

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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CHRIST THE LORD THE TRUE PILOT

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord; and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waters thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Psalm 107: 23-30.

These words describe an actual scene, a scene which has occurred from time immemorial, which is still occurring and will do so to the end of time — the storm on the sea. We are at once reminded of another scene which occurred nineteen hundred years ago — the storm on the Galilean Sea. You know the story. At the anxious entreaty of His disciples Christ calms the stormy sea by a single word, and safely pilots the ship to the haven or seaport. Though both are actual scenes, yet they have a spiritual significance, showing in either case Christ as the true pilot in the storms of life.

No one can read the words quoted from the one hundred and seventh Psalm without being deeply impressed with their vivid description of a storm on the sea. It is one of the most highly finished pictures of human peril and deliverance we see portrayed here. It is painted as a landsman would paint it, but yet only as one who had himself been in "perils of waters" could paint the storm — the waves running mountain high, then again plunging into the abyss, on which the tiny craft seemed a plaything, the helplessness of human skill, the gladness of the calm, the safe refuge in the haven. Quite significant, by the way, are the remarks Joseph Addison, the well-known English writer of the Elizabethan age, makes on the Psalmist's description of the storm which he prefers to any other he had ever met with, writing as he does in his Spectator, "how much more comfortable as well as rational is this system of the Psalmist, than the pagan scheme in Virgil and other poets, where one deity is represented as raising a storm, and another as laying it. Were we only to consider the sublime in this piece of poetry, what can be nobler than the idea it gives us of

the Supreme Being thus raising a tumult among the elements, and recovering them out of their confusion; thus troubling and becalming nature."

The Storms of Life

The Psalmist's description of the storm of the sea speaks for itself. Probably nowhere else does man experience his utter helplessness as here. If in any situation men, in the raging storm of deep waters, "are at their wits' end"; v. 27. They have no skill nor power to guide their vessel through the terrific maritime tempest baffling every attempt at subduing the same. All that has been done by the wisdom of naval architecture in constructing it, and all that has been derived from experience in navigating the ocean, seems now to be useless. They are at the mercy of the winds and waves, and the storm-driven mariner is ready to perish.

Is not this a very apt picture of the storms in human life? How often is the soul so driven and tossed by the tempests, trials and storms of life, that he almost suffers shipwreck. We may be going on in our ordinary pursuits when suddenly these dreadful tempests cross our life's path; and then, at our wits' end, not knowing what to do, our "soul is melted because of its trouble"; v. 26.

Outside of Christ men are ever exposed to such storms; but even those who implicitly trust in Him are not exempt from the most severe trials and tempests of life. And the most formidable among these are not bodily or temporal afflictions — sickness, disease, misfortunes, losses or common disasters, but afflictions of the soul, sorrows and griefs of the heart — the feeling of being forsaken of God, of finding no consolation, of being bereft of all peace and happiness, and given over to despair. It is then the soul cries out in its anguish, "O Lord, I perish! The floods of agony, they swallow me."

Appears the True Pilot

It is meet and right that those who experience the dreadful storms of the sea "cry unto the Lord in their trouble"; v. 28. A raging tempest in mid ocean where in all the vast expanse no help is visible brings men to their knees — for they feel that their only help is in Him

On whom creation stays,
Who freest courses maketh
For clouds, and air, and wind.

Nor do they cry in vain. "He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still"; vv. 28. 29.

Yes, the great and wonderful God does this, and He only can do it. The fact, therefore, that Jesus did it in the storm of the Galilean sea, was an outstanding proof not only of His divine power, but that He is the true pilot. There can be no more striking proof of His Divine omnipotence than the ability to calm the raging waves of the sea by a word. Only consider the marvellous effect of His Word to the stormy sea, "Peace, be still!" The tempest is put to silence, and the surface of the sea becomes smooth. Not a breath of air is stirring, all is calm and quiet, so that the panic-stricken voyagers are "glad because they be quiet"; v. 30.

So Christ can calm down the tempest of the soul. He can make the mind which was heaving and tossed, like the ocean, with anguish on account of guilt, and which trembled in view of the coming judgment, as calm as the ocean is when in its state of perfect repose. He does it by His Word. That is replete with His comforting promises and unailing assurances. "Fear thou not;" He says, "for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41:10. He does it by the ministries of His Church — the blessed administration of Word and sacraments; He does it finally by His gracious providences, guiding us safely through all the tempests of life.

"So he bringeth them unto their desired haven"; v. 30. A safe port after a stormy voyage! How storm-driven voyagers do long for it, and what gladness its sight produces in their hearts! So Christ the true pilot finally brings His people, His faithful followers, to "their desired haven." After being tossed by the tempests of life, after encountering its storms and dangers, the end of the voyage is at hand, and the Lord safely pilots their souls through the door of death into the port that was longed for — a safe haven, beyond all storms and tempests, the eternal home.

J. J.

— Philip Henry, father of the great commentator Matthew Henry, was a very godly man and much given to prayer. It was said of him that "He and his wife constantly prayed together morning and evening. He made a conscience of family worship and abounded in it. He said to his children and friends: Be sure you look to your secret duty; keep that up for whatever you do, the same cannot prosper in the neglect of it. Apostacy generally begins at the closet door."

— Selected.

Grow In Knowledge

VISITING VIENNA

It was during the month of July I visited Vienna, the metropolis and capital city of Austria. My first impressions were those of a large but quiet city with only moderate traffic. True, there was traffic of a normal nature; there were people walking to and fro on the streets; electric cars, busses, automobiles, trucks and other vehicles, passing by one after another, but there was not that rush of passers-by, nor that hum and bustling so noticeable in cities of equal size. In whatever place of the city, even in the main arterials one could walk along the streets with leisure and without any annoyance caused by rush of traffic.

Such tranquil condition, however, was not merely due to the mid-summer season where people in the cities usually seek resorts for rest and recuperation, but it was a manifest sign of a general scarcity in commerce and industry. Ever since, in consequence of the Great War, and by the decrees of the Versailles Treaty, Austria had been stripped of her former associate polyglot states and tributaries and had been reduced to a small republic numbering only 6 millions of people, while before she had 45 million, Vienna, her capital, naturally has lost much of her former lucrative and dominating traffic. And where once this city was a world-center of gayety, of joyful mirth and song, there is now comparatively little to be noticed of erstwhile Viennese joviality. True, the Viennese are still a people whose charm has been a byword in Europe for centuries, yet a change in their merry makeup is decidedly noticeable. Where once the coffee-houses, restaurants, rathskellers, and places of amusement were thronged with visitors, these now show a decided decrease in popularity.

Yet Vienna Still Vienna

Despite such none too promising first impressions Vienna still is Vienna, one of the greatest of European cities — the City of Dreams, the Imperial City, the city of imperial buildings, of royal palaces, of beautiful architecture — Baroque, Renaissance and Gothic, of grand monuments, of state operas and theaters, of folksgardens and parks — still a world-famous center of science and culture, of historical and scientific research, of medical science, of music and art.

Visiting Vienna from this viewpoint a lasting impression is inevitable. And considering her history in the past and her cultural value for the world at large such impression certainly loses nothing of its

continuity. What a history has passed over the walls of the Danube city during the centuries of her existence — the history of the Habsburgs, her victories over the Turks and the preservation of European culture against the encroachments of the East, the history of Empress Maria Theresa, of Emperor Franz Joseph! What momentous world-congresses have convened here — notably among these the Vienna Congress of 1814 after the defeat of Napoleon's despotism and his exile to Elba, to which congress all Europe had sent its most noted statesmen and lent its crowned heads: The Emperor Alexander I of Russia; Frederic William III of Prussia (best known as the husband of Queen Louise); Wellington representing the Prince Regent of England; Talleyrand representing Louis XVIII of France, as well as representatives of the potentates of Sweden, Spain, Portugal and other countries, accompanied by a hundred thousand guests from all parts of Europe — a glittering assembly, met to remake the European world according to the plans of the Austrian diplomat and statesman Metternich. Again, who does not know the names of musical composers and masters who have lived and worked in Vienna, and whose musical works have enchanted the world, the names of Gluck, Haydn, Mozart, Beethoven and Schubert, at the close of the 18th century and the beginning of the 19th, followed by a long unbroken line of orchestral conductors and composers, like Spohr, Kreutzer, Liszt, Nicolai, Brahms, Bruckner, Richard and Johann Strauss and many others, thus making Vienna to this day the musician's Utopia.

Truly, a city with such historical background and with such a perspective is worth visiting. But where shall we begin to view this wonderful city? There is something bewildering in such an attempt. In the brief space of time at our disposal (about seven days) we must be satisfied with viewing but a limited number of sights in and about Vienna.

We start our walk from our lodging place on the Rathausstrasse. May I add, in passing, a few words on my abode while there. Like in Innsbruck I was fortunate in finding a pleasant place to stay. It was a pension on the third floor of a massive building right in the heart of the city, much frequented by American and English tourists. I met people there from San Francisco, Cleveland, New York and Boston, private parties and professors from the Western Reserve University at Cleveland, from Columbia, and even a professor from the Lutheran Valparaiso University — all agreeable people to associate with especially at meal hours.

But to return to our stroll through the city on the day after our arrival the night before. We first make our way for the **Ringstrasse**, only two blocks from our pension, the most famous of Vienna's delightful avenues. It is $3\frac{3}{4}$ miles long joined to the Franz-Joseph Kai and completely encircles the inner city built on

the site which once formed the ancient fortifications in the 13th century and which were razed in 1858. Shaded all the way along with green trees and almost extravagant in regard to space, yet dignified, its buildings alongside dating mostly from the seventies and eighties of the last century, nearly all in symmetry and of sumptuous proportions this street has a distinctive character of its own which has been designated "Ringstrassen" style. Looking at this street, especially in that part which forms the royal center with its complex of imperial and state buildings surrounded by grandiose courts, one almost feels instinctively as if all practical considerations have been sacrificed to magnificence.

To picture adequately in a few words this magnificent section of the city is beyond our capability. We shall only point out a few of the most prominent sights. On our walk along the Ringstrasse we first pass the **University of Vienna** a massive complex built around a central "Court of Honor" of huge dark gray stones like most of the public buildings in the civic center. The University was founded in 1365 by Duke Rudolph IV, and reorganized in 1732 by van Swieten, Court Physician to Maria Theresa. It is the second oldest university in which the German tongue is spoken.

Two blocks from the Ringstrasse with the Rathauspark between stands the **Rathaus** or Town Hall on an elevated site which with its Gothic tower of 300 feet is visible over a large area of the city. Built by the cathedral architect Friedrich v. Schmidt in 1872 to 1883 in Gothic style, it is one of the finest examples of architectural beauty. On festive occasions the entire town hall is illuminated in the evening, making it appear like a large fairy castle. The gardens before the Rathaus contain eight large statues representing men famous in the history of Vienna, and is grown over with exotic trees, many of which blossom in summer as wonderfully as in Japan and in their other homelands.

Passing through these gardens we see on the left side of Ringstrasse the **Burgtheater** built in 1876-1888 in Italian late-Renaissance style, both exterior and interior of which are magnificent. Adjoining the Burgtheater on the left side of the Ringstrasse is the **Volksgarten** occupying the site of the fortifications which were razed in 1809, exquisitely beautiful in its design. In it stands the Theseus Temple apparently in its original form which serves as an Exhibition building, while in another part of the grounds there is a marble statue of the Empress Elizabeth, Emperor Franz Joseph's wife who was assassinated at Geneva by a political fanatic in 1898.

Opposite the Volksgarten on the right of the Ring is the **House of Parliament**. It was built in 1873-1883 in the classic style of Greek architecture, and is considered to be the finest of the Ringstrasse buildings.

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On the great ramp are four bronze horse-tamers on pedestals, while life-size statues of Greek and Roman statesmen and philosophers adorn the entrance to the palatial government seat. In front of the house of parliament is a huge statue of Pallas Athene which adds much to its classic dignity. Close by the parliament building is the monument commemorating the 10th anniversary of the **Founding of the Republic**, erected in 1928.

We now come to what must ever be regarded as the highspot of the imperial city — the **Alte** and the **Neue Hofburg**, the Imperial Palace, with the Palace's Main Gateway, which contains the tomb of the Austrian Unknown Soldier, and the Heldenplatz where stand the handsome Equestrian Statues of Prince Eugene and of Archduke Karl on the one side of the Ring, and opposite this complex the **Maria-Theresien-Platz** lying between the Natural History Museum and the History of Art Museum.

It is a sight incomparable in grandeur. The Hofburg or Imperial Palace is an extensive, irregular block of buildings not unlike the Vatican at Rome and was the favorite residence of the House of Habsburg. In the time of Emperor Franz Joseph the way over Heldenplatz and through the outward Burgtor to the Ring was thrown open to the public. Today and ever since the founding of the Republic it serves as a museum of countless treasures.

The Maria-Theresien-Platz, on the other hand, forms a beautiful flower garden with the huge Maria Theresa Monument in the center of the square about 66 feet in height, the throned figure of the Empress on a high pedestal being surrounded by contemporary celebrities.

Yet to appreciate these sights the more we must visit some of the interior apartments of the Hofburg as well as the royal museums; and inasmuch as I have been fortunate in visiting a few of these and other places of interest, as well as to make two sight-seeing tours through Vienna and its environments — the one to the famous Wiener Wald, the other to Schloss Schoenbrunn and its imperial gardens, I shall report on the same in a future article.

J. J.

Comments

Science, Our Savior As the year 1937 drew to a close the American Association for the Advancement of Science met at Indianapolis. In the presidential address Professor E. G. Conklin, famous Princeton biologist, after pleading for liberty for science to pursue its own ends, sounded a new note. As the Christian Century sees it, "something is happening in the world to cause the scientific mind to come out of its irresponsible seclusion. Two things in fact are happening. The first is the growing threat to the freedom of the scientific spirit. This threat comes from the totalitarian state, such as Germany, Russia, Italy. . . . The other thing which is happening is that the civilization which has grown up under the unfettered freedom of science for the past three centuries, is itself in a state of near collapse. This huge fact stares the scientist in the face at the very moment when he rises to defend his freedom. He cannot make a plausible apologetic for scientific freedom, or ask for its continuance, without reckoning with the embarrassing fact that it is a **scientific** civilization that is in trouble. If it were a religious civilization, or a primitive civilization, or a superstitious civilization that confronted the scientist, he could boldly and plausibly prescribe science as the cure of the ailment that afflicts it."

So now science will try to save the world by becoming an ethical, that is a moral, religious science. Professor Conklin puts it this way: "Science is everywhere the same in aims and methods, and this fact greatly strengthens the hope that in a world bound together by science into one neighborhood there may come to be common ideals regarding fundamental ethics. The ethics of science regards the search for truth as one of the highest duties of man; it regards noble human character as the finest product of evolution; it considers the service of all mankind as the universal good; it teaches that both human nature and human nurture may be improved, that reason may overcome unreason, cooperation supplement competition and the progress of the human race through future ages be promoted by human intelligence and purpose." A new religion then? Oh, no! "The new ethics of science," Dr. Conklin said, "do not differ in content from the old ethics of religion and the commandments of a god within are no less binding than those of a god without."

But can Dr. Conklin get off so cheaply? Even the Christian Century does not think so. It says editorially: "We are led to the conclusion that science

does not afford a sound basis for civilization. The bald truth is that science itself is part of the problem which civilization now confronts. The scientific movement as a whole has been too proud; it has claimed far too much for itself; its messianic role is considerably deflated in the face of the present debacle which threatens mankind. . . . This is what is the matter with civilization; this is the tap root of all its affliction. Science has made man ill. In the delirium of his egoism he goes forth into his world of skyscrapers and telescopes and radios and airplanes and machine industry and medicine and exclaims, 'Behold great Babylon that I have builded.'

The Christian Century and those for whom it is a mouthpiece seem to have come to their senses. Real Christians with even a minimum of penetration have seen this long ago and raised their voices in warning, only to be branded as unscientific nitwits. And that feeble and condescending gesture of the scientists to religion? "But religion is no 'ally' of science. That, perhaps, is what ails religion in our time: it has tried to be an ally of science, and has allowed the ideology of science to displace its own ideology of faith. It has thus gravitated to the level of secularism and humanism." "A Daniel come to judgment"! The truth about the sectarian churches could not be stated more clearly. But can these churches return to the true and pure Gospel of salvation as the only "balm in Gilead"? Shot through as they are with modernistic theology of unreason, have they the necessary strength to face about and divorce themselves from science? Let us thank God for the Gospel, that we still have, and lean upon it more heavily. It alone can save men, although possibly not this breaking civilization.

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Bring Up the Child — a New Way

Was it not the Duchess in that immortal classic, *Alice in Wonderland*, that sang this lullaby to her child: "Speak roughly to your little boy, And beat him when he sneezes; He only does it to annoy, Because he knows it teases"? How times have changed since 1872! Now, when we know better according to the new child psychology, beating a child or even making him mind is all out of date.

Under Editorials of the Day in the Chicago Tribune we find an editorial taken from the Belleville News-Democrat, on home psychology, which lays down seven rules to be followed by the understanding parent in the upbringing of his child. Some of these rules are rather lengthy and we shall take the liberty to quote only the outstanding ones.

1. Gain the confidence of your child by letting him select his own bedtime.

2. If your child fails to respond when you suggest that it is time to wash face and hands for dinner, do not assume that it is because he prefers to read the

comics. Instead examine him to see if he is hard of hearing or is suffering from some nervous disorder.

4. Do not punish your child if he refuses to do what you tell him. Perhaps he is undernourished.

5. Allow your child greater freedom — let him walk about if he gets bored sitting at the supper table.

6. Avoid giving the impression that you are the boss.

7. If your child shows a tendency to have his own way, to know more than you do and to tell you where to get off, do not blame him.

We might suggest that after you have applied all these and similar rules, that you move out of the house and leave this modern child to his own devices. But all joking aside, here we have another product of science based upon the mistaken theory of evolution. The home, that now in America has only one and a half child on the average, is no place even for that fraction, because it can get no life's training there.

Z.

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Peace and War The pacifists have had a hard time of it lately. All the man-made plans and schemes and leagues have not succeeded in banishing that hell afflicting mankind — war. League of Nations and Kellogg anti-war treaties are not worth the paper on which they were written. Students' bodies that signed resolutions to forswear war, or even bearing arms for the protection of their country have been more modest of late. Now comes the proposed Ludlow Amendment to the Constitution, which is to subject a declaration of war by our government to a referendum vote by the people. The futility of this plan is well shown in an editorial found in a recent issue of the Christian Century, which periodical is usually quite pacifistic.

Three reasons are alleged against this proposed amendment. "First, we believe that enactment of a war referendum amendment would weaken, rather than extend, the authority of democracy. Second, we believe that the enactment of such an amendment would render the conduct of our foreign affairs subject to greater, rather than less, disturbance from unbridled passion. Third, we believe that enactment of an amendment of this nature would increase the danger of resort in crisis to a fascist dictatorship."

We are not in the habit of discussing political moves in our country except in so far as they affect the church. Now the fact is that some misguided church leaders have advocated this political measure in the interest of peace and have urged the Christians **as such** to support it. The church is constantly being dragged into the political morass these days by some well-meaning but mistaken church leader. It is for us to realize that as long as sin rules the hearts of men, and not the Gospel of Jesus Christ, wars are

inevitable. Nations shall rise against nations in the future as they have in the past, urged on by necessity, greed or land hunger, or other lusts for this world's possessions. It is also for us to pray for yeace, to be true children of peace, but when war comes to obey the government, and to be confident that our Lord can save us even out of the horrors of war. Z.

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Spiritual Resources During these days of congregational meetings, when reports are heard on last year's activities and plans are made for the next twelve months, we are often reminded of how "poor" we are — and the word "we" is not limited to any particular group or parish, nor is the poverty referred to the kind that is accompanied by sole-less shoes and shabby overcoats. It is of an entirely different nature and much more serious too.

A pastor once remarked, "Our present generation can not erect a church or a school or a parsonage. Financially these people would be well able to do so, but spiritually it is too much for them." Although these words must not be taken as a characterization of all those who dwell among us now, is there not some truth in them? Our fathers built what sufficed for their needs. We inherited fairly complete and respectable church properties, Synodical institutions, and certain mission fields. For years we used them and gave them more or less of our attention. Occasionally we also managed to make a few repairs that could no longer be postponed: a little paint here and there, and a new roof, perhaps, but all this often after a great deal of hesitation and anxiety.

We do not promote lavish expenditures for structures that are not necessary or elaborate frills and trimmings that we apparently can not afford or that do not enable us to worship the Lord more devoutly. But we must have churches and schools that are adequate; the houses in which our pastors live deserve some consideration; the call to "go forth to teach all nations" is also directed to us. We can not always coast along on what our fathers left us. There comes a time when we must replace and improve and expand. We too must grow up and take hold according to our ability, "as the Lord hath prospered us."

The bringing of such offerings and sacrifices as the Lord has need of will, of course, be affected by our financial circumstances, and of those our God is the best Judge. To be financially poor is not a disgrace if we did not bring that condition about by our own shiftlessness and folly. But what a tragedy it is if our inability to lay something by for the Lord is due only to spiritual poverty, if it is to be explained only by this that Jesus means less to us than a new motor car, or that the love of the things of this world is stronger within us than the love of Him who died for our sins. If we can not do what our fathers did for the Lord, if His business does not interest and inspire us as it did them, is it not time that we examine our spiritual

resources? That kind of poverty or even bankruptcy must be attended to, and at once.

"Every man shall give as he is able, according to the blessing of the Lord thy God which he has given thee." Deut. 16:17. God expects that; in view of what he has done for us, it is very little to expect. Unless we are spiritually poverty-stricken, we act accordingly. If we can not, let us remember that the Church is still there; the pastor is still there; the Word is still there. Thank God for that, and our fathers. That Word makes people spiritually rich. Everything depends on that, and everything that is required will follow from that. "He that hath ears to hear, let him hear." S.

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.

A NEW STAR

Finding a star purported to be 3000 times larger than the sun is claimed to be the outstanding achievement of the Chicago observatory in the last 40 years. However, as early as 1899 its existence was suspected by Dr. Edwin Brant Frost of the Yerkes observatory at Williams Bay, Wisconsin. The star's existence was disclosed by the spectograph and infra-ray photograph, it is claimed. The star is described as a binary, that is, double star, and is said to be a component part of the star long known as Epsilon Aurigae. This newly discovered and largest unit of Epsilon Aurigae is described as red in color, having a comparatively cool temperature of 1,300 degrees centigrade. Its diameter is claimed to be 2,000,000,000 miles and it is 3,000 light-years away from the earth. (A light-year is six trillion miles). Dr. Struve, the discoverer, says, "the binary star would encompass all the planets as far as Uranus, with only Neptune and Pluto outside its area if it were placed in the center of the solar system.

We confess to know very little, in fact, nothing about stars aside from what the Scriptures tell us Genesis 1:16: "And God made two great lights: The greater light to rule the day, and the lesser light to rule the night: he made the STARS ALSO." Now when the scientists talk so glibly and familiarly about the heavens — the sun, moon and stars — we average mortals must stand at a great distance and in utter amazement marvel at the wisdom. However, let the scientists stick to **real** discoveries. We often wonder how much of the science of astronomy is based on

knowledge and how much of it is guess work. When they attempt to tell us the size, distance, color and temperature of the stars, especially this latest star-discovery, it is then that we want to call a halt to their guessing.

For every new discovery of the scientists, whether in the heavens above or on the earth beneath, or in the water under the earth and which reveal to us the glory and wisdom and power of our God, we are truly thankful. But let it be done soberly and humbly avoiding all extravagant claims and without stretching facts. Let us remember that man will never, however far he may advance in his discoveries, attain unto the wisdom of God. He will never reach the infinite. Let us also remember that the ultimate glory of God must be seen — not in the starry heavens — but in the face of Jesus Christ, in the Gospel of our salvation. Let us be diligent students of the Word. W. J. S.

EPISCOPAL MINISTER'S FANATICISM

The Very Reverend Israel Harding Noe of Memphis, Tenn., lives on a "spiritual plane" while the rest of his flock live on "a natural plane," so says the Very Reverend Noe. Monday he entered on his sixteenth day of fasting, touching neither food nor water. A year ago he weighed nearly 200 pounds. He may weigh less than 100 now. He believes his fasting has changed him mentally, physically and spiritually, and that the change is likely to go on — "become a continuous process" — and that each passing hour burns away "impurities and refines the pure gold of character." He intends to carry on this fasting experiment until he will have proved that the spirit can sustain the body unaided by food or drink.

Says Rev. Noe, "I have gained new spiritual insight. This cannot be explained in ordinary terms. It cannot be understood. The time will come when it will all be made public. It will answer all questions of philosophy and science. This is for the world. If that were not true I wouldn't do it. It wouldn't be worth the suffering. As for me, I do not matter. I am building up within myself spiritual strength and energy."

Such fanaticism is inevitably the result when men leave the sure Word of God which alone is "a lamp unto our feet." When Christ said to the devil in the wilderness, "man liveth not by bread alone," he did tell him by inference that man **does** live by **bread**; that bread is a **necessity** for the body. Nor does bread here mean "bread" as we know it today consisting of flour and water, etc., but food in general. When the Lord, after the creation of man, put him into the garden of Eden He spoke to them of food for the body and designated the food; when, after the flood, He appeared to Noah He again spoke of food and told him: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all

thing." Such fasting as is done by the Rev. Noe is fanaticism and, if persisted in, may be a sin against the 5th commandment, "Thou shalt not kill."

He speaks vaguely of spiritual benefits from his long fast. This again is sheer nonsense. Spiritual growth comes only by the Word of God. That Word is the means through which God deals with men today whether we fast or do not fast. "Man liveth by every word that proceedeth out of the mouth of God," said the Savior to the devil. Meat for the body and the Word of God for the soul — that is God's arrangement. Whatever, or whoever does not agree with that is a fanatic and is practicing fanaticism.

W. J. S.

A NEW POLICY

The American Church Monthly edited in New York by the Reverend Granville Mercer Williams of the Episcopal church has announced a new policy for its paper beginning with the January issue. He lists three defects in the Episcopal church today which need exposing, denouncing and eliminating: 1. sentimentality; 2. ignorance; and 3. cowardice. Instead he will emphasize the opposite: 1. straight thinking; 2. knowledge of facts and the faith; and 3. fearlessness in contending for principles. He hates the common "treading on eggs" manner of speaking on religious subjects. He is willing to treat all men with "charity" but does not propose to spare anyone for the sake of sentimentality which, he claims, has done no measure of harm in the church.

The Episcopal church is not getting "any forrider," he claims, and quotes the statistics to show that the gain in membership in their body was less than one-tenth of 1 per cent in the past year. There were 694 fewer baptisms; 3,173 fewer confirmations than in the year before. Only in marriages there was an increase and this in spite of the fact that they will not sanction the re-marriage of divorcees. The decrease in the church he attributes to the lack of **spiritual** leadership and the resultant "ignorance of the laity in definite dogma." He believes the laity would enjoy real religion and would be anxious and apt pupils glad to acquire a deeper knowledge of the Scriptures if only the clergy would give it them. To the general lack of knowledge he attributes the decline in membership, because the lack of knowledge among the laity gives them an inferiority complex, a feeling that they are incompetent to persuade others to give allegiance to a something which to them is vague and inchoate."

Here is food for thought! The Lutheran church, then, is not so very far wrong to insist on thorough indoctrination of its members. Could we propose to the Rev. Granville Williams to try the Christian day school method? Even though in our own Wisconsin Synod the Christian day school is rather the exception

than the rule yet we can highly recommend the experiment to the Episcopal church and assure them that the Christian day school will go a long way in solving their problem. We recommend this to our own congregations as well.

W. J. S.

PASTOR NIEMOELLER

Pastor Niemoeller is still in jail, his trial indefinitely postponed. He will be released when he promises to cease agitation against the Nazis. He will never promise that.

While he languishes, Hitler drives on against the Church. There is one pastor in jail for every one of Martin Luther's ninety-five theses. Storm Troopers are being called to shun and to fight the "foreign ideology of Christianity." Nothing less than a completely new and Nazified Church is their goal.

But not all the Troopers, it seems, are anti-Christian. Chaplains in the armed forces have warned Hitler that his policy of church destruction is weakening the military unity of the nation and its confidence in Reich leaders; they ask him to call a halt to the program of Dr. Alfred Rosenberg, chief church-baiter, or at least to give the Christians a chance to defend themselves.

The fate of Hitler may hang on what he does with Rosenberg; the fate of the Church hangs on her standing fast. This persecution may be a blessing. Steel is only steel because it has been through the fire. Out of the fires of Nazism may come what Germany has always lacked; a Church cut free of the State.

— Christian Herald.

HE MADE THE TRIP

Write This . . . in a Book. Read Exo. 17: 8-16

Modernist theories concerning the late date of the Pentateuch leave me cold. For I have traveled over the entire geographical background of the Exodus story; and I know that the man who wrote the narrative made the trip. Countless touches betray the eye-witness. Only a contemporary of the events described, and a participant in them, could have achieved such verisimilitude.

In an era of vagueness and looseness in religious thinking, it is heartening to our faith to know that the Bible is a place-book and a fact-book. Archaeology is rising up out of the ground to attest its historical and geographical fidelity. At the mouth of many and unexpected new witnesses the truth of God's word is being established.

— Dr. Willis M. Ellis.

ADVISE CHURCHES MOVE TO SUBURBS

The question where the church people in the city are disappearing to has been answered with some show of figures by a committee of the archdeaconry of Westchester county of the Episcopal Church. They are moving to Westchester — at least the Episcop-

alians are. Episcopal parishes in Manhattan had a net loss of 8,000 of their 54,000 members in the last quarter century, a loss of 15 per cent. Their sister parishes in Westchester had a net gain of 13,000 over their 11,000 membership 25 years ago — a gain of 118 per cent. On the basis of these figures the committee invited moribund city parishes in their search for green pastures to move to the suburbs instead of to other parts of the city. The committee said these parishes might "welcome an opportunity to be placed in a situation where the number of church people is increasing rather than decreasing." Its report also implied that diocesan authorities were keeping young Westchester churches in the status of missions longer than necessary. The diocesan bishop has sole power of appointment of the clergy in charge of missions. The suffragan bishop of New York, Rt. Rev. Charles K. Gilbert, was chairman of the committee. The report was adopted unanimously by the archdeaconry.

— Christian Century.

EFFICIENCY

A self-styled reformer was watching a trench being dug by modern machine methods. He said to the superintendent:

"This machine has taken jobs from scores of men. Why don't you junk that machine and put one hundred men in that ditch with shovels?"

The superintendent promptly retorted: "Or better still, why not put a thousand men in there with teaspoons!"

— Sel.

Synodical Conference



AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

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

January 2, 1937. I have found out that the government is renting the vacant government buildings to people who desire to stay a while here for recreation. House Number 21 and 37 are vacant at present and we could have rented one for a reasonable price. Application must be made to the Assistant District Officer at Buea. The hardest job is to get up here. In our case, Mr. Schirmacher, the German Baptist missionary here, was so kind as to call for us at the steamer and to take us and our baggage up here in his one-half ton truck. I am informed that the West African Plantation Company, which has its headquarters in Victoria will furnish a truck and carry travelers and their baggage. I have looked into the government houses which are for rent at present. They are fur-

nished, but there are no beds. Camp beds have to be brought along from the plains, also all kinds of cooking utensils. There are stores up here where canned goods can be bought, but there is not much selection. Just now the stock was almost exhausted and we had to go down to Tiko, where there are large stores, to get provisions. It seems therefore advisable to bring a supply of goods along. Vegetables can be bought here at will. We have had beautiful potatoes, cabbage, carrots, beans, etc., and even strawberries. From the purser on the steamers which bring passengers here smoked sausages, ham, bacon, etc., can be bought. All in all I think it is just as easy to get up here as it was, at my time, to get up to Yercaud on the Sherveroy hills in India.

The German Baptist missionaries, as also the Basel missionaries stay here in the Cameroons four years. At present there are in the Basel mission houses in Buea about twenty white people, most of them having come up out of the grassland for recreation. One thing I must not forget to mention, namely, that the grassland of Cameroon, where the German Baptists and the Basel Mission are working, is a high plateau up to 6,000 and more feet above sea level, where it is cool all the year round. It is remarkable that none of the mission societies working in Nigeria or even the Presbyterians in the southern part of the Cameroons have thought of making Buea a recreation center for their missionaries. Rev. McGregor of the Scottish Mission told me that they had thought of it, but their home office had rejected the plan. We will have to think of it very seriously. I am convinced that with a two months' recreation, in February and March, or March and April, here in Soppo or in Buea 500 feet higher up our missionaries can stay out there four years. As time progresses, no matter whether the Cameroons are returned to Germany or not, travel will become easier. At first our missionaries will be able to rent houses from the government. The African Fruit Line also has a resthouse up here where travelers on their ships can stay two or three weeks waiting for a steamer to call at Victoria. When it becomes necessary to build our own houses, land can be leased and zinc houses can be built. I see almost all of the houses are built with zinc, some have wooden panel and ceiling, others are built of zinc throughout. Mr. Schirmmacher tells me that Soppo is preferable to Buea, since it is out of the cloud zone. The Basel people are in Buea as high up as anyone has gone. I have passed their property and a little beyond there seems to be an ideal place where we could locate ourselves if we desire to do so. It is opposite the golf course, not so very far away from the native market place.

There are no mosquitoes up here. It is nice and cool, even during the day. In the evening it gets so cool that a sweater feels fine and sitting outside on the

porch is too cold for one who comes out of the plains. There are many sandflies here which, especially towards evening, become busy and remind one that we are still in Africa. Their sting is not dangerous, but it itches considerably.

What am I doing here? Reading and working on the Bible History which we want to print after the catechism is finished.

By this time, January 5, I am thinking already about our return to the plains. If a steamer turns up which calls at Port Harcourt we shall take it. Mrs. Nau tells me that the few days up here have already changed the color of my face, and I myself am convinced that they have done me good.

January 6—11. So far we have not been able to get a steamer back to Port Harcourt. The Mary Kingsley, an Elder Dempster steamer, and a John Holt steamer were in port, but none of them goes to Port Harcourt. We shall have to wait for the Calabar which is due on January 17. In talks with the Baptist missionary here I have learned quite a bit about their mission work. They have altogether, in British Cameroon, four missionaries with their wives and two ladies. They are undermanned, hence the work cannot be properly done. It is left very much to native help which is altogether unfit for the work. There has been no attempt to train a native ministry, although they are working here almost fifty years. The part of their work in French Cameroon has been turned over to the Paris Protestant Mission Society. From the Baptists here we can learn how mission work is not to be carried on. A missionary should not have 56 outstations to supervise as the missionary here has to do. Although he is stationed here a year already there are still small churches which he has never seen. The teachers in the outstations are very weak and there is no way of training them. Here, at Great Soppo, they have a Central School which goes up to standard four, but the missionary is just now making an attempt to raise it to standard six. He expects to get his future teachers out of this school.

The Baptist Mission, as well as the Basel Mission here, suffer because of the language Babel in Cameroon. The tribes are so small that it does not pay to reduce their languages to writing, hence, here in the territory of the Wakwele tribe, the schools use Douala as school language.

I am longing to go back to Nung Udoo, where a heap of work awaits me. I hope to find information about the coming of new missionaries.

Saturday, January 16 (January 12—16). During the last four days have been working on an essay on polygamy and Christian missions. Have it finished, but it must be revised before submitting it to the Board. I shall also, in good time, submit my thoughts on the dowry system now prevalent among our people which is intimately connected with polygamy. In

another place I have called it the chain which the devil has forged to keep the people in polygamy. The Germans call it "Viehheirat," because it is a marriage entered in after a number of animals have been given in exchange for the woman. A better name is "the purchase price of a woman," by means of which the loss of an economical asset (the woman) is compensated by animals, goods or money. — The Bible Histories, as many of them as we have prepared, 40, are linguistically ready for print. I would in this connection submit a thought concerning these Bible Histories to the Board. It is the following: Our English Elementary Bible History has a colored picture accompanying every Bible story. We know the value of pictures. We need in our parochial schools in America this means to illustrate the Bible story. We cannot afford to neglect the eye as an avenue to the mind. If this is the case even at home, how much more here? There is mentioned an "Ass." Our people have never seen one. It is said of John that he was clothed with camel's hair, our people have never seen a camel, hence what is to them a dress of camel's hair? When we came to Fernando Po my boy saw for the first time a house with a flat roof. He asked me whether the house through the roof of which they let down the man sick of palsy before Jesus was like this house? They cannot visualize the Bible histories, hence it is very hard for them to understand them. If we could have a new Testament Bible History and an Old Testament Bible History after the manner of our English Elementary Bible History, we should be happy people. I wonder whether our Publishing House would be willing to entertain the idea to print a New Testament Bible History in Efik, after the manner of the Elementary Bible History? They could use cheaper paper and a cheaper binding. For Efik print the English letters can be used. There are only two letters, frequently occurring, for which special arrangements would have to be made: ö and n. I think we could pay for the printing out of our own means without asking the Board to assist us. I would like to ask the Board to sound our Concordia Publishing House about the possibility to help us out in the way indicated. If it is impossible we shall have the Bible History printed in Calabar, of course, without pictures, which fact will reduce its usefulness thirty-three per cent.

N. B. We shall have to print a New Testament Bible History and an old Testament Bible History separate, as two books, since we could not sell a bulky book, costing more than one shilling. We are going to print the Bible History with explanations interspersed in the text and a set of questions underneath as helps for the school teacher and the Sunday school teachers. A memory verse will conclude every Bible story.

(To be continued)



FROM THE ADMINISTRATION

"Is the Debt Retirement program proceeding satisfactorily? We see and read so little information in our periodicals that I have been fearing lest the thing may be falling asleep. Any information will be appreciated."

Thus writes a brother; and it will not be necessary to say that we like to receive inquiries of this kind. They show a deep interest in the affairs of our Synod; and such interest is the work of the Holy Ghost, the fruit of a living faith in Christ our Savior. Where men are being brought to faith and made fruitful in the faith, the mission of the Church is being fulfilled.

To this mission our Synod stands dedicated. Our eye is not to outward endeavors and visible results. We want to confine ourselves to the task assigned us by the Lord, to bring men to Christ and to edify them in him. On this work there can be no statistics. Only God knows; and the individual Christian should know concerning himself.

But we do know the means by which such God-pleasing results are achieved, the preaching and teaching of the Living Word of God. Have we during these first six months of our fiscal year been faithful to our duty of preaching the Gospel to the young and the old? We practice brotherly visitation and admonition, but here too every individual will, after all, have to give an account of himself, not, indeed, to some other man but to the Lord who has called him. Let the head of every household in the Synod, let every pastor, teacher, professor, and missionary, examine himself under the eye of the all-knowing God and answer truthfully.

Have we, as suggested by Prof. Kowalke's essay, sought to improve our sermons, our family life, the early training of the young, and our schools? Have we conducted Bible classes that offer our communicant members the opportunity to grow in spiritual knowledge and wisdom? Have we given individual members the brotherly and pastoral care they required? Have we kept the work of the Synod before our families and our church members and sought to interest them in it? Have we urged our members to subscribe for our synodical papers? Was the work of the Debt Retirement committee discussed in the congregational meetings that followed the convention at Appleton?

We were advised to call the attention of our people to the "Smalcald Articles" and to induce them to read

them, or better, to read and discuss this valuable confession of our church together with them. Copies, in English, were, and are, to be had at a moderate price. Pastors who studied this confession with their Bible classes will tell you that both they and their people profited greatly thereby.

Only about 1,100 copies of "The Church and Its Youth" were sold, though we were all agreed that a discussion of this important subject at the hand of this essay would be of great benefit to us all.

These are the important questions that every one of us should ask himself. If we do this honestly in the fear of God, much good will result for the individual and the Synod.

As to the administration of the affairs of the Synod, there is not much to be said. All the departments are working quietly and faithfully. We are thankful to say that there has been no disturbance of any kind.

Several committees are at work. The members of the Exploration Committee, Pastors John Gauss and Im. P. Frey are getting ready to visit Arizona and Colorado. They plan to begin their survey towards the end of February.

The Committee on Chaplaincies is composed of the following members: Pastor Alfred Maas, chairman, Prof. O. J. R. Hoenecke, Pastors G. Press and A. Wacker, and Mr. Fred Soll.

The financial report is very encouraging. The requisitions for December have been paid, and Treasurer Buuck today, January 21, has \$18,584.00 available for the January expenses. But let us not relax our efforts, for the months of February and March usually are "dry months."

Two Districts have remitted their full quota of \$3.00 per communicant member, yes, even more. All the other Districts are in arrears, one to the extent of more than one-half of its allotment.

We hope that the mere statement of this fact will arouse these Districts to make every effort to cover their deficiency and to meet their quota in the second half of this fiscal year.

The sum of \$76,338.00 has been paid on our indebtedness and the disbursing committee has further \$72,000 on hand. As not all notes are due at this time, the work is proceeding rather slowly. Many of our creditors have lowered the rate of interest, which means quite a saving to the Synod. Just what further sums already in the hands of churches have been released, we are now not able to say. Nor do we know how many congregations are at work at the present time. The Debt Retirement Committee will, we are told, ask for reports in the near future, and the Committee will then publish its information.

We cannot conceive that any of the congregations in our Synod will be willing to stand idle while the other churches are endeavoring to free our Synod of its indebtedness. John Brenner.

DEBT RETIREMENT

In the Northwestern Lutheran for January 16 Reverend Timmel reported total subscriptions for debt retirement amounting to \$264,000; in cash \$152,000; released for payment of debt, \$112,000.

At the date of this writing the figures read \$269,450 in total subscriptions; \$160,341.61 in cash; \$121,450 released for immediate use.

Only 35 congregations have reported that they have completed their work of collection for this purpose; a number have not yet sent in any report; of the rest it may be assumed that they are at work.

When we consider that we have 553 congregations in the Synod, it would appear from what has so far been done, that we should feel encouraged to continue to work without let-up until it is finished. We should be able to wipe out this debt. The Committee.

TENTH ANNIVERSARY CHURCH DEDICATION

On the 7th of November the members of the English Evangelical Lutheran Church of the Epiphany, Racine, Wis., gathered in their newly decorated house of worship to celebrate the tenth anniversary of their church edifice. The day was ideal and overflowing



crowds attended all three services. In the morning the Rev. E. R. Blakewell, former pastor of the congregation, preached the sermon. The choir of the church sang appropriate anthems. In the afternoon the Rev. Arthur Halboth, a member of the Mission Board delivered the sermon, and the A. L. A. male chorus of Racine sang. The Rev. C. Buenger, president of the District at the time of the dedication, conducted the evening service and the choir of the First Evangelical Lutheran Church on Villa St. provided the choral numbers.

The English Ev. Lutheran Church of the Epiphany was built in the newly sub-divided Taylor Avenue district in the year 1927 and during the ten years of its existence has grown with the community. During the ten years 134 children and adults were baptized, 177 children and adults confirmed, 29 couples were united in matrimony, and 21 received Christian burial.

The Rev. E. R. Blakewell served the congregation until 1932 and since that time the undersigned has served.

The congregation has maintained a Christian day school and three teachers have served. Miss Hildgard Schuetze taught until 1935, Miss Ruth Uhlig served during 1936 and Mr. Erwin Schewe is our present teacher. The mission owes much to the Mission Board of the Southeast Wisconsin District, without whose help this church could not have flourished. May the Lord's blessing continue to rest upon this congregation.

Edwin Jaster.

† JOHANNA RAU NICOLAUS †

Mrs. Johanna Nicolaus, widow of the sainted Pastor August Nicolaus, died suddenly at the home of her son-in-law and daughter, Mr. and Mrs. Erwin Bittner of Watertown, Wis., December 22, 1937. Death came to her peacefully but a few hours after she suffered a cerebral hemorrhage.

Mrs. Nicolaus was the former Johanna Rau, the daughter of the late August and Agnes Weinbrenner Rau. She was born March 6, 1868, in the Province of Hessa in Germany. At the age of 16 she made the trip to the States alone. She joined in the east some members of the family who had immigrated earlier and lived with them there for some years before coming to Watertown where she made her home until her marriage to Pastor August Nicolaus in 1887. For 32 years the family lived at Fort Atkinson, Wis., where he held a pastorate.

Surviving the mother are two daughters: Mrs. H. A. Peters of Oconomowoc, Wis., and Mrs. Erwin Bittner of Watertown; a son, Alfred Nicolaus, resides in Milwaukee. There are six grandchildren. A son, Carl, died in 1918 and Pastor Nicolaus preceded her in death in 1929. Mrs. Nicolaus was the last of her family, a sister, Mrs. Emma Stiemke, died June last in Watertown.

Mrs. Nicolaus was known and loved for her fine Christian character and motherly traits. As a pastor's wife she found many opportunities to exercise a charitable and considerate nature. To her family she was a devoted mother and it was granted her to die surrounded by those whom she loved most.

The funeral was held from the Bittner home in Watertown December 24. The burial took place on Oak Hill Cemetery. Pastor K. A. Timmel of Trinity Congregation officiated.

Faith knows that whenever she gets a black envelope from the heavenly post office, there is treasure in it.

— Spurgeon.

— Oh, how much happier to be the meanest expectant of the glory to come, than the sole possessor of all this world.

— Leighton.

Announcements

NOTICE — DISTRICT CASHIERS

In compliance with a resolution adopted at the last meeting of the General Synodical Committee all District Cashiers are requested in their quarterly reports to list only the totals of the individual congregation for the given quarter-year — budgetary and non-budgetary — not the separate items. This is meant to save space and avoid needless repetitions. This, of course, has no bearing on "Memorial Wreaths." G.

NOMINATIONS

The following have been nominated for the office of inspector at Northwestern College, Watertown, Wis.:

Pastor Arthur Berg, Sparta, Wis.
 Prof. E. Berg, Saginaw, Mich.
 Pastor E. Blakewell, Milwaukee, Wis.
 Pastor H. Cares, Hartford, Wis., R. 3.
 Pastor Im. P. Frey, Hoskins, Neb.
 Pastor I. Habeck, Medford, Wis.
 Pastor C. Hinz, Mason City, Ia.
 Pastor Edg. Hoenecke, Plymouth, Mich.
 Pastor G. Kobs, Markesan, Wis.
 Pastor W. Krueger, Ixonia, Wis.
 Pastor W. Lehmann, Libertyville, Ill.
 Pastor Th. Mahnke, Madison, Wis.
 Pastor E. Reim, Neenah, Wis.
 Pastor R. Schierenbeck, Sanborn, Minn.
 Pastor K. Timmel, Watertown, Wis.
 Pastor I. Uetzmann, Picketts, Wis.
 Pastor F. Weyland, Larsen, Wis.
 Pastor W. Zank, Waterloo, Wis., R. 2.

The election will be held on February 9, 9 A.M., in the dormitory of Northwestern College, Watertown, Wis.

Rev. K. Timmel, Secretary,
 612 Fifth St., Watertown, Wis.

EASTERN PASTORAL WINTER CONFERENCE

The Eastern Pastoral Winter Conference convenes, D. v., in the congregation of the Rev. Wm. Mahnke, Root Creek, Wis., on February 22, at 10:00 A.M.

Essay: Gen. 4 (English).

Preacher: G. Schaller (English).

K. Lescow, Sec'y.

SOUTHEAST MICHIGAN CONFERENCE

The Southeast Michigan Conference will meet, God willing, in Saline, Pastor A. Lederer, on February 22 and 23.

Essays: Exegesis of 1 Cor. 4, 6-21, A. Lederer; Exegesis of Psalm 51, Geo. Luetke; Sermon to be read, Paul Heyn; In How Far Can and Should the State Teach the Knowledge of God? A. Wacker.

Confessional Sermon: Edgar Hoenecke, Geo. Ehnis.

Sermon: R. Timmel, O. Naumann.

Timely announcements are requested.

O. J. Naumann, Sec'y.

OFFICIAL NOTICES

Rev. Arthur C. Halboth has been elected chairman of the Mission Board of the South East Wisconsin District.

P. J. Bergmann, President.

* * * *

Pastor Theo. Rossin has resigned as pastor of St. John's Ev. Luth. Congregation at Rice Lake, Wisconsin, and has taken up another occupation.

Wm. Nommensen,
 President, Western Wisconsin District.

Herbert C. Kirchner,
 First Vice-President.

MISSION FESTIVALS

Seventeenth Sunday after Trinity

Brighton, Minn., Zion (A. J. Maas). Off'g: \$133.53.

Eighteenth Sunday after Trinity

Essig, Minn., Zion (A. J. Maas). Off'g: \$84.95.

BOOK REVIEW

Distinctive Doctrines and Customs of the Lutheran Church. Being a revised reprint of Parts I and III of "Distinctive Characteristics of the Lutheran Church." By Geo. Luecke, M. A. Concordia Publishing House, St. Louis, Mo. 56 pages. 15 cents the copy, postpaid.

As the title shows, this is a reprint of a larger book, with alterations and additions. It treats of the doctrines and customs of our church in a brief and clear style. Very useful to pastors in adult catechumen classes, Bible classes, etc. Recommended for perusal by all Lutheran Christians. Z.

What Is Christian Faith? By William Childs Robinson, A. M., Th. D., D. D. Professor of Historical Theology, Columbia Theological Seminary, Decatur, Ga. Zondervan Publishing House, Grand Rapids, Mich. Cloth, 117 pages. Price, \$1.00.

The author is a Presbyterian "fundamentalist," who does not hold with the modernistic theology of the present day Presbyterianism. He follows Dr. Machen, but is at the same time a thorough Calvinist. This can be seen in his attitude towards the means of grace and especially the sacraments. He seems to share the Lutheran view of the use of the Word of God in the enlightenment of the sinner, but holds fast to the peculiar position of the Reformed church which regards the Spirit as a distinct agency from, and over and above, the Word. For him the Spirit is not necessarily in the Word. Enlightenment comes not through the Word but by the added activity of the Spirit. Faith is described by many quotations from the Bible, from Calvin, from Luther, and from many newer theologians of the Barthian school. He can say, for instance, "the Word will never gain credit in the hearts of men till it be confirmed by the internal testimony of the Spirit." Page 94. We agree with him when he says, page 95: "The whole modern idea of preaching Jesus, but preaching Him without a creed, is not only theologically, not merely scripturally, but psychologically impossible in itself."

An interesting book, especially for the learned, at least in some parts. Recommended to the discriminating reader. Z.

Our Glorious Savior. Daily Devotions Covering the Period from January 16 to March 1, 1938. By F. J. Lankenau. Print of Concordia Publishing House, St. Louis, Mo. Price, single copy, 5c; dozen, 48c; per hundred, \$3.00. Plus postage.

This is another addition to the series of little books offering daily devotions and prayers for individual or family use. We hope the handy form and the truly scriptural contents will appeal to many. G.

My Lord the Shepherd is a Westerner. By T. F. Gullixson, D. D., President, Luther Theological Seminary, St. Paul, Minn. Illustrated by John L. Ellingboe. Print of Augsburg Publishing House, Minneapolis, Minn. Price, 25c.

In a unique setting the beauty and the sustaining comfort of the Twenty-third Psalm are aptly portrayed. The hardships and dangers, the trials and disappointments of the Western herder of sheep are vividly pictured, while the Good Shepherd is constantly held up in the words of the Psalm as man's stay and help. An earnest invitation to all to confide in the Savior's shepherding love and care, the book is especially a warm appeal to the Westerner to enter His fold. The last word is: "O Lord Christ get and hold the West. Amen." G.

Praetorius Setting for A Capella Choir. Compiled and edited by Walter E. Buszin. Hall & McCreary Company, 434 S. Wabash Ave., Chicago, Ill. Price, 1 to 11 copies, 20c each, postpaid; 12 or more, \$2.16 a dozen, postpaid. G.

ACKNOWLEDGMENT AND THANKS

The Christ-Child was glorified at East Fork Mission with gifts received from the following kind donors:

Arizona: Mr. and Mrs. H. C. Stolp, McNeal; Ladies' Aid, Rev. R. Deffner, 911 Woodland Ave., Phoenix; Ladies' Aid, Mrs. Gifford, L. Franke, 509 Hill Ave., Prescott; Mrs. Fr. Knoll, Box 921, Douglas; A & B Schuster Co., Holbrook; Rev. O. Hohenstein and Congregation, Glendale; G. G. Goodman, Whiteriver; Anne May Swanson, Whiteriver; Y. P. S., Mildred Larson, 140 N. Melwood, Tucson; Congregation, Rev. E. A. Sitz, 721 N. 2nd Ave., Tucson.

California: Bethany Sewing Circle, Mrs. D. Arbogast, Jr., 4238 Virginia Ave., Los Angeles Women's Missionary Society of Pomona, Mrs. C. W. Lueth, Covina; Mrs. Israel, 1157 N. Coronado St., Los Angeles; Trinity Ladies' Aid, Rev. Arthur E. Michel, 746 W. 18th St., Los Angeles; Ruth Circle of Pomona, Mrs. F. G. Kalousek, 1881 3rd St., La Verne.

Colorado: Mrs. C. Doctor, 1652 Fillmore St., Denver.

Indiana: Henry Franke, 817 Northwood Blvd., Ft. Wayne; Rosina Hansing, 1420 Pleasant St., Indianapolis.

Iowa: Wm. J. Miller, Paullina; E. C. Martin, 8 9th St., N. W., Mason City.

Maryland: Florence and Marie Muhly, 1514 So. Charles St., Baltimore.

Massachusetts: Louise Wild and Sister, 11 Stonepath Lane, Easthampton.

Michigan: St. John's Ladies' Aid, Rev. C. H. Schmelzer, Riga; Luth. Missionary Sewing Circle, Mrs. A. Sharer, 935 Dunlap Ave., Menominee Mission Circle, Mrs. Caroline Drews, 877 Starkweather, Plymouth; Mrs. Herzbeill, 877 Starkweather, Plymouth; Ladies' Missionary Society of Scio, Rev. A. G. Wacker, R. 4, Ann Arbor; Ladies' Aid, Rev. J. F. Zink, 1513 Broadway, Bay City; Lutheran Willing Workers' Circle, Mrs. H. Timph, 26 Hubbard Ave., Mt. Clemens; Ladies' Aid, Men's Club, Y. P. S. and Individuals, Rev. M. A. Haase, 654 Indiana Ave., South Haven.

Minnesota: St. John's Lutheran League, Rev. J. C. A. Gehm, Darfur; (A Friend), 513 E. 7th St., Winona; Mrs. Hulda Wendland, R. 3, Box 81, Balaton (Carl, Mathilda, Augusta); Posen Lutheran Ladies' Aid, Mrs. Hugo Fiene, Echo; H. and M. Brueshaber, R. 1, Lake City; Luther League, Irene Bredehoff, Zumbrota; M. Gensmer and Son, Caledonia; Wm. Stelljes, New Ulm; Mrs. Albert Michael, St. Charles; Mrs. Paul Pagel, St. Charles; Ladies' Aid, Rev. W. P. Sauer, Buffalo; Lutheran Ladies' Aid, Mrs. P. J. Koehler, Wood Lake; Ladies' Aid, Rev. H. Kuckhahn, St. Charles; Ladies' Aid of Hastings, Mrs. W. Lindig, St. Paul Park; Rev. P. E. Horn, Zumbrota; Ladies' Aid and Y. P. S., Rev. Hy. Boettcher, Gibbon; Ida A. Sperling, 21 S. Jefferson, New Ulm.

Missouri: Mrs. John Rupp, R. 2, Monett.

Nebraska: St. Paul's Lutheran Ladies' Aid, Mrs. Emil Raasch, R. 3, Norfolk; Trinity Lutheran Ladies' Aid, Rev. Im. P. Frey, Hoskins; Ladies' Aid, Rev. A. T. Degner, Plymouth; Mrs. C. H. Doerr, 3123 S. 19th St., Omaha; St. John's Lutheran Ladies' Aid, Mrs. J. H. Benne, Stanton; Rev. W. Wietzke, Shickley; Ladies' Aid, Rev. E. C. Monhardt, Clatonia.

New Mexico: Luther League, A. E. Johnson, Albuquerque.

New York: Calvary Ruth Guild, Jeanette A. Pohl, 285 Woltz Ave., Buffalo.

Nevada: Ladies' Aid, Rev. Arthur C. Keck, 612 W. 2nd St., Reno.

Ohio: Mrs. C. J. Rauch, Jenera; Mrs. C. L. Krueger, 1505 Brewster Ave., Evanston, Cincinnati; Ladies' Aid, Doris Rauch, Jenera.

Oklahoma: Dorcas Society, Rev. Carl Matthies, McKinley and D St., Blackwell.

South Dakota: Ladies Aid, Mrs. Harry Stein, Watertown; Lutheran Ladies' Aid, Rev. H. Lau, Aurora; Wm. Voss, Clark; Sunday School, Rev. W. F. Sprengeler, Grover; Ladies' Aid, Rev. L. Sabrowsky, Colome; Mrs. S. W. Baker, Clark; Ladies' Aid, Mrs. Andrew Zirbel, South Shore.

Washington: Ernst Liedtke, R 1, Box 10, Ridgefield.

Wisconsin: St. Matthew Sunday School, Rev. A. F. Halboth, 2221 No. 10th St., Milwaukee; Julius H. Mueller, Hustler; Mrs. A. Rosenthal, 6578 Washington Circle, Wauwatosa; Mrs. Ed. C. Jaeger, 615 N. 4th St., Watertown; Anna and Louise Breutzmann, 2443 No. 62nd St., Wauwatosa; Kasson Lutheran Ladies' Aid, Mrs. Evelyn Winkler, Brillion; Mrs. J. Fitting, 1079 White Rock Ave., Waukesha; Ladies' Aid, Rev. O. E. Hoffmann, R. 4, Elk Mound; Katherine Mayer, 342 No. Water St., Milwaukee; Mrs. Chas. L. Karsten, 403 Main St., Columbus; Junior Ladies' Aid, Mrs. Walter Bartel, 1216 Romaine Ave., Racine; Peace Lutheran Church, Mrs. H. C. Berndt, 274 S. Main St., Hartford; Carl Naseband, R. 1, Spring Valley; Ladies' Guild, Rev. R. O. Buerger, 2821 W. Harrison Ave., Milwaukee; German Lutheran Ladies' Aid, Mrs. Anna Kalin, Barron; St. John's YPS, Ladies' Aid and Dorcas Society, Rev. H. C. Nitz, Waterloo; Ladies' Aid, Rev. Edwin Jaster, 2917 Olive St., Racine; Mrs. P. L. Waterbury, 1018 Main St., Jefferson; Jerusalem Senior Bible Class, Roland Mann, 2950 No. Holton St., Milwaukee; Mrs. Gust. Bartels, 1415 Stoughten Ave., Tomah; Mr. and Mrs. Frank P. Falck, Greenleaf, R. 3, Morrison; Lutheran Ladies' Aid, Rev. O. Kehrsberg, Mosinee; Rev. F. Koch, 1109 No. 8th St., Manitowoc; Onalaska Ladies' Aid, Mrs. Harry Partzsch, R. 1, Onalaska; Mrs. H. E. Protz, 1529 Cass St., La Crosse; Lutheran Ladies' Aid, Anna Amman, Box 93, Helenville; Ladies' Aid, Rev. Martin F. Sauer, Brillion; Marie Ginnow, 1341 W. Lawrence St., Appleton; Irene Miller, 1420 No. Oneida St., Appleton; Burr Oak Ladies' Aid, Mrs. Lloyd Fischer, Mindoro; Mr. and Mrs. J. H. Mueller, Hustler; Ladies' Aid of St. James, Rev. Arthur P. Voss, 5847 W. Elliott Circle, Milwaukee; Henry W. Jaeger, 514 Madison Ave., S. Milwaukee; Mission Aid Society, Rev. L. Kirst, Beaver Dam; Mission Circle, Leonard F. Tietz, 1006 Villa St., Racine; Mr. and Mrs. Carl J. Erdmann, Grafton; St. Stephen's Ladies' Aid, Rev. L. C. Kirst, 306 West St., Beaver Dam; Mrs. Chas. Brenner, Mrs. Ed. Hoyer, Mrs. E. Stange, Mrs. C. Wolters, Miss Lydia Schley, Mrs. Carl Schmidt, Mrs. Leonard Wolters, 306 West St., Beaver Dam; St. Paul's Lutheran Ladies' Aid, Rev. M. J. Hillemann, Marshall; Redeemer Ladies' Aid, Rev. O. P. Medenwald, Amery; Sadie Lentz, 119 Franklin St., Beaver Dam; Mrs. Lena Stahl, 901 Division St., Manitowoc; A. W. Notbohm, Jefferson; Wiss Bertha Wegner, Ft. Atkinson; St. Paul's Ladies' Aid, Rev. W. F. Zink, Dale; Ernest Kuesel and Family, Spring Valley; Gilbert Pieper, R. 2, Oakfield; Ladies' Aid, Rev. E. W. Walther, Wisconsin Rapids; Mrs. Aug. and Dora Gnatzig, Whitewater; Mr. and Mrs. H. R. Fuhrman and Sons, Elmwood; Ladies' Aid and Rev. I. J. Habeck, Medford; Miss Helene Plumb, A. A. L. Bldg., Appleton; Ladies' Aid and Miss Melitta Jens, Rev. L. H. Koeninger, 1101 S. 8th St., Manitowoc; Ladies' Aid of Fontenoy, Rev. N. Schlavensky, Denmark; Bethesda School, Miss Ruth Schaller, 2579 No. 14th St., Milwaukee; St. Stephen's Girls' Club, Miss Emma Krueger, 1504 So. 3rd St., Milwaukee; Miss Marie Abelmann, 806 Market St., Watertown; Lutheran Girls' Club, Mrs. Irvin Koplin, Lake Mills; St. John's Ladies' Aid, Rev. L. A. Witte, Kendall; Miss Anita Ebeling, 1229 So. 36th St., Milwaukee; Miss Hertha Poepeke, R. 1, Juneau; Mrs. Frank Rupnow, R. 1, Juneau; Ladies' Aid, Rev. G. F. Zimmermann, Spring Valley; St. Paul's Lutheran Church, Rev. K. Toepel, Algoma; Mrs. A. J. Gamm, 2410 No. 2nd St., Milwaukee; Mrs. Chas. Kurth, Sta. D., R. 2, Milwaukee; Tabitha Society, Helen Zlatnik, Two Rivers; Congregation, Rev. R. C. Hillemann, Plum City; R. W. Henning Co., Eldorado; Bible Class, Rev. V. Brohm, 1114 W. Chambers St., Milwaukee; Ladies' Aid, Rev. A. C. Schewe, Thiensville; Ladies' Aid Societies, Rev. O. Hoyer, Winneconne; Ladies' Aid, Mrs. Al. Klinge, Tomah; Ladies' Aid, Mrs. Frank Peterka, R. 1, Box 127, Caledonia; Ladies' Aid, Mrs. G. J. Knaack, Princeton; Grace Lutheran Sewing Circle, Rev. E. Zaremba, R. 1, Wausau; Ladies' Aid, Rev. G. Schaller, Sta. D., R. 2, Box 1210, Milwaukee; "The Kraenzchen," Mrs. Joseph Pfeffer, 1955 No. 28th St., Milwaukee; Congregation, Rev. F. C. Uetzmann, Wrightstown.

May His love abound in richest blessings upon those who have joined hands to remember our children in the day school, boarding school, the orphanage, the Christian Indians in our field, and the workers at our Station.

P. A. Behn, Whiteriver, Arizona.

Since October 15, 1937, the Home for the Aged at Belle Plaine, Minn., received donations from the following: **Minnesota:** Mr. and Mrs. L. C. Baumgartner, Mankato; Miss Martha Brandt, Mankato; Women's Club, Winona; Ladies' Aid, Trinity, Belle Plaine; Ladies' Aid, St. John's, Vesta; Ladies' Aid, Flora, Danube; Ladies' Aid, Immanuel, Acoma Twp.; R. F. Neubert, Mankato; Charity Society, Ellsworth; Elsie C. Gundlach, St. Paul; Ladies' Aid, St. Paul's, Fairmont; Mrs. Carolina, Wm. and Elsie Herzberg, Winona; Ladies' Aid, St. John's, Wood Lake; Ladies' Aid, St. Paul's, Arlington; Our Savior's Church, St. Paul; Christ Church, North St. Paul; Ladies' Aid, Emanuel, St. Paul; Guild, Emanuel, St. Paul; St. James' Church, St. Paul; Mt. Olive Church, St. Paul; St. John's Church, Rapidan; Mrs. Hattie Wierwell, Le Sueur; Young Girls' Club, St. John's, Hastings; Martha Herzberg, Belle Plaine; Ladies' Aid, St. Paul's, No. Mankato; Ladies' Aid, Immanuel, Mankato; Miss Elenore Voelker, Winona; Mrs. Wm. Haack and Mrs. Jonas Moor, Winona; Ladies' Aid, St. John's Lewiston; C. W. Quandt, Red Wing; Ladies' Aid, St. John's, Austin; Mrs. Otto Nase, Truman; Willing Workers and Ladies, St. John's, Wood Lake; Elsie Herzberg, Winona; Ladies' Auxiliary, Immanuel, Mankato; Mrs. Wm. Haack, Winona; Mrs. Wm. Keller, Mankato; Ladies' Aid, Immanuel, Mankato; Mrs. John Jasmer, Winona; Ladies' Aid, Friedens, Hutchinson; Mission Club, St. Paul's, Arlington; Rev. A. J. Maas, New Ulm; Trinity Church, Belle Plaine; St. Paul's Church, Jordan; St. John's Church, Lake Benton; Mr. Richard Kistner, Arlington; Miss Adele Kressin, Winona. **Wisconsin:** Ladies' Aid, Redeemer, Amery; Rev. O. P. Medenwald, Amery; Ladies' Society, Church of St. John, Whitewater; Ladies' Aid, St. Paul's, Tomah; Ladies' Aid, Brownsville; Group of Women, La Crosse; Rev. K. F. Toepel, Algoma; Needle Club, St. Peter's, Sawyer; Mission Aide, St. Stephen's, Beaver Dam; Lutheran Mission Sewing Circle, Tomah; Ladies' Aid, St. John's, Centuria. **Nebraska:** Ladies' Aid, St. Paul's, Gresham; **Washington,** Ladies' Aid, Omak. **Michigan:** Ladies' Aid, Men's Club, Young People Society, So. Haven. **Illinois:** Ladies' Aid, St. John's, Libertyville. **South Dakota:** Memorial Wreath for Mrs. Adolph Schmah from Ladies' Aid, First Lutheran Church and Mrs. Meta Burmeister, Gary.

We wish to express our hearty thanks to all the donors. Belle Plaine, Minn., January 15, 1938.

L. F. Brandes.

DAKOTA-MONTANA DISTRICT

July 1, 1937 to January 1, 1938

Eastern Conference

Rev.	
A. Birner, Hendricks	\$ 122.22
A. Birner, Arco	20.00
H. Buch, South Shore	110.19
H. Buch, Germantown	97.27
L. Lehmann, Raymond	113.31
W. Lindloff, Elkton	245.97
W. Lindloff, Ward	156.88
W. Meier, Watertown	608.49
W. Meier, Watertown, Memorial Wreath for Rev. M. D. Keturakat	16.00
H. Rutz, Gary	110.62
H. Rutz, Altamont	24.18
G. Schlegel, Dauville	257.40
G. Schlegel, Mazeppa	124.35
M. D. Keturakat, Mazeppa	25.00
H. Schnitker, Willow Lake	83.13
H. Schnitker, Hague	88.80
H. Sprenger, Marshall	334.85
H. Sprenger, Milroy	88.35
W. Sprengeler, Grover	410.25
R. Kettacker, Argo	115.80
H. Lau, Aurora	87.07
H. Lau, Bruce	40.95
W. Meier, Goodwin	65.63
E. Schaller, Clear Lake	57.13
E. Schaller, Havana	72.00
E. Schaller, Hidewood	84.22
G. Schmeling, Henry	88.05
G. Schmeling, Florence	44.51
G. Schmeling, Clark	65.32
A. Sippert, Estelline	30.65
A. Sippert, Dempster	111.64
Total	\$3,880.23

Western Conference

P. Albrecht, Bowdle	\$ 177.50
P. Albrecht, Theodore	40.38
J. Bade, Zealand	173.23
J. Bade, Hague	80.17
E. Gamm, Mobridge	125.25
E. Gamm, Glenham	90.50
H. Heckendorf, Akaska	111.75
H. Heckendorf, Eales	56.00
A. Hellmann, Mound City	91.23
H. Hellmann, Gale	37.92
J. Scherf, Roscoe	195.01
T. Bauer, Hettinger	43.18
T. Bauer, Reeder	100.88
E. Bode, Terry	69.21
E. Bode, Crow Rock	33.95
B. Borgschatz, Timber Lake	12.91
B. Borgschatz, Isabel	8.06
B. Borgschatz, Trail City	3.04
B. Borgschatz, Bader School	4.09
W. Dorn, Valley City	4.96
W. Dorn, Windsor	36.80
A. Eberhart, Faith	77.60
A. Eberhart, Dupree	18.59
A. Eberhart, Ridgeview	
J. Erhart, Jamestown	46.73
O. Meier, Circle	89.22
O. Heier, Brockway	43.46
O. Heier, Olanda	57.25
W. Herrmann, Tolstoy	70.53
W. Herrmann, Loyalton	
B. Hahm, Morrystown	52.68
B. Hahm, Watauga	19.32
B. Hahm, Miner	10.00
E. Hinderer, Tappen	76.01
E. Hinderer, Streeter	
E. Krueger, Mandan	62.61
E. Kuehl, Lemmon	78.53
E. Kuehl, White Butte	48.13
E. Kuehl, Shadehill	13.86
P. Kuske, Elgin	120.42
P. Kuske, Burt	65.80
W. Lange, Marmarth	14.00
W. Lange, Bierman	12.15
W. Lange, Ives School	12.00
H. Mutterer, Flasher	
H. Mutterer, Carson	
W. Schmidt, Faulkton	82.83
W. Schmidt, Ipswich	96.90
H. Schultz, Hazelton	108.18
H. Wackerfuss, Bison	32.75
H. Wackerfuss, Meadow	45.51
H. Wackerfuss, Drew	48.72
H. Wackerfuss, Athboy	22.56
J. Wendland, McIntosh	51.46
J. Wendland, Paradise	30.51
J. Wendland, Selfridge	4.04
Total	\$3,008.37

Non-Budgetary

H. Sprenger, Marshall	\$ 8.35
H. Sprenger, Milroy	9.35
H. Lau, Aurora	10.00
H. Lau, Bruce75
J. Scherf, Roscoe	4.21
Total	\$ 32.66

S. E. JOHNSON, Treasurer,
Watertown, South Dakota.

NORTH WISCONSIN DISTRICT
October, November, December, 1937

Rev.	Budgetary	Non-Budgetary
Behm, E. G., St. Paul, Forest	\$ 387.12	
Behm, E. G., St. John, Forest	49.00	
Bergfeld, F., Beth., Bruce's Cross., Mich.	40.85	
Bergmann, P. G., Trinity, Menasha	379.16	
Boettcher, G. E., Bethlehem, Hortonville	147.65	21.00
Boettcher, Imm. P., Grace, Sugar Bush ..	199.58	
Boettcher, Imm. P., Christus, Maple Creek ..	32.42	
Boettcher, I. P., Immanuel, Maple Creek ..	81.10	

Brandt, F. M., and Sauer, T. J., St. Paul, Appleton	1,850.00	
Braun, M. A., Parochie Centerville	78.64	
Brenner, Th., St. Peter, Freedom	137.71	
Croll, Melvin W., St. John, Florence		
Dornfeld, M., St. Peter, Manistique, Mich.		
Dornfeld, M. W., Grace, Germfask, Mich.		
Dowidat, John, St. Luke, Oakfield	90.00	
Eckert, Harold H., St. John, Reedsville ..	457.07	
Eggert, Paul C., Friedens, Abrams		
Eggert, Paul C., St. Paul, Brookside	30.65	
Eggert, Paul C., St. John, Little Suamico ..	11.65	
Engel, A. L., St. Paul, Bark River, Mich.		
Fischer, G. W., St. John, Grover	320.63	
Fleischer, M. A., Trinity, Red Granite	27.59	
Froehke, Ph., St. Matthew, Appleton		
Fuhlbrigge, W. G., Trinity, Coleman	201.93	
Fuhlbrigge, W. G., St. Matthew, Beaver ..	83.30	
Gentz, A. A., Trinity, Marinette	242.50	
Geyer, K., Zion, Peshtigo	80.00	
Gieschen, Paul J., Zion, Rhinelander	1,045.06	80.00
Gieschen, Walter A., St. Paul, Green Bay ..	388.65	
Gieschen, W. W., Friedens, Wautoma	36.67	
Gladosch, Br., Zion, Morrison	539.34	16.50
Gose, Roy B., Zion, Jacksonport	56.66	
Grunwald, Hr., Zion, Louis Corners	301.85	
Haase, W. G., St. John, Two Rivers	287.06	10.00
Haase, W. G., St. John, Sandy Bay	33.00	
Habermann, A., Friedens, Hartland	34.98	
Habermann, A., St. Paul, Angelica	26.60	3.00
Hartwig, Wm. J., St. John, Montello	325.46	30.00
Hartwig, Wm., Immanuel, Mecan	101.31	25.00
Henning, Carl J., Grace, Crivitz	45.33	
Henning, Carl J., St. John, Athelstane ..	12.70	
Henning, Otto C., St. John, Sewastopol ..	65.49	
Hensel, M., St. Peter, Weyauwega	560.30	
Hinnenthal, E., Emanuel, Forestville	146.86	
Hoffmann, Th., St. Paul, Gladstone, Mich.	30.58	
Hoffmann, Th., Martini, Rap. River, Mich.	18.18	
Hopp, H., Holy Cross, Daggett, Mich. ..	90.94	
Hopp, H., St. Mark, Carbondale, Mich. ..	87.96	
Hoyer, O., St. Paul, Winneconne	50.97	
Hoyer, O., Zion, Zion		
Kahrs, H. A., Grace, P.-Spalding, Mich. ..	26.82	
Kahrs, H. A., Trinity, Hermansville, Mich.	18.63	
Kaniess, G., St. Luke, Kewaskum	186.81	
Kaspar, L., Immanuel, Greenville	389.10	
Kaspar, L., Immanuel, Clayton	113.52	
Kionka, Ed. H., St. John, Newton	236.66	
Kionka, Ed. H., St. Paul, Newton	33.18	
Kleinbans, Harold O., M. Luth., Oshkosh ..		
Kleinbans, H. O., Mears Corners, Trinity ..		
Kleinke, W., St. John, Gibson	83.31	
Kleinke, W., St. John, Two Creeks	70.10	
Kobs, Geo., St. John, Markesan	232.00	
Koeninger, L. H., Erste Ev. Luth., Manist.	1,602.00	
Krubsack, J., Christ, Eagle River	66.23	
Krubsack, J., Three Lakes		
Kuether, H. A., St. Paul, Sheboygan Falls ..		
Kuether, W. A., Immanuel, Kewaunee ..	151.42	
Kuether, W. A., St. Peter, W. Kewaunee ..	57.90	
Lawrenz, Carl, St. Paul, N. Fond du Lac ..	303.09	
Lederer, R., Erste Ev. Luth., Green Bay ..	415.00	25.00
Lemke, H. J., St. Paul, Crandon	78.85	
Lemke, H. J., Friedens, Argonne	7.50	
Lutz, W. F., Salem, Escanaba, Mich.	228.25	
Lutz, W. F., Hyde, Mich.	27.39	
Masch, John, Immanuel, Black Creek	251.31	
Mielke, L. E., Erste Ev. Luth., Shiocton ..		
Mielke, Louis E., St. John, Deer Creek		
Oehlert, Paul Th., Trinity, Kaukauna	475.76	
Pankow, E. P., Friedens, Green Lake	176.00	
Pankow, W. E., Immanuel, New London	669.02	
Pieper, G., St. Peter, Fond du Lac	1,417.67	2.00
Pussehl, H. E., Grace, Monico	10.35	
Pussehl, H. E., St. John, Enterprise	13.74	
Raetz, F. W., Trinity, Wabeno		
Redlin, E., Trinity, Ellington	242.50	
Redlin, E., St. Paul, Stephenville	134.50	
Redlin, T. W., Zion, Kingston	201.41	
Redlin, T. W., St. John, Salemville	59.24	
Reier, F. A., Immanuel, Waupaca	127.00	
Reier, F. A., St. John, Lanark	8.41	
Reim, Edmund, Trinity, Neenah	793.78	
Reuschel, J., St. John, Dundas	151.15	

Roepke, W., Trinity, Marquette, Mich.	147.22	
Roepke, W., St. Paul, Green Garden	106.48	
Rupp, E., Emanuel, S't Ste. Marie, Mich	47.00	
Sauer, M. F., Trinity, Brillion	812.95	
Schaefer, Gerh. A., St. Peter, Collins	444.98	
Schink, W. F., St. Peter, Haven		
Schlavensky, Norman, Immanuel, Eaton	53.66	
Schlavensky, Norman, Christ, Fontenoy	120.41	
Schlueter, E. B., Grace, Oshkosh	550.00	
Schneider, A. E., St. John, E. Bloomfield	232.90	1.50
Schroeder, E. C., Trinity, Liberty	10.00	
Schroeder, Frederick, St. Paul, Fairburn	51.96	
Schulz, C. P., Immanuel, Mosel		
Schulz, J., Zion, Van Dyne	76.25	
Schumann, F., St. Peter, Sawyer	115.58	
Siegler, V. J., Salem, Nasewaupee	94.90	
Strohschein, Walter, Trinity, Dundee		
Strohschein, Walter, Friedens, Waucausta	46.59	
Struck, Gerhard, St. John, Maribel	189.27	75.00
Thurow, Theo., Christ, Menominee, Mich.	420.95	
Tiefel, Geo., St. Peter, Stambaugh, Mich.		
Tiefel, Geo., Zion, Crystal Falls, Mich. ...	14.36	
Tiefel, Geo., St. Stephen, Channing, Mich.		
Toepel, K. F., St. Paul, Algoma	780.00	85.00
Uetzmann, F. C., St. John, Wrightstown	97.26	
Uetzmann, I. G., Grace, Pickett	59.19	
Uetzmann, I. G., Immanuel, Oshkosh	32.10	
Uetzmann, Th., Immanuel, Manitowoc ..	120.00	
Valleskey, Wilmer, St. Paul, Greenleaf ..	49.74	
Valleskey, Wilmer, Bartholomew, Kasson ..	88.76	
Voigt, A. W., Immanuel, Shirley	123.00	5.35
Voigt, A. W., St. Paul, Pine Grove		
Wadzinski, Wm., St. Paul, Manchester ..	24.87	
Wadzinski, Wm., St. Paul, Marquette	26.11	
Warnke, Harold, St. John, Princeton	566.67	
Werner, A., St. John, Center	173.38	
Weyland, F. C., St. Peter, Winchester	72.72	
Weyland, F. C., Zion, Readfield	115.63	
Weyland, F. C., St. John, Caledonia	42.29	
Wichmann, W. F., Mt. Calvary, Kimberly ..	51.75	
Wojahn, W. A., St. Paul, Eldorado	25.18	
Wojahn, W. A., St. Peter, Eldorado	25.03	
Zell, Ed., St. Peter, Mishicot	75.00	
Zell, Ed., Rockwood	12.70	
Zell, Ed., Jambo Creek	16.12	
Ziesemer, R., Mt. Olive, Appleton	446.62	131.00

Zink, W., St. Paul, Dale	205.10	
Winnebago Pastoral Conference	25.00	
Totals	\$25,063.78	\$ 510.35

* * * * *
Mindekraenze

In memory of		
Rev. A. G. Hoyer from Friedens Congregation, Green Lake, Wis. (Pastor E. P. Pankow)	\$ 11.00	
Richard Kluge from Nephews and Nieces (Pastor G. E. Boettcher, Hortonville	21.00	
Herbert Marggraf from St. Peter's Congregation, Fond du Lac, Wis. (Pastor Gerhard Pieper)	2.00	
Herbert Beckmann, Theresa, Wis., St. Peter's Con- gregation, Fond du Lac, Wis. (Pastor Gerhard Pieper)	1.00	
Rev. A. G. Hoyer from Winnebago Pastoral Confer- ence	25.00	
Rev. A. G. Hoyer from Officers of St. John's Luth. Congregation, Princeton (Pastor H. Warnke)	5.00	
Herman Keup from Mr. and Mrs. A. Abendroth, Mr. and Mrs. Norman Danner, Miss Eva Danner, Mr. and Mrs. Emil Schultz, Mr. and Mrs. Man- they, Miss Meyer, Rev. and Mrs. Paul J. Gie- schen, Rhinelander, Wis.	9.50	
Mrs. Henry Braun from Ladies' Aid, Salem's Con- gregation, Nasewaupee, Wis., Pastor V. J. Siegler	3.00	
Mrs. Arnold Mueller, n�e Irma Verick, from Pastor and Mrs. L. H. Koeninger, Manitowoc, Wis.	2.00	
Herman Keup from Senior Choir of Zion Congrega- tion, Rhinelander, Wis. (Pastor P. J. Gieschen) ..	6.00	
Miss Elsie Abendroth from Sundry sources, Zion Congregation, Rhinelander, Wis. (Pastor Paul J. Gieschen)	270.45	
John Berg from Mr. and Mrs. H. Kleinee, Brillion, Wis. (Pastor Martin F. Sauer)	2.00	
Fred Radloff from Ladies' Aid, Greenville, Wis. (Pastor L. Kaspar)	5.00	
Carl Julius, Ladies' Aid, Greenville, Wis. (Pastor L. Kaspar)	5.00	
Mrs. John Jooss from Mrs. E. Bloedorn, Brillion, Wis. (Pastor Martin F. Sauer)	1.00	
ALBERT VOECKS, Treasurer, Appleton, Wis.		

TREASURER'S STATEMENTS

December 31, 1937 — 6 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 44,342.52	18,238.05	\$	18,238.05	
Educational Institutions	16,493.37				
Theological Seminary	2,502.60	9,795.46	164.15	7,730.80	1,900.51
Northwestern College	2,213.82	29,659.11	803.25	23,067.91	5,787.85
Dr. Martin College	2,175.11	21,641.78	320.99	20,826.02	494.77
Michigan Seminary	917.28	8,287.83	992.38	6,531.90	763.55
Northwestern Lutheran Academy	553.09	5,044.88	293.33	4,443.93	307.62
Sioux City, Iowa		1,537.50	1,537.50		
Home for Aged	1,497.07	3,710.67	40.00	3,231.89	438.78
Missions, General	50,845.02	556.13		556.13	
Indian Mission	7,701.12	15,043.47	117.31	14,491.44	434.72
Negro Mission	5,175.49	5,722.65		5,722.65	
Home Mission	18,669.81	56,019.22		56,019.22	
Poland Mission	5,434.43	4,628.40		4,628.40	
Madison Students	630.13	2,252.86		2,252.86	
African Mission	244.20				
Indigent Students	1,629.85	213.37		213.37	
General Support	4,242.12	9,566.00		9,566.00	
School Supervision	75.67	1,293.56		1,293.56	
To Retire Debts	2,798.61				
Total	\$168,141.31	\$193,210.94	\$ 4,268.91	\$178,814.13	\$ 10,127.90
Revenues	18,334.82				
	\$186,476.13	\$186,476.13			
Deficit		\$ 6,736.81			

We acknowledge with thanks the following donations:
 Previously reported \$ 540.73 |

Missouri Synod	1.00
A Friend	5.00
R. J. Koepsel, Coleman, Wis.	10.00

H. C. Buch, South Shore, So. Dak.	1.00
Mr. H. C. Hacker, Cedarburg, Wis., for Synod	150.00
Total	\$ 707.73

THEO. H. BUUCK, Treasurer.