

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.*

Volume 24

Milwaukee, Wisconsin, April 25, 1937

Number 9

THE HIGHEST THINGS IN THE WORLD

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Eph. 1: 1. 2.

The highest things in the world — what are they? Riches? Luxuriance? High standards of living? Honor? Social and political standing of high rank? Or intellectual attainments? Great learning, vast knowledge, culture, art, painting, sculpture, architecture, music? Alas, how men do esteem these things! And how they are continually striving for them! To attain these and similar things often an entire life is spent by many. They traverse continents and seas, visit metropolises and cultural centers of various countries; devote themselves to the study of science, of art and literature, of nature in all its domains — botany, zoology, mineralogy, the planetary system or astrology; in brief, they use every effort to acquire what they consider to be the greatest and most desirable things in life; It is worldly possessions, earthly treasures, sensual gratification of body and mind people of this world seek as things most desirable.

St. Paul's Estimate of Things

Far different from this is St. Paul's estimation of what is truly great and worthy of seeking. In the words before us he sets forth things of lasting value, imperishable and indestructible, all-sufficient and most blessed. Let us consider them as we peruse our text.

"Paul, an apostle of Jesus Christ by the will of God." We are apt to pass over lightly this familiar address with which Paul introduces all of his epistles. Yet this address specifies **the highest office in the world.** "An apostle of Jesus Christ." We regard the office of the President of the United States with high respect; it is the highest office our nation can entrust to one of its citizens, vested with great dignity and executive power, governing the millions of our people. And yet how vastly insignificant is this office of a man compared with the apostleship of Jesus Christ! An apostle is the representative and messenger of the greatest Person, of Him who is the Son of God, the

Creator of the universe, and the Head of all "principalities and powers." And he is the bearer of the grandest message. He who bears an important message — a message on which the interest and the destiny of a nation depends, will fill the hearts of men with awe. An apostle of Christ delivers a message so holy and momentous as to outweigh every other message — pardon to the guilty, light to the benighted, freedom to those who hitherto have been enslaved by sin and Satan, immortality to the dying, salvation to the lost.

Such a messenger was Paul. He was "an apostle of Jesus Christ by the will of God." Many go out in the name of Christ, but not according to the divine will. God has never called them to such mission and hence they misrepresent the blessed truths concerning the sending of His Son. This was not Paul's case. He was called to be an "Apostle" "separated unto the gospel of God." Rom. 1:1. And he was aware of this, says he, Gal. 1:15: "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen."

What office in the world approaches this in sublimity, in sacred purpose and scope of activity! A messenger of Christ by the "will of God"! The ministry of the Gospel which is by the will of God and, in a sense, synonymous to the apostleship of Christ, the purpose of both being identical, that of proclaiming the will of God for the salvation of mankind through Christ the Savior — is an office before which the most elevated offices amongst men sink into insignificance.

The Highest Characters in the World

"To the saints which are at Ephesus, and the faithful in Christ Jesus." "Saints" and "faithful." Who are they? We speak of the "Communion of saints" in the Apostle's Creed. They are those whom the Holy Ghost has called by the Gospel, enlightened with His gifts, sanctified and kept in the one true faith"; in a word, the Christian believers. They are not holy by virtue of their own excellence, but are made holy through their faith in Christ, in whose blood they have been cleansed from all sin, and in whose righteousness they stand just and righteous before God. If there

is any moral excellence, any holiness in man, it is arrived at in this way and in no other.

Notice, however, the saints the Apostle speaks of here, resided at "Ephesus." This, the chief city in Asia Minor, a great commercial center notorious for its luxury and licentiousness, was a stronghold of paganism. Its pride and boast the temple of Diana, one of the greatest wonders of the world. The demoralizing influence of this city was immense; it was the hotbed of heathenism; its appeal was to idolatrous worship, to superstition and sorcery, and to man's sensualism and selfishness. Albeit there were Christians there, holy and believing men who constituted the Church of Christ assembling about the sanctuary of God. — His Word and sacraments, and to whom the Apostle had written his wonderful instructive epistle so replete with the profoundest of Gospel truths.

Despite the fact that these Christians formed but a small band in that large metropolis they were the radiating light in the midst of its pagan darkness, showing the only way out of that darkness. They were living witnesses for Christ, laboring zealously, with love and patience, for His cause, reproofing evil in all its phenomena, combating pernicious doctrines, preaching the Gospel for the salvation of souls, and thus establishing the Christian Church in the midst of a wicked city. All of which the Lord Himself bears testimony in favor of the Church at Ephesus according to Rev. 2:1-4.

Truly, the Christians at Ephesus, though they may have been despised by the world, were people of the highest character, engaged as they were in the most blessed work, that of evangelizing the world by actually living and preaching the Gospel.

And so are "saints" or Christian believers indeed the highest characters in the world. Or what characters in human society, be they ever so honored by men, are equal to those whom God, by the power of His grace, has made to be His children, from the baptized child in the cradle to the man or woman of age? None. They "are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of him who hath called them out of darkness into his marvelous light." 1 Pet. 2:9. They are "lights"; without them the world at large is midnight. They are "salt"; without them human society would become a mass of decay. They are "living stones"; without them the whole temple of civilization would fall to ruins.

And lastly, for lack of space, we would only call attention to

The Highest Blessings in the World

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." "Grace and peace." Here are two blessings inclusive of all spiritual and

temporal blessings. Grace — the basis of all God's deeds for the salvation of sinners, involving His love and mercy as manifested in His dear Son, grace —

— — "that gave me to the Lamb
Who all my sorrows took."

and "peace" — not earthly rest of "body and mind, but a repose of the soul in God through faith in the forgiveness of sin — what glorious blessings these!

Who will say that there are any higher things on earth than are found in these introductory words of St. Paul? And these things, thank God, we may all possess. We may all, in a sense, be apostles of Christ — His witnesses in our lives and by spreading the Gospel. We may be all "saints" and faithful through Divine grace. We may all partake of the "grace" of God and possess His blessed peace.

J. J.



THE GOD'S ACRE PROJECT

Most of us have sought to follow the instructions of the noted seer who wrote, "Be not the first by whom the new is tried, nor yet the last to lay the old aside." It seems that this truth applies also in taking up something new with regard to finances within a congregation. Generally something new is frowned upon as dangerous and perhaps even detrimental.

These facts were obvious to us as we decided to try something new; that is, new to most of us. It was labeled definitely as an experiment. If it should fail, we would frankly admit it; if it should prove successful (and we were sure it would) every one would be happy.

The Synod was kind enough to loan our congregation the funds with which to erect a house of worship. This was in 1924. Since then only small payments had been made each year. Urged on by the weight of the debt, together with Synod's plea to aid in its "debt liquidation" the GOD'S ACRE PROJECT was launched. Several members of whom it was reasonably sure that they would cooperate in the matter, were approached with the plan. Each one was asked to set aside something for the Lord. This something might be an acre of grain, a head of livestock, a dozen eggs per week, or whatever the member should choose. The funds gathered from this project would be placed into the Building Fund. At the same time, we would be aiding Synod in wiping out its debt, since the money loaned us is a part of the large sum.

Three members offered to cooperate in this ex-

periment. One donated a seven acre plot of ground which was planted to oats. A second offered to raise a pig for this purpose. And a third, a young man working his way through school by summer farming, donated an acre of oats.

We watched our experiment with keen interest. The crops were blessed with God's touch of bounty and we were privileged to harvest nearly seven tons of oats. When the funds for the three projects were placed into the hands of the treasurer, we found a total of \$200. Also, we have enough seed to replant our acreage again next year.

Every member became enthusiastic about the task of removing the serious burden of the debt, and, spurred on by the success of our God's Acre Project, a total of \$500 was brought toward the debt, when in former years \$125 was high.

The success of this God's Acre Project was not only recognized in a financial way. It is, above all, a practical lesson in Christian Stewardship. The work which was being done on this project was a continual reminder of our Christian obligations toward God and the work for which the Church has been placed into this world. No doubt the Lord had this in mind when He commanded His people of the Old Covenant to bring the first fruits of the land to Him.

Thus, under God's blessings, a few willing hands were instrumental in establishing a somewhat new, and yet an old method of Christian giving. The God's Acre Project is purely a stewardship plan in which we definitely set aside some project to be pursued for the year for the building of God's Church. In this spirit we commend the plan to others.

— H. H. Wiechmann.

A FREE CHURCH IN A FREE STATE

"My Kingdom is not of this world."

In all history only the United States enjoys the distinction of a clean separation of church and state, not antagonistic but friendly; although the principle is violated in individual cases; but all who appreciate the blessings of this arrangement, will keep it intact.

The early Church did not own property and therefore did not need officials to hold its property and to obtain money needed by organization; it had and has only one legitimate business, "to preach the Gospel to every creature," to do so with faith, and with methods supplied by the Holy Spirit; all other methods must fail in the end. The believer dedicates self and all to his Lord Jesus Christ, who has bought him with a price, and who will provide for everything his Christians need. Thus he makes the Church dependent on himself, and not on the State; she is a dispenser, not a beggar nor a gold-digger; the cook stove, not a substitute for the cross; and social service will never dis-

place faith. The ideal Church will bring salvation, the ideal State will promote earthly welfare.

If a local church cannot exist on the support of its own members, it is time to quit; for it is unworthy of its calling to maintain itself by begging from outsiders, even unbelievers; and if its members cannot see the wrong of their course, the citizens ought to demand that a man should be asked to support only one church, his own, and if he does not want any, then none. That would reduce the numbers of churches but would strengthen both Church and State.

— Frederic H. K. Soll.

FRIEND OF LUTHER

Nicholas von Amsdorf Helped Reform on Many Occasions

One of the staunchest friends of Dr. Martin Luther was Nicholas von Amsdorf. Born at Torgau December 3, 1843, he received his academic education at Leipsic, and studied theology in Wittenberg University. Descended from the nobility, Amsdorf was of a brilliant and energetic spirit. He was greatly impressed by Luther's Ninety-five Theses, and made a courageous confession of faith. Unawed by rank and by the presence of the great, he said to an assembly of nobles, "The Gospel of Jesus Christ belongs to the poor and afflicted, not to princes, lords and courtiers." He had accompanied Luther to the Disputation at Leipsic and again to the Diet of Worms. Amsdorf witnessed Luther's capture in the forest near the Wartburg, and it was to Amsdorf's house in Wittenberg that Luther came disguised during his detention in the Wartburg. It was also at Amsdorf's residence that Luther was married to Catherine von Bora. She had plainly indicated to Amsdorf that "she would take him or Luther." Amsdorf was unmarried, but he had repeatedly called Luther's attention to Catherine.

As Bible translator Luther depended upon Amsdorf and his other friends in Wittenberg, for while at the Wartburg he wrote to Amsdorf January 12, 1522: "I shall attempt a translation of the Old Testament only when I am again with you."

In 1524 Amsdorf received a call to become pastor at Magdeburg, where he was zealous in establishing the Reformation. January 20, 1542, he was consecrated as Evangelical Bishop at the hands of Luther himself. Luther styled him "a theologian by nature." During the Smalcald War he was at Weimar as an "exsul Christi." In his latter years Amsdorf became estranged from Melancthon, whom Amsdorf considered too compromising.

Amsdorf labored strenuously for the founding of the University of Jena, which became the seat of orthodox Lutheranism. An uncompromising opponent of the interim, Amsdorf was obliged to depart from

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, subscriptions, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

Naumburg and flee to Magdeburg. In the Majoristic controversy, Amsdorf opposed George Major. Flacius was his friend and of like mind in religious belief. Strictly orthodox, Amsdorf was styled "Alter Lutherus." He was ever a watchful defender of the Evangelical doctrines. He died while residing at Eisenach, May 14, 1565, and his remains are resting in the church at Eisenach near the scene of Luther's exile in the Wartburg.

—The Lutheran.

AFTER LENT — EASTER — WHAT?

We've just heard how Christ lived and then died that we might "never die." What devotion and inspiration is present at Lenten services. Should it stop after Easter? Shouldn't it be transplanted into our daily lives? Shouldn't it improve from year to year? What great things God can do with us if we but yield ourselves to Him. The following story will bring this home to us. Mendelssohn once came to see the great Freiburg organ. The old custodian refused to let him put his fingers on it, not knowing who he was. Finally he grudgingly allowed him to play a few notes. Soon the most wonderful music was sounding forth from the instrument. The aged custodian was spell-bound. At last he asked the great musician his name. When told he stood almost dumb with humiliation and self-condemnation, and then exclaimed: "And I refused you permission to play upon this organ?" What divine harmonies God can produce from us if we but surrender to His touch. Of a shepherd boy He made "The sweet singer of Israel," of a publican the Apostle Matthew, of a Saul the Apostle Paul. Who knows what He can do with and through us in the different spheres in which we move. Having heard again how Jesus "used Himself up" for us, let us say daily to Him: "Here am I, Lord, use me, use me."

So, if asked "AFTER Lent and Easter — What?" may your answer be:

I'll continue to be regular in church attendance, in my appearance at the Lord's Table, in my support of the Lord's Work here and in the Synod, in living my whole life for Christ."

W. L.



The Child Labor Amendment to the federal constitution has hard slogging lately. It has failed of ratification among other states in New York and Massachusetts. Many citizens have objected to it. The one phrase that has caused most alarm has been the word "regulate." Congress was to be empowered not only to stop the forced child labor in factories, but was to have the right to "regulate" the employment and treatment of children. This was looked upon as an effort by the state to prescribe the schools for all children.

It was the Catholic church that opposed the adoption of this amendment most strenuously. Cardinal Hayes in his circular letter to the Catholics said: "Authority over the lives of children rests in their parents." We are quoting from the *Christian Century*. "The surrender of these broad powers over the lives of children to a remote agency at Washington would contravene the principles of our form of government and seriously endanger the rights of parents."

Lurking in the background for all the churches that still maintain parish schools, is the fear that these might be threatened by such a grant of power to the state. On that ground the Catholic has always been a protagonist, as witness our school fight in Wisconsin during the Bennett law days of old Governor Hoard. The Catholic conscience is rather aroused on this point, as ours should be also. The Third Plenary Council of Baltimore (1884) enjoins all Catholics: "Therefore we not only exhort Catholic parents with paternal affection, but we **command** them with all the authority in our power, to procure a truly Christian education for their dear offspring, given to them by God, reborn to Christ in baptism and destined for heaven; and further, to defend and secure them from the dangers of secular education during the whole term of their infancy and childhood: and finally, to send them to Catholic, and especially parochial, schools, unless, indeed, the bishop of the diocese judge that in a particular case other provision may be permitted." Quoted again from the *Christian Century*.

We, on our part, in our Lutheran Church, may not thus peremptorily command as the papal priesthood. Some of us to whom the Lord in His grace has given clear eyes to see the incalculable damage that the state

schools do to the immortal souls of the children committed to their instruction, we who know of no better way to save our children from this blight than by erecting and maintaining our own parish schools, we may beg and plead with our Lutheran parents not to endanger their beloved children by the secular schools of the land, but to see to it that there is a Lutheran parochial school in their midst and that, if possible, **every child of school age in the parish attend that parish school** — we, let us repeat, can but hope that the Word of God in which we plead may so fill the hearts of our parents that they comply with our humble pleadings for their children.

The state is coming more and more to usurp the place of the parents in their authority over the children, as well as mixing in other matters. Shall we be fast asleep when the last remnant of our religious duty to our children shall have been taken away? This Child Labor Amendment was a long step toward such regimentation. Z.

* * * *

Church Playacting The editor of the Episcopalian organ, the Living Church, has a great deal of fun at the expense of the Episcopalian parish at Cambridge, Mass., the Rev. C. Leslie Glenn, rector. A clipping from the Boston Herald says: "A grayish brown shaggy donkey, patient and strangely lovely, as though aware of the solemnity of that which he symbolized, slowly walked in the procession at the conclusion of the early Palm Sunday service in Christ Church in Cambridge, Harvard Square."

"Before the procession, the Rev. C. Leslie Glenn, rector, told the congregation what the donkey symbolizes in Christianity. . . . The donkey was humble and patient, plodding onward doing the work that had to be done, he explained, just as Christians should be humble and patient, carrying on their daily work for God."

The editor remarks that the donkey is known for other characteristics besides patience, such as stupidity — but let that pass. It seems that the employment of the patient ass in religious processions is of medieval origin in Catholic countries like France. The editor of the Living Church quotes from the Encyclopedia Britannica. "A richly caparisoned ass, on which was seated the prettiest girl in the town, holding in her arms a baby or a large doll, was escorted with much pomp from the cathedral to the church of St. Etienne. There the procession was received by the priests, who led the ass and its burden to the sanctuary. Mass was then sung; but instead of the ordinary responses to the Introit, etc., the congregation chanted 'Hinham' (Hee-haw) three times. (At the close of the Mass the priest, turning to the people, instead of saying, *Ite, missa est*, shall bray; the people

instead of *Deo gratias*, shall thrice respond Hee-haw, Hee-haw, Hee-haw.)"

Apart from the humor in the situation one might be tempted to exclaim: Religion, what follies are committed in thy name! And yet these follies, what are they, if not a returning to the old silly customs that once prevailed in the church of making the sacred things of God a playacting show. The real meaning of the great truths laid down in the Bible is lost in these foolish externals. Question: Are we Lutherans today, in trying to restore old forms, in danger of making an outward show of things holy and venerable in themselves, cutting down the preaching of the Gospel to a minimum? Are we to put on shows of holy things or proclaim them in preaching? Which is it to be? Z.

* * * *

Since the "Opgjör" the "compromise" through which the Norwegian Lutheran Church of America joined with other synods on a concession of faith, leaving the small body of the faithful Lutherans, now the Norwegian Synod, out in the cold, this latter body has been suspicious of all conferences with so-called Lutheran synods, whose faith and practice does not conform to pure Lutheranism. They, with us, are ever on the guard against such conferences because of the inherent danger of coming to terms with them on the basis of a compromise in doctrine.

The Lutheran Sentinel, official organ of the Norwegian Synod affiliated with us in the Synodical Conference, speaks of the latest effort made by the Missouri Synod to meet in conference with the United Lutheran Church of America. The Lutheran Witness reports the "historic occasion when representatives of the U. L. C. A. and the Missouri Synod for the first time held a conference to see whether the obstacles preventing the establishment of pulpit and altar fellowship between the two bodies and their cooperation and eventual union could be removed." However it very soon "became apparent that there was a disagreement between the colloquents as to the doctrine of the inspiration of the Holy Scriptures."

Upon which the Lutheran Sentinel pertinently remarks: "The Missouri Synod on its part had officially stated its position, in print, far more comprehensively and clearly than it ever could be stated in such a conference as this. We cannot see that there is any sense in holding conferences with people who openly deny the very doctrine which alone can afford any basis for profitable conferences on the teaching of God's Word. If such 'conferences' are continued, the only result can be 'compromises.'"

In agreeing with the writer in the Lutheran Sentinel let us add that our Wisconsin Synod has taken the stand, at our 1935 meeting in New Ulm, that confer-

ences with such bodies as the U. L. C. A. should be postponed until these justly suspected synods have declared themselves as in accord with us in doctrine and practice. Then, and not until then, is the time to get together for cooperation and fellowship. Z.

* * * *

"Father Divine" The recent arrest of John Wuest Hunt, a wealthy and prominent follower of the self-styled "Father Divine," on a charge of violating the Mann act, has served to focus attention upon this strange religious cult, which has attracted to its membership thousands of Negroes and also a large number of whites and which has brought to its leader through its various enterprises a weekly net income estimated at above \$10,000.

The Negro who now calls himself "Father Divine" and who is regarded as God by his followers was originally known as George Baker and made a living cutting lawns and doing odd jobs. Much interesting information concerning this man is given in the September issue of the Reader's Digest under the title, "Who is the King of Glory?" He seems to have gotten his queer religious views originally from a mulatto evangelist, Samuel Morris, who claimed that he was God. The two worked together as evangelists for a number of years without achieving extraordinary success. In 1912 Baker began to work alone and, after touring much of the South, came to New York with the seven or eight followers whom he attracted and, renting a flat, set up a combination meeting house and employment agency. His disciples, when they had obtained jobs, turned every cent of their income over to him, in return for which Baker provided food, lodging and other necessities. Such were called "Angels."

As their number increased, the income also increased, so that larger quarters were needed. In addition to rooming houses and apartments, the man controls many restaurants, grocery stores, barber shops, cleaning establishments, huckster wagons, selling "Peace Father, Clams and Oysters" and "Peace Father, Fresh Vegetables," and other money-making projects. Most of these businesses are being managed by forty or more white "Angels," who have joined the cult.

His followers seem convinced that "Father Divine" is God. Even his enemies have admitted the personal magnetism of the man. That ignorant and superstitious Negroes should be duped by such a man with his claims to divinity is not surprising, but it is surprising that even wealthy and highly educated whites should be drawn to him and become his enthusiastic disciples. But for us Christians that is easily explained. It is the curse of those who reject the saving truths of God that they must fall victim to the most transparent religious falsehoods, for, as

Paul writes 2 Thess. 2:11f., "for this cause God shall send them strong delusion that they should believe a lie, that they might all be damned who believed not the truth, but had pleasure in unrighteousness."

At the same time we see in the claims of "Father Divine" a fulfillment of the prophecy which Jesus made concerning the closing days of the world: "And many false prophets shall rise and shall deceive many. — For there shall arise false Christs and false prophets, and shall shew great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Matt. 24, 11, 24f. I. P. F.

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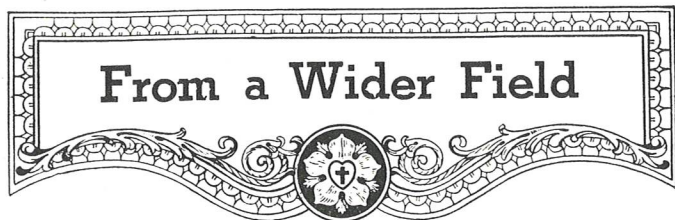
Easter Church Attendance A congressman in his weekly news letter reports that on ordinary Sundays the churches of Washington, D. C., stand practically deserted, while on Easter Sunday admission was by ticket only. There you have two extremes! It is fashionable not to go to church on ordinary Sundays, but it is the fashion to go to church on Easter, because the church service serves as a convenient background for the Easter parade of spring styles.

There is probably no church, barring extreme weather conditions, which did not enjoy a markedly increased attendance on Easter. It is but natural that the earnest Christian feels a special urge to attend church on Easter because that day commemorates one of the outstanding events upon which the Christian bases his hopes of salvation. It is difficult to conceive of one who has no desire to attend the Easter service as a Christian.

On the other hand, let not the person who attends church on Easter and never again throughout the year lay claim to any spirituality. He has not heeded the call of God but the call of custom or fashion. There is something spectacular about going to church on Easter, which makes it easy and interesting, while there is something dull and humdrum to the flesh about going to church Sunday after Sunday.

The once-a-year or spasmodic church goer does not know what he is missing. Even the person who carelessly stays away from church just once in a while may miss a message which God intended just for him on that Sunday and which would greatly have enriched his spiritual life. There is something wrong either in the pew or in the pulpit when church going becomes a chore. There spiritual life must be at a low ebb. Where there is real joy in church going, where people joyfully drink in the words of life, where they breathe the spirit of Cornelius, "Now therefore are we all here present before God to hear all things that are commanded thee of God," — there are joys and blessings of which those who use God's house only as an excuse to show off their Easter finery

know nothing. The latter delight in clothes of silk and other fabrics, while the regular and true church goer delights in the spotless garment of righteousness which the Son of God manufactured for him on the cross.
I. P. F.



From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

O SELIG HAUS

O blessed home, where one is wont to greet Thee,
Lord Jesus Christ, Thou friend of all the blest,
Among the many guests who come to meet Thee
Thou art by far the loveliest and best.
The hearts and souls of all on Thee are resting;
The eyes of all with joy look unto Thee;
Here after Thy commands all lips are questing,
And everyone would serve Thee willingly.

O blessed home, where man and wife united,
Agree together in their love to Thee;
Where both remain in true faith undivided
And thus enjoy salvation worthily;
Where both of one mind ever to Thee cleaving,
Are Thine in every happening of life;
Where both are anxious never to be leaving
To stay with Thee through days of joy and strife.

O blessed home, where parents' intercession
Commits the children to Thy care, O Lord,
Thou friend of children, they are Thy possession;
Thou dost them more than mother's love accord.
While to Thy blessed Words they are attending,
They come to Thee to gather at Thy feet;
And there, loud praises with rejoicing blending,
In Thee their dearest Savior Lord they greet.

O blessed home, where every faithful servant
Knows Thee and strives Thy wishes to observe;
Where in their work united they are fervent;
Where never from Thy gracious will they swerve.
As members of Thy household they are working
In all humility and charity.
They do their duty gladly without shirking;
Thus evermore they serve Thee faithfully.

O blessed home, where Thou all pleasures sharest;
Where none forgets to share his joys with Thee.
O blessed home, where Thou all wounds repairst
And wilt physician and consoler be.
Till everyone his daily toil has ended;
And at the last they leave this mortal clay,
To go from where Thy heavenly Father sent Thee,
In God's great, beautiful, free home to stay.

Edw. Sauer, Jr.

THE CHINA INLAND MISSION

Among the organizations which carry on mission work in China the so-called China Inland Mission occupies a very conspicuous position. While we can not give it our endorsement doctrinally, we must admire the spirit of devotion and zeal which characterizes the leaders of the enterprise and its missionaries. It is now seventy years old and in 1935 it reported 8,670 baptisms. Its stations number 345. At the time the report before us was made, ninety-five of its missionaries had been compelled to flee from their stations, apparently because of Red antagonism. Some of its missionaries recently were martyred. In ten Chinese provinces, however, its representatives could pursue their work without molestation. About a year ago the number of workers was 1,368, the highest figure in the history of the society. The money collected in 1934 for this grand undertaking was about \$700,000. Whoever wishes to read of deeds of valor and heroism ought to turn to the history of missions, and as he reads he will find that some radiant pages in it treat of the China Inland Mission.
—The Messenger.

JAPAN'S CHILDREN

Jesus said, "Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God." He was not too busy to love and recognize the little child. He was wise enough to know how firmly the heartstrings of the parents are twined about baby fingers.

We crawled through a dark and dripping cave, and bumped our heads against the cold clammy walls. Our candles flickered and threatened to go out, leaving us standing on slippery, slimy stones. At the end of the passage way was a tiny shrine in a niche of the rock, dedicated to the god of children, and before it bowed one mother after another, petitioning for her happiness of her little ones.

We sped over a waste of lava desert. Here and there in the wilderness of ashes was a little pile of stones. "Those," said our driver, "are the prayers of mothers to the god of children who entertains them in the spirit world, by playing with stones."

We toiled up a mountain path and came to a tiny shrine. Here sat a little stone god, so wrapped up in rags that only his eyes could be seen. The rags were babies' bibs which had been put on, one on top of the other, and each with a prayer for her child, by some loving mother.

We gazed toward the ceiling of a famous temple, in Osaka, but we could not see it for the thousands of baby kimono which hung suspended there. Each garment represented a mother's prayers for the peace of her child who had entered the world beyond.

We looked into the shining eyes of a mother, as she brought her child to Christ, and saw the peace

and joy in their depths, and prayed that all the mothers of Japan could bring their little ones unto Him.

—The Japan Lutheran Bulletin.

THE PROTESTANTS OF NEW YORK CITY

have been given something to think about. A recent statement issued by the Federation of Churches indicates that all the Protestant denominations in the city have less than 7 per cent of the more than 7,000,000 population on their rolls, and a little less than 2 per cent in their Sunday schools. The further statement is made that of the church membership about 40 per cent attend with any regularity the morning services, while the evening attendance is negligible. The situation lends force to the claim that New York offers a splendid field for missions, but it also emphasizes the crying need for religion in the churches already established. But that is true for other cities and even towns. The Lenten devotions need an all-year practice. — Ex.

OUR SURETY IN PRAYER

“For His sake,” “For Jesus’ sake,” “In His Name” or some definite reference to the Lord Jesus in closing prayer imparts the glow, the warmth, the justification that relieves a jolting abruptness when omitted. Unless prayer is addressed to Him directly it would seem utterly fitting that ever the close be so accompanied, for it is written, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh.” Surely this is the Christian’s prayer credential; his distinctive privilege and one, moreover, to be sacredly and jealously preserved. Lent especially hallows it. — Columnist.

DR. A. C. DIXON’S THREEFOLD TESTIMONY

Dear Friend, — I have been saved from sin, am certain of my salvation, and am joyful in it. May I have the privilege of telling you how it was done, and express the hope that you may be led to a similar experience?

The Scripture which led me to accept Christ as my personal Savior from all sin was Acts 16:31: “Believe on the Lord Jesus Christ, and thou shalt be saved.” I could not feel as I wished, but, regardless of feeling, I accepted Jesus Christ as “the Lamb of God that taketh away the sin of the world.”

The Scripture which gave me assurance of salvation was I John 5:13: “These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.” I saw from this verse that my knowledge of the fact that I am saved does not depend upon feelings, but upon the faithfulness of God as expressed in the promises of

Scripture. He says that if I will accept the Lord Jesus Christ as my sinbearer, I am saved. I do accept Him; and, therefore, I know that I am saved, for God cannot lie.

The Scripture which gave me the secret of a joyful life is Philippians 4:4: “Rejoice in the Lord.” I can rejoice all the time, for He never changes, and is, therefore, my unchangeable source of joy. We would like you to share with us this salvation, this assurance of salvation, and this joy of salvation.

— Missionary Witness.

DR. CARL DOVING — HYMNOLOGIST

Last Sunday the famous hymnologist Dr. Carl Doving was seventy years old, and in the afternoon men and women of the Luther College faculty group, together with a few others, assembled in the tower room of the gymnasium to commemorate the event.

Dr. Doving holds a unique place in hymnological scholarship. For forty years he has conducted hymnological research and has gained much information in regard to well known Christian hymns that is possessed by no other living mortal and that has given him a world-wide reputation as a hymnologist.

He has reviewed and collected hymns and hymn books in 335 languages and dialects in order to ascertain what hymns have been employed in all lands to which Christianity has penetrated. He has thus learned, for instance, that the popular hymn “What a Friend We Have in Jesus” has been translated into 110 languages. He has also learned that Luther’s great hymn, “A Mighty Fortress Is Our God” has been translated into 181 languages and that there are 100 different translations of this hymn in English including the well known translation by Thomas Carlyle.

Dr. Doving’s hymnological researches have attracted notable attention in England and Germany. For instance, “British Herald,” the largest Christian family paper in England, with a circulation of more than 300,000, has had a good article on Dr. Doving’s hymnological achievements; and an article by Dr. Theodore Graebner of St. Louis, on Dr. Doving’s work on Luther’s great hymn has been widely copied in Germany.

Dr. Doving has translated seventy hymns into the English language, and translations of his have appeared in hymn-books in the United States, Australia and India. Thirty-two of his translations appear in “Lutheran Hymnary,” the English hymn book of the Norwegian Lutheran church. But Dr. Doving has not only translated hymns into English. He has also translated hymns into German, Icelandic, Greek, Dutch, Latin, Zulu.

Dr. Doving has built up two unique collections. One is his collection of hymns and hymn-books in 335

languages, already referred to. This collection is contained in about 1500 volumes now in the Luther College library. The other is a collection of translations of Luther's Small Catechism. He has located translations of the catechism in 160 languages, and has made a collection of 135 of these.

In working with some languages, Dr. Doving has had the assistance of missionaries and others. He handles 60 languages without assistance.

Dr. Doving was born in Norway March 21, 1867. In 1883 he went to Zululand with Rev. Nils Astrup. In 1890 he entered Luther College, joining the sophomore class, and was graduated in 1893. He then entered Luther Seminary in Minneapolis where he was graduated in 1896. Thereafter he served as a minister in various places, including New York City, whence he removed to Chicago, where he served as a city missionary from 1912 to 1934. He now resides in Laur Larsen Hall, where he continues to pursue hymnological study. In 1931, his Alma Mater conferred upon him the degree of D. D.

A PASTOR'S PRAYER

I do not pray
That crowds so throng the temple
That standing room be at a price;
I only pray that as I voice the message,
They may see Christ.

I do not pray
For church pomp or pageant,
Or music such as wealth alone can buy;
I only pray that as I voice the message,
He may be nigh.

I do not pray
That men may sound my praises
Or headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God. —Anon.

"What I spent, I had;
What I kept, I lost;
What I gave, I have."
—From an old grave stone.

Synodical Conference

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa
Prepared by Prof. J. T. Mueller

Saturday, September 12. Attended Mbikpong headmen meeting. There were a few more here today. Discussed their troubles. They have foolishly begun to build a concrete church without having the

money for it ready. Now the pillars stand there. They press the people for money. It is not forthcoming, and, there being nothing to keep the people, they drift away. An unscrupulous contractor has taken five pounds advance for building, but has so far done very little. I shall have to interest myself also in this matter. If I could double or triple myself, I could just about look into everything that needs to be looked into. After Mbigpong went to general meeting in Ikot Okubo. Headmen, young men and even women were present. I had put it up to them that it was time to think about the many heathen and unchristian things that were going on among them, which make even the heathen say that there is no difference between the heathen and the Christians, hence why should they become Christians? I spoke on Romans 12:2. Many people see that there are many things which need to be changed, and I believe too that they are willing to work towards a change. Marriage came under discussion, polygamy, the wake, burial, fixing up the graves, fattening the girls to be married. All expressed themselves towards pure Christian customs and will work towards it. I hope that at least a beginning is made from which we can work forward. Going home picked up Mrs. Nau at Ikot Obio Ofong, where she conducted the school for women. 66 were present. In the afternoon taught class at Obot Idim, during a tremendous downpour. Under the zinc roof we could not hear other's voices. Came home at 5:00 P. M. Saw Elder Tim from Nung Ukana about the forthcoming teacher's change and about the financial sorrows of his church. After supper went to Nung Ukana to attend the evening devotion in the houses of three elders. Nung Ukana church is divided into ten districts, or, as they call it, ten prayer houses I have frequently written about. Devotions are held in the house of the leader of the district. He has a list of all who belong to his district. In these districts are also collected the contributions of the church. Any improvement in giving on the part of the members must be brought about through the leaders of these districts. It was for this purpose mainly that I went tonight to visit the evening devotions. They were a revelation to me. Where people, like these people I have seen tonight, come together to sing spiritual songs (church hymns), to pray, to read the Scriptures, to speak about the support of the church, there must be Christian faith, there is the church, there God is in the midst of them and they are God's children. If one gets in touch daily with so much heathenism it does one good to attend these evening devotions. The big question always was how can we get those who do not give to contribute? I told them we cannot beat them, we cannot fine them, we cannot sue them, we can only try to warm their hearts with the love which God has to us. And this

love we must carry to them in word and deed. We must speak to them in earnestness and in love. Returned home at 9:30. Rain all evening.

Sunday, September 13. Service at Ikot Iko and baptism of children, 21 little ones were baptized. After the services a man who always was against using medicine in case of sickness asked me to look at his wife which has terrible ulcers on the abdominal region and on the breast. He asked me whether I thought that injections could help her. Morning light is breaking through, slowly, but surely. In the afternoon preached at Ikot Ouot and baptized 12 children and at night visited three district meetings in Nung Ukana and spoke in all three of them. Came home after 10 P. M.

Monday, September 14. Hardly had I opened my eyes when three people were here to speak to me about sick people. Edet Ekpong of Nun Ukana asked me to see his brother in the hospital. A woman said she had taken three injections and her crawl was still with her. Told her she would have her crawl always with her, as long as she was as dirty as she was this morning. Elders of Nung Ukana came then to talk about the salary of the new teacher. It was fixed at 150 manillas. Reports came in from the stations about "Enö Ima, Esit," the special gift made yesterday for the Mission. (Literal translation, "Gift, love, heart." Now make a sentence of it and you know the meaning of the combination of the three words.) I hope we have collected enough money that we can print the Catechism. After dinner visited a sick woman at Afaha Udo Eyop. In the late afternoon worked with the teachers on the Catechism. One more lesson remains to be translated. Right after supper went for meeting at Mbikpong. On the way saw a sick child of the Ikot Oduot church. The meeting at Mbikpong could not be held on account of heavy rain. We have rain almost every day. Returned home and worked on the Catechism till after 10 P. M.

(To be continued)

REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

Our committee herewith presents the fourth instalment of its report through the medium of the Northwestern Lutheran. The response from the field to our previous reports has been very encouraging, and we have received many constructive suggestions, which we wish to acknowledge with thanks. It is to be understood that this portion of our report also is only tentative, and we again invite advice, criticism, and suggestions from the members of the Synodical Conference as well as from others who are interested in our task. We reserve all rights of republication of the text of our report either in whole or in part. Kindly address all communications to —

PROF. W. G. POLACK, *Chairman,*
Committee on Hymnology and Liturgics,
801 De Mund Ave., St. Louis, Mo.

A 427. God's Word Is Our Great Heritage

God's Word is our great heritage,
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor;

Through life it guides our way,
In death it is our stay;
Lord grant, while worlds endure,
We keep its teachings pure,
Throughout all generations.

A 428. Almighty Father, Bless the Word

1. Almighty Father, bless the Word
Which through Thy grace we now have heard;
O may the precious seed take root,
Spring up, and bear abundant fruit.
2. We praise Thee for the means of grace,
As homeward now our steps we trace.
Grant, Lord, that we who worship here
May all at last in heaven appear.

A 429. Lord Jesus Christ, My Savior Blest

1. Lord Jesus Christ,
My Savior blest,
My hope and my salvation!
I trust in Thee,
Deliver me
From misery;
Thy Word's my consolation.
2. As Thou dost will,
Lead Thou me still,
That I may truly serve Thee.
My God, I pray,
Teach me Thy way,
To my last day
In Thy true faith preserve me.
3. Now would I fain,
O Lord, remain
Where'er it be Thy pleasure;
I Thee enshrine,
In heart confine,
O Savior mine,
With all Thy grace and treasure.
4. Most heartily
I trust in Thee,
Thy mercy fails me never;
Dear Lord, abide
My Helper tried,
Thou Crucified,
From evil keep me ever.
5. I have Thy Word,
Christ Jesus, Lord,
Thou never wilt forsake me;
This will I plead
In time of need:
O help with speed,
When troubles overtake me!
6. Grant, Lord, we pray,
Thy grace each day,
That we, Thy Law revering,
May live with Thee,
And happy be
Eternally,
Before Thy throne appearing.

A 461

1. How lovely shines the Morning Star!
The nations see and hail afar
The light in Judah, shining,
Thou David's Son of Jacob's race,
My Bridegroom and my King of grace,
For Thee my heart is pining!
Lowly, holy,
Great and glorious, Thou victorious
Prince of graces,
Filling all the heavenly places!
2. O highest joy by mortals won!
Of Mary and of God, the Son!
Thou high-born King of ages,
Thou art my heart's most beautiful flower,
And Thy blest Gospel's saving power

My raptured soul engages.
Thou mine, I Thine;
Sing Hosanna! Heavenly manna
Tasting, eating,
Whilst Thy love in songs repeating.

3. Now richly to my waiting heart,
O Thou, my God, deign to impart
The grace of love undying.
In Thy blest body let me be,
E'en as the branch is in the tree;
Thy life my life supplying.
Sighing, crying,
For the savor of Thy favor;
Resting never,
Till I rest in Thee forever.
4. A pledge of peace from God I see,
When Thy pure eyes are turned to me
To show me Thy good pleasure;
Jesus, Thy Spirit and Thy Word,
Thy body and Thy blood afford
My soul its dearest treasure.
Keep me kindly,
In Thy favor, O my Savior!
Thou wilt cheer me,
Since Thy Word invites me near Thee.
5. Thou, mighty Father, in Thy Son
Didst love me, ere Thou hadst begun
This ancient world's foundation.
Thy Son hath made a friend of me,
And when in spirit Him I see
I joy in tribulation.
What bliss is this!
Where He liveth me He giveth
Life forever;
Nothing me from Him can sever.
6. Lift up the voice and strike the string,
Let all glad sounds of music ring
In God's high praises blended.
Christ will be with me all the way,
Today, tomorrow, every day,
Till traveling days be ended.
Sing out, ring out
Triumph glorious, O victorious
Chosen nation;
Praise the God of your salvation.

6. TUNES

Missouri Hymn-Book

Number
of Hymn

- 10: Liebster Jesu, wir sind hier.
30: Nun sich die Nacht geendet hat; 2d choice: Nun danket all' und bringet Ehr'.
31: Werde munter, mein Gemuete.
60: Lobet den Herrn, ihr Heiden all'; 2d choice: Es ist das Heil uns kommen her.
171: Ich sterbe taeglich und mein Leben; 2d choice: Wer nur den lieben Gott laesst walten.
220: Jesus, mein Zuversicht.
414: Meinen Jesum lass' ich nicht.
80: Allein Gott in der Hoeh' sei Ehr'.
421: Ach Gott und Herr.
347: O Gott, du frommer Gott.
508: Aur meinen lieben Gott.
110: Ach bleib bei uns, Herr Jesus Christ.
278: Ach Gott vom Himmel, sieh darein; 2d choice: Es ist gewisslich an der Zeit.
279: Herzliebster Jesu, was hast du verbrochen.
24: Wie schoen leuchtet der Morgenstern.
59: Nun lob, mein' Seel', den Herren.
84: St. Petersburg; 2d choice: Vater unser im Himmelreich.
88: Meinen Jesum lass' ich nicht (88); 2d choice: Meinen Jesu lass' ich nicht (414).
89: Jesu, meines Herzens Freud'.
246: Komm, o komm, du Geist des Lebens; 2d choice: Gott des Himmels und der Erden.
287: Neander; 2d choice: Gott des Himmels und der Erden.
266: Die helle Sonn' leucht't jetzt herfuere.
486: Toulon.
327: St. Crispin.

Number
of Hymn

- 173: Herr Jesus Christ, dich zu uns wend.
285: Trisagion.
352: Old 120th (Prosb. "Hymnal," 229), all $\frac{1}{4}$ notes; 2d tune: St. Clay (?).
480: Es woll' uns Gott genaedig sein.
548: Regent Square.
552: Es ist gewisslich an der Zeit.
224: Christ lag in Todesbanden.
133: O der alles haett' verloren; 2d choice: Batty.
159: Portuguese Hymn.
509: Von Gott will ich nicht lassen; 2d choice: Aus meines Herzens Grunde.
211: Dundee (the one also called Windsor) (Methodist Hymnal, 136).
221: Redhead.
256: Caswall.
301: Dix.
357: Southport.
362: Dunstan.
249: Komm, Gott Schoepfer, Heiliger Geist.
257: Komm, Heiliger Geist, Herr Gott.
408: Ich dank' dir, lieber Herre.
348: Heut triumphieret Gottes Sohn; 2d choice: Vater unser im Himmelreich.
381: Straf mich nicht in deinem Zorn.
334: Mach's mit mir, Gott: nach deiner Guet'.
185: Mit Fried' und Freud' ich fahr' dahin.
260: Nun bitten wir den Heiligen Geist.
402: Liebster Jesu, wir sind hier.
310: Nun freut euch, liebe Christen g'mein.
538: Nun lasst uns den Leib begraben.
106: Gott sei Dank durch alle Welt.
495: In dich hab' ich gehoffet, Herr.
526: Valet will ich dir geben.
499: Wer nun den lieben Gott laesst walten.
21: Ich dank' dir, lieber Herre.
22: Aus meines Herzens Grunde.
67: Dir, dir, Jehovah, will ich singen.
83: Eins ist not, ach Herr, dies eine (Layritz); 2d tune: Eins ist not, ach Herr, dies eine (Neander).
134: Ach Gott vom Himmelreiche.
142: Aus meines Herzens Grunde.
402: Liebster Jesu, wir sind hier.
201: Herzlich tut mich verlangen.
432: Schmuecke dich, o liebe Seele.
141: Nun komm, der Heiden Heiland.
384: Denby (Wis. Syn. H. B., 204).
422: St. Bride.
427: Pax Dei; 2d choice: Eventide.
433: Vienna.
448: Olivet.
454: Regent Square.
533: Aberystwyth; 2d choice: St. Bride.
A 424: Der am Kreuz ist mein Liebe.
A 425: Ein' feste Burg ist unser Gott.
A 426: Ich singe dir mit Herz und Mund.
A 429: Herre Jesu Krist, min Frelser du est.
A 427: Ein' feste Burg ist unser Gott.
A 428: Herr Gott, dich loben alle wir.
A 461: Wie schoen leuchtet der Morgenstern.

No. 103

1. How bright the Morning Star doth shine
With beams of grace and truth divine,
O Sovereign, meek and lowly!
My Lord and Bridegroom, I am Thine,
For Thou hast won this heart of mine,
And I will love Thee solely.
Thou art gentle,
Fair and glorious, All victorious,
Rich in blessing,
Might and rule o'er all possessing.
2. O King high-born, Thou Son of God,
O Virgin-born, our flesh and blood,
Let me behold Thy glory.
Pure milk and honey is Thy Word,
Send us this bread from heaven, Lord,
Thy sweetest Gospel-story.
Priceless Treasure,
Hail Hosanna! Heavenly Manna,
Feed us ever,
May our hearts forget Thee never.

3. Thou Rose of Sharon, wondrous fair,
O grant that I Thy beauty share,
My life of Thine shall savor.
Thou Vine, this grace grant unto me
That I may be a branch in Thee
And never from Thee waver.
Let me to Thee
Ever clinging Fruit be bringing,
LINE MISSING!
Thus by deeds Thy praises singing.
4. O heavenly Father, God of might,
Ere Thou createdst day and night
Thou in Thy Son hast loved me.
Thy Son Himself to me betrothed,
With robes of righteousness hath clothed,
To praise undying moved me.
Hallelujah!
Life in heaven Hath He given.
With Him dwelling,
I shall still His love be telling.



Our Synod

FIFTIETH ANNIVERSARY

In the morning services of April 4 Zion's Ev. Luth. Congregation of Columbus, Wis., observed the fiftieth anniversary of Mr. Fred. C. Weidemann as member of the school board. Following a sermon on the Christian training of children the pastor expressed the congregation's sincere appreciation and gratitude to Mr. Weidemann for his faithful services during these many years. The congregation and also the children and teachers of the school presented Mr. Weidemann with a purse as a token of their appreciation.

Wm. N.



Announcements

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1937

North Wisconsin District

Fox River Valley Conference:

Rev. Otto Henning (Rev. R. Lederer).
Rev. Victor Siegler (Rev. P. Th. Oehlert).
Rev. Roy Gose (Rev. Fr. Schumann).
Lay-delegate and alternate from
Trinity Congregation at Kaukauna, Wis.
St. Peter's Congr. at T. Freedom, Out. Co., Wis.
St. Paul's Congregation at Appleton, Wis.

Lake Superior Conference:

Rev. Theoph. Hoffmann (Rev. Theo. Thurow).
Rev. Wm. Fuhlbrügge (Rev. E. Rupp).
Lay-delegate and alternate from
St. John's Congregation at Florence, Wis.
St. Paul's Congregation at Brookside, Wis.

Manitowoc Conference:

Rev. H. Grunwald (Rev. H. Koch).
Rev. G. Schaefer (Rev. W. Kleinke).
Lay-delegate and alternate from
St. John's Congregation at Newton, Wis.
Zion's Congregation at Morrison, Wis.

Rhineland Conference:

Rev. P. Bergmann (Rev. J. Krubsack).
Lay-delegate and alternate from
Zion's Congregation at Rhineland, Wis.

Winnebago Conference:

Rev. G. Kaniess (Rev. G. Pieper).
Rev. J. Pohley (Rev. G. Kobs).
Rev. Tr. Redlin (Rev. C. Lawrenz).
Lay-delegate and alternate from
Immanuel's Congregation in Tp. Mecan, Wis.
Dr. Martin Luther Congregation at Oshkosh, Wis.
St. John's Congregation at East Bloomfield, Wis.

From the Teacher-Body:

Mr. Kurt Oswald (Mr. E. F. Schulz).
Mr. F. E. Loppnow (Mr. M. Dommer).
Mr. E. Arndt (Mr. G. Kieker).
Mr. B. Boese (Mr. A. Schwerin).

Hortonville, Wis., March 19, 1937.

G. E. Boettcher, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Co. meets April 27 and 28 at Adell (R. Schroth, pastor).

Papers: Jagow, Boeger, Schink, Eckert, Huebner, Kaniess, Kleinke, Moecker.

Preparatory Address: Haase, K. Schulz.

Sermon: Eckert, Spilker.

Please take note of change of time and place of conference. Early announcements imperative. Please state clearly whether night lodging is desired and if coming with own car.

E. H. Kionka, Sec'y.

WESTERN TEACHERS' CONFERENCE

The Western Teachers' Conference will meet at La Crosse, Wis., May 7 and 8 (Pastor Walter E. Gutzke), the first session to begin at 9:00 A.M. Kindly make timely announcements with Mr. Carl E. Wacker, 402 Avon St., La Crosse, Wisconsin.

PROGRAM

A. Practical Lessons

- The Fourth Commandment (Gr. 4, 5 and 6) Christine Stellick
Substitute: The Pharisee and the Publican (Gr. 4, 5 and 6) Irma Krause
- Poem Study — "All Things Beautiful" (Gr. 2 and 3) Doris Sauer
Substitute: Reduction of Denominate Numbers (Gr. 5 and 6) Ervin Humann
- The Nervous System — The Function of the Brain (Gr. 7 and 8) Armin Huhn
Substitute: The Verb (Gr. 7 and 8) Ervin Wilde

B. Theoretical Lessons

- Value of Parent-Teachers' Associations W. L. Roerig
Substitute: Current Events M. W. June
- Relative Value of Practical and Theoretical Lessons O. F. Boerneke
Substitute: Proper Relationship between Pastor and Teacher H. Gurgel
- Characteristics of a God-fearing Christian Day School Teacher J. F. Gawrisch
Substitute: Course of Study E. Sievert
- Helps and Devices in Spelling M. W. June
Substitute: Correct Spelling — Helpful Rules E. W. Ebert

Otto F. Boerneke, Secy.

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference of the North Wisconsin District will convene April 27 and 28 at 9:30 A.M., C. S. T. at Peshtigo, Wis., with Pastor Kurt Geyer.

Papers: The Inerrancy of the Scriptures, R. Marti; The Examining of the Catechumen Class for Confirmation, W. Fuhlbrigge; Present Church Conditions in Germany, K. Geyer; The Fear of the Lord, P. Eggert; The Prophet Haggai, E. Rupp; Exegesis: 1st Corinthians, A. Gentz.

Confessional Address: W. Roepke; Th. Thurow.

Sermon: R. Marti; E. Rupp.

Kindly make timely announcements with Pastor Geyer.

E. C. Rupp, Sec'y.

FOX AND WOLF RIVER VALLEY JOINT PASTORAL CONFERENCE

The Fox and Wolf River Valley Joint Pastoral Conference will convene April 27 to 28, 1937, at Kaukauna, Wis. (P. Oehlert, Pastor). First Session at 9:00 A. M.

Papers to be read: Exegesis, Titus 1: R. Lederer; Titus 2, P. Uhlig; Titus 3, G. E. Boettcher; John 20, 17: W. C. Baumann; Mark 9:49-50; P. Oehlert; 1 Cor. 15:39: I. Boettcher; Historical Background to the Book of Macca-bees in Defense to Its Exclusion from the Canon: T. H. Thormahlen; The Relation of Prayer to the Means of Grace: W. Plischke; Types of Christ in the Old Testament as Established in the Fulfillment of the New Testament: P. Froehлке; Was ist der Himmel nach der Schrift? O. Neumann; Sermon Study and Detailed Outline — Luke 15:11-32: P. Westmeyer; Luther Before the Diet of Worms: W. Speckhardt; Sheol, Hades, Hoelle, Grab: Was ist unter diesen Ausdruecken zu verstehen in den Stellen, in welchen sie in der Schrift vorkommen? W. Pankow; Are Our Members Obligated in Any Respect to Buy from Fellow-Lutherans? O. Schreiber; Are Christians of the New Testament Permitted to Eat Blood? H. Pussehl; What Can We Do to Improve Congregational Singing? M. Zimmermann; What Should Be Our Attitude toward Boy Scouts? R. A. Kar-dinsky.

Confessional Sermon: O. Neumann (A. Oswald).

Note: Announcements should be made before April 22 to the Rev. Paul Oehlert, 801 Grignon St., Kaukauna, Wis.

W. F. Zink, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on May 18 and 19, 1937, at Slades Corners, Wis. (Pastor Edmund Sponholz). Session will begin at 9 o'clock.

Sermon: O. B. Nommensen, Luke 7:36-50; M. F. Plass, Matt. 22:23-33.

Confessional Address: C. H. Buenger; F. Blume.

Essays: As previously announced.

Edmund Sponholz, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will convene May 11 at Ridgeville, Wis., with Pastor C. E. Berg. The conference will open with a service at 9:30 A. M.

Papers: Exegetical: 1 Cor. 15:1-11, L. Bleichwehl; 1 Cor. 15:12-28, Alvin Berg. Isagogical: Romans, A. Winter; 1 and 2 Corinthians, W. Paustian. Practical: Difference of Doctrine and Practice between the Major Body of Norwegian Churches of America and the Synodical Conference, A. Dobberstein; Birth Control, Arthur Berg.

Reading of Sermon: P. Monhardt (H. Pankow).

Confessional Address: L. Witte (Alvin Berg).

L. M. Bleichwehl, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet on June 1 and 2, 1937, at Neillsville, Wisconsin (Pastor Wm. Baumann). First session at 10:00 A. M.

Essays: Darf die Amtszeit eines Pastors begrenzt werden? J. Mittelstaedt; How Can We Stimulate Attendance at the Lord's Table? G. Fisher; Scriptural Basis for the Practice of Tithing, G. C. Marquardt; New Testament Exegesis on 2 Timothy, E. Walther; Old Testament Exegesis, I. Habeck.

Confessional Address: E. Kolander; G. Krause (English).

Sermon: S. Fenske; G. Fisher (English).

Please take note of change of time of Conference. Make timely announcements with Pastor Baumann!

E. E. Prenzlów, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet June 8, 1937, at Rockford, Minnesota, Pastor Samuel Baer. The conference will open at 10:00 A. M. with services led by Pastor Chr. Albrecht. Substitute E. A. Binger.

Pastor W. P. Sauer will speak on: How Can We Develop a Greater Interest in Missions in Our Congregations.

Please announce yourself and delegates for this one-day conference!

K. J. Plocher, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets on April 27 and 28, 1937, at Oak Grove, Wis. (Pastor M. Drews).

Order of Business: Tuesday, 10 A. M., Opening. 10:20, A. Bergmann: The Life of Christ from His Resurrection etc. (continued). 1:30, Opening. 1:45, M. Nommensen: Ps. 42. 3:15, Discussion on "Memorial of Divine Call" to be led by W. Keturakat. 4:45, Financial Report. — Wednesday, 9 A. M., Opening. 9:15, Sermon Critique. 9:45, J. B. Bernthal: Apology (continued). 10:45, A. Paetz: The Faithfulness of the Pastor in His Pastoral Duties. 1:30, Opening. 1:45, M. Taras: What is the Christian's Stand in Respect to "Birth Control"? 3:00, Casual Questions and Miscellaneous.

Substitute Papers: Theo. Mahnke: How Shall We Counteract the Spreading Evil of Gambling, Kino, etc.? H. Geiger: Exegesis on 1 Tim. 2.

Sermon: A. Mennicke, A. Dasler (English).

Confessional: E. Fredrich, A. Paap (English).

Please, announce before the last Sunday!

H. Geiger, Sec'y.

NOTICE — MINNESOTA DISTRICT

The Rev. H. C. Nitz has tendered his resignation as Secretary of the Minnesota District, because he has accepted a call into the West Wisconsin District. Pastor W. P. Sauer, Buffalo, Minnesota, till now Assistant Secretary of our District, has been appointed as Secretary of the Minnesota District. He has consented to serve in this capacity until the next convention of the District.

The Minnesota District Conference of Pastors will meet in Belle Plaine, Minnesota. The sessions begin Tuesday, April 27, 10:00 A. M. Please send announcements to the local pastor, the Rev. W. Schuetze, Belle Plaine, Minn.

Program: Pulpit and Communion Fellowship, Theo. Albrecht; Breaches in Lutheran Intercongregational Ethics and Treatment thereof, L. F. Brandes; Exegesis of Colossians, Chap. 1, A. W. Koehler; The Justification of the Individual Cup, E. Bruns; An Explanation and Demonstration of the Common Service, J. Bade and C. Bolle; What Constitutes a Popular Mission-festival Sermon? P. E. Horn.

Sermon: Aug. Sauer (R. Schierenbeck), German.

Confessional Address: W. A. Kuehner (E. G. Fritz), English.

A. Ackermann, President of
the Minnesota District.

THE GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will, God willing, assemble in St. John's School, Milwaukee, Wis., on Tuesday, May 25, afternoon at two o'clock.

Preliminary meetings:

The Joint Board of Missions: Republican Hotel, Monday, May 24, 10:00 A. M.

The Board of Trustees: St. John's School, Monday, 2:00 P. M.

The Representatives of our Educational Institutions: St. John's School, Tuesday, 9:00 A. M.

The Conference of Presidents: Parsonage, Tuesday, 9:00 A. M.

Tentative Program:

Tuesday afternoon and evening: Board of Missions. Wednesday forenoon: Institutions.

Wednesday afternoon and evening: Report of Committees.

The Committee on Assignment of Calls will meet at Thiensville on Thursday or Friday morning at 9:30, depending on the time of the adjournment of the General Committee.

The reports of the various boards and committees must be in the hands of the undersigned on May 15, if they are to be printed in the preliminary program.

John Brenner.

SOUTHWESTERN MICHIGAN CONFERENCE

The Southwestern Michigan Conference meets April 21 and 22 at Eau Claire, Michigan. Sessions begin Wednesday morning at 9:00 A. M. The program will be as follows — 1 Tim. 5, 9-25, Rev. Fischer; Sermon for discussion, Rev. Meyer; Text, Epistle for Ascension Day; Dogmatics, Rev. H. Hoenecke; bring a dogmatics book along; 1 Tim. 6, Rev. N. Engel.

Confessional Sermon: Rev. Franzmann; substitute, Rev. Fischer.

Sermon: Rev. Essig; substitute, Rev. Fischer. Both sermons to be in the German language. N. Engel, Sec'y.

MIXED PASTORAL CONFERENCE OF DODGE-WASHINGTON COUNTIES

The Dodge-Washington Mixed Pastoral Conference will meet April 27 and 28, 1937, at 10:00 A. M. at Kohlsville, Pastor G. Redlin.

Sermon: W. Seidensticker, F. Schwertfeger.

Confessional: W. Stoehr, O. Mueller.

Fraternally,

Gerhard Redlin, Sec'y.

CHANGE OF ADDRESS

Rev. S. Baer, Rockford, Minn.

INSTALLATIONS

Authorized by Pres. E. R. Gamm the undersigned installed on Easter Sunday Pastor Albert Eberhart in the congregations at Faith and Dupree, S. D. May the Lord bless both shepherd and flock!

Address: The Rev. Albert Eberhart, Faith, So. Dak.

J. R. Martin.

* * * *

Authorized by President Wm. Nommensen the undersigned assisted by Rev. J. Klingmann installed Rev. H. C. Nitz into his office as minister of the St. John's Luth. Church, Waterloo, Wis., on April 11, 1937.

May the Lord bless him and his congregation.

Address: H. C. Nitz, 365 Madison St., Waterloo, Wsi.

E. A. Wendland.

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Under authorization of the chairman of the West Wisconsin District, the Rev. Wm. Nommensen, the undersigned ordained Candidate Ewald Blumenthal into the Holy Ministry and installed him as pastor of Salem Ev. Luth. Church at Wausau on Sunday, January 24, 1937.

May the Lord bless the labor of His servant in this congregation.

Address: Rev. Ewald Blumenthal, 621 Bridge Street, Wausau, Wis. G. C. Marquardt.

BOOK REVIEW

The Lamb of God. By J. Oliver Buswell, Jr., D. D., L. L. D., President of Wheaton College, Wheaton, Ill. In five Volumes. Vol. I: Behold Him! 105 pp. Vol. II: What is God? 157 pp. Vol. III: Sin and Atonement. 114 pp. Vol. IV: The Christian Life. 115 pp. Vol. V: Unfulfilled Prophecies. 95 pp. Price, paper binding, each vol. 65c, in cloth, \$1.00, except Vol. V, only in paper, 35c.

It is refreshing in these days of doubt and denial of the outstanding and essential truths of salvation to find a writer who simply and boldly proclaims his belief in the inerrancy of the Scriptures and hence in the deity of Christ, the virgin birth, and the resurrection of Christ. The writer is a Presbyterian divine of fundamentalist views. We rejoice when we read, vol. I, p. 91: "I have never found the Bible

in error in one single point. The Bible does not teach untruth on any subject. This is my testimony after having been through the regular formal liberal theological curriculum, after having critically investigated literally scores of cases in which the Bible has been alleged to be in error."

In Vol. IV our author is not entirely free from legalism, not having quite grasped the full extent of Christian liberty, as on p. 86 in his remarks on the use of wine. But while these volumes I-IV may be recommended for profitable reading to any believing Christian, at least as far as we could see, the case of Vol. V is quite different. In this little book the author strives to prove the doctrine of the millennium from Rev. 20, as is generally the case with the believers in this religious enthusiasm. As a premillennialist he believes that Christ shall come before the last judgment to reign upon earth in righteousness for a thousand years. We do not hold with that, believing that this view has no basis in Scripture. So this Vol. V must be used and weighed with care, especially since millennialism is very much in vogue these days where so many false hopes are raised.

Z.

The Challenge of a Day. Dr. R. E. Golladay. 65 Outlines on the Epistles of the Ancient Church, Price, \$1.75. The Lutheran Book Concern.

Sermon outlines are not to be lifted bodily from a work like this one. The preacher will prepare for his sermon by a thorough study of his text and then, perhaps, turn to the outlines of another for new angles of thought and forms of presentation.

If used with discrimination these "Outlines" will serve a purpose, but there are parts to which the reviewer is compelled to take exception.

J. B.

SOUTH EAST WISCONSIN DISTRICT

From January 8 to March 31, 1937

Rev.	Arizona Conference	Budgetary	Non-Budgetary
Rich. G. Deffner, Zion, Phoenix	\$ 44.03	\$ 26.96	
O. Hohenstein, Grace, Glendale	94.35		
O. Hohenstein, Grace, Glendale	17.55		
Frederick G. Knoll, Grace, Warren	23.00		
Frederick G. Knoll, St. Paul, Douglas	37.25		
Arth. C. Krueger from Indians at Cibecue	11.49		

Dodge-Washington County Conference

G. Bradtke, Z. Krippel, Christi, Tp. Herman	100.00	9.00
Herman Cares, Emanuel, Tp. Herman	45.65	
Herman Cares, Emanuel, Tp. Herman	35.68	
Herman Cares, Zion, Tp. Theresa	12.03	
Herman Cares, Zion, Tp. Theresa	37.94	
Herm. C. Klingbiel, St. John, West Bend	237.87	
Herm. C. Klingbiel, St. John, West Bend	169.08	
Herm. C. Klingbiel, St. John, West Bend	150.04	
A. C. Lengling, St. Paul, Slinger	24.55	
Ph. Martin, St. Luke, Knowles	37.40	
Ph. Martin, St. Paul, Brownsville	158.49	
Rud. F. W. Pietz, St. John, Lomira	20.57	
Gerh. Redlin, Zion, Allenton	73.86	
W. Reinemann, Trinity, Huilsburg		50.26
Ad. von Rohr, Peace, Hartford (Ladies Sewing Circle)		25.00
H. J. Schaar, St. John, Woodland	53.21	
F. Zarling, St. Matthew, Iron Ridge	90.20	8.10
F. Zarling, St. Matthew, Iron Ridge		7.00

Eastern Conference

P. T. Brockmann, Trinity, Waukesha	175.61	
Adolph C. Buenger, St. John's, Good Hope	54.09	
E. Ph. Ebert, Pentecostal, Whitefish Bay	19.09	
E. Ph. Ebert, Pentecostal, Whitefish Bay	14.78	
Gerald O. Hoenecke, St. Paul, Cudahy	12.15	
Gerald O. Hoenecke, St. Paul, Cudahy	30.93	
Gerald O. Hoenecke, St. Paul, Cudahy	30.64	
Walter Keibel, Nain, West Allis	42.00	
P. W. Kneiske, St. John, Lannon	40.00	6.20
A. Koelpin, Fairview Mission, Milwaukee	101.21	
A. F. Krueger, Resurrection, Milwaukee	12.62	
A. F. Krueger, Resurrection, Milwaukee	18.04	
Henry Lange, Nathanael, Milwaukee	35.00	
A. Maaske, St. John, Mukwonago	20.65	
Wm. C. Mahnke, St. John, Root Creek	31.15	2.00

Wm. C. Mahnke, St. John, Root Creek	50.48
A. Mittelstaedt, Trinity, So. Mequon	43.31
A. Mittelstaedt, Trinity, So. Mequon	40.00
C. A. Otto, St. John, Wauwatosa	226.62
C. A. Otto, St. John, Wauwatosa	3.45
A. Petermann, St. John, Newburg	120.15
M. F. Rische, Davids Stern, Kirchhayn	65.00
M. F. Rische, Davids Stern, Kirchhayn	185.13
M. F. Rische, Davids Stern, Kirchhayn	39.92
M. F. Rische, Davids Stern, Kirchhayn	53.60
J. G. Ruege, Jordan, West Allis	117.43
J. G. Ruege, Jordan, West Allis	92.40
J. G. Ruege, Jordan, West Allis	87.75
J. G. Ruege, Jordan, West Allis	36.00
Alfred C. Schewe, Trinity, W. Mequon	41.70
Gust. E. Schmidt, St. Paul, East Troy	61.30
Arnold Schultz, Trinity, Milwaukee	83.00
Harry Shiley, St. Peter, Tp. Greenfield	16.45
Harry Shiley, Woodlawn, West Allis	34.60
E. W. Tacke, St. Paul, Tess Corners	209.26
E. W. Tacke, St. Paul, Tess Corners	47.94
E. W. Tacke, St. Paul, Tess Corners	174.24
L. M. Voss, Good Shepherd, Tp. Wauwat.	14.53
L. M. Voss, Good Shepherd, Tp. Wauwat.	36.63
H. Woyahn, Grace, Waukesha	52.42
H. Woyahn, Grace, Waukesha	25.58
H. Woyahn, Grace, Waukesha	65.58

Milwaukee Conference

P. J. Bergmann, Christ	165.55
P. J. Bergmann, Christ, Ladies' Aid	15.00
P. J. Bergmann, Christ	134.01
P. J. Bergmann, Christ	56.18
E. R. Blakewell, Salem	79.62
E. R. Blakewell, Salem	33.31
E. R. Blakewell, Salem	48.55
John Brenner, St. John	223.45
John Brenner, St. John	237.28
R. O. Buerger, Gethsemane	43.92
R. O. Buerger, Gethsemane	31.46
P. J. Burkholz, Siloah (Sunday School)	20.00
P. J. Burkholz, Siloah	145.10
P. J. Burkholz, Siloah	175.94
P. J. Burkholz, Siloah	104.15
J. C. Dahlke, Jerusalem	235.85
J. C. Dahlke, Jerusalem	129.03
J. C. Dahlke, Jerusalem	168.30
E. Ph. Dornfeld, St. Marcus	442.60
F. Graeber, Apostles	8.73
F. Graeber, Apostles	15.87
F. Graeber, Apostles	16.00
A. F. Halboth, St. Matthew	175.54
A. F. Halboth, St. Matthew	137.71
A. F. Halboth, St. Matthew	247.00
Walter Hoenecke, Bethel	64.10
Walter Hoenecke, Bethel	50.00
Walter Hoenecke, Bethel	66.02
Raym. W. Huth, Messiah	46.45
J. G. Jeske, Divine Charity	239.77
Joh. Karrer, Mt. Lebanon	43.73
Louis F. Karrer, St. Andrew	26.00
H. Knuth and V. Brohm, Bethesda	138.86
H. Knuth and V. Brohm, Bethesda	173.89
H. Knuth and V. Brohm, Bethesda	185.51
Ph. H. Koehler, St. Lucas	190.73
Ph. H. Koehler, St. Lucas	74.37
Paul G. Naumann, St. Jacobi	112.53
Paul G. Naumann, St. Jacobi	412.93
Paul G. Naumann, St. Jacobi	163.10
Paul G. Naumann, St. Jacobi	162.47
E. C. Pankow, Garden Homes	46.00
E. C. Pankow, Garden Homes	34.00
Wm. F. Pankow, Ephrata	64.92
Paul Pieper, St. Peter	210.74
Paul Pieper, St. Peter	237.14
Wm. F. Sauer, Grace	500.00
Wm. F. Sauer, Grace	244.65
Wm. F. Sauer, Grace	32.25
Wm. F. Sauer, Grace	50.00
Arnold H. Schroeder, St. Paul	11.30
Arnold H. Schroeder, St. Paul	12.29
Arnold H. Schroeder, St. Paul	8.61
A. B. Tacke, Zebaoth	72.94
A. B. Tacke, Zebaoth	90.32
A. B. Tacke, Zebaoth	77.39
Arthur P. Voss, St. James	44.15
Arthur P. Voss, St. James	25.00

Arthur P. Voss, St. James	120.49
Arthur P. Voss, St. James	72.19
Arthur P. Voss, St. James	95.55
Arthur P. Voss, St. James	25.00
Arthur P. Voss, St. James	25.00

Southern Conference

L. W. Baganz, St. John, Burlington	344.60
A. C. Bartz, Immanuel, Waukegan	28.81
A. C. Bartz, Immanuel, Waukegan	47.72
A. C. Bartz, Immanuel, Waukegan	17.84
W. A. Diehl, First Ev. Luth., Elkhorn	83.75
W. A. Diehl, First Ev. Luth., Elkhorn	13.45
E. W. Hillmer, St. Luke, Kenosha	39.40
Edwin Jaster, Epiphany, Racine	20.10
Edwin Jaster, Epiphany, Racine	3.21
Edwin Jaster, Epiphany, Racine	13.76
W. H. Lehmann, St. John, Libertyville	40.15
O. B. Nommensen, Zion, So. Milwaukee	32.23
O. B. Nommensen, Zion, So. Milwaukee	32.27
G. A. Thiele, Zion, Bristol	43.11
G. A. Thiele, Zion, Bristol	30.19
G. A. Thiele, Zion, Bristol	15.00
Theo. Volkert, First Ev. Luth., Racine	128.30
Theo. Volkert, First Ev. Luth., Racine	2.75

Memorial Wreaths

For Rev. Ed. Albrecht from some of the inmates of the Luth. Altenheim for Lutheran City Mission, by Mr. G. F. Heckendorf, Sec'y.	13.00
For Mr. Herman Andrae from Mr. and Mrs. A. Kneuppel for Bethesda Home, by Pastor Ar. Schroeder	5.00
For Rev. H. Monhardt from St. James Congregation for Luth. City Mission, by Pastor Arthur P. Voss	5.00
For Mr. Charles F. W. Peterman from children and grandchildren for Gen. Miss., by Pastor J. Brenner	14.00
For Mr. John Reinke from the Sewing Circle of Trinity Congregation, Waukesha, for the Luth. Altenheim, by Pastor Paul T. Brockmann	3.00
For Mr. John Schrank from Prof. and Mrs. V. Voeks for Luth. City Mission, by Pastor Gerald Hoenecke	5.00
For Theodore Staak, Sr., from Theo. Staak, Jr., for Gen. Fund, by Pastor O. Heidtke	5.00

Miscellaneous.

From M. S. B., Watertown, for General Mission	5.00
Offering at Wedding of Pastor H. Heckendorf and Miss Angela Otto for Gen. Mission, by Pastor Ferd. K. Otto	10.50
Totals	\$11,276.44 \$2,752.89

CHAS. E. WERNER, Cashier.

Dated, Milwaukee, April 5, 1937.

NORTH WISCONSIN DISTRICT

January, February, March, 1937

Rev.	Budgetary	Non-Budgetary
Behm, E. G., St. Paul, Forest	\$ 114.02	
Behm, E. G., St. John, Forest	27.01	
Bergfeld, F., Beth., Bruce's Cross., Mich.	36.39	
Bergmann, P. G., Zion, Rhinelander	56.19	76.02
Bergmann, P. G., Trinity, Menasha	212.60	41.00
Boettcher, G. E., Bethlehem, Hortonville	164.70	37.25
Boettcher, Imm. P., Grace, Sugar Bush	145.55	
Boettcher, Imm. P., Christus, Maple Creek	31.70	
Boettcher, I. P., Immanuel, Maple Creek		
Brandt, F. M., and Sauer, T. J., St. Paul, Appleton	1,105.00	1.75
Braun, M. A., Parochie, Centerville	106.54	50.00
Brenner, Th., St. Peter, Freedom	55.85	
Croll, Melvin W., St. John, Florence		
Dornfeld, M., St. Peter, Manistique, Mich.		
Dornfeld, M. W., Grace, Germfask, Mich.		
Dowidat, John, St. Luke, Oakfield	125.90	
Eckert, Harold H., St. John, Reedsville	503.50	
Eggert, Paul C., Friedens, Abrams	14.11	
Eggert, Paul C., St. Paul, Brookside	15.85	
Eggert, Paul C., St. John, Little Suamico	6.46	

