and purpose. The one is the great objective of the other, while the other is its divine certification. Without forgiveness of sins the resurrection of Christ would become meaningless, and outside the risen Savior there would be no remission of sins assuring us salvation.

Statements of such consequential magnitude we find verified not only by the words of Paul the apostle in 1 Cor. 15: 17. "If Christ be not raised, your faith is vain; ye are yet in your sins," but we find their verification also in the words quoted above from the apostle's great sermon at Antioch.

The Proclamation of the Forgiveness of Sins through Christ's Resurrection

"Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins." The man spoken of here is none other than Jesus the risen Savior, as is plainly indicated by the words preceding: "But he, whom God raised again, saw no corruption;" as also by the words before, "God

hath fulfilled the same unto us — in that he hath raised up Jesus again." And it is through Him the risen Savior the forgiveness of sins is preached unto us, says the apostle.

What a wonderful message! Through Christ's resurrection the remission of sins is proclaimed to us, and to all men, for that matter, that is, by the fact of His resurrection from the dead which fact no man neither of the past nor the present has ever been capable to disprove, but which by incontestable authentic testimony is as firmly established as any historical fact can be established — by this fact complete absolution or forgiveness of sins is certified.

Most assuredly, forgiveness of sins was procured for all men by the death of the Son of God on the cross. There God had laid upon Him the iniquities of us all, Is. 53: 6; there He was sacrificed as the Lamb of God which taketh away the sins of the world, John 1: 29; there His holy blood was shed which cleanseth us from all sin, 1 John 1: 7. On the basis of such testimony Paul sets forth the blessed truth, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1: 7.

Yes, it was through His death on the cross Christ our Savior has merited for us the forgiveness of sin. On the cross the penalty of our sins was paid; the handwriting which was against us was wiped out then. Great as is the guilt of our sins, Christ took it all upon Himself when He died for us on Calvary.

But, what if there were no other message broadcast save that of the death of Christ on the cross? Where would be the evidence, the incontestable proof, that through the sacrifice He offered for us on Good Friday we have forgiveness of sin and that we, great sinners as we be, are truly reconciled unto God and accepted unto His favor? Ah, do we not here see the necessity of the all-important message ratifying the forgiveness of sins so purchased on the Cross?

Thank God, there is such a message. Says St. Paul, "Be it known unto therefore, men and brethren, that through this man is preached the forgiveness of sins." Rest assured, he exhorts us, it is officially proclaimed, it is established beyond the shadow of a doubt, that through the risen Savior you have forgiveness of sins; it is divinely certified, made incon-

testably certain by the resurrection of Him who "was delivered for our offenses, and raised again for our justification." By the resurrection of Jesus Christ, God Himself who raised Jesus from the dead, as indicated above, has placed His stamp of approval upon the sacrifice which our Savior has offered for us; He "hath given assurance unto all men" thereby, that the atonement was finished and accepted; that Jesus is truly the Savior of mankind, who is "able to save to the uttermost all who come unto God by him; and that in Him, whosoever believeth shall have remission of sins.

Thus the forgiveness of sin is certified by the resurrection of Christ, and this is "preached unto you," says Paul, preached through Him the risen Savior. Had Christ not arisen from the dead, there would be no preaching of the Gospel, no proclamation of forgiveness of sins to a sinful world, no means of grace, no Word and no sacrament, neither Baptism nor the Lord's Supper, in and through which forgiveness of sins is offered and sealed unto us who use them. "If Christ be not risen," Paul asserts, "then is our preaching in vain," there would be none of it. It is the risen Lord who appeared before His disciples with the message: "Peace be unto you: as my Father hath sent me, even so I send you. — Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." And it is the risen Savior who has given the great commission to the entire Christian Church on earth: "Go ye into all the world, and preach the Gospel to every creature." And to this day it is only because of the fact of Christ's resurrection that we hear the Gospel proclaiming the forgiveness of sins, and that we are assured of such by constant use of Baptism and the Lord's Supper, in which the grace of God in Christ is sealed unto us.

Very briefly we would finally touch upon the Forgiveness of Sins in its Complete Absolution

It is highly significant that in what justly may be called an Easter sermon the apostle adds these words: "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Many and formidable indeed are the things, from which there is need of being justified or set free, if we would enter heaven. Paul speaks of things from which the law of Moses is unable to justify or deliver. For lack of space we must refrain from entering a full discussion of these things. We would call attention, however, to things Paul doubtless has in mind, as original sin, the total depravity of human nature, so full of evil desires and inclinations, and actual sins, sins of commission and sins of omission, the names of which are legion, all of them transgressions of God's holy law, incurring God's wrath, temporal and eternal

punishment, furthermore, the curse of the law, the consciousness of guilt, fear of death, temporal and eternal, judgment to come, the power of the devil and the terrors of hell — who can justify or deliver us from these things? The law of Moses? The strength of our own morality or our efforts to live according to the law? No, says Paul.

There is but One by whom all that believe are justified or delivered from all these things — Jesus the risen Savior. In Him there is complete redemption. His resurrection is a complete absolution from all things which condemn, a justification which enables us to rejoice triumphantly "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea also maketh intercession for us." J. J.



THE PRICE OF INDIFFERENCE

A model Christian will prove all things and hold fast that which is good. 1 Thess. 5:21. He will not support anything blindly, nor will he accept what he hears unless he has the assurance that it does not conflict with divine wisdom, which is his one infallible guide and counsellor. A Christian must always be on guard against influences that may undermine his faith and cause him, even if only temporarily, to deny his Savior. Indifference to matters affecting his spiritual security must be foreign to him.

It would be ideal if we all lived up to these precepts. The omissions are not always excusable either. When we reach the stage that we pass off certain questionable enterprises with a mere shrug of our shoulders, we are treading on thin ice, and the result may be catastrophe. When we feel that our church is sometimes spinning things too fine in opposing movements erroneously designed to "uplift" humanity, and when we show resentment to the church without first having given her the opportunity to plead her case on the basis of Scripture and in our presence, we certainly usurp the right of wanting to judge without having heard the evidence. For a sincere Christian that kind of procedure is intolerable. He must look before he leaps, and when he sees breakers ahead, he holds himself in check. He avoids the danger; he needs the warning. Indifference would be folly.

One of the subjects about which we are still rather optimistic, and apathetic too, is education as it is carried on in this country. We know that our children are entitled to a certain amount of learning; we

give them the chance to acquire it, but we often show little interest in what or where they learn. At best, we hope for the best. But when even such a loyal supporter of the nation's school as the "Supreme Council, 33°, Bulletin," in a recent issue, insists that they must be so remodeled that a child may be "trained along the lines of elemental honesty, truthfulness, thrift, obedience, personal honor, respect for authority, God-likeness, charity, morality, etc.," it ought to make us think at least and help to convince us that indifference is a neglect of duty, especially when we display it to what is known as higher education, for, in that field, there exist conditions that leave us almost speechless.

Modern Trends in Education

Within the past few years there have appeared numerous books decrying the schools of today and the ideals they stress. Most of these are written by people who have been on the inside long enough to know the actual conditions. We have in mind particularly Dan Gilbert's "Crucifying Christ in Our Colleges," published by the Alex. Dulfer Printing Company, San Francisco. With the collaboration of students of four state universities he has prepared a volume which should be read by all interested in the youth of today. Mr Gilbert, after leaving the university, has lived in five different college towns, and in every one of them he kept in close touch with the students, with their manner of thinking, with the kind of teaching done and the textbooks used. After reading only a portion of his book, one feels that Clarence Darrow did not exaggerate when he stated that Loeb and Leopold's heinous crime was sanctioned by the philosophy taught in American colleges today. Nor is one then surprised by the remark Will Durant makes in his "Mansions of Philosophy: "No wonder the antediluvians charge our colleges with being hotbeds of atheism; they are."

The figures about to be given in connection with the statements about college libraries are taken from Mr. Gilbert's book; likewise some of the extracts from textbooks referred to in the next few paragraphs.

With ever greater emphasis schools are priding themselves on the scientific method they now employ. They insist that they present impartially all the facts known about a subject, that they view it from every angle, and that the student may rest assured that what is offered him is both authentic and unbiased. A careful check-up of a certain state university library, however, must raise some doubt in our minds as to the reliability of the method used and the sincerity with which it is applied. Nor does this library stand alone with its unique and truth-defying catalog of books. There are others with similar designs, modeled after the same pattern. In this particular one there were found

Books favorable to evolution, 83; opposed to evolution, 0.

Books discrediting the divine inspiration of the Bible, 42; sustaining the divine inspiration, 0.

Books condemning Christianity and the church as evil forces in a civilized world, 17; contending for Christianity and the church, 1.

Books denying the deity of Jesus Christ, 12; representing Christ as the Son of God, 0.

What impartiality! There surely is method in that collection, devilish method. When some professor tells a class that evolution is an established fact and the Bible a myth, the students, thinking the college library contains full and adequate information on the question, can find nothing to contradict the professor's mighty assertions. "Anti-religious educators do not tolerate Christian evidence to prejudice the minds of their students." Under such conditions students are almost driven to believe that the Scriptures are fit only for immature minds. Not every library is constituted like the one just mentioned, but the very fact that one is, must fill us with fear and trembling. Where will this method end?

Let us also glance at some of the ideas expounded in American colleges. One of the reference books extensively employed is Professor Dendy's "Outlines of Evolutionary Biology. In it there are remarks like these: "The doctrine of creation still survives among uneducated people. Such a view of the origin of living things could have arisen only in a state of almost complete ignorance." A popular text in Sociology is Bebel's "Woman in the Past, Present and Future." In this book we read that "marriage is worse than prostitution. The prostitute has freedom to withdraw from her disgraceful pursuit, but a married woman must submit to the embrace of her husband even though she hate and despise him." "Principles of Sociology," by Rudolph M. Binder of New York University, teaches: "Divorce entails expense, trouble and a certain stigma as long as present social attitudes prevail; it is better, consequently, to have no marriage ceremony at all and have those who love each other live together as husband and wife as long as they agree with each other." Was G. K. Chesterton right when he said, "Sociology is not a science, good or bad; but it is a morality; and one that is mostly bad"?

A widely accepted view in Psychology is the one expressed by Harry E. Barnes in "The Twilight of Christianity: "Again, the sexual element is strongly intermingled with religious sentiment, and there is no doubt that the unconsciously induced sexual excitement plays a large part in the religious frenzy which is developed in evangelistic services. . . . Primitive man, not being a crowd-psychologist, does not recognize the real naturalistic source of his thrills and

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increasing sense of power. He therefore assigns them to the influence of gods and spirits." Could anything be more blasphemous than that?

Some one may inject the remark that not all colleges go to these extremes, that there are still teachers who try to treat each subject scientifically and fairly, teachers who respect the Bible even if they personally do not accept it. Doubtless there are such, but there is also the other kind, and you may have some difficulty in deciding beforehand just what kind you are subjecting yourself or your children to. You can not afford to be indifferent; the price may come too high.

What Will the Harvest Be?

Without a doubt the general implanting of such ideas as have been mentioned will rapidly make a Sodom out of America. When man begins to feel that he is a law unto himself, when supposedly learned teachers tell him so and insist that he must free himself from all restraints and conventions, that the Bible and God are dead, he soon sinks to the level of a beast and behaves like a beast. His hope, his faith, and his idealism are shattered, and his soul is Satan's.

A comprehensive study of present-day penology reveals the fact that the cells of federal, state, and city prisons are tenanted by young fellows of high school and college age. A former warden of a large penitentiary writes: "In all penal history there is no precedent to the present state of affairs, whereby young men by the scores are interrupted in the midst of their university work to serve prison terms for crimes committed while attaining a college education." Today the daily press informed us about a fraternity house on the campus of the University of Iowa. The less said, the better.

It would not be fair to hold schools responsible for all who go astray. Very often they doubtless try hard and sincerely to curb and to forestall such ex-

cesses. There will always be some students who fail to absorb the most sacred and exacting principles. The modern criminal has sometimes developed his hellish tendencies in spite of the education at his disposal. Nevertheless it is becoming more evident daily that college men and women are being numbered with the transgressors with increasing regularity and notoriety.

When thinking of the harvest and of the price often paid for indifference, we are also reminded of the wave of self-extermination which is sweeping through our colleges. We ask with the "Daily Californian": "What is there about a university that disposes to suicide? What does the student learn at college that destroys the inborn confidence of all mankind in the beneficence of life?" Surely there must be some sinister influence that lures young men and women "as they stand on the threshold of glorious life and golden opportunity, away from all the blessings outstretched to them, and drives them in a mad frenzy down into the shadows of ignominious death." A young woman, after having swallowed poison and being asked the reason why, declared, "They took Christ out of my heart; life isn't worth living." When her teacher in Biology received notice of this, he frigidly replied, "Those too weak to rise must fall when released from the pillory of superstition. . . . After all, the weak are, in my classes, in the minority — suicide is rare indeed." Jack London, the novelist, was, as his friends confirm, driven first to drink and finally to self-destruction by his belief in the Haeckelian theory of evolution. This theory is still a part of modern science, and like a tempting morsel it is offered to wisdom-seeking students.

From our observation we know, furthermore, that the case of the young man who in "The Atlantic Monthly of June, 1932, wrote about "What College Did To My Religion" is not an exception. Since the appearance of that article, many others have corroborated it. We have seen more than one leave home as a devout Christian, and when he returned, he came not to pray, but to scoff. The fear of God and his trust in the Savior had vanished. Don't you also know of such? Did their college have something to do with it?

Education is desirable and necessary, but we must not be willing to obtain it at any price. When in the process of learning Christ is systematically erased from the human heart, education becomes a curse for which even the most infinite worldly wisdom can not atone. Many have been saddled with that curse; many college teachers frankly state that this is their purpose. If you have children who are about to enter higher schools, or if you yourself intend to go, you can not afford to be indifferent to the choosing of a school. You must weigh and investigate. Atheism abounds

in the halls of learning. Life eternal is too precious to risk for the sake of mere human skill and attainment. If Christ is dear to you, you will first seek the kingdom of God. S.



Protestantism and Radicalism As the Rev. John Evans reports in a recent issue of the Chicago Tribune, voices from the pews are raised against Protestantism's "march toward Moscow." Various statements of church and lay groups are protesting against the pulpit socialism of so many sectarian preachers. Such a protest was issued by the Corporation of the General Council of the Congregational-Christian churches. The general council of this church has passed some "economic resolutions" at Oberlin, Ohio, last June, in which, if we remember rightly, the breakdown of the capitalist and profit system was announced and the inauguration of a new social and economic system was recommended.

The protesting corporation terms these Oberlin resolutions "an unauthoritative minority pronouncement" and asserts that "it is in no sense a mandate upon the corporation." The Oberlin resolution was adopted by a vote of 130 to 17, out of a total membership present of 764. This was done at the final session when many had left, and some others did not vote.

The main objection that the corporation, which has to administer the funds of the church, has against this radical resolution is that it threatens the financial support of the church. "The resolution is aimed at the very foundation of the present organized economic philosophy. It suggests the elimination of profits, and if this should happen it would mean the cessation of all income from endowments and invested funds of the denomination. Furthermore, elimination of 'private ownership of the means of production or distribution' can strike at the security of the very principal of all our funds."

This is what happens when the natural implications of the "Social gospel" are carried to their logical conclusion. Perhaps, if the advocates of this new gospel were allowed to saw off the limb on which they are sitting, it might rid us of radical economic agitation carried on by the befogged sectarian believers in the Muscovite teaching spouted by the Christian Century their prophet. But even if such a sad ending were

avoided, what shall these modernistic believers in an outward kingdom of God, where every one is to have all the good things of this life in abundance and superabundance — what shall they preach? That is the great question. The Bible is not the inspired Word of God to them, Christ is not the real Son of God for them, and forgiveness of sins has not been bought by this Christ in their opinion — what then is left to preach? Will not the Lutheran church please take note to what extremities and to what tragic end a class of preachers must come when it loses the Gospel of Jesus Christ? Let us value our treasures more highly and make use of them more diligently. Z.

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Out of the Mouth of an Israelite, at least we think he is a son of Israel, judging from his name — Dr. Mortimer Adler — came some very wholesome truths for Jew and Gentile. According to the Chicago Tribune, this professor of philosophy of law at the University of Chicago, had the great moral courage to stand up before a body of Northwestern university students at Evanston, and boldly call others who had lectured on religious subjects before the class liberal "pragmatists and sophists." The lecturer to whom Dr. Adler referred were men like Prof. Max Carl Otto, of the University of Wisconsin, and Prof. T. V. Smith and Prof. Eustace Hayden, of the University of Chicago.

Professing religious intolerance, that modern cardinal sin, for himself, he said, "Religion, like philosophy, does not change with time and place. It should be no different in a modern world than in a medieval or ancient world. But it is different. The modern world is opposed to religion partly because it lacks standards of belief. Hence we have a world of heterodoxies imperfect religions and heresies which all amount to 'unbelief' or 'irreligion.'" He also criticised Protestant and Jewish liberal clergy "who are shaken in their theology at every change in scientific knowledge."

Verily, "a Daniel come to judgment"! All honor to Dr. Adler that he dared to face an audience of young people fed on the husks of present-day science and irreligious theology. It has often been said by the "intolerant and narrow-minded" Lutherans, but, of course, that went unheeded by the supercilious men of modern mind. Will they heed this frank avowal of his faith and blistering condemnation of their unbelief from a man who, as far as we know, is not a Lutheran at all? We fear not. Dr. Adler is crying in the wilderness. The mass of our people has no religious convictions, only wishy-washy confused notions on religion. Firm convictions can only be had from the Word of God, which also inspires us with the courage to stand up for them. Z.

The Nazi Religion in Germany was bitterly attacked by the Brotherhood Council of the Confessional Evangelical Synod recently. We follow the account found in the Lutheran Herald. The Nazi religion is called a flagrant violation of the First Commandment. "Blood and race, nation, glory and liberty have been elevated to deities. . . . Faith in an eternal Germany has been given the place of faith in the eternal kingdom of our Savior Jesus Christ. This fool's faith (Narren Glaube) makes man create a god in his own image. Such superstition has nothing to do with positive Christianity; it is an anti-Christ religion. . . . Earthly governments miss the purpose of their heavenly judge and protector, and the state itself loses its right to demand obedience when it clothes itself in the character of an eternal kingdom and makes its own authority the final court in all fields of human life and activity."

This Evangelical manifesto was to be read from the pulpit on Sunday, March 17. The secret police intervened to stop this reading. But many of the courageous pastors read it anyway, resulting in their arrest. Among those arrested in Berlin was the well-known Dr. Martin Niemoeller. The number of the arrested pastors runs into the hundreds, according to the reports in our papers. What a blessing is religious freedom! How jealously should we guard it, and how fervently should we thank God for it!

Z.

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"Local No. 1" We are indebted to a valued correspondent from North Dakota for calling our attention to an article in the April 1 number of the magazine *Time*, where it is reported that "last week 30 New York pastors signed a petition urging the American Federation of Labor to grant a charter to the Ministers' Union of America, Local No. 1."

We were somewhat in doubt about mentioning this matter on account of the date under which this *Time* number appeared. But after all, why not? Hoax or no hoax, these things are possible in some religious circles. Surely ministers are laborers, although not always so regarded by their dear parishioners. And when you consider that the modern preacher in most sects today is a go-getter, a man who toils and moils to effect a new world order under which there shall be but a minimum of labor and a maximum of comforts of life, surely he is entitled to the protection of any federation of labor. Whether "Local No. 1" asks for the right to strike against the employing soulless corporations — congregations to you — and wishes to be supported by the Federation of Labor when they picket the churches, we have not learned. Still the thing has possibilities. May we be pardoned if we ask: What next? But let us take heart, the Great Pastor Jesus is still on the job.

Z.

Confirmation A Social Debut? We are in the season of confirmations. Some of our congregations adhere to the old custom of confirming on Palm Sunday, while others confirm toward the end of the school year. But confirmation, whether it be already past or still lie a few weeks in the future, is a sacred act, which, though not divinely appointed, has to do with spiritual things.

Indications are not lacking that here and there the blight of worldliness is also descending upon this sacred rite and ceremony. To some it seems to be more or less of a social event. Not infrequently we read in the society columns of the newspaper something like this: "Mrs. N. entertained on Wednesday evening the following young people in honor of her daughter Mary, who will be confirmed at — Lutheran Church next Sunday." Reading such items one gets the impression that confirmation is regarded as a sort of social debut, a coming-out part, a formal introduction to the world. That this impression prevails, at least here and there, is illustrated by the remark of a girl to her school-mates: "My father and mother will not let me go to dances now, but they say that after I am confirmed I may go."

What a travesty of a sacred act! Confirmation is in its essence a public confession of Christian faith and the dedication and consecration of a life to the service of the Lord, and yet in the above remark it is pictured as an introduction to a life of worldliness. Before the altar the confirmed renounces the devil and all his works and all his ways, and yet parents like those quoted above whet the appetite of the child for a life of worldly pleasure, where the devil ensnares many of his victims.

Confirmation is not a social debut or formal introduction to the world. It is an act of holy consecration. It is not a time from when on effort and vigilance may be relaxed but when continued watchfulness is necessary. The time after confirmation marks one of the most critical periods in the lives of our boys and girls, when the guiding influence of home and church are needed no less than before. At confirmation they have made a good profession before many witnesses. The cooperation of home and church are necessary to keep them from falling prey to the spirit of worldliness, which is in a peculiar sense the danger which confronts the souls of our young people.

I. P. F.

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Frivolous Perjury There was a time when an oath was regarded as a sacred thing. If a person appeared in court, raised his right hand and swore to speak the truth and nothing but the truth, or if he signed an affidavit, that is, a written declaration under oath, the presumption was that it could be relied upon. That is no longer the case. It

has come to such a pass that perjury is by many regarded as a serious matter only if it is found out and punished. In murder trials medical, handwriting or other "specialists," according to those qualified to speak, are ready to testify either for the prosecution or the defense, depending on the highest bidder. "Smart" criminal lawyers experience no difficulty finding alibi witnesses. They are always on the market like fish or potatoes.

Yet there are more scruples about committing perjury in court than in making out affidavits, which have become so numerous in modern affairs. A business man who considers himself respectable would perhaps not testify falsely under oath in a court of law, and yet without hesitancy makes false affidavits in making out his income report to the government. If it is possible to put one over on the government in that way, it is not regarded as anything blameworthy to save money or obtain a personal advantage by making out a false affidavit, why not do it? No one expects anything else.

To what extent this idea prevails the following example will illustrate. One of our pastors toward the close of the old year accepted a call to another state. Conditions, however, delayed his departure during the first two months of the new year. Not being overburdened with money, he wondered whether it would not be possible to avoid buying license plates for his car in both states by ordering them in advance from the state to which he was to remove. He consulted his garage man (a Mason, by the way), and was told: "That's easy. That happens right along. Here is a blank. Fill out this affidavit that you did not use the highways of this state since January 1, and no one will bother you." He gave this advice without the flicker of an eyelash though he knew that the pastor would use that state's highways for about two months of that year. He took it for granted that even a pastor would not balk at such a false affidavit in such a case. Needless to say, this pastor did not have such an elastic conscience, and preferred to buy licenses in both states in spite of his meagre pocketbook.

The above example shows that the world in many cases looks upon a false affidavit as an innocuous and harmless thing. We Christians are living in the world and are children of our time. Are the sensitive edges of our consciences being dulled by the common practice of those round about us?" The Lord will not hold him guiltless that taketh His name in vain."

I. P. F.

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The Minister's Salary Occasionally the question of the minister's salary finds its way into the columns of the daily papers. A number of papers for several days reported on the controversy which was raging in the "Christian" church of Falls

City, Nebr., because its pastor, Rev. Wiley Pruett, had started court action against the Willing Workers of his church, occasioned by the fact that the proceeds of a proposed chicken supper were not to be applied to the pastor's back salary, amounting to about \$1,200. Apropos of the question of ministers' salaries, Arthur Brisbane in his column recently wrote: "The American 'Ministers' Union,, not exactly a labor union, no walking delegates but a 'union' of clergymen, requests all regular religious denominations to establish a central fund to guarantee 'adequate salaries for all regularly ordained minister'; a most reasonable request. 'The laborer is worthy of his hire.' The idea would be to establish twenty-five hundred dollars a year as a 'basic minimum' salary; little enough, too little. If a clergyman saved only one soul each year, he would earn more than that. How much would you pay to escape one thousand billion quadrillion years of 'fire and brimstone'? Many clergymen, unfortunately, are paid much less than \$2,500 a year, miserably underpaid."

We have heard of no ministers or teachers in our circles who have resorted to court action to collect back salary; nor do any of them plan to join any "union" aiming at a minimum salary of \$2,500 per year. The adjustment of salaries is to be weighed and decided by both the congregation and its servants in the light of God's Word, whose teachings on the subject are very clear. The recent years of financial depression have given special occasion to the practice of these divine teachings.

When hard times come, pastors and teachers should be willing to share them with the other members. Their attitude should be that expressed in the words, "Having food and raiment, let us therewith be content." They should like Paul the Apostle know how to abound. And that this spirit has not been lacking among our pastors and teachers has been demonstrated in recent years when they cheerfully took substantial cuts in their already low salaries or even volunteered them of themselves.

On the other hand, the congregation should not needlessly impose hardships upon their God-given servants by letting them suffer want. There are, unfortunately, cases on record where salaries were not only reduced below a respectable margin but even then remained unpaid, without any real effort being made to provide them with the necessities of life. The cries of such defrauded laborers are ringing in the ears of the Lord Sabaoth. However, this depression has also brought to light many beautiful examples of Christian concern about the bodily welfare of pastor and teacher. Many members, perhaps the greater share of them, have earnestly striven to that end, which the great God in heaven will not forget.

Where that spirit prevails and salary reductions

were made with a heavy heart, there it will be regarded as self-evident that with the return of better times the salaries be increased with the upward rise of the cost of living, which is steadily going on. At least those sections of the country which did not suffer from the drought of last year are enjoying an increased income. The duty of such congregations toward their underpaid pastors and teachers is clearly indicated Gal. 6:6: "Let him that is taught in the word communicate unto him that teacheth in all good things."

I. P. F.

From a Wider Field

LORD, INCREASE OUR FAITH

Luke 17: 5

O Lord, increase our faith, that it may move
The dismal mountains that our path beset —
That, conquering doubt, Thy power we may prove
When anxious fears annoy, and trials fret.

O Lord, increase our faith, that it may be
A shield to quench temptation's evil darts —
A staff to stay us in adversity —
A buckler when all earthly help departs.

O Lord, increase our faith, lest we become
Too much cast down by blame, or puffed by praise —
Lest we behold each cloud with spirits glum,
And fail to give Thee thanks in sunny days.

O Lord, increase our faith, that when we toil
It may supply a quickened energy —
A depth of calm when irritations roil,
A zeal for honor, truth, integrity.

O Lord, increase our faith, that it preserve
Our hearts against avenging bitterness,
When we must bear the losses that unnerve,
The griefs that crush, the burdens that oppress.

O Lord, increase our faith, when joys o'erflow,
Lest, blest with gifts, the Giver we forget.
Love, comfort, sympathy may we bestow
To troubled ones whose eyes with tears are wet.

O Lord, increase our faith, the evidence
O things unseen, eternal, which abide —
Things realized when Thou wilt call us hence
When things of time from out our grasp shall slide.

O Lord, increase our faith, from day to day,
Till life is o'er, till pilgrim-days shall end.
Break Thou the Bread of Life upon our way,
And walk and talk with us, as friend with friend!

Anna Hoppe.

POWDER MILL PIETY?

There is an old adage to the effect that "He who works in a powder mill should be pious." The saying is half facetious, but the motive of it lies deep in

human nature. We are reminded that anyone in hourly danger of being blown into eternity should be on good terms with his Maker. Your dealer in dynamite should carry a heavier insurance policy than one in a less perilous occupation. He requires extra protection, not only for his body, but for his soul as well.

Surely, there is a good deal of powder mill piety abroad. Prayer, on occasion, becomes little more than a clutching after safety. Men turn to God when every human resource fails. The writer of the 107th Psalm describes a storm at sea, and the terror of the mariners. "They are at their wits' end. Then they cry unto the Lord." What multitudes of people there are like that! They wait till they are at their wits' end, before they cry unto the Lord — but then they cry loud and long. Some of the most flippant people in the world can become mighty serious when they are scared.

We are reminded of an incident that transpired on a transatlantic voyage. On a day of thick weather a fishing schooner suddenly loomed out of the fog directly in the liner's path. A collision seemed inevitable. The crew of the fishing boat sprang into the rigging, their faces livid, their lips moving as if they uttered prayers. They made upon their breasts the sign of the cross. Quick work on the steamer's bridge barely averted the crash. As the liner rushed by, having missed the schooner by no more than thirty feet, the frightened men jumped down from their perch, ceased their praying, and began a robust torrent of profanity. The noise of their blasphemy could be heard above the rush of waters and the roar of machinery as the two vessels were lost to each other in the fog.

How quick we are to forget! When danger is averted and calm succeeds storm, we relapse into the old indifference. Piety of the spasmodic, powder mill sort is not piety at all, but only a cowardly sort of selfishness. Religion is not a safety appliance to be used only when the pumps will no longer keep the ship afloat, or the air brakes refuse to work. Religion is a daily companionship with our Maker and Friend whose fellowship we claim in our ordinary work and play, no less than in some hour when the black cloud of impending doom sends us scurrying to shelter.

K. F. K.

THE OLD FAMILY PEW

One sometimes hears about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of

the value of religion and education carefully instilled in the child's mind. The purpose of bringing children to church is to form in them the habit, to surround them with the atmosphere, and to impart to them the instruction which conduces to the reception of divine grace and the formation of Christian character, and also to the making of good churchmen, ready to do their work in the world.

The strength of the church has been the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children in between. From that pew have gone out the upright, devout, consecrated men and women who have loved the church and maintained her worship and done her work in their several generations. For the sake of the church, and especially for the sake of the children, let it be restored. — Sel.

A RELIGION

- 1) That does nothing,
- 2) That gives nothing,
- 3) That costs nothing,
- 4) That suffers nothing,

is worth nothing.

* * * *

If you feel no interest in the salvation of others, you may well doubt that you yourself are saved.

* * * *

I know not by what method rare,
But this I know — God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore I need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.

GO TO CHURCH FIRST

This is an age of "going places." The Christian also likes to "go places." But he has the mind and spirit of David, who said: "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." Psalm 26:8. The Christian will therefore go to church first. And all his other going places will be in keeping with that. With the Psalmist he says: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Psalm 84:10.

Do YOU go to church first?
Where do you go after that?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

— From St. John's Messenger, Libertyville, Ill.

WHO HAS A GOOD CHARACTER?

When has a person a good character? Does unswerving honesty entitle one to be called a good character? Is one of clean moral life a good character? Some months ago a prominent promoter of professional pugilism was charged with a crime, and various friends came to his defense. A man high up in America's national life said that the promoter's gambling house of some years previous had been of "excellent character"; that one always got a square deal there, and then he added: "I would not think that a man who ran a gambling house was necessarily of bad character any more than I would consider that a man who ran a church was necessarily of good character."

The epigrammatic turn is a clever one; it might deceive some people. It is certainly true that for a man to be at the head of a church does not necessarily guarantee that he is of good character. There have been tragic cases proving this. But the human head of a Christian church may be of good character; while the man who runs a gambling house can not, by any possibility, be other than a bad character. Even a dictionary definition of character is: "Moral quality; the principles and motives that control the life."

Our Lord once said: "None is good save one, even God." Therefore none can be good, or have really good character in God's sight, save as God controls that one's life. And the only way God can control any one's life is by actually making Himself that one's life. Good character, then, is possible only through receiving Christ as Savior, and then living under His lordship. "He that hath the Son hath life." So character, in God's sight, is Christ. And the good news is that whosoever will may have Christ, and in Him may have such character as causes God to rejoice in the presence of the angels in heaven.

— S. S. Times.

THE FAMILY DEVOTION BOOK

Which is your family devotion book? There are countless numbers of books to which people devote their time. Classics, history books, fiction books, novels, fables, magazines, and especially the well known "daily nuisance," furnish abundant material for the average American's spare time. They make up the average family library. The father has his magazine, one that appeals to his business or occupation. The mother likewise fully reads the "Ladies Home Journal," while the children usually look forward with great interest to the comics, better known as the "funny paper." Such reading material has a place and a time, and a usage, but it does not and can not replace the Bible. A devotionless, Bibleless home is not a Christian home; for prayer, Bible, family altar, and Christianity are inseparable.

And yet many say, we have a Bible! That is all very well. But where is their Bible? Enter their home. Ask them for the family Bible. It can usually be found, but where? Sometimes it is in the most secluded corner of the attic. Quite often it is found in the very bottom of the family relic trunk. By chance you may find a Bible on the parlor table taking the place of some other ornament. Seldom it is that one finds a thumb-worn Bible. It was once a good old custom with our Lutheran homes to gather the family at the table or the old-fashioned fireside, to read a chapter from the Bible and speak a short prayer. In such homes the Bible had a place and a time. It was a day book of much usage. Which is YOUR family devotion book? Where, WHERE is it at this moment? Go and take your Book of worship in hand and turn to the Fifth Book of Moses, and read in the 6th chapter, verses 5-7: "And thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. These words which I command thee, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down, and when thou risest up." — H. J. S. in Lutheran Messenger, Morristown, S. D.

TOO MUCH ARGON

We have read that an English scientist, Lord Rayleigh, discovered an element in his day, not so very long ago, which refuses to enter into combination with any other element. While it floats in the air, it is not of it. The scientist subjected it to incredible heat and intense cold, but neither with oxygen or nitrogen, nor with any metal could he fuse it. When he came to name it he called it argon, which is Greek for doing nothing.

There is too much argon floating around in our churches in the shape of human material that refuses to enter into the combination of work. If all Christians would remember that they are stewards of the Lord and devote their money to God for his purposes to the point of sacrifice; if those with teaching ability would use it in the Sunday school; if those who have the gift of making friends would win friends for Jesus — in short, if all of us would be workers for the holy cause of the Lord, the coming of the Kingdom of God would be an unending victory. But how many fail to combine with their fellows! At worship, empty seats! At the communion table, many gaps! On the collection plates, nickels where dollars should be! In the gatherings of men, no word spoken for Christ! Let us become more active for our Lord Jesus Christ.

— Selected.

We reach that gain, to which all else is loss — but through the cross.

Synodical Conference

ITINERARY OF THE COMMITTEE APPOINTED BY THE SYNODICAL CONFERENCE TO SURVEY MISSIONARY OPPORTUNITIES IN AFRICA

Reported for Publication by Rev. Otto C. A. Boecler
Day by Day on the "Europa" and "Usaramo"

(Continued)

January 9, Wednesday. We got up at the usual time, shortly after six. On deck, after breakfast, we notice, to the north and south of us, a number of fishing boats, a sure sign that we are nearing the Channel. At ten A. M. we go down to the engine room and are conducted through the whole establishment, 30 feet below the water, by one of the ingenieurs. We go as far down as six feet above the keel. It is too grand and complicated for a layman to describe and even in part to retell what we were told. We saw that every precaution, which can possibly be taken, is taken. Enormous Diesel motors turn the four screws of the ship which with every turn push it 4 meters ahead. 48 oil burning boilers, all covered with heat absorbing material, provide the necessary power. The whole mighty room is spotlessly clean. Without bending the back one can walk through the whole works with a walking cane as in a park. The heat was not at all oppressive. The men at work seemed very comfortable so deep below water level.

Back again to C deck we had a conference with Dr. Gertener. He had come to our country and Europe to get information on missionary education. The question: What special preparation besides the usual theological education do the future missionaries in the foreign field receive. He had come to the United States with the opinion that such is widely the case there. Dr. Richter in Berlin, however, had already called his attention to the fact that while, indeed, special preparation is given in the United States, it is, with the exception of but one case, given by teachers who have not been in the foreign mission field. The exception is Princeton, where Dr. Zwemer occupies the chair of missions. He found Dr. Richter's statement correct and asked us what kind of missionary preparation and training we were giving our India and China missionaries. By the way, he knew next to nothing about the Lutheran Church in America. He had indeed met Dr. Drexler of the U. L. C. and Dr. Sheatesley of the Ohio Synod, but that acquaintance was very short and superficial. Of the Syno-

dical Conference he had never heard. We readily gave him the necessary information. Especially through the "Lutheran Annual" he received an insight into the organization of the Synodical Conference. Dr. Nau, having been a former missionary in India, could give him information on our missionary preparation, all of which is given on the field in contact with an older and experienced missionary and the actual work on the field. He thought that was about as good as any.

His church is working in Nigeria. It was begun in conjunction and cooperation with the Sudan United Mission which is a thoroughly unionistic body, with Baptists, Methodists, Presbyterians, and Reformed all trying to work together. Miss Johanna Veenstra, of the Reformed Church in Michigan, has written a book on this mission. Dr. Gertener said this unionistic cooperation worked in the beginning of the missionary enterprise, when more general Christian truths were stressed, but as soon as congregational work had to be done, it proved to be an utter failure. Hence the Dutch Reformed of South Africa asked that a special part of the field be ceded to them for exclusive work by them. This was done. They work in Munshi province among the Tivi people. Their work centers around Katsinah Alloh. They have begun to translate the Bible into the Tivi language. He expressed it as his opinion that in the place to which we are going we would find a large field. He has been in Nigeria. He spoke about church discipline, which, as he says, must always be individual. His Church in South Africa follows no general principles in the matter of lodge membership. They deal with the individual. The Dutch Reformed in Michigan do not accept lodge members. We gave him the four numbers of the Walther League Messengers dealing with the Nigerian mission. Having read them, he opined that we had been very careful and considerate of the interests of the Qua Iboe Mission, that our way seemed clear into a good field, and that he wished us God's blessing. He asked to be informed in case the mission in Nigeria is started.

Only one of us could attend the last meeting of the "Zellenbrethren." Writing of necessary letters before the closing of mails is a valid excuse. This time the meeting takes place high up, on the same level with the captain's bridge, in a stateroom of the first class. The room is under Hagenah's care and is not occupied. From the deep to the heights. The Gospel is suited for every place, whether baggage room or state-cabin. Four "Brethren" were present this time. It is almost impossible to bring them all together at the same time, because of the different working hours of the members. The usual routine is followed also this time. There again was a fine opportunity to clear up wrong opinions on the part of

the men. The struggle between the flesh and the spirit in every Christian was especially treated since some of the members were totally confused on the matter. They were very grateful. Hymns could not be sung this time, since the meeting took place within the realm of the first class. With a "God be with you till we meet again" we parted.

Coming back again to our deck the lights of the Scilly Islands came in sight and a short while after, lighthouse upon lighthouse sent its warning rays to us. We passed the evening by relating some of our personal experiences, which kept us up till midnight. Soon after going to bed, we noticed that the ship slowed up in its run and we surmised that we were close to Cherbourg, France.

January 10, Thursday: Coming on deck, we noticed that the "Europa's" engines again began to work, and we were slowly pulling away from a long dock with powerful cranes. We had been in Cherbourg during the early morning, unloaded an airplane and mail for France and are now again on our way to Southampton. In the twilight we can just glance at the harbor which seems to be fairly spacious. We see also, at its pier, either the "Paris" or the "La France," the crack steamers of France. After a run of approximately three hours we pass on our left the Isle of Wight, and to our right the shipyards and naval base in the open roadstead, waiting for tug boats to take mail, baggage, and passengers from board. In the distance, wrapped in a typical English haze, Southampton is barely visible. The day is raw, cold, rainy. Evidently we are not expected so early, for while the tender which takes the mail is here, the one taking the passengers has as yet not appeared. Hence we are delayed about an hour. At 1:00 P. M. we are, however, on our way to Bremen. A run of 18 hours will bring us to our first destination. After lunch we again see diverse travel pictures and a clean romance, "I sing a Walz for Thee." It rains the whole afternoon. Returning to our cabin, we find a farewell letter signed by all of the "Zellenbrethren" and written by Max Geiger, who signs himself as "Dishwasher on the 'Europa' and former Catholic monk of the order of the Benedictines." This letter expresses very fine Christian sentiments. Here it is:

"Vielgeliebte Brueder Missionare im Herrn!

Gnade sei mit Euch und Friede vom Herrn Jesu Christo. Moechte meinen kleinen Brief einleiten mit dem schoenen Vers: (Roemer 10, 15) der da lautet, Und wie koennen sie predigen, wenn sie nicht gesandt werden? wie geschrieben steht: Wie schoen sind die Fuesse derer, die den Frieden verkuendigen, die frohe Botschaft vom Guten bringen!

Meinem Herzensdrange Folge leistend, fuehle ich mich veranlasst, ja sogar verpflichtet, Ihnen, liebe Brueder, im Namen aller Zellenbrueder meinen herz-

innigen Dank auszusprechen fuer die schoenen und kostbarn Stunden, die wir erleben durften, mit Ihnen durch die Gnade Gottes, ja wir konnten spueren die Naehel des Heilandes, sagt er nicht einmal selbst, wo zwei oder drei in meinem Namen beisammen sind, bin ich mitten unter ihnen. Ja, das ist wahr, wo Gotteskinder zusammen kommen, koennen wir Gottesfrieden, Gottesnaehel schmecken und der Herr ist mit ihnen.

Fuer die schoenen und lehrreichen Worte, die Ihr an uns gerichtet habt, moege Euch der liebe Heiland segnen, moege Euch, lieben Brueder, die Gnade schenken, noch recht viele Seelen dem Satan zu entreissen und dem Herrn zuzufuehren. Wir wollen aber Ihnen versprechen aus dankbarer bruederlicher Liebe fuer sie zu beten, dass der Geist der Weisheit euch erleuchte, die richtigen Worte zu finden, die verstricktesten Suender zu bekehren und zum wahren Hirten zurueckzufuehren.

Und wenn Ihr letzter Abend herannaht, wenn Euer Lebensschifflein im Hafen der ewigen Heimat anlauft, dass Ihr sagen koennt, wir haben den guten Kampf gekaempft, siehe, Herr, die du mir anvertraut hast, sind durch meine Schuld nicht verloren gegangen, und der Herr Euch mit der ewigen Krone schmuecken moechte und auch wir uns im ewigen schoenen Jerusalem wiederfinden moechten. Das sei am Abschied unser aller Zellenbrueder Wunsch.

Dass dieser Wunsch in Erfuellung gehen moechte, gruesst noch recht herzlich in inniger Christen- und Bruderliebe Euer dankbarer Zellenbruder, Max Geiger, Aufwascher, D. Europa, gewesener Benediktiner Moench, Wilhelm Warmbier, Willi Stroppel, Herman Richter, Richard Schreiner, Rudolf Kindt, Peter Hagenah."

About 5:00 P. M. we pass the lights of Dungeness and an hour later those of Dover. 8:00 P. M. we pass through a fleet of English fishing boats. We count the lights of at least eight of them. We go to bed early. (To be continued)



GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School in Milwaukee, Wis., on Tuesday, May 21, at 2:00 P. M., and continue its sessions until it has finished its work. The Committee on Assignment of calls will meet at the Seminary in Thiensville on Friday, 9:15 A. M., or on Thursday, 9:15 A. M., if the General Synodical Committee should adjourn on Wednesday evening.

Preliminary Meetings

1) The General Board of Missions, Republican House, Monday, May 20, until noon, Tuesday. First session, Monday, 10:00 A. M.

2) The Representatives of our Educational Institutions, assembly room of Grace Church, Tuesday, 9:00 A. M.

3) The Board of Trustees, St. John's School, Monday, 7:00 P. M.

4) The Conference of Presidents, St. John's parsonage, Tuesday, 9:00 A. M.

The boards of our institutions and the various committees are kindly requested to file their reports with the undersigned by May 10, as it is planned to print the program before the sessions of the Committee. John Brenner.

PASTORAL CONFERENCE OF MINNESOTA DISTRICT

The Minnesota District Pastoral Conference meets at East Farmington, Wisconsin, May 7 to 9. Conference opens with a service at 11:00 A. M., Tuesday.

Essays: Sermon Study on the Trinity Gospel, T. Kock; Luther's Bible Translation, L. Brandes; Sunday School, P. Bast; Pulpit and Communion Fellowship, T. H. Albrecht; Fellowship of Faith or Confession, J. Plocher; Exegesis, A. Ackermann; What Stand a Christian Should Take to the Human Institutions in the Congregation and the Synod, H. Nitz; The Duties of a Visiting Elder and the Responsive Reception on the Part of the Pastor, P. Horn.

Preachers for Opening Service: A. C. Haase (H. Nitz). Wednesday Evening: Hy. Boettcher (P. Horn).

Confessional: A. Schaller (E. Sauer).

Please register with Rev. R. W. Meyer, Osceola, Wis. Lodging and breakfast will be furnished free, but a nominal charge will be made for noonday and evening meals.

Directions: Wisconsin Highway 64 from Stillwater to Somerset, 35 about 10 miles out of Somerset.

H. E. Lietzau, Sec'y.

MICHIGAN SOUTHWEST CONFERENCE

The Southwest Conference of the Michigan District meets May 7 and 8 at Allegan, Michigan, J. J. Roekle, pastor. Confessional Address: E. Lochner (H. Hoenecke).

Sermon: H. Haase (M. Haase).

Papers: Franzmann: Liturgics; W. Westendorf: 2 Tim. 4.

All pastors are requested to announce for this conference. W. W. Westendorf, Sec'y.

WESTERN WISCONSIN TEACHERS' CONFERENCE

The above conference will convene in Rev. Jul. Gamm's congregation, La Crosse, Wis., on May 3, 1935, for a one and a half days' session. All members are requested to announce themselves on or before April 27 to Mr. J. F. Gawrisch, 1218 Madison St., La Crosse, Wis. All members to whom lessons or papers have been assigned are requested to be present. Otto F. Boerneke, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Marinette, Wis., Pastor A. A. Gentz, on May 7 and 8.

The following essays: Heaven, the Christian's Hope; The Book of Amos; The Difference between U. L. C., A. L. C., and the Synodical Conference in respect to Doctrine and Practice; Cherubim and Seraphim; The Common Service, are assigned to Pastors Hopp, Croll, Hoffmann, Geyer, Gieschen, respectively. The entire conference is expected to be prepared for exegesis of Galatians, Chairman Lutz conducting.

Sermon by Pastors Fuhlbriggel, Hoffmann.

Confessional Address by Pastors Henning, Geyer.

W. W. Gieschen, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Co. will meet April 30 to May 1. at Louis Corners with Pastor H. Grunewald. Opening session Tuesday at 9 A. M.

Essayist: M. Sauer, Krause, Schink, P. Kionka, Moecker, Boeger, Stoeckhardt, Braun, Kitzlerow, Laesch, Ramthun, Kanies.

Confessional Address: Ed. Kionka, E. Krause.

Sermon: R. Jagow, M. Braun.

Please announce.

E. H. Kionka, Sec'y.

WINNEBAGO MIXED CONFERENCE

The Winnebago Mixed Conference meets, D. v., at Rev. O. Messerschmidt's Congregation, R. R. 3, Westfield, Wis., May 14 and 15 at 9 A. M.

Papers: Exegetical treatise on Genesis 12 by F. Weyland; Exegetical treatise on Romans 8 by M. Strasen; Sermon for criticism by W. Wudel; How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? by H. Kleinhans.

Sermon: Hensel (G. Pieper). O. Hoyer, Sec'y.

GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference will convene July 9 to 12 in Concordia College, River Forest, Ill. The first session begins at 10 A. M. Board and lodging in college.

Papers: Inspirational Address based on 1 Cor. 4:13: Chairman. Studies in Lutheran Education: Theo. Kuehnert. Supply and Demand in Teacher-Training in the Missouri Synod: A. Schmieding. History and Development of the Lutheran Synodical School System: H. H. Gross. The Policies of the Ev. Luth. Synod of Missouri, Ohio, and other States with Regard to Elementary Education by Means of Christian Day School: Pastor A. G. Merkens. The Interest of Jesus in Children: P. Bretscher. Inspirational Address: Pastor P. Koenig. Geschichte der Katechetischen Methode im Religionsunterricht: W. Wegener. Evaluation of Progressive Education: R. Arndt. Fundamental Abilities in Reading Church Organ Music: Dr. Theo. Stelzer. History's Answer to the Question, What in the Person of Luther Should be Stressed in the Schoolroom? R. Fenske. Report on School Matters and the General Synod: A. C. Stellhorn. Report on the Synod-wide Tests in Religion: W. Kraefft.

All teachers are cordially invited to attend this important Conference. Kindly announce and make reservations before the end of June.

C. W. Linsenmann,
Chairman.

WESTERN WISCONSIN TEACHERS' CONFERENCE

The conference will meet at La Crosse, Wisconsin, on May 3 and 4. Please announce yourself by April 30 to Mr. J. F. Gawrisch, 1218 Madison St., La Crosse, Wis.

Program

Friday, May 3

- 9:00-10:00 The Leper.....R. Behmer
- 10:00-10:30 Health Lesson.....R. Wisch
- 10:30-11:15 Northern and Southern Hemisphere, SeasonsE. Sievert
- 11:15-11:45 Discussion.
- 1:30- 2:00 Reading Lesson.....E. Lahmann
- 2:00- 2:30 CoffeeA. Huhn
- 2:30- 4:00 Is Arithmetic to Develop Reasoning or Use of Numbers?.....W. Roerig

Saturday, May 4

- 9:00-10:00 Correct Pronunciation.....E. W. Ebert
- 10:00-10:45 Round Table — History.....M. June
- 10:45-12:00 Business.

O. Boerneke, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The pastors and delegates of the Crow River Valley Conference will meet June 4 and 5 in the congregation of Pastor W. Voigt at Acoma, Minn. The first session will begin at 10 A. M. The following essays will be read: Sinful, doubtful and unwise ways of raising money for the Kingdom of God: W. J. Schulze. What methods should we employ when dealing with indifferent church members: Im. Lenz. Old papers by W. P. Haar and W. Voigt.

Sermon: Pastor W. C. Nickels, Pastor W. P. Sauer.
Confessional Address: Pastor W. P. Haase, Pastor G. C. Haase.

Announcement of pastors and delegates requested.

Karl J. Plocher, Sec'y.

SOUTHWEST PASTORAL CONFERENCE

The Southwest Pastoral Conference meets at Rev. G. Vater, North Freedom, Wis., Wednesday, May 22, 8 A. M. sharp.

Sermon: W. Paustian, H. Reimer.
Reading of sermon: M. Glaeser, Phil. Lehmann; Exegesis: 1 Cor. 13, L. Witte; Chapt. 14:1-25, W. Paustian; Isag. Gospel of St. John, G. Vater; Acts, P. Monhardt. Other essays: H. Schwartz and Rich. Siegler.

Service Wednesday Eve. G. Vater, Sec'y.

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The Wisconsin-Chippewa River Valley Pastoral Conference will meet at Iron Creek (near Menomonie, Wis.), St. John's Congregation, Pastor O. Hoffmann, on May 21 and 22. First session at 10:00 A. M.

Essays: Kirche und Staat, R. Hillemann; Synergismus, E. E. Prenzlow; Die Schriftlehre vom Teufel, J. F. M. Henning, Jr.; Exegesis, Isaiah 1, I. Habeck; Exegesis, 2 Timothy, E. Walther; How Can We Stimulate Attendance at the Lord's Table, W. Gutzke.

Sermon: W. Weissgerber, Wm. Baumann (English).
Confessional Address: R. Hillemann, R. Horlamus (English).

Please announce to local pastor!

E. E. Prenzlow, Sec'y.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will convene May 7 and 8 at Immanuel Church, Milwaukee (C. F. Dietz and W. C. Meyer). First session on Tuesday, 9:30 A. M.

Sermon: A. Bartz (P. Bergmann).

CENTRAL CONFERENCE

The Central Conference meets at Doylestown, Wis., Rev. A. Mennicke, pastor, on May 14 and 15, 1935.

Order of Business: Tuesday, 9 A. M., Opening. 9:20, Raasch: Ps. 121. 10:45, Zimmermann: Exegesis on Matt. 7:15 compared with Rom. 16:17. 18. 1:45, Opening. 2:00, Election of officers and miscellaneous. 2:30, Kuhlhor: 1 Tim. 1. 4:30, Raasch, Finances. Wednesday, 9 A. M., Opening. 9:20, Sermon Critique. 9:45, Paap: Catechisation on question 405 in our Catechism. 10:45, Pres. W. Nommensen: Amalgamation of Synods. 1:45, Opening. 2:00, Business. 2:15 Keturakat: Review of a paper submitted to Conference on excommunication. 3:30, miscellaneous.

Substitute Papers: K. Timmel: Ps. 100; J. B. Bernthal: The Apology.

Confessional Address: Gerhard Fischer, K. Timmel (English).

Sermon: A. Engel, W. A. Eggert (English).

Please, register before last Sunday!

H. Geiger, Sec'y.

SOUTHEASTERN CONFERENCE OF THE MICHIGAN DISTRICT

The pastors and delegates of the Southeastern Conference will meet April 30 and May 1 in Trinity Church at Jenera, Ohio, Rev. J. Gauss, pastor.

Work: Exegesis on 1 Cor. 1, R. Timmel.

Confessional Address: A. Lederer, J. Nicolai.

Sermon: H. Heyn, H. Richter.

Announcements of both pastors and delegates should be in the hands of the local pastor not later than April 20.

E. C. Leyrer, Sec'y.

INSTALLATIONS

Authorized by president Wm. Nommensen I installed Pastor Lewis Bleichwehl as pastor of the Cataract and Printzville Congregations on Sunday, April 7, assisted by the Pastors A. Loock and Alvin Berg. May the Lord bless his labors.

Address: Rev. Lewis Bleichwehl, Cataract, Wis.

Arthur Berg.

Authorized by President E. R. Gamm, the undersigned installed the Rev. Ernst Kuehl as pastor of the Lemmon-White Butte parish on March 31, 1935.

Address: Rev. Ernst Kuehl, Lemmon, So. Dak.

F. E. Traub.

Authorized by the President of the Dakota-Montana-District and assisted by Pastor Ed. Krueger I installed Pastor Hans Schultz in his mission field at Hazelton, No. Dak. May the Lord bless Pastor and flock!

E. Hinderer.

BOOK REVIEW

The Key to the Book of Revelation. By Erik Thompson. Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

The book is by a layman. The prospectus tells us: "In this volume Mr. Thompson, the staunch Lutheran, gives us a commentary on the Revelation of St. John, in the light of Christ's Sermon on the Mount. The book is divided into the following subjects: 1. The Apostles' Question Answered. 2. The Great Admonition. 3. The Counter Sign in Heaven. 4. The Ten Virgins. 5. The Talents — The Reckoning. 6. The Universal and Final Judgment. 7. The Conclusion.

The treatise is written in defense of the millennium hope. "We too can now permit flight to our imagination as it moves with Him to contemplate the most glorious kingdom this earth will ever see — the kingdom of righteousness, which He comes to establish here upon earth." Page 58.

We do not share this hope. We think we find our place among others described under the chapter "The Talents," page 96. "It was not to be expected that the disciples would understand this fully at once. They were no doubt very slow to comprehend its far-reaching effects. And the church has continued to show this slowness of mind to comprehend the full meaning of His second coming. Therefore it has laid the subject aside as too difficult to tackle in spite of the fact that all the necessary teachings have been provided. Ever since the time of Augustine the church has generally regarded it as an error to teach that there is to be ushered in a millennium in the church — a thousand years of reign on this earth."

Needless to say, we have not "laid the subject aside as too difficult to tackle." We have sought to "discern spiritual things spiritually" in the light of the Savior's express declaration, "My kingdom is not of this world." In Acts 1 the disciples ask, "Lord, wilt thou at this time restore again the kingdom of Israel?" Jesus answered, "It is not for you to know the times or the seasons, which the Father hath put in His own power." We do not seek to pry into the future, enough for us that we are bidden to watch and pray and to stand prepared.

An example of how we differ from the millennialists. Rev. 14:6. "And I saw another angel flying in mid heaven, having eternal good tidings to proclaim to them that dwell on the earth, and to every nation and tribe and tongue and people." We have dared to understand this as of the restoration of the Gospel through the Reformation. This book says, page 32, "This can take place in a day or two. An angel flying in the midst of heaven with a loud voice would surely be heard and seen by millions people. It would cause such an unusual stir among people that a vision of this kind would arouse people in the remotest dwelling places on earth. Everywhere men would be talking about it and be enquiring about this peculiar happening." The Restoration of the Gospel has indeed caused an upheaval in the spiritual world.

This book makes no mention of the anti-christ at Rome. 2 Thess. 2:2-10. G.

From the Augsburg Publishing House, 425 S. Fourth St., Minneapolis, Minn., we have received the following:

Our Church at Work, Vol. II. Edited by N. N. Ronning. A volume on the activities of our own particular Synod. Price, 15c a copy.

This survey should prove of great interest to all members of the Norwegian Lutheran Church of America on account of the many details it presents and the interesting manner in which these are offered.

Seven Questions on our Lord's Passion. By Clarence Lee. Price, 50c a copy.

This book is recommended for an earnest perusal especially at this time of the church year. G.

The Yoke Made Easy. By Alfred Doerffler. St. Louis, Mo. Concordia Publishing House. Price, 75c.

This book is a worthy companion volume to the writer's earlier "The Burden Made Light." It offers "Meditations and Prayers for the Sick, Convalescents, Invalids who are Seeking Comfort, Encouragement, Hope, and Peace in the Gospel of Jesus Christ, the Great Physician of Souls and Savior of All Mankind." It is well suited to its purpose. G.

Communion Counsel and Prayers. By F. J. Lankenau, D.D. Concordia Publishing House, St. Louis, Mo. Price, 50c.

While it is very appropriate for the perusal of such as are about to partake of their first Communion, the material it offers cannot fail of profiting every sincere reader who is preparing for any Communion. G.

Ambassadors of Christ. By Paul Lindemann, St. Paul, Minn. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

The material presented was first offered in the form of essays read at pastoral conferences and later discussed at a pastoral retreat held at Lutherland, Pa. It treats on the dignity and responsibility of the ministerial calling. The chapters are: The Ambassador's Authority; His Commission; His Spiritual Equipment; His Physical Equipment; The Ambassador and His Fellow-ambassadors; The Ambassador and the Individual; The Ambassador and Posterity; The Ambassador in the Pulpit. The treatises do not purport to be technical in character, but rather along inspirational lines. It may be read with profit by preacher and hearer. G.

NORTH WISCONSIN DISTRICT

January, February, March, 1935

Rev.	Budgetary	Non-Budgetary
Behm, E. G., Friedens, Wautoma	\$ 51.34	
Bergfeld, F., Bethany, Bruce's Cross, Mich.	28.25	
Bergmann, P. G. Zion, Rhinelander		3.50
Boettcher, G. E., Bethlehem, Hortonville	106.02	12.65
Boettcher, Imm. P., Grace, Sugar Bush ..		
Boettcher, I. P., Christus, Maple Creek ..		
Boettcher, I. P., Immanuel, Maple Creek ..		
Brandt, F., and Sauer, T., St. Paul, Appelt.	550.00	
Braun, M. A., Parochie, Centerville	67.27	40.16
Brenner, Th., St. Peter, Freedom	43.87	
Croll, Melvin W., St. John, Florence		
Dowidat, John, St. Luke, Oakfield	30.91	
Eckert, Harold H., St. John, Reedsville	217.52	
Eggert, Paul C., Friedens, Abrams	26.77	
Eggert, Paul C., St. Paul, Brookside	14.28	
Eggert, Paul C., St. John, Little Suamico ..		
Engel, A. L., St. Paul, Ford River, Mich.	11.85	
Fischer, G. W., St. John, Grover	75.86	
Fleischer, M. A., Trinity, Red Granite	16.34	2.90
Froehle, A., Trinity, Neenah	464.00	46.00
Froehle, Ph., St. Matthew, Appleton		
Fuhlbrigge, W. G., Trinity, Coleman	107.76	
Fuhlbrigge, W. G., St. Matthew, Beaver ..	40.10	
Gentz, A. A. Trinity, Marinette	162.47	
Geyer, K. Zion, Peshtigo		
Gieschen, Waldemar W., Grace, Crivitz ..	30.60	
Gieschen, Waldemar St. John, Athelstane ..		
Gieschen, Walter A., St. Paul, Green Bay ..	229.12	8.33
Gladosch, Br., Zion, Morrison	236.00	
Gose, Roy B., Zion, Jacksonport	19.52	
Gruendemann, O., St. John, Gibson	31.84	
Gruendemann, O., St. John, Two Creeks ..	73.90	
Grunwald, Har., Zion, Louis Corner	83.45	
Haase, W. G., St. John, Two Rivers		
Haase, W. G., St. John, Sandy Bay		
Habermann, A., Friedens, Hartland		
Habermann, A., St. Paul, Angelica		
Hartwig, Wm. J., St. John, Montello	142.82	
Hartwig, Wm. J., Immanuel, Mecan	107.42	
Henning, C. J., Emanuel, Slt. Ste. Marie ..	17.97	

Henning, Otto C., St. John, Sewastopol ..	
Hensel, M., St. Peter, Weyauwega	
Hensel, Paul, Trinity, Liberty	20.00
Hinnenthal, E., Emanuel, Forestville	
Hoffmann, Th., St. Paul, Gladstone, Mich.	
Hoffmann, Th., Martini, Rap. Riv., Mich.	
Hopp, H., Holy Cross, Daggett, Mich.	
Hopp, H., St. Mark, Carbondale, Mich. ...	
Hoyer, A. G., St. John, Princeton	
Hoyer, A. G., St. Stephan, Dayton	
Hoyer, O., St. Paul, Winneconne	109.07
Hoyer, O., Zion, Zion	36.34
Kahrs, H. A., Grace, Powers-Spalding, M.	
Kahrs, H. A., Trinity, Hermansville, Mich.	
Kanies, G., St. Luke, Kewaskum	160.43
Kasper, L., Immanuel, Greenville	101.15
Kaspar, L., Immanuel, Clayton	22.20
Kionka, Ed. H., St. John, Newton	259.20
Kionka, Ed. H., St. Paul, Newton	36.83
Kionka, P. J., St. John, Maribel	140.00
Kleinhans, H. O., M. Luther, Oshkosh	104.86
Kleinhans, H. O., Trinity, Mears Corners	
Kobs, Geo., St. John, Markesan	345.60
Koeninger, L. Erst. Ev. Luth., Manit'w'c	1,050.00
Krubsack, J., Christ, Eagle River	40.98
Krubsack, J., Three Lakes	
Kuether, H. A., St. Paul, Sheboygan Falls	
Kuether, W. A., Immanuel, Kewaunee	90.06
Kuether, W. A., St. Peter, W. Kewaunee	47.82
Lawrenz, Carl, St. Paul, No. Fond du Lac	91.65
Lederer, R., Erste Ev. Luth., Green Bay	400.00
Lemke, H. J., St. Paul, Crandon	16.31
Lemke, H. J., Friedens, Argonne	3.10
Lutz, W. F., Salem, Escanaba, Mich.	75.00
Marti, Reub., St. Peter, Stambaugh, Mich	
Marti, Reuben, Zion, Crystal Falls, Mich.	
Marti, R., St. Stephen, Channing, Mich.	
Masch, John, Immanuel, Black Creek	
Mielke, L. E., Erste Ev. Luth., Shiocton	
Mielke, Louis E., St. John, Deer Creek ..	
Oehlert, Paul Th., Trinity, Kaukauna	338.98
Pankow, E. P., Friedens, Green Lake	39.34
Pankow, W. E., Immanuel, New London	109.08
Pieper, G., St. Peter, Fond du Lac	540.03
Pohley, J. G., Trinity, Menasha	222.78
Pussehl, H. E., Grace, Monico	4.58
Pussehl, H. E., St. John, Enterprise	6.28
Raetz, F. W., Trinity, Wabeno	72.55
Redlin, E., Trinity, Ellington	136.00
Redling, E., St. Paul, Stephenville	23.60
Redlin, T. W., Zion, Kingston	32.75
Redlin, T. W., St. John, Germ. Settlement	23.30
Reier, F. A., Immanuel, Waupaca	29.53
Reier, F. A., St. John, Lanark	
Reim, Edmund, St. Paul, Forest	126.52
Reim, Edmund, St. John, Forest	23.47
Reuschel, J., St. John, Dundas	50.60
Roepke, W. Trinity, Marquette, Mich. ...	65.54
Roepke, W., St. Paul, Green Gard., Mich.	24.59
Rupp, E. C., St. Peter, Manistique, Mich.	
Rupp, E. C., Grace, Germfask, Mich.	
Sauer, M. F., Trinity, Brillion	308.82
Schaefer, Gerh. A., St. Peter, Collins	150.50
Schink, W. F., St. Peter, Mosel	
Schlavensky, Norman, Grace, Denmark ..	
Schlavensky, Norman, Immanuel, Eaton	46.87
Schlavensky, Norman, Christ, Fontenoy ..	222.92
Schlueter, E. B., Grace, Oshkosh	188.97
Schneider, A. E., St. John, E. Bloomfield	97.79
Schoenike, E., St. Paul, Greenleaf	
Schoenike, E., Bartholomew, Kasson	
Schroeder, Frederick, St. Paul, Fairburn ..	31.01
Schulz, C. P., Immanuel, Mosel	28.35
Schulz, J., Zion, Van Dyne	14.00
Schumann, F., St. Peter, Sawyer	51.28
Siegler, V. J., Salem, Nasawaupee	36.30
Strohschein, Walter, Trinity, Dundee	
Strohschein, Walter, Friedens, Waucausta	38.90
Thurrow, Theo., Christ, Menominee, Mich.	157.78
Toepel, K. F., St. Paul, Algoma	345.00
Uetzmann, F. C., St. John, Wrightstown	142.58
Uetzmann, I. G., Grace, Pickett	
Uetzmann, I. G., Immanuel, Oshkosh	22.05
Uetzmann, Th., Immanuel, Manitowoc ..	125.00

Voigt, A. W., Immanuel, Depere	60.00	
Voigt, A. W., St. Paul, Pine Grove		
Wadzinski, Wm., St. Paul, Manchester ..	39.56	
Wadzinski, Wm., St. Paul, Marquette	3.50	7.46
Werner, A., St. John, Center	32.46	
Weyland, F. C., St. Peter, Winchester ...	3.00	
Weyland, F. C., Zion, Readfield		
Weyland, F. C., St. John, Caledonia		
Wojahn, W. A., St. Paul, Eldorado	36.78	
Wojahn, W. A., St. Peter, Eldorado	15.35	
Zell, Ed., St. Peter, Mishicott	31.04	
Zell, Ed., Rockwood	5.09	
Zell, Ed., Jambo Creek	7.35	
Ziesemer, R., Mt. Olive, Appleton	407.26	
Zink, W., St. Paul, Dale	112.90	5.00

\$10,769.78 \$ 400.54

ALBERT VOECKS, Treasurer, Appleton, Wis.

WEST WISCONSIN DISTRICT

Rev.	January, 1935	
H. E. Bentrup, Stoddard	\$ 386.11	
Alvin Berg, Norwalk	26.00	
Arthur Berg, Sparta	103.87	
C. E. Berg, Ridgeville	7.46	
J. B. Bernthal, Ixonia	5.00	
L. C. Bernthal, T. Trenton	37.00	
A. G. Dornfeld, Richwood	33.75	
A. G. Dornfeld, Hubbleton	20.01	
M. F. Drews, Oak Grove	88.66	
A. J. Engel, Pardeeville	49.40	
G. F. Fischer, Bloomer	21.65	
G. F. Fischer, Eagleton	15.45	
Wm. Fischer, Merrill, R. 1	54.00	
E. C. Friedrich, Helenville	165.35	
P. Froehle, Winona	377.36	
J. Gamm, La Crosse	671.69	
Henry Geiger, Leeds	21.36	
W. E. Gutzke, March	10.00	
W. E. Gutzke, McMillan	45.00	
I. J. Habeck, Medford	20.70	
A. Hanke, Rollingstone, R. 1	93.05	
John Henning, T. Dallas	10.15	
John Henning, T. Prairie Farm	66.49	
M. J. Hillemann, Marshall	40.10	
R. C. Hillemann, Plum City	29.03	
R. C. Hillemann, Eau Galle	44.80	
R. C. Hillemann, Waverly	4.40	
O. E. Hoffmann, Elk Mound	4.50	
O. E. Hoffmann, Poplar Creek	13.50	
O. E. Hoffmann, Beyer Settlement	54.20	
R. C. Horlamus, Hurley	53.98	
P. Janke, Fort Atkinson	197.70	
F. Kammholz, Rib Lake	15.50	
J. Klingmann and W. Eggert, Watertown ..	519.43	
R. P. Korn, Lewiston	164.34	
G. O. Krause, Little Black	9.05	
G. O. Krause, Stetsonville	55.15	
W. Kuckhahn, St. Charles	43.45	
O. Kuhlow, Jefferson	1,000.75	
P. L. Lehmann, T. Westfield	10.50	
P. L. Lehmann, Ableman	138.14	
W. C. Limpert, Altura	42.95	
F. W. Loeper, Whitewater	165.80	
F. W. Loeper, Richmond	100.00	
Theo. Mahnke, Little Falls	27.97	
Theo. Mahnke, Cataract	27.84	
G. C. Marquardt, Schoefield	19.99	
A. L. Mennicke, Fountain Prairie	28.34	
A. L. Mennicke, Doylestown	42.97	
A. L. Mennicke, Fall River	79.20	
J. Mittelstaedt, Menomonie	107.55	
P. Monhardt, South Ridge	73.21	
R. W. Mueller, Wilson	5.65	
R. W. Mueller, T. Pleasant Hill	14.71	
Theo. J. Mueller, La Crosse	50.00	
G. E. Neumann, T. Stettin	55.50	
G. E. Neumann, Rib Falls	42.50	
G. E. Neumann, T. Rib Falls	28.00	
M. J. Nommensen, Juneau	132.52	
W. O. Nommensen, Wausau	50.00	
Wm. Nommensen, Columbus	47.35	
E. J. Otterstatter, Tomahawk	49.43	

47.10

104.50

5.00

29.84

13.10

5.00

70.00

E. J. Otterstatter, Ogema	2.50
E. J. Otterstatter, Tripoli	2.44
E. J. Otterstatter, Prentice	10.25
Aug. Paetz, Friesland	21.41
Aug. Paetz, Dalton	11.50
E. H. Palechek, Chaseburg	50.00
H. A. Pankow, Indian Creek	58.41
H. A. Pankow, Hustler	127.86
J. H. Paustian, Barre Mille	117.24
N. E. Paustian, Oconomowoc	25.00
W. A. Paustian, Onalaska	40.19
E. E. Prenzlow, Cornell	10.00
J. M. Raasch, Lake Mills	265.09
A. A. Sauer, Winona	594.08
H. Schaller, Tomah	228.81
J. H. Schwartz, West Salem	115.78
F. H. Senger, Arcadia	20.60
C. W. Siegler, Bangor	7.50
C. W. Siegler, Portland	12.70
R. H. Siegler, Personal	15.00
G. M. Thurow, Waterloo	377.63
K. A. Timmel, Watertown	98.00
G. Vater, North Freedom	16.00
Aug. Vollbrecht, Fountain City	55.46
F. Werts, Cambria	25.00
W. Weissgerber, Woodruff	16.45
W. Weissgerber, Minocqua	24.15
A. A. Winter, New Lisbon	36.85
A. A. Winter, Mauston	54.31
L. A. Witte, Kendall	105.16
L. A. Witte, Dorset Ridge	20.47
R. F. Wolff, Cambridge	5.50
W. E. Zank, T. Deerfield	60.50
W. E. Zank, Newville	61.60
E. Zarembo, Wausau, R. 1	39.24
H. R. Zimmermann, Randolph	59.55

Budgetary	\$8,537.77
Non-Budgetary	173.97
Total Received January, 1935	\$8,711.74

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Rev. February, 1935

L. C. Bernthal, T. Trenton	\$ 6.00
Gerhard Fischer, Mosquito Hill	5.00
Gerhard Fischer, Savanna	61.00
Gustav Fischer, La Crosse	205.75
E. C. Fredrich, Helenville	50.00
Martin Glaeser, Wonewoc	153.25
I. J. Habeck, Medford	5.00
R. C. Horlamus, Hurley	12.50
H. C. Kirchner, Baraboo	297.78
L. C. Kirst, Beaver Dam	67.39
O. W. Koch, Lowell	213.60
G. O. Krause, Stetsonville	6.85
O. Kuhlrow, Jefferson	210.75
Theo. H. Mueller, Cataract	11.90
Wm. Nommensen, Columbus	139.11
A. W. Paap, Johnson Creek	11.40
E. H. Palechek, Chaseburg	50.00
Chr. Sauer, Ixonia	16.00
H. C. Schumacher, Milton	28.70
H. C. Schumacher, Brodhead	2.35
C. W. Siegler, Bangor	15.00
E. Walther, Wisconsin Rapids	162.08
A. A. Winter, Summit	7.00
R. F. Wolff, Cambridge	1.00
H. R. Zimmermann, Randolph	38.74

Budgetary	\$1,775.65
Non-Budgetary	2.50

Total Received February, 1935	\$1,778.15
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Rev. March, 1935

Wm. Baumann, Neillsville	\$ 6.00
Arthur Berg, Sparta	6.00
J. B. Bernthal, Ixonia	150.00
A. Dasler, Fox Lake	28.45
E. C. Fredrich, Helenville	60.00
J. Gamm, La Crosse	163.34
G. Gerth, Caledonia	7.00

I. J. Habeck, Medford	34.69
A. Hanke, Rollingstone	23.85
J. F. Henning, Auburn and Brush Prairie	25.70
M. J. Hillemann, Marshall	30.00
R. C. Horlamus, Hurley	11.90
Wm. Keturakat, Sun Prairie	25.00
J. Klingmann and Wm. Eggert, Watertown	82.75
G. O. Krause, Stetsonville	23.50
C. F. Kurzweg, Cream	19.87
C. F. Kurzweg, Cochrane	22.77
G. C. Marquardt, Schofield	45.57
M. J. Nommensen, Juneau	49.04
Wm. Nommensen, Columbus	285.78
Aug. Paetz, Friesland	20.92
J. M. Raasch, Lake Mills	245.88
A. W. Sauer, Winona	18.00
C. W. Siegler, Bangor	18.00
K. A. Timmel, Watertown	98.00
W. Weissgerber, Woodruff	10.50
W. Weissgerber, Minocqua	11.52
A. A. Winter, Mauston	20.60
A. A. Winter, New Lisbon	10.00
H. R. Zimmermann, Randolph	44.21
Budgetary	\$1,565.08
Non-Budgetary	33.76

Total Received for March, 1935	\$1,598.84
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H. J. KOCH, Treas.

NEBRASKA DISTRICT

January, February, March, 1935

Southern Conference		Non-
Name	Budgetary	Budgetary
W. Baumann, St. Paul, Plymouth	\$ 258.35	\$ 34.00
Wm. P. Holzhausen, St. Paul, Gresham	130.20	
W. A. Krenke, Trinity, Grafton	25.04	
E. F. Hy. Lehmann, St. John, Firth	60.75	6.00
E. C. Monhardt, Zion, Clatonia	77.73	40.00
A. Schumann, Zion, Garrison	34.16	4.70
H. Spaude, St. John, Surprise	20.00	
R. Vollmers, Grace, Geneva	6.32	
W. F. Wietzke, Zion, Shickley	23.00	

Central Conference

Im. P. Frey, Trinity, Hoskins	68.96	
E. A. Klaus, St. John, Stanton	73.25	
E. A. Klaus, Bethlehem, Stanton	9.17	
G. L. Press, Grace, Sioux City	121.97	6.50
R. H. Roth, St. John, Brewster	25.38	
G. Tiefel, Immanuel, Hadar	139.06	2.50
V. H. Winter, St. Paul, Broken Bow	12.15	
V. H. Winter, Merna	18.45	
J. Witt, St. Paul, Norfolk	335.00	

Colorado Conference

A. A. Baumann, St. Paul, Sugar City	16.50	10.00
A. A. Hellmann, Mission, Eads	7.32	
H. Schulz, Zion, Fort Morgan	12.50	
V. C. Schultz, St. John, Platteville	5.25	
W. H. Siffring, Caddoa	1.30	
H. Witt, Lamar	5.37	

Rosebud Conference

R. F. Bittorf, Trinity, Winner	24.61	
R. F. Bittorf, Mission, Hamill	2.39	
A. Degner, St. Paul, White River	10.00	
A. G. Eberhart, St. Paul, Batesland	28.29	
A. G. Eberhart, Trinity, Long Valley	15.17	
A. G. Eberhart, Our Redeemer, Martin	13.64	
H. Fritze, Zion, Valentine	8.25	
H. Fritze, Calvary, Valentine	8.25	
L. C. Gruendemann, St. John, Witten	27.31	
H. Hackbarth, Zion, Mission	43.00	
E. J. Hahn, St. Paul, Naper	14.54	
F. Miller, St. Paul, McNeeley	11.79	
W. J. Oelhafen, St. John, Herrick	11.60	
L. A. Tessmer, Friedens, Carlock	19.22	
L. A. Tessmer, Grace, Burke	2.60	
L. Sabrowsky, Colome	16.76	

Norfolk, Nebr., March 31, 1935.	\$1,744.60	\$ 103.70
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DR. W. H. SAEGER.