

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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PENTECOSTAL REFLECTIONS

And they were all filled with the Holy Ghost Acts 2: 4

We do not rightly apprehend the scene of Pentecost if we regard it merely as a momentary event. The outpouring of the Holy Ghost is an act of God which continues throughout all ages of the Christian Church till the end of time. Immediately after the momentous Pentecostal event it occurred on the same day when about three thousand souls were converted to Christ through the preaching of the Word by Peter. And the Holy Ghost was poured out even on the Gentiles when some time after Simon Peter preached the Gospel of the crucified and risen Savior to Cornelius the Roman centurion and his kinsmen at Caesarea, so that "those of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost," Acts 10: 45; and so the outpouring of the Holy Ghost continues in the Christian Church to this day.

It is true, the Holy Ghost today does not come in visible signs and outward manifestations as He did when He was first poured out on the Apostles on Pentecost. There is no "sound from heaven as of a rushing mighty wind," when He comes; no flames of fire as they were burning like cloven tongues over the heads of the disciples, and no public distribution of such extraordinary gifts as the preaching of the Gospel in foreign tongues never learnt before. The coming of the Holy Ghost today is not charged with thrilling manifestations. No special appearance announces His coming; no miraculous deed prepares the way to His coming; nor is there any need of revivalists' meetings at which men with great oratorical talent try to awaken and arouse the hearts of men for the reception of the Holy Ghost.

The visitation or coming of the Holy Ghost proceeds through a different channel. It is the Gospel of Jesus Christ, in other words, the means of grace — the Word and the Sacraments. Without these means there is neither coming of the Holy Spirit to be expected nor will His saving power be felt. Hence, where there is no Word of God and its administration, there is no Holy Ghost. Men may diffuse knowledge,

human wisdom, science and learning of every imaginable sort to enlighten mankind, yet it is not the enlightenment of the Holy Spirit, That is brought about solely through the Word of God.

Plainly do our Lutheran Confessions teach, The Formula of Concord, Epitome, II, of the Free Will: "God the Holy Ghost does not effect conversion without means, but uses for this purpose the preaching and hearing of God's Word, as it is written Rom. 1: 16: 'The Gospel is the power of God unto salvation to every one that believeth.' Also Rom. 10: 17: 'Faith cometh by hearing of the Word of God.' And it is God's will that His Word should be heard, and that man's ears should not be closed. Ps. 95: 8. With this Word the Holy Ghost is present, and opens hearts, so that they, as Lydia in Acts 16: 14, are attentive to it, and are thus converted alone through the grace and power of the Holy Ghost, whose work alone the conversion of man is. For without His grace, and if He do not grant the increase, our willing and running, our planting, sowing and watering, all are nothing, as Christ says John 15: 5: 'Without me ye can do nothing.' With these brief words He denies to the free will its powers, and ascribes everything to God's grace, in order that no one may boast before God. 2 Cor. 10: 17; Jer. 9: 23."

Accordingly, and justly so, do the same Confessions reject the false doctrine of errorists who teach enlightenment of the Holy Ghost without the means of God's Word, saying: "We reject and condemn the error of Enthusiasts, who imagine that God without means, without the hearing of God's Word, also without the use of the Holy Sacraments, draws men to Himself, and enlightens, justifies, and saves them. "Enthusiasts we call those who expect the heavenly illumination of the Spirit (celestial revelations) without the preaching of God's Word)" Trigl., page 787 and 189: 6.

Filled With the Holy Ghost

It is by the Word of God when and wherever administered to the soul's salvation that those who receive it in faith are filled with the Holy Spirit, "And they were all filled with the Holy Ghost," we read of the Apostles on the day of Pentecost. Aside from the fact that the Apostles were endowed with miraculous gifts of the Holy Spirit as the gift of speaking and

preaching the Gospel in many a foreign language which they had never learned before, they were filled with the Holy Ghost to such an extent as to be divinely convinced of the eternal truths of the Gospel and understanding these in their true light, even as Christ had promised them, "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John 14:26.

We need not enlarge on the specific term "filled with the Holy Ghost." For the present, it is sufficient to know that all those who hear the Word of God and accept it in faith are filled with the Holy Ghost, that is, are enlightened with His gifts so as to know the saving truth of the Gospel and trust in the same. In other words, they are brought to faith in Jesus Christ and in such faith "born again" to be children of God enjoying all His blessings and to become heirs of eternal life. They are now "temples of the Holy Ghost," in whom He dwells as their Comforter, as their Guide; their Justifier and Sanctifier their Sustainer and Life-Preserver. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16.

What a depth of meaning to the word "filled with the Holy Ghost" when thus construed; all the inexhaustible treasures that are in Christ, the very fulness of Christ, the very fulness of God Himself to be ours through the Holy Spirit, the Great Communicator, beginning with the very life that regenerates and ending with the glory that transfigures. At every step in the study of the Holy Spirit we find some new treasure, some new spiritual knowledge, some rich experience in comfort and strengthening of faith, to which we have become heirs through the "Communion of the Holy Spirit." And all this is but for the asking on our part as Christian believers. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

J. J.



CONFLICT OF EARLY CHRISTIANITY WITH PAGANISM

The growth of Christianity during the first century was one of the wonders of the age. Within comparatively a short period of time since its beginning it had spread throughout the Roman Empire which

then comprised the entire civilized world. There was not a country in its large dominion, not a province within its borders, not a city of any importance, where there were not Christian communities living. Even at so early an age the Church of Christ had become a factor among men to be reckoned with, its influence was felt everywhere, in the lives of men, in the home and family, even in the affairs of the state Christians, even then, were the light of the world and the salt of the earth.

But no sooner had the Church become a powerful factor in the Roman world, than there arose against her a hostile force which was determined on the final extirpation of Christianity. For three centuries the pagan world combated its influence and sought to destroy it. Why was this? It would almost appear inconceivable that it should have been so. Even Gibbon, the historian whom we quoted in a previous article, gives utterance to this effect. In his "Decline and Fall of the Roman Empire" he says, Vol. 1, P. 444:

"If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lives of the greater number of those who during the first ages embraced the faith of the Gospel, we should naturally suppose that so benevolent a doctrine would have been received with due reverence even by the unbelieving world; that the learned and the polite, however they might deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates, instead of persecuting would have protected an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and government."

The hostile attitude of the Roman state to Christianity is the more surprising as that state was committed to the principle of tolerance. It cannot be denied that in religious matters the Romans were a singularly tolerant people. Speaking generally, they were indifferent to the religious views of a provincial. This fact was due partly to their mental constitution and partly to the nature of their own lightly held religious conception. What they cared for regarding religion was the utilitarian service it rendered to the state. "Serve us, and we will serve you," was their saying. Hence, admittance was freely given at Rome to non-Roman cults, such as those of Isis or Mithses. True, there was the established religion of the Roman state, the worship of the Roman gods. Yet there were probably as many different religions in the Roman Empire, as there were provinces, and with these Roman authorities did not interfere. The Syrian, the Greek, the Jew, or the Egyptian was not required to adopt Roman gods, and Roman worship; Roman governors had no authority and no inclination to interfere. An outstanding example of religious tolerance obtaining in the Roman Empire we have in the Advent of Christ and His revelation to the world in Judea which stood under Roman sovereignty. Neither Pilate the governor nor Herod the king interfered

with the teachings of Christ. It was no concern of theirs. And as long as an apostle from Judea chose to go about the Roman world as simply a teacher of a new religion called Christian, he was as free to do so as any philosopher or teacher from Greece or Egypt.

Yet despite the religious tolerance observed in the Roman state there was that hostile attitude to Christianity on the part of the Pagan world which resulted in the notorious persecutions of the Christians during the first three centuries.

Causes Leading Up to Such Hostile Attitude

It may safely be stated, in a general way, that hostility to Christianity in the Roman Empire was due primarily to two reasons: first on account of a general dislike, then on account of an increasing fateful power endangering the supremacy of the Roman State.

The earliest reference to the dislike of the Christians among the Romans we find in contemporary historians or writers. Of these there are particularly two Pagan writers whose references to Christians are often quoted: Tacitus, who lived about 55-120 A. D., and Pliny "the Younger," 62-110 A. D.

In the history of Tacitus, especially where he speaks of the Roman Christians in the reign of Nero (A. D. 64), mention is made that the Christians are disliked on the ground that they are enemies of civilization, being filled with hatred of society (*odio humani generis convicti*).

There was some semblance of truth to this statement. Their aversion to the idolatrous ceremonies attending public festivals, which recurred so frequently for the amusement of the Roman populace, as well as their refusal of taking part in public affairs, many of which were connected with heathen superstitions, the Christians were stamped as misanthropes and haters of society. Then, too, their close union and frequent meetings in private houses, often under cover of night, nobody knowing what they were doing when they met together, aroused the suspicion of treasonable tendencies against the state. The absence of all visible objects, images of gods, or statues of heroes in their worship laid them open to the charge of atheism. Because the Christians denied the Roman gods and condemned their worship as a false worship, and because of the truth they confessed in teaching the one and only true God who revealed Himself in His Son Jesus the Savior of the world, they were accused of being atheists! Their claim to possess the only true and universal religion was a notion utterly incomprehensible to the heathen world.

Furthermore, the inattention to public or state affairs on the part of the Christians was often objected to as a fault; and they could hardly help being open to it, when their religion required them to abstain from many official acts which were connected with heathen

practices. It was not that the Gospel commanded them to withdraw from public life, or that they felt less interest in the welfare of their country: but it was impossible for them to hold any office, or to be present at any public ceremony, without countenancing, in some degree, the worship of the gods, or of paying divine honors to the emperor, and this is what actually was demanded of them. Domitian the tyrant, who reigned from 81-96 A. D., was not the only emperor who laid claim on being worshipped by his subjects as a god; and the Christians refusing to worship him as such, though they prayed daily for the emperor and the state, yet because their prayers were offered in secret, to the one true God, they were accused of disloyalty, and branded as enemies to the state.

Finally, the common people readily believed the foulest calumnies designed to stigmatize the Christians. Thus they accused them of abominable practices. Vague rumors, beginning with mistaken reports of Christian sacraments, declared that they put infants to death, and that they ate human flesh.

All in all, Christianity had become a capital offence in the eyes of the Romans. From the time of Nero a Christian was exposed to arrest and capital punishment, like an outlaw or public enemy.

In the letters of Pliny, the Christians appear also as persons obstructive to business — another cause for their general dislike. Under the Emperor Trajan (112 A. D.) Pliny was sent out as governor to Bithynia and parts adjacent. The province lay east of what we now call Constantinople, and north of the Syria, Cilicia and Cappadocia of the Acts of the Apostles. It formed the northern shore of the Black Sea. There had been much mismanagement of governmental affairs there, especially in finance, and Pliny was appointed to clear the situation. In going about the country on his errand he came upon the Christians, and these presented a complicated problem.

They constituted an integral part of the population, being so numerous, both in villages and cities, that in some places the heathen temples were deserted. Complaints were raised against the Christians of Bithynia on the part of their heathen neighbors, not only that they disavowed the religion of the Roman gods, but also that they interfered with certain business connected with the sacrifices of said religion. Thus dealers in fodder for animals to be used in sacrifice, for instance, were forced to give up their job; hence they objected to Christians, like the image-makers of Ephesus.

Now the fact that numbers of persons were thus incriminated, especially on charges made in anonymous letters, as also the fact that some who were accused confessed that they once had been Christians — some said twenty-five years ago — but had long since renounced Christianity, made matters very com-

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plicated. How ought such cases to be treated? And, even where the case was plain, what ought to be done with such a multitude of offenders?

Pliny wrote to Trajan for instruction. Shall I proceed against the Christians as Christians, or only by reason of proved offences? Shall I pardon those who are willing to renounce Christianity? Pliny told Trajan what he had learned from peasants, and from such of the faithful as he had had examined under torture. They are harmless people, he said, who meet daily to sing hymns to Christ as to a god, to partake of a common meal of innocent food, and to bind themselves to do no wrong.

Trajan replied that obstinate adherence to Christianity must be punished as usual as capital offence, but that nobody is to be sought out, or arrested on any anonymous accusation. Those who renounced the Christian name, he added, may be pardoned.

From Pliny's letters on the matter involved we may safely conclude that behind the persecution of the Christians in the Roman Empire there were also causes of a commercial nature — trade antagonism. Hatred of the Christians for mercenary reasons there was especially among the many heathen priests, and all who made their livelihood by the maintenance of temple worship; they began to feel that the struggle was for their very existence, hence their wild agitation of mob revolt against the Christians.

But there was a second major reason for the persecution of the Christians; it was the fear of the Roman world of an increasing dread or fateful power which was destined to undermine the pagan state with its religion and its institutions. The Christians were feared by the poorest and most ignorant of the people on the one side, and by the best and wisest on the other. They were hated alike by the masses and by the magistrates.

As to the masses the dread of the Christians was based mainly on superstition. The people were in fear of the gods. Whenever a community, a city, a province or the country at large was visited by a

public calamity — plague, earthquake, flood, defeat in battle — they saw in it the anger of the gods. These were sore displeased with affairs among men.

And the Christian boldly denouncing the Roman gods as false gods and absenting themselves from the worship in the temples — the blame naturally fell on them. They had provoked the public calamity. The gods had sent it because of Christian impiety and insult. Let the Christian, then, suffer for their sins. Let the angry gods be pacified by Christian blood. "The Christians to the lions!" was the signal cry of the masses.

The magistrates, on the other hand, the emperors and rulers of the Roman Empire, seeing that Christianity had become a mighty power, was paving its way into the very hearts of men in every station of social and political reasons. They feared for the safety of the Roman state; its very existence was at stake. Hence their determined effort to exterminate the Christian Church at any cost.

Such were the causes which led up to the persecutions of the Christians. It was the conflict between Christianity and Paganism. Never in the annals of mankind were two powers more diametrically opposed in their innermost spirit dominion. The battle between Christianity and Paganism could not cease till there was decided victory on the one side or the other.

J. J.

"I ASCEND UNTO MY FATHER AND YOUR FATHER, TO MY GOD AND YOUR GOD"

We believe that Christ ascended into heaven. Those who deny the bodily resurrection of Christ have, of course, also no place in their faith for His ascension. To them the accounts of His ascension, as we have them in the New Testament, merely show to what hallucinations His disciples were subject. But Christians will continue to confess in the words of the Apostles' Creed that they believe that Christ ascended into heaven.

It was forty days after His resurrection. Christ had previously spoken to the disciples of His ascension. He would ascend to His Father who was now also their Father. The Old Testament had foretold this event. Whether the disciples were expecting anything of the like at that time we do not know. Luke tells us that on that day the Lord took His disciples out as far as Bethany, and that after final words of instruction and exhortation He was taken up before them. Their eyes followed His upward progress until a cloud obscured Him from their view. The disciples returned to Jerusalem, not in great sorrow as we might think, but with great joy. But why the joy? Had they not lost the Master now for good? No, they saw in His ascension the great crowning glory of His work. Now they understood that Christ had come forth from His Father and had come into the world

in order to redeem fallen mankind, and now, this work accomplished, He returns to that glory which He had with the Father before the world was. It is His human nature which is now exalted to that glory.

The Father to whom Christ went in His ascension is through Christ our Father and our God. Through Christ we are His children. "Ye are all the children of God through faith in Christ Jesus." Christ having taken away our sin the Father is now reconciled to us. Now He hears us when we pray to Him, saying, "Our Father which art in heaven." Like as a father on earth pities his children, and works for them and cares for them and does the best he can for them in every way, so this Father in heaven has numbered even the hairs upon the heads of His children and nothing shall befall them that it hurtful to them.

Christ ascended on high, as St. Paul quotes from the sixty-eighth psalm and "led captivity captive." By nature man is in the captivity of Satan and lies in the bondage of sin. To be the slave of a cruel tyrant of a master is a hard lot. If we read a book such as "Uncle Tom's Cabin" we realize that. Such slavery still abounds in many parts of the world today. To show us in what a desperate plight man is by nature the Lord uses this illustration and says we are captives of the devil. Such captives men became through Adam's fall. But it is a great day for the slave when the time of his emancipation comes and he is granted his liberty. Christ is our liberator. He has redeemed us from all sins, from death, and from the power of the devil. He who held us in the bondage of sin is now himself in captivity, held in chains under darkness against the judgment of that day.

Christ's ascension into heaven shows us that His kingdom is not of this world. By His ascension Christ would have us look to the things that are above. Our citizenship is in heaven. Here upon earth we are but strangers and pilgrims. We have here no continuing city, but we seek one to come. And of this city we have very sure promises. Jesus assures us that He goes to prepare a place for us, that where He is there shall His servant also be. His Father and God to whom He ascended is also our Father and our God.

Christ ascended into heaven and sits at the right hand of His Father. What does this mean? What is the right hand of His Father? Is the Father in heaven a corporeal being who has on one side a right hand and on the other side a left hand? No, God is a spirit and a spirit hath not flesh and bones. Yet the right hand of God is frequently referred to in the Bible. "The right hand of the Lord doeth valiantly." Christ told His judges that hereafter they would see the Son of Man "sitting on the right hand of power, and coming in the clouds of heaven," Matt. 26:24. There is a figure of speech used in the Bible according

to which God is spoken of as though He had a human form. We read references to the eye of God, the finger of God, the ears of God. Just as a father speaks to his little child in language that is comprehensible to it, and tells it, for instance, that the man in the radio is telling it a story, for it would be useless to try and explain the mysteries of the wireless to the little child, so God also speaks to us as children of limited understanding as far as the mysteries of God are concerned in language suited to our understanding. And so He speaks of His right hand. We generally exercise our power through our right hand. In our acts of manual labor the right hand plays the principal part. The right hand thus becomes the emblem of power. God's right hand is His almighty power. Again, when Christ speaks of His sitting He is using a familiar figure of speech as we use when we say that King George has sat on the throne of England for twenty-five years. We would imply thereby, not a local posture, but an exercise of office. That Christ sits at the right hand of His Father, then, can only mean that He rules and reigns over all things in equal power with His Father. Christ puts it in other words when He says, "All power is given unto me in heaven and in earth."

And in whose interest does He exercise this power? In the interest of His Church, His believers. He reigns as the Lord omnipotent over a threefold kingdom, which we generally designate as the Kingdom of Power, the Kingdom of Grace, and the Kingdom of Glory. In His kingdom of power even the devils are subject to Him. In His kingdom of grace those who are loyal to Him worship Him. In the kingdom of glory we shall be forever with the Lord.

He who ascended on high will come again even as the disciples saw Him being taken up into heaven. He will come, not to establish a great and glorious earthly kingdom with Jerusalem for its capital, but to take His Church from the trials and tribulations to which, like her Master, she is subjected here below, to the reward prepared for her in heaven. And Christians pray, "Come quickly, Lord Jesus."

—The Australian Lutheran.

A BETTER LIVING

We often hear men speak of a better living, but not so often do we hear them speak of a better life, and yet how much better is such a life than such a living! The one is only what we **get**; the other is what we **are**. The former we secure from men; the latter we receive from God.

But a better life is not a mere improvement of the old. It is the gift of a new life. The old life can indeed be dressed up and made more presentable, but it is still the same old self-life. A better living will make it more comfortable, but added comfort can not produce any change in its nature.

Only eternal life in a regenerate heart makes any real improvement possible. Nothing can grow and flourish that does not exist. But when God kindles the fire of His love in our heart, His Spirit can feed and fan it into a flame which consumes the dross and transforms us into His image.

The life of Christ in the soul of a believer is the only source and means of any betterment. But this betterment again is not any improvement of our old nature. It is its crucifixion and death and the substitution of a new creation of God. The new grows at the expense of the old in the process of sanctification, until the new has taken the place of the old and "Christ be formed in you," when "it is no longer I that live, but Christ liveth in me."

— C. J. S. in The Bible Banner.



This Machine Age has been blamed for most of the ills afflicting mankind. It is like blaming the shot and shell of human warfare for the havoc created by the wicked passions of men who use these weapons for their own selfish ends. It is calmly assumed in some quarters that if there were no engines of war there would be no war. In the same way it is held by many shallow thinkers that if there were no machines there would not be any oppression of the poor by the rich, no inequality of possessions among men, in fact that then the golden age would dawn.

Writing in the Lutheran Sentinel on Dr. Pannkoek's introduction to Dr. Reu's lecture on "The Church and the Social Problem" the Rev. Geo. O. Lillegard, a former Lutheran missionary in China, if we mistake not, quotes Dr. Pannkoek's introductory remarks: "Modern scientific, capitalistic machine civilization has betrayed humanity, if ever humanity was betrayed. It has robbed it of every valid hope of living and is implacably driving it to deeper ruin and destruction." This the writer in the Sentinel brands as good "soap-box oratory."

He goes on to say: "But it is neither fact nor Christianity. Having lived in a country (China) where the much abused 'machine civilization' was an almost unimaginable dream, where people lived from hand to mouth, slaving from early dawn to late at night for the few rags they wore and for an occasional meal, and where millions of people even in the most prosperous times were on the verge of starvation, I can have no patience with those who trace all the

ills of modern society to the machine and the 'Capitalism' required to develop it." Rev. Lillegard then states the fact that it is due to the machine that the standard of living rises wherever the machine is extensively used. "And whatever difficulties we have had can be traced far more easily and correctly to the disturbances in the free capitalistic system wrought by Socialistic, atheistic 'planners,' than to any defects in the capitalistic system itself."

"We have seen 'Red' propaganda sweep over China," our author continues, "bringing death and destruction in its wake. We are watching with growing anxiety this same propaganda at work in our 'sweet land of liberty' and the tremendous success it already has had in making black white and white black. God grant our Lutheran Church at least such loyalty to the changeless Word of God that it will not be swept away, even by the false prophets within its own ranks, but will stand firm against the rising tide of revolution, irreligion, and immorality which threatens to overwhelm us and send us back into a new 'Dark Age.'"

To which fervent prayer we shall gladly act as clerk by saying "Amen." The worst of it is that this rising tide of "revolution, irreligion, and immorality" is welcomed and being pushed on by the sectarian churches of the land, who having lost the pure Gospel, are now preaching the lying "Social Gospel" that leads to red ruin. Z.

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In Red Russia the churches are not winning any concessions from the government. "After the adoption of the new Soviet constitution in which religious freedom seems to be guaranteed many petition to reopen churches were filed. The department of the GPU which has this in charge has laid down these four conditions which must be met before approval is granted to reopen churches: First the political reliability of the petitioners must be above question, second the church must be more than a fifteen minute walk from a school, third the condition of the building must be above criticism, and fourth there must be no protest from the local organization of the godless. These conditions make religious freedom an illusion."

Continuing this same subject the Bulletin states: "Russia is said by some propagandists to be the freest country in the world. In 1935 14,000 churches were closed and 3,687 pastors were put out of commission. For having announced church services over radio six men and five women were given a punishment of five years at hard labor. So far 120,000 churches have been closed and 42,000 pastors sent to prison camps. On February 7 a world convention of atheism was held at Moscow having 1,600 delegates from forty-six countries. 20,000 churches have been

burned, 14,000 pastors have been put to death, in Communist Spain. The Spanish Atheistic Society has invited 102 Russian Atheists to come over and help them."

Thus the rising tide of godlessness impelled by the undying hatred of the atheists is rolling wave upon wave, not only over Russia, which it has engulfed, but ever westward, threatening all Christendom with extinction. The rising waters of this flood are already lapping at our feet right here in America. What shall stop this deluge? Neither science, culture, enlightenment of the masses, democracy, or even the spurious religion of the Calvinistic churches. The pope seems to be powerless against it, as witness Spain and Mexico. There is but one Rock and Fortress to which we can flee, and that is the Lord God Himself who sits at the right hand of power. He alone can stop this madness and save His church. The way to this salvation, as no other, is through the faith in His Gospel, the holding fast of His holy Word of salvation. Let our prayer be: "Lord, I believe; help thou mine unbelief." Mark 9:24. Z.

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Catholic Persistency is well illustrated by the repeated efforts in Ohio to have the Catholic schools aided by state funds. As the Christian Century reports, this campaign is on again in Ohio, after the failures to get this help in former years. "Four bills have been introduced in the Ohio senate. Bill number 96 provides for free textbooks in parochial schools; number 97 for free transportation for parochial school pupils; number 140 for an amendment of the general code extending the free textbook provision to 'all schools' instead of 'public schools'; number 163 for an appropriation of \$3,500,000 to be distributed among parents of children attending parochial schools, ten cents a day for elementary school pupils, fifteen for high school pupils."

As we remember, the Lutherans and other Protestants of Ohio have fought these efforts by the Papists to build up the Romish sect. It will need continued watchfulness on the part of these Protestants to defeat the renewed onslaught on the state treasury. The iniquity of these attempts can easily be seen.

Meanwhile the Catholic hierarchy is cashing in on its support of Mussolini in the rape of Ethiopia. Protestant missionaries in this unhappy country are being deported as spies. The accusation that these missionaries are spies does not hold water. The *Giornale d'Italia* lets the cat out of the bag when it says: "These missionaries have been proved to be either spy agents or exponents of that dangerous fanaticism and religious disintegration so characteristic of Protestantism." That should be plain enough for anybody. The pope wants no Protestants in Ethiopia. Z.

"The World Do Move" From the Presbyterian Tribune we lift this gem. "Rev. Winfield Edson of Oakland, Cal., wanted to become pastor of the First Baptist church at Fremont, Nebr., but he was too far away to come to the corn-husker state for a trial sermon. So he had moving picture films of himself and his family taken and sent them to the Fremont church. After the congregation had viewed the pictures, Mr. Edson was unanimously chosen as the new pastor." — In other words he got the job as hired man. Z.

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Augustana on War The Lutheran Companion in a number of late issues has devoted quite a bit of space to the subject of war. In those articles a very strong sentiment against wars of any kind has been expressed. Recently the Illinois conference of the Augustana Lutheran Synod went on record as opposed to a declaration of war by Congress without a mandate from the people, except in case of invasion. The proposal also called for an amendment to the constitution providing for the mandate.

Now it will not be denied that every sincere Christian is unalterably opposed to war, the taking of human life at any time or in any way. The Christian will at all times pray the Father to spare us and our country the necessity of blood-shed. Nor is it wrong for a group of Christians or for a conference of pastors to get down upon their knees and implore the God of all mercy to spare our land from the harrowing experiences of war. However, that is as far as the church will go. She will not try to dictate or coerce the state to do that which she knows can not be done — outlaw wars. Wars will come as wars have come through the sinfulness and selfishness of men and no amendment to the constitution, no mandates will be able to stem its tide.

Let us use the weapon the Lord has given us — prayer! Let us earnestly beseech the Father, individually and collectively, to save us from the ravages of war and bloodshed, but beyond that let us not go. Let us also remember that the great work of the church is to preach the Gospel and by its preaching to convert and turn men's hearts into the paths of righteousness. When we have done that we have, on our part, done all in our power to avert wars. Let us preach peace — not a mechanical peace — but peace with God through our Lord, Jesus Christ. That and that alone will make the nation peace-minded.

W. J. S.

— Sanctified thoughts, thoughts made conscience of, and called in, and kept in awe, are green fuel that burns not, and are a water for Satan's coal.

— Rutherford.

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.

CHRIST'S ASCENSION

O Christ, Thou hast ascended
Triumphantly on high,
By cherub guards attended
And armies of the sky:
Let earth tell forth the story —
Our very flesh and bone,
Immanuel, in His glory,
Ascends His father's throne.

Heaven's gates unfold above Thee:
But canst Thou, Lord, forget
The little band who love Thee
And gaze from Olivet?
Nay, on Thy breast engraven
Thou bearest every name,
Our Priest in earth and heaven
Eternally the same.

There, there Thou standest pleading
The virtue of Thy blood,
For sinners interceding,
Our advocate with God;
And every changeful fashion
Of our brief joys and cares
Finds thought in Thy compassion
And echo in Thy prayers.

O for the priceless merit
Of Thy redeeming cross;
Vouchsafe Thy sevenfold Spirit
And turn to gain our loss;
Till we by strong endeavor
In heart and mind ascend
And dwell with Thee forever
In raptures without end.

— E. H. Bickersteth.

ONCE AGAIN — THE "MISSING LINK"

This time the "missing link" has been discovered in South Africa. At least, that is the report which Robert Broom of the Transvaal Museum, Pretoria, South Africa, made to the international symposium on early man.

Broom "discovered" the head of this "missing link" (all but the lower jaw) in a cave at Sterkfontain last year. From the jawless head he makes the deduction that his "find" is a two-legged creature part way between man and ape; its size he "estimates" to have been about that of a chimpanzee; its teeth were "almost human."

About twelve years ago a similar creature "with virtually human teeth" was unearthed in another cave

300 miles away. This the "scientists" firmly assert was a five-year-old "baby."

In regard to these "finds" Broom has this to say: "In my opinion there can HARDLY be doubt that both are closely allied to the ancestors of man. They are probably members of the group from which man descended. They form a good LINK between man and the type of anthropoid ape KNOWN to have lived 15,000,000 years ago."

How interesting all this and how learned it sounds! These "scientists" speak about MILLIONS OF YEARS — about PRE-HISTORIC times and creatures, etc. — and some people stare in blank wonder and utter amazement and bewilderment. Men wonder and marvel at the profound wisdom and are attracted by their "VAIN PHILOSOPHY" and are led astray to believe the lie.

We still feel perfectly safe in the Bible account that man and animal are two distinct types of creatures; the animal "called forth" from the earth: "GOD SAID, LET THE EARTH BRING FORTH the living creature after his kind, cattle, and creeping things, and beasts (wild beasts — lion, tiger, etc.) of the earth after his kind," Gen. 1:24 — and man — FORMED FROM THE DUST, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." That satisfies! No "if" nor "and" nor "but" nor "perhaps"; here are sure positive statements — so it was and no other way. W. J. S.

"BILLY" SUNDAY

The noted evangelist William A. Sunday, who died on November 6, 1935, at the age of 73, left an estate to his widow of \$150,000 in government bonds. This was determined at the final accounting of the estate on April 27.

We remember that some years before the evangelist died it was reported in our daily papers that he had lost his life's savings and found it necessary to again follow the "old sawdust trail" to recoup his losses. This report, however, must have been false; for it seems impossible that Sunday could have accumulated such a vast amount of money in the relatively short time that he again was active.

\$150,000.00 is a sum not to be despised by any one. Surely "Billy" Sunday was well "paid" for his work and labor in the "vineyard." Many faithful, conscientious servants of the Lord, who labored long and hard, who bore the heat and burdens of the day, have not been so fortunate as was "Billy" Sunday. When they departed this life they left no estate which could be valued in dollars and cents. Theirs was the "knowledge of a good conscience before God." Nor will the many other faithful servants of the Lord today expect to leave any riches in gold or silver. But then —

"having food and raiment let us therewith be content."
W. J. S.

IRELAND HAS AN INDEX

It is not new to our readers that the Catholic church has an "index expurgatorius," that is, a list of books which a Catholic is forbidden to read; but it may be new to some of us that the republic of Ireland also has such an "index." At present there are 789 books on the list which the inhabitants of the Irish Free State are forbidden to read. The majority of the forbidden books have to do with birth control, filth of all kinds, mockery of religion, marriage, divorce and infidelity. Some of the books of two of Ireland's native sons, George Bernard Shaw and Liam O'Flaherty are on the "index."

The censors of the books now prohibited represent both the Catholic and the Protestant faith. The strangest thing of this censorship is that the people of Ireland themselves are responsible for the existence of this board of review. Before a book can be put "on the index" the board of censors must receive a complaint against a certain book from some private citizen who must at the same time furnish the board with two copies of the book. The secretary of the board reads the book, marks the objectionable passages and passes it on to the other members of that body for their opinion. If all agree as to the objectionable feature the book is placed "on the index."

We wonder if there is any merit or wisdom in such a procedure. It certainly opens a wide opportunity to the smugglers or "racketeers" and will, no doubt, furnish helpful suggestions to many who are looking for literature of just this type.
W. J. S.

A LOST OPPORTUNITY

In the early days of the late Dr. J. Wilbur Chapman's ministry he was asked to visit a young man who was dying, and the friend who invited him to call made the request that he should not speak to him about dying or becoming a Christian, suggesting that he should first of all win his confidence, and then on the following day, perhaps, introduce the subject of religion.

"I made my way to the room," says Dr. Chapman, "and sat down for half an hour, talking to the young man about music and the politics of the city. Then I arose to say good-bye, taking his cold, white hand in mine, without a word concerning his future. Just as I reached the door I turned my face back, and his great eyes seemed to burn me through and through. To this day I have not forgotten the look of them. I went to my home, but could not rest.

"Early the next morning I went back to the house and touched the doorbell. The door quickly swung open, and I was making my way up to the room, when

the maid of the house called me back and said, 'Do you not know, sir, that he died half-an-hour after you were here yesterday afternoon?' I do not know what any other man would say about it, but I have always felt that when I stand at the Judgment Seat of Christ I shall be expected to answer a question as to why I let that man slip into eternity without a warning."
— Ex .

A CHALLENGING QUESTION

What sort of a church would my church be
If every member were just like me?
Better or worse would my church be
If every member were just like me?

If I were all that I ought to be,
And every member were just like me,
What a wonderful church would my church be,
Filled with His likeness for all to see. — Amen.



AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa

Tuesday, September 15. Rain all night and all morning. The roof leaks again in our bedroom. Worked all morning during rain, which kept me from going out, on the sermon for next Sunday, got it finished and mimeographed. Finished also Sunday school lesson No. 21 and made it ready for the mimeograph. Wrote out the Catechism and came to lesson 41, the last one in Drewes' book. Went to Obot Idim to see the young men working on the house. Rain seriously interfered again. No house should be built in the rainy season. Our people have been chased away by the rain more than a dozen times. The work makes very slow progress. I am glad, in a way, that as yet no one has come out from home, because the house is not yet ready, and it will yet take a while until it is finished. Because of the abundance of work, however, I wish somebody were on the way out. My work increases from day to day. The deeper I get into congregational affairs the more does my work increase. Pastoral care for the congregations presses ever more upon me and I must get help, and that soon, if the proper foundation is to be laid. It is a serious mistake to let the reins drag on the floor in congregational work, it is still more serious if it is done when foundation work is done in a congregation. I am calling for help, not for my sake, but for the sake of the stability and soundness of our work here.

After Christmas is over I contemplate going for two or three weeks to Buca on Mt. Cameroon, for two purposes. First to take a badly needed rest and at the same time to find out whether in future our missionaries can find there the recreation they will need if they are to stay longer here in this climate than the usual time of two years. I am writing about this so early in order that the Hon. Board may know it beforehand and may be able to tell me whether it is approved or not.

In the spring sometime I will have to go to Miango, where the Sudan Interior Mission has a recreation center for its missionaries, in order to keep them here longer than two years. Miango is on the Bauchi Plateau and can be reached by rail in two days. I would like to find out whether our missionaries can go there, if necessary, and find recreation when needed. I wish that the Hon. Board would also let me know its opinion about this plan. Kindly do not overlook these two items when this part of the day-book is read. Please make it a subject of discussion in the Board meeting, in the beginning of November, in order that I may have an answer before Christmas. I have to go to Buca right after Christmas, as long as the schools are closed for Christmas and New Year vacation.

Sunday, November 1, 1936. Morning service in Ithoko. Preached on Eph. 2:10 to a very attentive audience. The church was packed. Observed also that the people gave better into the collection box. Asked them to fix date for communicant registration and promised them to be here next Sunday to baptize four little babies. In the afternoon went to Afaha for communion instruction. First, had conference with the headmen. They told me that several polygamists had declared before the church in the morning service that they had seen the wrong of having more than one wife and that they would henceforth live with but one. They wanted to know whether the discharged wives should also declare before the church that they would live henceforth no more as the wives of these men. I told them it was right and proper that they should do so, for not only the husband had sinned in entering upon these marriage relations, but also the women. Again the question of second and third wives of heathen who have become Christians came up. Could these not be admitted to holy communion since they are tied to the heathen husband by almost indissoluble ties? I told them that I had submitted the question to the Board and was waiting for an answer which, however, could not come before another month or two had passed. First communion in Afaha is to be held in November 22. In the morning service baptism of adults will take place and the blessing of their marriage contracted according to law and custom of the country, but not with the Word of God, in the after-

noon service the first Lutheran communion will be celebrated in Ibesikpo. It is significant that Afaha should make the beginning. This is Jonathan's home. The church here has caused me much concern, but much more joy and satisfaction. The headmen are sensible people, all monogamists and in favor of good Christian customs and good instruction. They have great confidence in me, and ask for guidance and follow it.

In Akpan Abia too, a man who according to native custom had married his stepmother (1 Cor. 5) declared that he has cut loose from her. The ice is breaking here and there a little, but it will take a generation till we shall have cleared up all cases. If but help was here to push the matter in all places. I cannot be present everywhere, hence must leave much undone which should be done.

Tuesday, November 3. Meeting with Mbikpong headmen and many members about church matters. Then to Afaha for inspection and examining of the school. The school numbers 137 children. They were fairly well instructed. The facts of the Bible Histories were well known, but the teacher had made no application, because he does not know how to make any. Stayed over noon and from 1-3 P. M. examined catechumens and registered some more prospective communicants. Visited a man sick of dropsy, told him to prepare to meet God and showed him wherein the right preparation to die consists. Went home and took Mrs. Nau to Obot Idim for sewing instruction and myself had conference with the headmaster about teacher changes at the school at the beginning of January, 1937.

Wednesday, November 4. Class at Obot Idim. Talk with Mr. Udo from Ibiono. Visited and examined school at Ikot Akpan Abia. More than sixty children present. Fairly well instructed. Children knew the facts of Bible Histories, but, as in Afaha, no application of the truths, because they were not known. Home and teachers meeting from 2 to 5:30. Taught the Bible Histories for the next three weeks and began the First Article, concerning God. In the evening, after a heavy thunder shower, went to Ikot Oduot for communion instruction. Many people present. After instruction heard complaint that the teacher does not visit the sick, neither do the headmen to the same. Spoke about the blessedness of doing so and admonished teacher and headmen. Home about 10 P. M.

Thursday, November 5. To Oron saw mill in order to get some more planks for the mission house at Obot Idim. Nyung went along to go to Ekoya to find out why the church had not paid off Henshaw as they had promised at my last visit. Returned from Oron after 12:00 M., did not meet Nyung at the junction of the road to Ekeya. He arrived about one hour later telling me that Henshaw was paid and that

Efiong, the new teacher in Ekeya, had begun school with a dozen children. At three P. M. went to Obot Idim to teach my class and Mrs. Nau to give sewing instruction. The church people had been there in the morning and had mudded the mission house, and as soon as the mud on the walls dries, it can be occupied. I am going to whitewash it and cement the floors. After supper went to Ikot Iko for communion instruction. After this the church entered into judgment upon those young men who had not obeyed the call for work at the Obot Idim mission house. We are living not in a civilized country, hence the deal accorded the young delinquents did not just agree with our modern views of meting out justice. The churches practise still paternal justice.

Friday, November 6. Taught class at Obot Idim, attended a meeting of the Ikot Osom headmen when dealing with a case of alleged polygamy. The man could prove that the woman had not lived with him since December, 1935, went to Mbierebe to see the children to be baptized next Sunday and to interview the parents, had also a short meeting with the headmen. They desired to explain to me why I had come twice in vain to Mbierebe. The excuses seemed good. The first time a funeral took place and the second time Robert of Mbierebe had drunk to much palmwine and had therefore forgotten to inform the church of my proposed visit. After return home instructed Daniel, as usual, after lunch, worked on S. S. lessons and in the evening went to Afaha for communion instruction. Went also to Nung Ukana to help a poor blind woman get treatment of her sore eyes. Returned home from Afaha after ten P. M.

Saturday, November 7. Remembrance day of the reopening of the Obot Idim school after it had been closed by Mr. Westgarth of Qua Iboe. There were about 500 school children present and I noticed with satisfaction that among them there were more girls than we have ever seen before. I spoke on the "Church and Education." I pointed out the great duty of the Church to preach and teach the Word of God and that all school work must serve this purpose. If it does not do that it is an evil in the church and must be abolished. In a second short address I spoke on Girls' and Women education. From there went to Uyo to buy paper for my S. S. lessons but found the book shop closed. Arrived home after lunch. Finished in the afternoon five stencils and taught Daniel from Afaha. In the evening to Ikot Oduot for Communion instruction.

Sunday, November 8. Preached in Afaha Udo Eyop, right after the sermon went to Ithoko and baptized four children. Returned home about one P. M. and left again 2:30 for Mbierbe, where I preached and baptized 28 children. Came back at 6:00 P. M. In the evening wrote three letters. (To be continued)

Our Synod

United States Census of Religious Body

The suggestion has been offered that the first two lines be made to read as follows:

- a) religious body or society — Evangelical Lutheran, Synodical Conference.
- b) Division, etc. —

The Evangelical Lutheran Joint Synod of Wisconsin and other States. This suggestion has been approved by several brethren, and we herewith pass it on to those who have not yet returned the blank.

Signed,

John Brenner.

GOLDEN WEDDING ANNIVERSARY

On April 16 Mr. and Mrs. Carl F. Peter, faithful members of Zion Lutheran Church, Rhinelander, Wis., celebrated the fiftieth anniversary of their wedding. The undersigned based his address on 2 Sam. 7:18. A thankoffering of \$11.40 was turned over to the mission fund of Synod. Paul J. Gieschen.

SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Nis Hansen, Sr., Osceola, Wis., were privileged to celebrate their 60th wedding anniversary on March 28. Zion Luth. Church at East Farmington, where the jubilarians have been members for 49 years, had a special service on the occasion. Following the service open house was held in the church parlors. May God continue to be a blessing to them. Louis W. Meyer.

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. Fuhlbrigge (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.

Southeast Wisconsin District

Milwaukee City Conference:

Pastors:

E. Blakewell (R. O. Buerger).
 E. Pankow, P. Naumann).
 V. Brohm (A. Schroeder).

Teachers:

C. Heine (W. Kirschke).
 E. Timm (G. Schulz).

Congregations:

Atonement.
 Ephrata.
 St. Luke's.

Eastern Conference:

Pastors:

J. Ruege (A. Schultz).
 A. Schewe (H. Shiley).
 G. Schmidt (E. Tacke).

Teacher:

A. C. Meyer (M. Roehler).

Delegates:

H. F. Kaul, Thiensville (H. C. Kaul, Thiensville).
 W. Parlow, Milwaukee (H. Gother, Milwaukee).
 A. Barney, Cudahy (H. Mittag, Milwaukee).

Southern Conference:

Pastors:

L. Baganz (W. K. Pifer).
 E. Sponholz (G. Thiele).

Teacher:

G. Kalb W. Busse).

Congregations:

Wilmot, Wisconsin.
 Libertyville, Illinois.

Dodge-Washington County Conference:

Pastors:

A. v. Rohr (M. Stern).
 H. Cares (G. Redlin).

Teacher:

J. Bremer (M. Frommholz).

Congregations:

St. John's, Lomira (Brownsville).
 Friedens, Hartford (Huilsburg).

Arizona Conference:

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W. Keibel, 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. Prenzlou, 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.

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.

WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Delegate Conference of the Dakota-Montana District will meet at the Academy, Mobridge, S. D., June 8 and 9, beginning at 9:00 A. M.

Essays: Des Pastors Stellung in der Gemeinde, E. Hinderer; The Duties of the Parents and the Church toward the Young People in the Congregation, P. Kuske; Die Geschichte und Bedeutung der Konfirmation, John Wendland; A Demonstration that each Major Doctrine of Holy Writ is not merely a Dogma, but has an Extremely Practical Bearing on Christian Life, Kettenacker. Sermon: W. Schmidt, English; Confessional, E. Kuehl, German.

Delegates will provide their own bedding. A nominal charge will be made for meals. Announce to Pastor E. R. Gamm. Paul G. Albrecht, Visitor.

JOINT WINNEBAGO CONFERENCE

The Joint Winnebago Conference meets, D. v., on May 18 and 19 in Fond du Lac, Wis.

Papers by: Schlueter, Behm, E. Messerschmidt, Weyland, Strasen, Kleinhans, Renner, Clausing.

Sermon: E. Messerschmidt (Lauterbach, Pape). M. Huebner, Sec'y.

NEBRASKA DISTRICT DELEGATE CONFERENCE

The Nebraska District Delegate Conference will meet June 17 to 21, 1937, beginning at 9 A. M., at Clatonia, Neb. (E. C. Monhardt, pastor).

Essays: "Paul as a Model Missionary" (Pastor H. Spaude); "The Smalcald Articles" (Pastor A. C. Bauman); "The Problem of Keeping Our Young People with Our Church" (Pastor H. Schulz).

Im. P. Frey, Sec'y.

SUMMER SCHOOL FOR PASTORS

DR. MARTIN LUTHER COLLEGE, NEW ULM, MINN.

By request, a summer course for pastors has been arranged at Dr. Martin Luther College.

Time: July 27 to August 6, 1937.

Subjects and Lecturers: Advanced Homiletics, Dr. John Fritz, Concordia Seminary, St. Louis, Mo; Eschatology, Prof. John Meyer, Lutheran Seminary, Thiensville, Wis.; Exegesis on 1 Corinthians, Prof. E. E. Kowalke, Northwestern College, Watertown, Wisconsin; Church History, 100-450 A. D., Prof. G. Westerhaus, Northwestern College, Watertown, Wis. — Round table discussions for evening sessions.

Approximate cost for those staying at the College is \$15.00. This includes room and board.

Announcements should be made by July 1.

Further information will be gladly furnished by

Adalbert Schaller,
Dr. Martin Luther College,
New Ulm, Minn.

BOOK REVIEW

Central Illinois District Lutheran for February, 1937. This number offers a report of the Proceedings of the Nineteenth Convention of the Central Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Springfield, Ill. October 4-9, 1936. Price, 25c.

This report is of general interest because it contains a very timely doctrinal essay by Prof. M. H. Coyner on The Christian Home. The essay should be printed in booklet form and then it would serve admirably as a gift for the newly-weds. G.

Mother's Book. Forty-two Meditations for Expectant Mothers. By Prof. Ermisch, Ph. D., S. T. D., Minneapolis, Minn. Good Samaritan Book Store, Fargo, North Dakota. Price, 35c.

A short Bible text precedes the meditation and a short prayer follows it, the whole filling two 6x8 pages in a large easily readable type. Bound in stiff paper. We recommend the collection especially to those indicated in the title. G.

The Gospel of the Cross. A Second Series of Sermons. By Karl Heim, Ph. D., Professor of Systematic Theology in the University of Tuebingen. Translated by John Schmidt, B. D., Pastor of Augsburg Lutheran Church, Detroit, Mich. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, in cloth, \$1.00.

The Foreword, written by the translator, states: "The strength of the Gospel lies in the Cross and in the Empty Tomb. In the former it faces honestly and boldly the tragedy of sin; in the latter it rises to the glory of victory. The preaching of Professor Karl Heim is Cross-centered. Unafraid he faces the fears, doubts and questionings of our modern age. In answer he presents the Gospel of the Cross. A good sermon is both time-less and time-bound. It offers the ageless truth of an era that is continually in flux. It speaks from eternity into time. Thus the preacher must know, not only the Bible Message, but also the day to which he preaches. He must understand its essential strength and weakness even better than do those who live only for this life. He must pierce beneath the kaleidoscopic activity of life to find its true meaning. He must understand both the desires and the hungers of the human heart, if he is to present the Gospel effectively. . . . These sermons . . . measure up to this test."

We like these words of the translator and as they do not overstate the case we make them our own and pass them on to our readers. There are eleven chapters to the book: Scorned Love (Mt. 21:33-43). Death, An Enemy (Acts 9:36-42). A Lukewarm Church (Rev. 3:14-22). Our Missionary Responsibility (Isa. 53:4-6.11.12). The Return (Luke 15:11-32). The Two Ways of Man (Ro. 6:19-23). Words — Human and Divine (1 Thess. 2:9-13). An Imperishable Crown (1 Cor. 9:24-27). The Mirror of God's Word (James 1:21-27). Victorious Prayer (John 11:32-45). The Unavoidable God (Ro. 1:16-25). G.

WEST WISCONSIN DISTRICT

January, 1937

Rev.	
J. C. Bast, McMillan.....	\$ 10.50
Wm. A. Baumann, Neillsville.....	224.28
H. E. Bentrup, Stoddard.....	23.00
C. E. Berg, Ridgeville.....	15.50
L. C. Bernthal, T. Trenton.....	94.45
L. M. Bleichwehl, T. Little Falls.....	25.63
A. H. Dobberstein, Loganville.....	21.00
A. G. Dornfeld, Richwood.....	43.16
A. G. Dornfeld, Hubbleton.....	29.16
M. F. Drews, Oak Grove.....	143.22
Otto Engel, Bruce.....	15.65
George T. Fischer, Bloomer.....	42.00
George T. Fischer, Eagleton.....	129.50
E. C. Fredrich, Helenville.....	50.00
P. Froehleke, Winona.....	137.03
J. Gamm, La Crosse.....	16.00
Gerh. Geiger, Luth. Sem., Thiensville.....	5.00
Henry Geiger, Leeds.....	92.17
G. Gerth, T. Merrimack.....	22.00
Fred Gilbert, Whitehall.....	3.00
I. J. Habeck, Medford.....	29.75
M. J. Hillemann, Marshall.....	63.75
R. C. Hillemann, Plum City.....	39.70
R. C. Hillemann, T. Eau Galle.....	59.00
R. C. Hillemann, Waverly.....	5.50
O. E. Hoffmann, Elk Mound.....	2.00
O. E. Hoffmann, Poplar Creek.....	20.50
O. E. Hoffmann, Iron Creek.....	21.00
O. E. Hoffmann, Beyer Settlement.....	43.00
Wm. Keturakat, Sun Prairie.....	26.00
H. C. Kirchner, Baraboo.....	750.00
O. W. Koch, Lowell.....	579.30
R. P. Korn, Lewiston.....	194.36
O. Kuhlow, Jefferson.....	1,008.20
O. Kuhlow, Jefferson.....	3.00
Phil. Lehmann, Ableman.....	1.00
F. W. Loeper, Richmond.....	100.00

F. W. Loeper, Whitewater.....	127.02
A. W. Loock, Shennington.....	17.21
G. C. Marquardt, Schofield.....	29.69
G. C. Marquardt, Wausau.....	30.00
A. L. Mennicke, Doylestown.....	8.80
J. Mittelstaedt, Menomonie.....	100.00
P. Monhardt, South Ridge.....	130.34
G. E. Neumann, T. Stettin.....	34.50
G. E. Neumann, T. Rib Falls.....	27.00
G. E. Neumann, Rib Falls.....	38.75
M. J. Nommensen, Juneau.....	122.97
Aug. Paetz, Dalton.....	12.00
Aug. Paetz, Friesland.....	44.50
E. E. Prenzlow, Cornell.....	47.10
J. M. Raasch, Lake Mills.....	249.18
S. Rathke, Barron.....	20.05
S. Rathke, Cameron.....	13.90
A. W. Sauer, Winona.....	862.24
H. Schaller, Tomah.....	203.15
F. H. Senger, Arcadia.....	27.55
M. Taras, Lebanon.....	28.56
Aug. Vollbrecht, Fountain City.....	50.00
W. Weissgerber, Minocqua.....	33.47
W. Weissgerber, Woodruff.....	30.45

Budgetary	\$6,265.23
Non-Budgetary	111.51

Total received January, 1937.....\$6,376.74

Memorial Wreaths

For H. Haushmann, from Mr. and Mrs. Gey Moy...\$	1.50
(Rev. Wm. Baumann, Neillsville)	
For E. Hemp, from Mrs. E. Hemp, \$25.00; from	
Relatives, \$7.00;	32.00
(Rev. Wm. Baumann, Neillsville)	
For Leo Schaefer, from Ladies' Aid, Ridgeville.....	3.00
(Rev. C. E. Berg, Tomah, Wis.)	
For Julius Marohn.....	16.00
(Rev. J. Gamm, La Crosse)	
For Rev. G. M. Thurow, from Ev. Luth. Seminary	
Student Body, Thiensville.....	5.00
For Mr. Jacob Fuhremann, from The Grandchildren,	
\$16.00; Armin Albrecht, Appleton, \$1.00; George	
Seeliger, \$1.00; A. L. Hamilton, \$1.00; Rueben	
Phund, \$1.00; Norma Schmidt, \$1.00; Mrs. A. W.	
Schmidt, De Forest, \$1.00; Edna Schmidt, \$1.00;	
Mrs. Stella Burrington, Sun Prairie, \$3.00.....	26.00
(Rev. Wm. Keturakat, Sun Prairie)	
For Rev. G. M. Thurow, from Rev. O. Kuhlrow,	
Jefferson.....	3.00
For Louis Breitzke, from Mr. and Mrs. Fred Lange	
(Rev. Phil. Lehman, Ableman).....	1.00
For Mrs. August Holzhueter.....	2.50
(Rev. J. Mittelstaedt, Menomonie)	

February, 1937

Wm. A. Baumann, Neillsville.....\$	204.66
L. M. Bleichwehl, Cataract.....	39.74
E. Blumenthal, Wausau.....	30.00
W. E. Gutzke, La Crosse.....	67.00
J. J. Habeck, Medford.....	39.20
R. C. Horlamus, Hurley.....	16.94
L. C. Kirst, Beaver Dam.....	55.34
J. Klingmann and W. Eggert, Watertown.....	136.47
O. W. Koch, Central Conference.....	47.25
O. W. Koch, Lowell.....	18.10
G. O. Krause, Stetsonville.....	9.35
H. Kuckhahn, St. Charles.....	20.75
Phil. Lehmann, Ableman.....	7.50
Theo. H. Mahnke, Madison.....	162.01
G. C. Marquardt, Schofield.....	24.93
A. L. Mennicke, Fall River.....	35.42
Theo. J. Mueller, La Crosse.....	113.16
Wm. Nommensen, Columbus.....	277.96
E. H. Palechek, Chaseburg.....	100.00
J. H. Paustian, Barre Mills.....	237.40
A. W. Sauer, Winona.....	9.00
C. W. Siegler, Bangor.....	15.00
G. M. Thurow, Waterloo.....	73.50
K. A. Timmel, Watertown.....	95.00
E. Walther, Wisconsin Rapids.....	371.25
W. Weissgerber, Minocqua.....	15.84
W. Weissgerber, Woodruff.....	18.01
A. A. Winter, Mauston.....	45.00
H. R. Zimmermann, Randolph.....	35.06

Budgetary	\$2,251.34
Non-Budgetary	69.50

\$2,320.84

Memorial Wreaths

For Rev. G. M. Thurow, from Immanuel Church,	
La Crosse	\$ 10.00
For John H. Tietz, from Nephews and Nieces,	
\$5.00; Officers of Immanuel's Congregation,	
\$16.00; Friends, \$19.00; Teachers and Children of	
School, \$12.00; Men's Club, \$5.00	57.00
(Rev. W. E. Gutzke, La Crosse)	
For Lewis Buboltz, Brillion, from Rev. and Mrs. R.	
C. Horlamus, Hurley.....	1.00
For Rev. M. H. Pankow.....	20.00
For Rev. G. M. Thurow.....	20.00
For Mrs. Emil Dornfeld, from Central Conference...	7.25
(Rev. O. W. Koch, Lowell)	
For George Bittner, Sr., from Rev. L. O. Bittner,	
Tecumseh, Nebr.	5.00
(Rev. A. W. Sauer, Winona)	
For Rich Dahnert, from Mrs. Henry Prigge, \$1.00;	
Otto Prigge, \$1.00; Paul Krueger, \$1.00; Mrs.	
Paul Krueger, \$1.00	4.00
(Rev. A. W. Sauer, Winona)	
For Rev. G. M. Thurow, from St. John's Lutheran	
Congregation, \$25.00; School Children, \$12.50;	
Ladies' Aid, \$8.00; Dorcas Society, \$5.00; Willing	
Workers, \$5.00; Y. P. S., \$5.00; Aid Association	
for Lutherans, Branch No. 635, \$2.00; Rev. and	
Mrs. John Henning, \$2.00; Rev. and Mrs. G.	
Fischer, \$3.00; Rev. and Mrs. W. Gieschen, \$1.00;	
Mr. and Mrs. Jul. Detert, \$2.00; Mr. and Mrs. Fr.	
Schumacher, \$2.00; Mr. and Mrs. Conrad Fail-	
inger, \$1.00	73.50
(Rev. P. G. Kolander, Waterloo)	

March, 1937

J. C. Bast, March.....\$	40.00
J. C. Bast, McMillan.....	90.00
H. E. Bentrup, Stoddard.....	13.75
Arthur Berg, Sparta.....	31.50
C. E. Berg, Ridgeville.....	85.82
L. C. Bernthal, T. Trenton.....	32.72
J. B. Bernthal, Ixonia.....	250.75
E. Blumenthal, Wausau.....	80.09
A. Dasler, Fox Lake.....	22.60
S. H. Fenske, Mercer.....	29.00
E. C. Fredrich, Helenville.....	162.58
Henry Geiger, Leeds.....	13.45
G. Gerth, Caledonia.....	6.00
F. Gilbert, Whitehall.....	11.85
I. J. Habeck, Medford.....	95.70
M. Glaeser, Wonewoc.....	65.11
J. F. Henning, Auburn and Brush Prairie.....	27.16
M. J. Hillemann, Marshall.....	52.25
R. C. Horlamus, Hurley.....	13.54
F. Kammholz, Rib Lake.....	39.04
F. Kammholz, T. Greenwood.....	6.50
L. C. Kirst, Beaver Dam.....	55.24
J. Klingmann and Wm. Eggert, Watertown.....	291.92
O. P. Kuehl, Cambria.....	39.00
O. Kuhlrow, Jefferson.....	500.00
R. W. Mueller, Wilson.....	25.00
P. Monhardt, South Ridge.....	170.00
Theo. J. Mueller, La Crosse.....	54.04
M. J. Nommensen, Juneau.....	155.28
Wm. Nommensen, Columbus.....	572.14
A. W. Paap, Johnson Creek.....	132.00
Aug. Paetz, Friesland.....	52.48
Aug. Paetz, Dalton.....	27.60
H. A. Pankow, Indian Creek.....	57.00
H. A. Pankow, Hustler.....	42.95
W. A. Paustian, Onalaska.....	3.00
E. E. Prenzlow, Cornell.....	76.00
J. H. Schwartz, West Salem.....	8.00
F. H. Senger, Arcadia.....	30.80
K. A. Timmel, Watertown.....	99.00
Gust. Vater, North Freedom.....	40.30
A. A. Winter, Mauston.....	28.00
R. F. F. Wolff, Cambridge.....	27.60
R. F. F. Wolff, Cold Spring.....	19.15
W. E. Zank, Newville.....	114.94
W. E. Zank, T. Deerfield.....	122.06

Budgetary	\$3,895.01
Non-Budgetary	17.90
Total received March.....	\$3,912.91

Memorial Wreaths

For Albertine Jaeger, from Mrs. Geo. Koepfel, Miss Anna Jaeger, Henry Jaeger, Herman Jaeger.....\$	10.00
(Rev. E. C. Fredrich, Helenville)	
For Fred Warnke, from Mr. and Mrs. Gust. Wendt, Mr. and Mrs. Merle Martin, Mr. and Mrs. Edwin Ellingson, Miss Arvella Wendt, Mr. Marvin and Carl Wendt	5.00
(Rev. M. J. Hillemann, Marshall)	
For Emil Kuenzi, from Relatives and Friends.....	27.00
(Rev. M. J. Nommensen, Juneau)	
For Franklin Podell, from the E. Christopherson Family	3.00
(Rev. W. A. Paustian, Onalaska)	
For Fred Hugo, from Mr. Huhn and Parochial School	1.00
For Rev. G. M. Thurow, from Malinda Miller, \$1.00; Irene Miller, \$1.00	2.00
(Rev. J. H. Schwartz, West Salem)	
For Henry Kowalsky, from Mrs. M. Hensel, Albert Hensel, Miss Clara Klug	5.00
(Rev. F. H. Senger, Arcadia)	
For Mrs. Wm. Voigt, from Mr. and Mrs. H. Schultz, Wm. Schultz and Family, Rev. and Mrs. A. Winter	3.00
(Rev. A. A. Winter, Mauston)	

H. J. KOCH, Treasurer.

NEBRASKA DISTRICT

January, February, March, 1937

Rev.	
R. F. Bittorf, Winner, Trinity	\$ 51.49
R. F. Bittorf, Hamill	4.15
A. T. Degner, White River, St. Paul	35.94
A. T. Degner, Cedarbutte	5.28
A. G. Eberhart, Batesland, St. Paul	11.82
H. Fritze, Valentine, Calvary	30.50
H. Fritze, Valentine, Zion	19.00
L. Gruendemann, Witten, St. John	27.24
L. Gruendemann, Pahapesto	2.75
H. Hackbarth, Mission, Zion	75.00
H. Hackbarth, OKreek	2.64
F. C. Knueppel, Naper, St. Paul	55.75
N. Mielke, Platte	7.58
F. C. Miller, McNeely, St. Paul	16.76
F. C. Miller, Vobr School	2.15
F. C. Miller, Millboro	4.00
W. J. Oelhafen, Herrick, St. John	66.37
W. J. Oelhafen, Red, White and Blue School	6.08
L. Sabrowsky, Colome, Zion	17.44
L. A. Tessmer, Carlock, Peace	19.75
L. A. Tessmer, Burke, Grace	19.52
F. H. Zarling, Martin, Our Redeemer	3.85

Central Conference

Im. P. Frey, Hoskins, Trinity	216.94
Im. P. Frey, Stanton, St. Paul	3.05
Wm. P. Holzhausen, Sioux City, Grace	69.66
E. A. Klaus, Stanton, St. John	118.18
R. H. Roth, Brewster, St. John	33.32
V. H. Winter, Broken Bow, St. Paul	22.78
V. H. Winter, Merna	17.80
J. Witt, Norfolk, St. Paul	131.00

Southern Conference

W. Baumann, Plymouth, St. Paul	528.43
E. J. Hahn, Gresham, St. Paul	58.25
W. A. Krenke, Grafton, Trinity	16.79
E. F. Hy. Lehmann, Firth, St. John	35.54
E. C. Monhardt, Clatonia, Zion	156.00
A. Schumann, Garrison, Zion	60.01
H. H. Spaude, Surprise, St. John	34.00
R. Vollmers, Geneva, Grace	17.01
W. F. Wietzke, Shickley, Zion	30.50

Colorado Conference

H. Schulz, Fort Morgan, Zion	15.00
W. H. Siffring, Rocky Ford, St. Paul	6.80

\$2,056.12

Non-Budgetary

W. Baumann, Plymouth, St. Paul	32.85
R. F. Bittorf, Winner, Trinity	15.50
H. Fritze, Valentine, Zion	10.75
H. Fritze, Valentine, Calvary	2.05
Wm. P. Holzhausen, Sioux City, Grace	3.84
E. A. Klaus, Stanton, St. John	11.20
E. F. Hy. Lehmann, Firth, St. John	8.00
E. C. Monhardt, Clatonia, Zion	62.00
A. Schumann, Garrison, Zion	2.59
J. Witt, Norfolk, St. Paul	3.00
	\$ 151.78

General Administration	\$ 85.90
Reports	9.00
Debts	58.81
General Institutions	451.91
Students	49.83
Thiensville	9.50
Watertown	5.00
New Ulm	19.20
Saginaw	3.50
Mobridge	8.36
Home for Aged	14.67
General Missions	716.94
Home Mission	411.59
Indian Mission	43.42
Church Extension	3.10
General Support	76.58
Negro Mission	50.70
Poland Mission	28.10
Madison Student Mission	10.01

\$2,056.12

Non-Budgetary

Cincinnati Flood Relief	15.50
Fremont Orphanage	45.65
White River Orphanage	11.20
Bethesda	40.59
Luth. Home Finding Soc. of Iowa	3.84
Detroit Deaf Mute Institute	15.00
Denver Sanitarium	20.00

\$ 151.78

April 5, 1937.

DR. W. H. SAEGER,
Norfolk, Nebr.

MICHIGAN DISTRICT

January 7, 1937 to April 10, 1937

Southwestern Conference

Rev.	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 46.45	
H. C. Haase, Benton Harbor.....	405.00	
H. Wente, Crete, Ill.....	58.00	
W. Franzmann, Coloma.....	29.10	
W. Westendorf, Dowagiac.....	117.77	
N. Engel, Eau Claire.....	33.75	
E. Lochner, Hopkins.....	112.63	
E. Lochner, Dorr.....	41.83	
A. Hoenecke, Muskegon.....	115.71	
A. Fischer, Sodus.....	165.63	
M. Haase, South Haven.....	57.24	
W. Essig, Stevensville.....	80.39	25.00
H. Hoenecke, Sturgis.....	143.96	

Southeastern Conference

J. Nicolai, Adrian.....	223.75	
H. Heyn and P. Heyn, Detroit.....	120.75	
H. Richter, Detroit.....	28.95	
F. E. Stern, Detroit, including gift by Ladies' Aid	20.00	12.95
G. Press, Detroit	42.73	
J. Gauss, Jenera, Ohio, including \$4.00 from Lloyd Schmehl, \$35.00 from Sunday School and \$25.00 Silver Wedding offering from Mr. and Mrs. Levi Arras	375.96	
W. Steih, Lansing.....	65.17	
H. Zapf, Monroe.....	451.52	

G. Ehnis, Monroe.....	89.50	
A. Maas, Northfield.....	222.02	
A. Maas, South Lyon.....	36.60	
E. Hoenecke, Plymouth.....	107.60	
C. Schmelzer, Riga, including \$9.00 from Sunday School and \$100.00 from N. N. Ladies' Aid.....	456.33	9.00
A. Lederer, Saline, including \$50.00 from Ladies' Aid.....	348.92	50.00
A. Wacker, Scio.....	114.35	24.25
G. Luetke, Toledo, Ohio.....	505.00	
R. Timmel, Toledo, Ohio.....	102.00	
E. Leyrer, Waterloo.....	241.75	
O. Peters, Wayne.....	259.83	80.25
O. Peters, Livonia, including \$20.00 from Ladies' Aid.....	52.84	20.00

Northern Conference

M. Schroeder, Bay City.....	373.61	
A. Westendorf, Bay City.....	425.00	
J. Zink, Bay City.....	162.30	
H. Engel, Chesaning.....	100.60	
H. Engel, Brady.....	68.54	
C. Binhammer, Clare.....	71.60	
C. Henning, Elkton.....	26.65	
A. Kehrberg, Frankenmuth.....	119.85	
B. Westendorf, Flint.....	390.02	
D. Rohda, Flint.....	90.94	
E. Kasischke, Greenwood.....	57.75	
E. Kasischke, Mayville.....	8.60	
E. Kasischke, Silverwood.....	8.30	
K. Vertz, Hale.....	23.92	
G. Albrecht, Kawkawlin.....	21.05	
F. Krauss and K. Krauss, Lansing.....	1,007.28	
E. Rupp, Manistee.....	71.19	
E. Rupp, Batcheller.....	33.73	
W. Voss, Owosso.....	303.89	
A. W. Hueschen, Pigeon.....	199.07	
D. Metzger, Remus.....	18.80	3.41
D. Metzger, Broomfield.....	23.97	5.16

O. Eckert and O. J. Eckert, Saginaw.....	549.27	
O. Frey, Saginaw.....	116.04	
H. Eckert, Saginaw.....	44.44	
G. Schmelzer, Sebewaing, including \$5.00 from Mrs. Wm. Irion, \$20.00 from Ladies Aid, and \$11.00 Gaeth-Wagner Wedding.....	137.15	
C. Leyrer, St. Louis.....	80.00	
C. Kionka, Swan Creek.....	41.00	
C. Kionka, Hemlock.....	64.00	
J. Roekle, Tawas City.....	193.46	
H. Zink, Tittabawassee.....	100.00	
A. Voges, Vassar.....	9.00	
R. Koch, Zilwaukee, including \$18.85 from Sunday School.....	202.44	74.59
Total	\$10,416.49	\$ 304.61

Memorial Wreaths

The following Memorial Wreaths are included in above monies:

For Mrs. Wm. Rathje, Sr., Pigeon, from Ladies' Aid, \$2.00; Mr. and Mrs. R. Beyer, \$1.00; Mr. and Mrs. Leo. Luedtke, \$1.00.....	\$ 4.00
For Mrs. Lobsiger, Saginaw, from Mrs. E. Wacker and Sons.....	2.00
For Mrs. Bessie Mae Steffe from Church Council, Northfield.....	6.00
For Carl Kroening, Benton Harbor, from Emil Meyer and other friends.....	5.00
For Mr. and Mrs. Peter Krichbaum, Jenera, from Adam von Stein.....	5.00
For Henry Smith, Jenera, from the family.....	5.00
For Mrs. John Mahn, Sr., Toledo, from Rev. and Mrs. R. Timmel.....	2.00
For Mrs. Dorothea Westendorf, Saginaw, by Ladies' Aid, Emanuel, Flint.....	5.00

E. WENK, Treasurer.

TREASURER'S STATEMENTS

March 31, 1937 — 9 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration.....	\$ 72,792.10	\$ 18,713.50		\$ 18,713.50	
Educational Institutions.....	28,765.21				
Theological Seminary.....	3,285.80	12,731.18	77.49	12,093.34	560.35
Northwestern College.....	3,970.15	39,403.64		35,573.71	3,829.93
Dr. Martin Luther College.....	2,876.92	34,024.70	31.29	32,908.86	1,084.55
Michigan Lutheran Seminary.....	1,485.70	10,040.87	34.03	9,160.66	846.18
Northwestern Lutheran Academy.....	615.09	6,891.02	462.99	6,185.59	242.44
Home for Aged.....	2,460.55	5,511.94		4,385.85	1,126.09
Missions, General.....	69,971.12	773.79		773.79	
Indian Mission.....	9,800.91	21,500.82	50.05	20,271.34	1,179.43
Negro Mission.....	6,120.46	11,218.66		11,218.66	
Home Mission.....	27,231.89	79,880.33		79,880.33	
Poland Mission.....	4,733.86	6,983.14		6,983.14	
Madison Student.....	837.46	1,925.94		1,925.94	
African Mission.....	345.71				
Indian Fire Loss.....	3,745.87				
Indigent Students.....	2,468.70	4,275.00		4,275.00	
General Support.....	6,691.39	13,842.00		13,842.00	
School Supervision.....	319.66	2,213.54		2,213.54	
To Retire Debts.....	1,393.09				
Total	\$249,911.64	\$269,930.07	\$ 655.85	\$260,405.25	\$ 8,868.97
Revenues.....	40,142.37				
	\$290,054.01				
Disbursed.....	269,930.07				
Surplus.....	\$ 20,123.94				

Debt Statement

Debt on June 30, 1936.....	\$478,878.25
Debts made since.....	131,953.33
	\$610,831.58
Debts paid.....	151,811.73
Budget Debt March 31, 1937.....	\$459,019.75
Church Extension Debt.....	164,420.29
Total Debt March 31, 1937	\$623,440.04

We acknowledge with thanks the following donations:
 Previously reported.....\$ 4,806.81
 F. W. Meyer for School Commission..... 100.00
 Indian Mission donation forwarded by Paul Behn..... 20.00
Total.....\$ 4,926.81

THEO. H. BUUCK,
Treasurer.