

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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JOYFUL ROUSING TO LABOR IN THE LORD'S VINEYARD

Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give Thee my loves. The Song of Solomon 7: 11, 12.

There is a nobility of the vineyard. Of all the trees and shrubs none is more noble than the vine, even as wheat is the noblest among the grains of the field. Imagine a flourishing vineyard along the hillside or mountain slope at the height of its season when lustrous clusters of grapes are pending so lavishly from the stem of the vine sheltered by luxuriant foliage — it is a sight which not only fills one with delight and admiration, but which invites to enjoy the precious fruit of the vineyard. Small wonder that the annual vintage is a season of festivity, where, as of old, there is singing, shouting for joy in the vineyards.

Scriptures often refer to the vineyard and its fruits. In fact, because of its nobility, its flourishing state, its delicate cultivation and tender care required, the kingdom of God or the holy Christian Church is compared to the vineyard. It is done in the parable of the laborers of the vineyard, and it is done in the words of the Song of Solomon as quoted above.

The latter present a special aspect of the matter involved. They are a joyful rousing to labor in the Lord's vineyard. You are aware that the Song of Solomon is an allegory of the love between Christ and the Church or the individual redeemed soul under the figure of the bride and the bridegroom. In our passage the bride in her love is addressing the bridegroom. "Come, my love," says she, "let us go forth into the field, . . . let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves." Why this cordial invitation, this joyful rousing to enter the vineyard? It is the serious and important work to be done there.

Laboring in the Lord's Vineyard

There is work to be done in a vineyard, much work from early morn to eventide, even during the shadows

of the night in keeping watch over its enclosure. And it is work which not only requires skilful labor, but which consists of careful and painstaking toil. At the beginning of the season the ground must be cleansed from dry shrubs remaining from the barren season, the tender soil must be well tilled, the vines be tied to supporting stems, the branches of the vine pruned; and during the season of growth the vines must be trimmed, superfluous foliage removed, wild branches cut off, the ground kept clear of weeds, and hedges must be built for the protection of the vineyard against wild beasts and domestic animals who are apt to lay waste its cultivation. Finally, there is the vintage or ingathering of the fruits of the vineyard, a work which requires the greatest of diligence and painstaking.

Is not all this a true picture of the work to be done in the Lord's vineyard — the Church? Work is to be performed here which is superior by far to that in any human enterprise; for it is the Lord's work, and, comprising as it does, the whole of the building of His Kingdom on earth, it requires labor the most exacting, the most diligent, the most faithful. No room for idleness or shirking here.

Under the figure used here for laboring in the Lord's vineyard the Song of Solomon would incite us to such labor. What does it mean that the bride so cordially invites the bridegroom to get up early to the vineyards, to see if the vine flourishes, whether the tender grapes appear, and the pomegranates bud forth? Evidently it means this. We who by the grace of God have become the bride of Christ, the beloved Savior and Head of the Church, will rouse ourselves to labor in His Kingdom from the very beginning of the Christian life on earth to its end. We have entered the service of the Lord in baptism and we are exhorted to participate in such service by the preaching of the Gospel throughout our lives. Not indeed in external service, merely in organizing and building of the church-body by material means, much as that goes along with it, but as St. Paul would have it, admonishing as he does, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies — your lives — a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what

is that good, and acceptable and perfect will of God." Rom. 12:1. 2.

Joyful laboring in the Lord's vineyard, who are they that take to it? Not those who like the hired laborers in the parable labor only for wages' sake, and who murmur as they receive the "penny" agreed upon from the lord of the vineyard at the end of the day's work. No, they are those who enter the Kingdom of God through faith in the Redeemer. These are joyful and ready laborers in His vineyard. "Come," say they to their beloved Lord, bestow thy blessing upon us and grant us the glorious privilege of laboring in Thy Kingdom. Thou hast graciously redeemed us, and out of mere gratitude we would offer our service to thee, O Lord. "There will I give thee my loves." All we possess is Thine — our life, our gifts, our body and soul, we yield to Thee.

And the reward these laborers look for? Ah, truly, not a reward for their labors, not a reward they claim to have deserved, but a reward of mere grace and mercy — salvation purchased for them by the blood of their Savior.

Such is joyful rousing to labor in the Lord's vineyard. Most significant, in this connection, are Christ's own words, "I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:5. J. J.



Comments

As a Christian — Believe What You Will That seems to be the gist of the report from the Anglican church commission, consisting of twenty prominent leaders of the Church of England. The 292 page report on religious doctrine was the result of fifteen years of study, as the Milwaukee Journal explains in a recent issue. Criticism of this report was immediately forthcoming. The Rev. E. C. Bowring is reported as having said: "The commission has incubated a report which is merely an added (meaning addled?) ostrich egg, for they disclaim the idea of defining what doctrine is permissible in the Church of England. According to the archbishop's commission, you can think what you like and still be a Christian." The archbishop of York headed the commission. The Rev. E. C. Bowring is secretary of the Church association, a body of evangelical churchmen "who favor simplified forms of worship and oppose ritual of the high church section."

Some high lights of the report in question are,

for instance, on Papal Claims, to be resisted, but feebly, as "some of us" envisage a reunion of Christendom under leadership such as "a papacy which renounced some of its present claims." On miracles the commission was divided, the question being whether they could occur or not, but they agreed that God "could do them if He would." On angels and demons they suspended judgment. The Resurrection of Jesus, "however explained," is to be regarded as real an event as the crucifixion. As to the Bible, "Its authority must not be taken as prejudging conclusions of historical, critical or scientific investigations in any field," meaning, of course, that the Bible is a dead body for dissection by anybody who wishes to experiment on it. This dead cadaver cannot fight back. On virgin birth of Jesus from Mary historical evidence is "inconclusive," they said.

After that we are not surprised that the theory of evolution is pronounced not conflicting with Biblical accounts of creation. "The Christian doctrine of creation leaves abundant room for a variety of theories as to the evolution of the world, and the universe depends upon the creative will of God." Having thus blessed and sanctified evolutionary theories of any and every kind, the Episcopalian is left absolutely at liberty to believe whatsoever he chooses about the things of God revealed in Scripture. That exactly suits the editor of the Christian Century, who remarks that, though this admission of evolution into the temple is somewhat belated, or as bishop Manning said "a little behind the times, because the evolutionary theory has been accepted by all (?) schools of theologians . . . for the last fifty years," yet it is better late than never, the Christian Century believes.

Of course, the church and its members are at sea in the matter of what to believe, but that is this report's chief recommendation in the eyes of the modern churchmen. And then they bewail the fact that the Protestant church is totally at loss whither to turn, is leaderless, a ship without rudder or mast or, what is still worse, without the pilot, Jesus the Christ, because they have thrown Him overboard! This chaos of the sectarian Protestant church will never be set in order, because with the Pilot they have also thrown away the chart that would direct them to a haven of safety.

The overbearing attitude of these evolution-mad churchmen toward all who have not yet embodied the mad dreams of evolution into their teachings is something that we of the Lutheran church — those of us that are still faithful — must bear with all Christian patience and fortitude. But not with resignation. We shall, under God and His gracious leading, never submit to the admission of evolution into the beliefs of God's church, nor shall we humbly bow down before this Moloch that destroys all Christian certainty of belief — our necks shall be free from this yoke. But

while it is necessary and part of the cross to bear with the sneers of the so-called Christians who have no certain beliefs, we know that in the end the truth in this regard shall triumph also, possibly too late for the free believers and evolutionists to be saved. The saving truth is based upon the firm Word of God, and the believers in that Word shall know certainty and safety.

Z.

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Jesus the Social Reformer Desperate are the attempts made by the advocates of the Social Gospel to make Jesus their prophet and the church the plow horse hitched to social reform. The Living Church has been attacked by some of its readers for its efforts to engage the church in this purely secular concern of politics and the state. The editor tries hard to defend himself. For want of a better instance he quotes from Luke 4: 18, where our Lord, preaching in the synagogue at Nazareth upon the text taken from Isaiah, reads from the scroll: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This is supposed to be proof of the claim that Jesus came to bring prosperity and outward ease to mankind.

It is most unfortunate that these social reformers out of the church circles quote this text, for among other things it shows their lack of honesty. They always try to omit this sentence, "to preach the gospel to the poor," as does the editor of the Living Church. This is the very devil's way of quoting Scripture to omit a part that does not suit their false interpretation. It is also unfortunate for them to fall back upon this passage, because it betrays their woeful lack of spiritual understanding, for it can be most clearly seen that Jesus at Nazareth as elsewhere was here not concerned with the poor in money but with the poor in spirit, those who were suffering from the load of sin and its disastrous effects. But all this is as a sealed book to these reformers, being spiritually blind. They believe the church is there to proclaim great principles, and social reform is a great principle. They believe that Christianity "has a revelation about the larger relations of man to man — politics and economics," just as important as the revelation about the relations of God to man, and hence they must rush to the rescue of the Social Gospelites.

Z.

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The Hope of the Church should be the younger generation in the church, especially those which have received from the church a long and intensive training — the theological students. We read in the Living Church that at the sixth annual

theological conference of the Interseminary movement at Oxford, Ohio, a group of theological students were so well inoculated with the unionism virus that they made the following resolutions:

"We, as theological students, individually and collectively, will attempt to break down all racial and class barriers, not only in Christian worship, but in ordinary daily contact.

"We, as theological students, and as future ministers of the Church, will make known, individually and collectively, our united conviction and program of activity in the direction and principle of Church unity to all clergy and laity we contact.

"We pledge ourselves as clergymen in our work in the pastorate, to see that the cause of Church unity finds adequate recognition in the program and budget of our churches."

Just what may be expected from these future clergymen after they have been placed in their respective charges is not hard to see. Neglecting the preaching of the Gospel, of which they have but a very incorrect notion, putting aside the pasturing of the flock committed to their care, their strength and labor will be directed toward the modern dream of Church unity. To do this they will decry all confessions of faith, they will proclaim that all religions have elements of truth, that there should be no more denominations, that we all believe in a God, and therefore we are all Christians. Remember that these young men are trained for this idle program and very little else. How deep-felt should be our joy in this that we are still training young men to go forth to preach the word of salvation from sin, death and the devil to sin-ridden mankind, for in them lies the hope of the church under God.

Z.

* * * *

Vagueness in Doctrine If the trumpet give an uncertain sound, says Paul, who shall prepare himself to the battle? If the Church is to perform its mission, it must have a clear, definite platform. That should be regarded as fundamental and self-evident.

And yet in many churches and denominations this is utterly lacking. There is no unity concerning doctrine. Not the clear trumpet call of the Bible is heard, but a jumble and jangle of sounds because many are tooting their horns according to musical scores of their own composition. There is a vagueness concerning doctrinal stand. You listen to one preacher, and you think you know what his denomination stands for; you listen to another, and you hear just the opposite. Both Fosdick and Riley, for instance, are nominally Baptist, and yet how contradictory their views concerning religious doctrine.

It seems to be getting the fashion not to be too positive about doctrine. That is denounced as dog-

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matic and pedantic. The agnostic, can't-be-sure attitude is the popular one. Permit each one his own views within the same church and denomination, they say. The roof of such a church is made wide enough to cover anybody.

A striking illustration is the report recently published by a commission, headed by the Archbishop of York, on the Doctrine in the Church of England. The effort has been described as a painstaking and thorough job of "Yesing" and "Noing." There was a division in the commission as to whether miracles occur, though it was admitted that God could do miracles if He wanted to. The evidence concerning the virgin birth of Jesus was described as inconclusive, though some, among them the Archbishop of York, accepted the virgin birth as a fact. Angels and demons may be treated symbolically or judgment concerning them may be suspended. The Bible was practically subordinated to "historical, critical and scientific investigation."

Perhaps no better estimate of the report can be given than that of the Church Association, a low Church group in the Church of England:

"The commission has incubated a report which is merely an addled ostrich egg. . . . According to the Archbishop's commission, you can think what you like and still be a Christian."

The world today needs preachers, theological faculties and commissions who tremble at the Word of God.

I. P. F.

* * * *

Rev. Israel Harding Noe At this writing the above-named dean of St. Mary's Episcopal Cathedral in Memphis, Tennessee, who for a year is said to have subsisted on orange juice alone and who for two weeks immediately preceding had taken no food and liquid but the sips of wine and tiny wafers received at the communion services celebrated three times a week, is in the hospital where he has been persuaded to take food in an attempt to save his life.

He states that, if he should recover, he would re-

sume his fasting to prove that "the soul is above the need of material life." In reply to the doubt which had been expressed that he had lived a year on orange juice alone he said: "No man could live on oranges alone, that is on the natural plane. I have displaced the need for oranges by building up within myself spiritual strength and energy. . . . I intend to prove that the spirit can sustain the body, unaided by food or drink."

Dean Noe practiced these self-denials in the name of religion, to demonstrate the truth and power of the Christian religion. If the Word of God commanded such practice and if the Dean had done it as an expression of his trust in God's promise, we could only admire and praise him, but since there is no such command or promise of God, we can only pity him for, what his bishop in removing him from office called, his religious vagaries. He was not obeying God but following his own morbid fancies.

Such self-denials and forcible suppressions of the needs of the body by the exercise of great will power in the name of religion always arouses the admiration of the public, as, for instance, when Hindoo fanatics sleep on beds of sharp spikes, hold their arms aloft until they can not be drawn back, or the flagellations of Catholic monks and nuns who thought that they were serving God when they beat and tortured their bodies.

Something of the sort was practiced already in Paul's day and received his condemnation Col. 2:20-23 in the words: "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (Touch not, taste not, handle not, which all are to perish with the using); after the commandments and doctrines of men, which things have indeed a shew of wisdom in will worship and humility and neglecting of the body; not in any honor to the satisfying of the flesh."

I. P. F.

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A Poor Index Does the destiny of a departed soul depend on the embalmed, facial expression of the deceased? This seems to be the opinion of Mrs. Ida Chamness, pastor of the Quaker Church at West Branch, Iowa. By court order she obtained permission to exhume the body of John Mercer, hanged slayer, last Saturday, at whose burial she had officiated on the previous Monday. Following is the report of the incident: "For a few minutes the family of Mrs. Ida Chamness, the Quaker widow who befriended the convict in his last days at Fort Madison penitentiary, gazed at his features. Then the grave was covered again, and the Chamnesses walked back to their home." "I wanted to see my son. I wanted to see and feel his face, and now I know that he is with God," she explained. "The coffin

was buried last Monday without being opened,' Mrs. Chamness said; that was why she engaged an attorney a few days later to obtain the order for exhumation. 'My, he looked so peaceful and so nice,' said Jennie Chamness. The other daughter echoed this. 'He looks so peaceful that I know his soul is resting,' said Mrs. Chamness."

According to the above expressed opinions, it seems that the eternal destiny of departed souls depends on how good a job the undertaker can perform in the make-up of the facial features of the deceased.

But we hope that Mercer, who "spent his days in the death row at Fort Madison reading the Bible," found therein the Savior whose atonement alone can afford rest and peace for a departed soul.

C. A. Hinz.

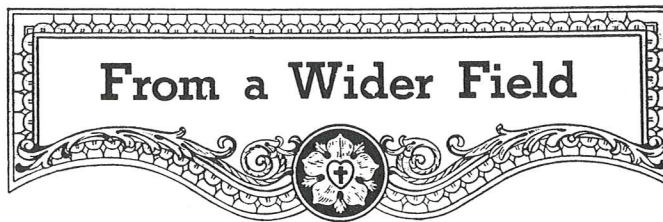
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Academic Freedom Salvaged In 1917, Professor W. A. Schaper of the University of Minnesota was discharged by the Board of Regents "for speaking in favor of keeping the United States out of the World War." It was also well known at the time that, after war was declared, he complied with the law of the land and urged his students to do likewise. On January 28, 1938, the regents resolved that "the University of Minnesota should not impose any limitations on the teacher's freedom in the exposition of his own subject in the classroom or in addresses and publications." In so doing, the board re-iterated "its acceptance of the principles of academic freedom" and expunged the action of 1917 from the record. At that same meeting, Professor Schaper was granted \$5,000 and his salary for the schoolyear 1917-1918.

In the meantime, however, these very people have repeatedly frowned on any and all attempts to check a teacher's freedom in the classroom. That, of course, was inconsistent. Now, after a lapse of twenty years, they will again be consistent, until —. If the board had given thought to the rate at which the world is arming, it might have found it wiser to wait awhile with this purging of the record. It is just possible that before so very long it may again become inconsistent.

Academic freedom is one of the slogans by which Americans live, without knowing that it is only a slogan, that it may work havoc in countless souls under the pretense of education, and that it may also create much inconvenience for the poor mortal who believes that there really is such a thing. There are times when nearly every conscientious board of regents should and does realize that certain viewpoints can not be tolerated. If one of the professors were to declare that the political science the students are learning from other teachers at the institutions is rot, and that now he will prove it, what would happen to his academic freedom?

How thankful we ought to be that in our own schools we have no such controversies. On that score at least we can not make ourselves look ridiculous. We make no claims to that kind of freedom. We are just as free as His Word permits us to be; we are confined to the limitations He has set for us. His is the Lamp by which we are guided, and by that Light both teachers and students will acquire a vision America's so-called academic freedom can not even dream of. De we cherish this blessing as we should? S.



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.

TRANSFIGURATION

"Then answered Peter and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here tabernacles: one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him."

"Forever we would gaze on Thee;
O Lord, upon the mount;
With Moses and Elias see
That light from light's own Fount.

"Forever with the chosen three,
Would stand upon that height,
And in that blessed company
Be plunged in pure delight.

"Forever would we train the ear
To that celestial voice;
In Thee, the Son of God, so near,
Forevermore rejoice.

"Here would we pitch our constant tent,
Forever here abide;
And dwell in peace and full content,
Dear Master, at Thy side.

"But no! not yet to man 'tis given
To rest upon that height;
'Tis but a passing glimpse of heaven;
We must descend and fight.

"Beneath the mount is toil and pain;
O Christ, Thy strength impart
Till we, transfigured too, shall reign
Forever where Thou art." — Selected.

"BURYING THE HATCHET"

Recently a Jewish Rabbi, a Catholic priest and a Presbyterian minister put on a stunt in Seattle of "burying the hatchet." Rabbi Goldman of Chicago

dug the hole and then Presbyterian Dr. Hunter of Berkeley and Father Riggs of Yale's Catholic Club knelt at the hole and solemnly buried the hatchet while the news cameras were clicking, taking photographs of the affair to be "featured" in the morning papers of Seattle and thence over the country. This was done, of course, to demonstrate to the public that the churches can work together, since all religions have the same goal. During the last years the National Conference of Jews and Christians has worked overtime to do away with "prejudice" against one church or another. To achieve that end "pilgrimage teams" consisting of three clergymen — a Jew, a Catholic and a Protestant — have crossed and re-crossed the states giving lectures from the same platform and thereby demonstrating that three can walk together though they are not agreed. Last year 25 teams travelled 25,000 miles on these "good-will tours."

This National Conference has established ten principles on which it believes all "broadminded" Jews, Catholics and Protestants can enter into fellowship. It is needless to say that the principles are of such a nature that no Lutheran could subscribe to any of them. They are misleading, not so much in what they say as in what they do not say. And, Christ, the great and only foundation of religion, is, of course, never mentioned in the ten points. "By their fruits ye shall know them," says the Savior.

W. J. S.

THE STAR OF BETHLEHEM

Many will again see the authentic star of Bethlehem, if Dr. R. S. Richardson of Mount Wilson observatory is correct. According to this authority the identical star, which guided the Wise Men from the East to Bethlehem, will again shine in the year 1985. That is a long way off, of course, and few of us now living will be able to dispute with the learned Dr. Richardson on the "I told you so" basis. Nor would we be interested in doing so.

The star that led the wise men is claimed to be none other than Halley's comet and this unusual star is to return in 1985. Not all astronomers accept this as a fact, however, for some believe that star to have been a "nova" or exploding star.

W. J. S.

BENEFITS OF OUR CHURCH PAPER

From an Exchange we cull the following six points on the benefits of keeping the synodical church paper. We believe the points are well stated and therefore take the liberty to reprint them for the readers of the Northwestern Lutheran.

1. It saves you from becoming ingrown in your parish, without information or interest in anything beyond its limits.
2. It widens your horizon and gives you a sense

of fellowship with other folks of your faith, both in this and other countries.

3. It provides you, at regular intervals, with good, clean, wholesome reading which, instead of doing harm, as much current literature does, will do only good.
4. If there are children and young people in the home, the paper will do much to foster in them a much needed and much to be desired loyalty to the Church of Christ.
5. It will help to steady you in the faith of your fathers, as over against a bewildering Babel-din of cults that seek to win you to themselves.
6. It gives you an opportunity to render indirect but valuable service to others by improving the paper itself; for the larger the number of subscribers the larger will be the income and therefore with the means of improving.

Much of what this pastor states in these six points is undebateably true. We wish all pastors in our own synod would show this attitude toward the Northwestern Lutheran. It would be a great benefit to our paper and to the individual pastors, we are sure.

W. J. S.

THE PEKING WOMAN

The scientists are digging again for the "missing link" — this time in China. Scientists, so it is claimed, have long held the belief that the "missing link" will be found on the great plateau of central Asia. Some time ago a small part of the skull had been found. More recently more parts have been discovered of the "Peking Woman." The American Museum of Natural History has just received from China by the China Clipper a **reconstructed** skull which is now on exhibition in the Hall of Man.

Says Roy Chapman Andrews, director of the American Museum of Natural History, "an ancient cave in the Western Hills just outside of Peking has given us the world's most important evidence in the broken line of human ancestry. This evidence concerns a primitive people who lived early in the Ice Age, perhaps, half a million years ago." In regard to the Peking Woman the "evidence reveals," says the director, "that she was not very intelligent and if she were living today she would be classed as a sub-moron. She had limited capacity of profiting by experience. Her power of attention, self-control, conduct and other requisites of an acceptable member of modern society, were sadly lacking."

Still, the Peking Woman had attained a higher standard of civilization than the "Pithecanthropus," the "Ape Man of Java," claims the scientist. "Evidence" of this fact is found in "a little round swelling in the forehead." This, they say, is a sure sign that the Peking Woman had begun to think and it also

foreshadows the "brain growth" which enabled her descendants to dominate the earth.

She was a cannibal, say the discoverers of the skull and in the cave in which this was, many other skulls were found. In fact, it is their conviction, that when a member of the tribe died or was killed the survivors removed the basal part of the skull, scooped out the brain of the deceased and devoured it, since every skull was minus the basal part.

From the above fanciful story we may again learn man's persistent perversity — bent on disproving the great revelation of God, Genesis, chapters 1 and 2. Man is not willing to believe that he is the creation of the all-wise, almighty and loving Father in heaven; that man was created in the image of God — a wonderful, marvelous, holy and righteous creature fit to associate with the angels of heaven. That is one of the great evidences of the sinfulness and total corruption of man. Like his father the devil, sinful, unregenerate man is out to rob God of His glory. Rather God be a liar than that he and his sin-blinded reason be mistaken. Read Romans chapter 1:19-25.

W. J. S.

VATICAN CITY

A news leak came out of the Vatican this month, saying that an order had been issued to the Roman Catholic missionaries and representatives in the Far East to aid the Japanese in their fight on Communism." Immediately came a hot denial from the Vatican's publicists: "Absolutely false!"

Nobody knows how the "leak" happened, nor who is responsible. But any newspaper man will tell you that to cover the Vatican is a hard assignment; there is something vitally wrong about the handling of their news. Press agencies have worried over it for years; they say accuracy is difficult, under the present arrangement. Hence, tips one day, denials the next, and the truth forever clouded. —Christian Herald.

AN ALPHABETICAL PSALM

By Robert Stuart MacArthur, D. D., LL. D.,
President Baptist World Alliance

The 119th Psalm, the longest and most perfect of its kind, is an alphabetical psalm. Its peculiarity is that in the original Hebrew the first eight verses begin with the first letter of the alphabet; the next eight verses with the second letter, and so on through the 22 letters of that alphabet. In the third chapter of "The Lamentations of Jeremiah" we have a somewhat similar arrangement. But there the stanzas consist of only three verses, while here each stanza consists of eight and each verse of two members. Other instances of this acrostic arrangement are found in the Psalms.

The subject of the 119th Psalm is the law of God, considered as the rule of life. The excellency of this law is set forth with great fullness, and the benefit

of its observance is emphasized with equal earnestness and variety of language. It is remarkable that one subject can be presented in so many lights, and from so many points of view as is here done in the course of 176 verses.

It was long ago pointed out that there is only one verse, the one hundred and twenty-second, which does not contain some reference to or description of the law of God. These references are made under some one of ten names, corresponding, it is supposed, to the ten words or commands which make up the decalogue. Verse 105, "Thy word is a lamp unto my feet, and a light unto my path," reminds us that what a torch is to a man in a dark night the word of God is in life's night and on life's journey. It prevents him from stumbling over obstacles which are lying in his path; it enables him to see and so to avoid precipices over which he might fall to certain destruction. The language is as beautiful rhetorically as it is instructive spiritually.

DECEPTION IN MEMBERSHIP CHARGED

Roger W. Babson, Moderator of the Congregational-Christian Church, and a layman, told a laymen's conference recently (August 9) in New Hampshire that the totals of church membership published in The Christian Herald, and broadcast by the press, contain not only the names of "millions who have repudiated the church they joined in their youth, but also millions who are dead and buried physically." That would seem to leave none at all in the denomination which Mr. Babson heads. As an expert with statistics, Mr. Babson has been betrayed by his own facility. He also seems not to have known our own Dr. Kieffer, who for some years was responsible for the figures in The Christian Herald. Mr. Babson should remember, likewise, the Psalmist's contrite confession of his own hurried judgment of men. At best, his stricture will make men wonder what is the matter with the Congregationalists, since he is their head. His indictment does little credit to his leadership, and is still further weakened by shop-worn generalities on the lowering attendance upon church and Sunday school, and the familiar imputation of "hypocrisy" to "churchmen." Mr. Babson, however, assures us that he took the month of May, and found this all out. It sounds rather as if he had lost his temper and most of his common sense.

THE YEAR OF GRACE 1938

We divide our time in seconds, hours, days, and years. The new year is part of it, perhaps the end of it. As far as it is measured out to us it will probably bring days of joy and days of sorrow. There will be days when we are strong in the Lord, days when we are weak in our own frailty. There will be days when we rejoice over victory which Jesus' strength has

given us over ourselves and sin, there may be times when we mourn because we have fallen and suffered defeat because we tried to fight single-handed. It is a new year, but the old conditions, the same world.

This year, however, is again and yet a year of grace. As long as the Lord tarries, He tarries because He is not willing that any should perish but that all should come to repentance, for the Lord would have all men to be saved. That is why He has given the world another year, that is why He has given us another year. The world is ripe for the final doom, for the end of time, but the last day is postponed. 1938 is another year of grace. How will you use it?

— L. Koeninger.

A CHALLENGE TO THE CHURCH

"The Church has been too long apologetic about asking that its people be generous. Is the church asking for money? Certainly it is; and it will always be asking for money so long as there is human need, and the spirit of Christ lives in the church. Religion is not an easy convenience. It is life's greatest challenge, both in the sense of the magnitude of its program, and also in the call to sacrifice that it makes to all disciples. The church offers no easy way, nor can it do so. It is an institution of martyrs and heroes. Most of the men who wrote the New Testament, or dared to follow Christ in the first century, finally wore the martyr's crown. When we as Christians try to live a life of ease, without sacrifices for the cause, we are attempting to unite incompatibles. A life of ease does not suit men of heroic mold. The true church can never be without a challenge of sacrificial living for its people. And this challenge must include giving as one of its most important elements." — Henry Burton Trimble in *The Ministerium at Work*.

Synodical Conference

AFRICAN MISSIONS RESUME OF "DAY BY DAY"

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

(Conclusion)

Sunday, January 17. Left Buea at 7:30 P. M., Mr. Schirmmacher of the German Baptist Mission taking us down to Victoria, where we had to wait on the pier till after midnight. The "Calabar" was more than four hours late. We finally boarded the ship with difficulties on account of the heavy swell in the bay of Ambas. After a cup of tea and a few sandwiches the ladies went to bed and I waited for our baggage to come in on a lighter. When at 3:00 A. M. the bag-

gage had as yet not come in, I went to bed. Arrived at 2:30 P. M. in Calabar. Had just enough time to go to Hope Wadell Press and corrected the proof sheets for questions 135 to 202 of the Catechism and to approve of the baptism and marriage certificates. Left Calabar at 4:30 P. M. and arrived January 19, 7:00 P. M. in Port Harcourt. Found car all right in the U. A. C. garage, bought globe and map of Nigeria for the Obot Idim school and left about ten A. M. for Aba. Glass for one of my headlights on the car having not yet arrived, at the Ford Motor garage, we left immediately for home. Arrived about 1:30 P. M. at Uyo, got our mail and arrived at 2:30 P. M. at Nung Udoe, glad to be at home and in the midst of a heap of work. In passing Obot Idim looked after the school and the mission house, and hardly arrived at home when half a dozen people were already waiting with all kinds of wishes and desires. In the evening went to Akpan Abia for meeting with the headmen because of new teacher. Returning went to Nung Udoe to attend headmen meeting, but owing to market day not enough people were present to have a quorum.

Wednesday, January 20. Left early and made the rounds, visiting every school in Ibesikpo. I noticed in several places a large increase in the number of pupils. Nung Ukana needs a third teacher and has asked me to supply one. Afaha has a larger influx than the three teachers can handle. Ikot Okubo needs another teacher, so also one or two other places. I note too an increase in the number of girls. In Ikot Iko one of the best members of the church died suddenly last Sunday. I am very sorry. I can use every good member we have. Bad ones are plentiful, but not the good ones. The two teachers in Ikot Iko are on leave because of deaths in their families. Had to put in two boys to help out for a week. Have as yet no teacher for Edem Ibiok and Obot Inwan Ekeja.

Found Rev. Wisler's wire, sent January 6 from St. Louis. Am very pleased to hear that two pastors and a deaconess will come out. Now if one more man and another deaconess will be sent out we will have enough for the next two years. I shall write more about this next time.

After 2 P. M. went to Nwaniba to get zinc, lime and cement for the mission house. Returning had a talk with Daniel from Afaha and a prospective teacher. After supper visited Edot Udo Ekong of Nung Udoe who has fallen from a palm tree and broken the pelvic bone.

Thursday, January 21. Early to Obot Idim to take the lead, brought yesterday from Nwaniba, to the mission house. Arranged with two men from Afaha about digging of the well. We shall start next Monday. This is now the right time for well digging. We have had no rain during the last five weeks and will have none to speak of during the next two months. If we find water in this dry season, we shall have

water at all times. At 10:00 A. M. meeting at Ikot Obio Ofong. Representatives of every church in Ibesikpo were here. We discussed the Obot Idim school situation in the light of our teacher need. All churches want good teachers, teachers who have been trained by us. But where can we get them?, No one will give them to us unless we educate them ourselves. Here the Obot Idim school comes in. It needs the whole-hearted support of all churches. We have conducted the school during the last six months without running into debts. We have made a few small improvements and have been able to pay for them and closed the year 1937 with a surplus of about £7. The financial situation seems fair from the outside. Looking deeper into the school three chief defects become apparent. First, poor teachers, because of poor pay. If we could afford to spend monthly ten pounds more for salaries we could have better teachers and therefore also better results. Second, the pupil material is poor. The Ibesikpos are one of the most backward Ibibio clans. The youth is lacking in get-up and push. Hence there is very little useful material among them. Third, I have not been able to busy myself with the school, as much as it needed, since I felt my first duty was towards the congregations. We must devote more attention to this school. It is a real Lutheran school, inasmuch as nine-tenths of all students belong to congregations who want to be Lutheran. Of the nine teachers six belong to us, one belongs to the Scottish Free Church and one to Qua Iboe, one position is vacant. One of the incoming missionaries must devote most of his time to the school. We must organize a special class of former students to train them as teachers.

We discussed further the possibility of a General Conference to be held in February and to be attended by representatives of all congregations connected with the Lutheran Mission. The advisability of such a conference was realized. Some sort of organization is to be perfected. Further discussion is to take place next Thursday at Ikot Okubo.

Another point discussed were school fees for outsiders. Should they pay the same school fees as our own boys at the Obot Idim school, or should they pay double? It was generally agreed that our churches have no call to make a contribution to the education of children of outsiders. The meeting asked to have ready at the next meeting a statement of the headmaster concerning the religious affiliation of all students at the Obot Idim school, in order to enable the members to make an equitable rule. Finally the question was raised: May our churches accept invitations of other churches (African, Roman, Methodist, etc.) to an usörö (feast), arranged for the purpose of collecting money for the church, and may they, in turn, issue such invitations to other churches? The mere raising of the question was a cause of rejoicing for me.

It showed that some members had doubts as to the propriety of doing so. I told them: How can two walk together when they are not agreed? How can we build the church together with Africans, of which you yourselves know that it is a false church? And what holds good concerning the African church, hold good also in the case of Roman, etc., etc. It was agreed that henceforth such invitations should be declined on the ground that we cannot build the church together with false churches. Whether our own congregations could invite the congregations belonging to our mission to such usörffs? The answer was "yes," there was no objection. It was a fine thing if the churches would do so and thus become more acquainted with each other. — The meeting adjourned at 2:00 P. M. — After lunch and two hours rest, it is now very hot during the noon hour, I took four barrels of white clay to the Obot Idim mission house. Had to make two trips. At Obot Idim taught the headmaster how to slake lime.

NEWS FROM DEACONESS KLUCK IN NIGERIA, AFRICA

We have received a very interesting letter from deaconess Helen Kluck, stationed in the missionfield in Nigeria, Africa. In the following extract from this letter she tells us something of the work she is doing. We are printing that part which speaks of the meetings with the women, knowing that our readers will find this interesting. She writes:

"Most of our meetings are held in the morning. It is very difficult to get the women together for a meeting in the afternoon, because the afternoon is market time, and since there is a market within walking distance of all women every day of the week, you can see why they do not like afternoon meetings, although I have been forced to hold some of them in the afternoon. Going to market is the national pastime here — everybody does it, both old and young, and the market is a real conglomeration of sights, sounds, and smells, I can assure you.

"On Monday morning, 8 A. M., my week begins with a meeting at Ikot Iko. There are thirty-two churches in the field, and only six days in the week, so we have divided the field into six central meeting places, to which the women of the various churches in that district are to come for their classes. Thus on Monday morning I have women from Ikot Iko, Mbierebe, Ikot Akpan Abia, Mbikpon, and Ikot Osom. Do the names seem peculiar? They did to us at first, but now we find them quite easy to say and remember, too.

"We begin our meetings with a hymn (in Efik, of course), and a prayer by one of the women. These people are very fluent in extemporaneous prayer, and the women are quite pleased to be called upon for this.

We then have a short lesson in Catechism — in most of the classes we're still learning the Commandments, since the Catechism was only recently translated into Efik by Dr. Nau. I work through an interpreter for the most part, but the Catechism lessons I can handle alone now, if necessary. Gradually we are learning the language. There are no books on grammar in Efik, and we are learning by the "pick-up" system, which is rather slow. However, I can recite the Commandments by heart now, as if I had never learned them in any other language. I also know some of the hymns by heart — 'Rock of Ages,' and 'Sun of My Soul,' and one or two others . . . We sing 'My Faith Looks Up To Thee,' 'Just As I Am,' and quite a few others.

"The lessons cannot be very long at one time, because these women are not used to sitting still, and they become rather restless, if one tries to keep them at one thing too long. So, after about twenty minutes or half an hour of Catechism, we turn to the Bible History, and take a story from that. By this time usually an hour or an hour and a quarter has passed, so we go out of doors for "recreation," which might be calisthenics or games of some kind. The women love to play games, and 'tag,' 'blind man's buff,' and races of different kinds are very popular. They also have some native games which are very nice, and I usually encourage them to play their own, although sometimes they cannot agree as to just which one they want to play, so I pick the game to save further argument. They are very goodnatured for the most part, and will abide by any decision I might make, although, if one of their own number tries to make a decision, she is apt to be squelched without further ado.

"After fifteen or twenty minutes of play we return to the church and go on with the meeting. Usually we have a discussion of some topic that is of great interest to the women. They usually pick the subject to be discussed, and their favorite topics are child care, midwifery, infant feeding, the care of their own homes, and like subjects. Sometimes, as today, we learn a new hymn. Very few of the women can read, and they like to sing in the church-services, so I have been teaching them some of our hymns. They have learned foreign melodies to our hymns, too, so I am teaching them the Lutheran melody for some of the songs. For instance, we learned 'Rock of Ages' in one class, and tomorrow will begin another song, which I think will be 'Just As I Am.' They enjoy singing very much, and I find the meetings very lively and interesting for the most part. Time certainly does not hang heavy on one's hands out here. After about two and a half hours we end our meeting with the singing of the Doxology and the Lord's Prayer. By this I mean that the entire meeting lasts about two and a half hours.

"Monday afternoons there is a class in reading and writing at Nung Ukana. Mrs. Schweppe goes along to this class, because it is usually quite a large one, and must be divided into several parts. We usually divide into those who do not know their letters at all, those who know their letters, and those who can read and write. The last ones are now learning English. After the class in reading and writing we have a short class in sewing.

"Tuesday morning we go to Afaha, starting at 8 A. M. as at Ikot Iko. In fact, the starting time and routine is the same at all of the classes, except on Saturday morning, at which time we have a short lesson in Catechism, then concentrate on reading and writing again. The Saturday morning classes are held at Ikot Obio Efung, which is the meeting I take, while Mrs. Schweppe takes the same thing at Ikot Oduot. Sunday morning I teach Sunday School at Ikot Osom, and in the afternoons I have been going to the various churches, but I think I will settle down to one of them after a while. The main difficulty with going to just one place is that the women from the other churches become jealous."

Deaconess Kluck then tells us of the orphan baby of which Mrs. Schweppe and she are taking care, of the schools, the leaving of Dr. Nau, the work of the missionaries, necessary preparation of the next deaconess, if one is sent to be her assistant, etc. It is a very interesting letter, and we hope she will soon find time to write us again of her work and experiences. She tells us that her health is very good, and that she enjoys her work. May God richly bless her service and the work of our missionaries!

—The Lutheran Deaconess.

LUTHERAN CITY MISSION OF THE TWIN CITIES

(Synodical Conference)

Conducted by Pastor A. E. Frey (Wisconsin Synod),
Pastors W. Melahn and W. P. Clausen (Missouri Synod)

The annual report on the above Missions has come to us with the suggestion that some of its items may be of interest to our readers in general. We quote the following:

The missionaries appreciated the continued good will and cooperation received from the authorities, doctors, nurses and the social workers in the hospitals and other institutions. These were of great value to them and the several volunteer workers in bringing the guiding, saving and comforting Word of God to the thousands coming under their care.

At the Veterans Hospital our first missionary in May completed ten years of service as government chaplain. During 1937 he was able in 56 services to bring God's Word to 15,080 hearers in the chapel and to the bed-patients listening to the hospital broadcasts.

This important Veterans Facility with its 642 beds has, except during the summer months, been filled almost to capacity. In November and December 1936 was the weekly turnover, 58 admissions and 49 discharges (4 deaths per week). — The eleven o'clock Sunday services at Ancker Hospital (city hospital of St. Paul) have had a good attendance not only of nurses and employees, but also regularly of young doctors. The splendid singing of this congregation can be heard in distant wards. We believe that this service for nurses, students and resident internes is unique in our City Mission circles. — Besides his regular work of preaching, teaching and bedside pastoral care in the several Minneapolis institutions and the Gillette State Hospital for Crippled Children, Pastor Melahn serves many patients in all parts of the city, whose names are sent to him by pastors throughout the state and beyond. — At Glen Lake Sanitarium near Hopkins, with its 700 T. B. patients, the interest in the weekly religious broadcasts and the semi-monthly general services in the chapel, all conducted by Pastor Clausen, our third hospital pastor, has been most encouraging. — The average attendance at the Sunday School of our Riverside Mission, St. Paul (Settlement Mission, Frey) was 27 in November. That was an encouraging "high." The remodeling of the little chapel, with all labor donated, has been a real improvement.

Summary: Institutions served regularly were 14, occasionally 33. Trips to same 1,252. Of 438 services 404 were in institutions. There were 13 funerals and 21 church services. Besides, 47 lectures and addresses on the work were delivered to churches and groups. — Bedside visits and religious interviews were 7,476. Instruction hours were 558 with a total attendance of 935. The Sunday school work at Gillette and Riverside are not included. Three adults and 59 children were baptized; 7 adults and 3 young people confirmed. A total of 982 persons communed, of whom 788 were served privately. The missionaries attended 263 meetings and conferences.

The report of our treasurer, Mr. Geo. Chambers, shows an increase of \$404.47 in receipts over 1936. The debt was reduced by \$1,467.09. G.

REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

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

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

HYMNS ACCEPTED WITH NO OR SLIGHT CHANGES

156
162
179
189, 2 and 3 dropped
252
275
292, 1 to 9 (Thanksgiving hymn)
292, 10 to 18 (Cross and Comfort hymn)
317
343
344
385
417
430
467
475
507
528

HYMNS DROPPED

217 284
248 365
251

NEW OR REVISED TRANSLATION OR TEXTS

103

1. How lovely shines the Morning Star!
The nations see and hail afar
The light in Judah shining.
Thou David's Son of Jacob's race,
My Bridegroom and my King of grace,
For Thee my heart is pining!
Lowly, holy,
Great and glorious, Thou victorious
Prince of graces,
Filling all the heavenly places!
2. O highest joy by mortals won!
Of Mary and of God, the Son!
Thou high-born King of ages,
Thou art my heart's most beauteous flower,
And Thy blest Gospel's saving power
My raptured Soul engages.
Thou mine, I Thine;
Sing Hosanna! Heavenly manna
Tasting, eating,
Whilst Thy love in songs repeating.
3. Now richly to my waiting heart,
O Thou, my God, deign to impart
The grace of love undying.
In Thy blest body let me be,
E'en as the branch is in the tree;
Thy life my life supplying.
Sighing, crying,
For the savor of Thy favor;
Resting never,
Till I rest in Thee forever.
4. A pledge of peace from God I see,
When Thy pure eyes are turned to me
To show me Thy good pleasure;
Jesus, Thy Spirit and Thy Word,
Thy body and Thy blood afford
My soul its dearest treasure.
Keep me kindly,
In Thy favor, O my Savior!
Thou wilt cheer me,
Since Thy Word invites me near Thee.
5. Thou, mighty Father, in Thy Son
Didst love me, ere Thou hadst begun
This ancient world's foundation.
Thou Son hath made a friend of me,
And when in spirit Him I see
I joy in tribulation.
What bliss is this!
Where He liveth me He giveth
Life forever;
Nothing me from Him can sever.
6. Lift up the voice and strike the string,
Let all glad sounds of music ring
In God's high praises blended.

Christ will be with me all the way,
 Today, tomorrow, every day,
 Till traveling days be ended.
 Sing out, ring out
 Triumph glorious, O victorious
 Chosen nation;
 Praise the God of your salvation.

No. 161

1. We sing, Immanuel, Thy praise,
 Thou Prince of Life and Fount of grace,
 Thou Flower of heaven and Star of morn,
 Thou Lord of lords, Thou Virgin-born.
 Hallelujah!
2. For Thee, since first the world was made,
 So many hearts have watched and prayed;
 The patriarchs' and prophets' throng
 For Thee have hoped and waited long.
 Hallelujah!
3. Now art Thou here, Thou Ever-blest!
 In lowly manger dost Thou rest;
 Thou, making all things great, art small!
 So poor art Thou, yet clothest all.
 Hallelujah!
4. From Thee above all gladness flows,
 Yet Thou must bear such bitter woes;
 The Gentiles' Light and Hope Thou art,
 Yet findest none to soothe Thine heart.
 Hallelujah!
5. But I, Thy servant, Lord, today
 Confess my love and freely say,
 I love Thee truly, but I would
 That I might love Thee as I should.
 Hallelujah!
6. I have the will, the power is weak,
 Yet, Lord, this gift I humbly seek:
 O graciously the love receive
 Which my poor heart to Thee can give.
 Hallelujah!
7. Had I no load of sin to bear,
 Thy grace, O Lord, I could not share;
 In vain hadst Thou been born for me
 If from God's wrath I had been free.
 Hallelujah!
8. Thus will I sing Thy praises here,
 With joyful spirit year by year:
 And when we reckon years no more,
 May I in heaven Thy name adore!
 Hallelujah!

(To be continued)



Our Synod

DEDICATION AND INSTALLATION

December 5, 1937, was a day of joy for our new mission congregation in Greater Detroit and its pastor, Rev. Paul Heyn. North of the Detroit city limits a building boom has been in progress during the past year. In this section, known as Warren Township, people built modest homes for themselves in order to escape the high rents of the city. Rev. Paul Heyn, assistant to his father, H. E. Heyn, at Jehovah-Zion congregation, canvassed this district of about four square miles during the month of July. There was no

church within this district, but many people were found who wanted a church for their community. The attendance was so large that it was decided to hold regular services. However, the use of the school was rejected after two weeks. But that did not stop the preaching, which the people now earnestly desired. A tent was loaned and the service was held in it for one Sunday. After that services were held in a house, which was under construction. When this house was completed and rented the young flock was forced to hold services in private homes.

In August the missionary had informed the Michigan District Mission Board concerning the results of the canvass and the generous response of the people at the services. The board encouraged Rev. Paul Heyn to continue work in this field. With the approval of the Board an option was taken on a piece of ground, 124x165 feet, next to the school, on Ryan and Nine Mile Roads. A collection was taken from the people interested in the church and a down payment was made on the property. The Mission Board promised financial support, if it could be had from Synod. The missionary was also encouraged and helped in this undertaking by Jehovah-Zion congregation, where he had labored since his graduation from Thiensville.

The people of this community desired to build their church themselves. It was therefore decided to erect a basement chapel, 28x40 feet. At the beginning of October work was begun on this building, and on December 5 it was ready for use. Pastor and people worked hard in order to have their house of worship ready before the cold weather set in. Much of the finishing work had to be done after the dedication.

On November 28 the congregation had been organized as Zion English Evangelical Lutheran Church, of Warren Township, Michigan, with 21 communicant members, 7 of them voting members. Previous to this time the District Mission Board had sent a call to the missionary upon request of the congregation. Together with the organization of the church 10 adults, who had previously been instructed, were taken into membership of the Lutheran Church and 12 children were baptized.

The dedication of the basement church took place at 3 P. M. on December 5. This service was conducted by Pastor Paul Heyn. The sermon was preached by Pastor H. Richter on Gen. 28:11-22. After the sermon the installation of Pastor Paul Heyn was conducted by the undersigned, upon request of the District President, Pastor Karl Krauss. Pastors F. Stern and G. Press, as well as Rev. Richter assisted. The Jehovah-Zion Choir beautified the services with two selections. The attendance, over 200, was so large that many had to stand.

This mission congregation was fortunate in getting a fine location and a large enough parcel of land for

future use, for only \$700.00. \$500.00 of this has already been paid. The Mission Board was granted \$800.00 from Synod for starting this Mission. This loan of \$800.00 has been used by the congregation to purchase materials for their chapel.

The congregation is filled with joy and gratitude for the help which Synod has extended to them, enabling them to hear the Word of God in their own House of Worship, without interference. May God bless and prosper it in the future as He has done in the past few months.

H. E. Heyn.

CHURCH DEDICATION AT MERNA, NEBR.

On January 16, 1938, our Immanuel mission congregation, a flock of sixty-one souls, at Merna, Nebr., dedicated its first house of worship. Pastor A. Schumann, a former pastor, preached in the morning, Pastor W. F. Wietzke, second vice-president of our Nebraska district, in the afternoon, and Pastor V. Jordening, a neighboring pastor of Litchfield, Nebr., in the evening.

Two years ago our people purchased a hotel building. This they razed and rebuilt the material into a new church on a new site. The new edifice is a frame, stucco-coated structure 48x28 and it has a full basement. Sunday afternoon two hundred persons sat in the auditorium without crowding. The building is ideally situated along Highway 80 in the heart of this village of four hundred and fifty inhabitants. The Main Street and Carnegie library are but a block away. Across the street from the church is the village park. Total cost of the building, including nearly two thousand hours of labor donated by members, is estimated at five thousand dollars.

Lutheran preaching in this community dates back as far as 1887, when pastor E. Holm of Scotia, Nebr., came here with horse and buggy. Since that time the field was abandoned a number of times. The following pastors of the Synodical Conference labored here with visible success varying: E. Holm, G. Groerich, H. Heise, R. Schacht, K. Firnhaber, Herzberg, Affeldt, E. Malueg, F. Kosanke, E. Luebert, E. Sauer, J. Jeske, A. Tacke, P. Stengel, A. Schumann, E. Friebe, H. Kahrs, R. Horlamus and the present pastor, V. Winter. The last three of these served Merna from Broken Bow, ten miles away.

Pastor and people of Immanuel church fervently hope that God's grace may abide with them, so that as long as those walls shall stand, the Word of God, the testimony of Jesus, may continue to ring out there, so simply and so sweetly as it did on dedication day. Or, to use the language of one of the speakers, we pray that at the end of time, when the book of life shall be opened, the name of many a soul will be read, concerning whom it may be said, "This man was born there."

W.

DEDICATION OF PARSONAGE

On November 7, 1937, St. Paul's Lutheran Church of Hurley dedicated its completely remodeled parsonage. The house was moved from the rear of the church to the south side of the church where it now rests on a stone foundation. The basement beside housing a mono-flow hot water heating system is equipped with laundry space and a room for confirmation instruction, council meeting etc. The living quarters have been remodeled into spacious and light rooms with modern conveniences.

For the dedication services the Rev. G. Marquardt, pastor of the congregation from 1928-1932, delivered the sermon. In the evening of the same day he also delivered a sermon on the Christian home.

May God's protecting hand be over this house and may He bless those who dwell therein.

R. C. Horlamus.

ANNIVERSARY

Amid the setting of the national Thanksgiving holiday the members of Good Hope congregation at Ellensburg gathered on four successive evenings, and then again on Sunday, to offer particular thanks to the Lord of Hosts for his kindness during the past quarter century. Guest speakers for these special services were W. Amacher, F. Soll, and L. Krug.

It was in September 1911 when the Rev. L. C. Krug, then of North Yakima, first came to Ellensburg with the purpose of gathering Lutheran Christians. His efforts proved successful and on May 12, 1912, the Good Hope Ev. Lutheran congregation came into being. The Rev. R. Siegler was present at the organization. A call was immediately sent to the faculty of our seminary for a candidate of the holy ministry. The Rev. E. Kirst responded to the call and became the first resident pastor. He also surveyed the territory extending northwest as far as Roslyn, and east as far as Warden. After six years of pioneering for Christ, pastor Kirst was forced to retire due to illness.

For more than a year President Soll served as vacancy pastor, when in 1919 the Rev. Wm. Huth took up the work. After a year he returned to Wisconsin and R. Fenske was called as vacancy pastor, and later took up the work permanently.

In 1924 the congregation was granted a loan from the church extension fund and immediately set about to build its own house of worship. Heretofore they had rented the building of the Lutheran Free church. The new edifice was dedicated on December 7 of that year.

In July, 1929, Pastor Fenske yielded to a call as teacher in the Lutheran High school at Milwaukee. Again a year of vacancy ensued. In 1930 H. H. Wiechmann accepted the pastorate and has served to date.

A parsonage was purchased in 1931.

The congregation has an indebtedness of about \$800 on the parsonage and \$1,000 on the church.

The church records present the following statistics on December 1, 1937. 19 burials; 87 baptisms; 71 confirmations; 46 marriages. 1925 were refreshed at the Lord's Table. The congregation numbers 114 souls of which 62 are communicants and 27 voting members.

In gratitude to the Lord for his blessings upon us for these 25 years we make the words of Paul our prayer, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. 2: 16. 17. — H H W.

TWENTY-FIFTH ANNIVERSARY

Zion Ev. Luth. Congregation of Peshtigo, Wis., as well as the Lake Superior Conference brethren, celebrated the twenty-fifth anniversary of Pastor Kurt Geyer's ordination on the 28th of July, 1937. A divine service was held, in which Pastor Wm. Roepke, Marquette, Mich., preached the sermon. After the service an informal social gathering was held in the parish hall. Greetings were read and congratulations extended.

May the Lord in grace abundantly send His blessing.
W. G. F.

PASTOR'S TWENTY-FIFTH ANNIVERSARY IN THE CONGREGATION

On January 12, 1913, the undersigned installed Rev. L. Kaspar into the office of the ministry in Immanuel's Congregation at Greenville, Wis. For twenty-five years Rev. Kaspar had been a faithful pastor of his flock, preached the Word of God in truth and purity; and through instruction and teachings of the Lutheran Church he led young and old to Jesus their Savior.

The congregation, who had all these years enjoyed the blessing of their pastor's work in their midst, did not want this anniversary day of his installation, twenty-five years ago to pass unnoticed. The congregation therefore arranged an anniversary service for the 23rd of January. The undersigned was invited to preach the Jubilee sermon at the time of regular Sunday service. The church attendance for the occasion was very good. I based my sermon on Jer. 3: 15: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." After the sermon-hymn the president of Immanuel Congregation spoke words of thanksgiving and appreciation to the pastor and handed him a token of love from the congregation. Singing hymn 193 the celebration came to a close.
Emil Redlin.

Announcements

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.

CENTRAL CONFERENCE

The Central Conference will meet February 22 and 23 at Waterloo, Wis., Rev. H. C. Nitz, pastor.

Order of Business: Tuesday, 10 A. M., Opening. 10: 15, Roll Call. 10: 20, Aug. Bergmann: Conclusion of his Essay. 1: 30, Opening. 1: 45, Election of Officers. 2: 00, Prof. E. E. Kowalke: Exegesis on Isa. 53 (For this Essay bring your Quartalschrift, January, 1906). 4: 00, Report on Finances. 4: 20, Miscellaneous. — Wednesday, 9 A. M., Opening. 9: 15, Sermon Criticism. 9: 45, H. Geiger: Exegesis on 1 Tim. 2, 9ff. 11: 00, O. Kuehl: How often the Lord speaks of Money and how He wants it used. 1: 30, Opening, Opening. 1: 45, Business. 2: 00, O. Kuehl: Continuation of his Essay. 3: 00, Casual Questions.

Substitute Papers: "The Church and its Youth," by Prof. E. E. Kowalke (Bring your copy along).

Confessional Sermon: A. Paap, J. B. Bernthal (English).

You are kindly requested to announce early.

H. Geiger, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 21 and 22 at North Fond du Lac, Wis. (Pastor C. Lawrenz). The first session will begin at 9 A. M.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; Titus 2, E. Pankow; The Pastor in His Field, E. Behm; The Pastor in His Home, O. Hoyer; Mose, der Knecht Gottes, J. Schultz; Dogmatical and Exegetical Study of 1 Cor. 11, 17-35, G. Kobs; The English Reformation, H. Bierwagen; The Story of the Spies, Num. 13 and 14, Practically Applied to our Present Day Church Life, W. Strohschein; James 5, 14, E. B. Schlueter.

Sermon (English): Heinrich Vogel; Marcus Fleischer.

Please make early announcements with the local pastor.
Carl Lawrenz, Sec'y.

MIXED WINTER CONFERENCE OF TWIN CITIES

The Mixed Winter Conference meets, D. v., February 22-24 in Trinity Church, Wabasha and Tilton Strs., St. Paul, Minnesota (A. C. Haase, Pastor). The conference opens at 10:00 A. M. Holy Communion will be celebrated Wednesday at 11:00 A. M.

Papers: 1. What Is the Situation of Our Synods Concerning the Honor Shown the Ministry and Ministers? Prof. Graebner. 2. Exegesis on Rev. 20, Rev. A. C. Haase. 3. Ordination and Call Based on Smalkald Articles, Part III, Art 10, Rev. R. C. Ave Lallemand. 4. Is It Unscriptural for Christian Parents to Ask for or Accept per Capita Allotment from Public Funds for Subsidizing the Education of their

Children in Christian Schools? Prof. Theo. Buenger. 5. Civic Righteousness, Rev. A. E. Frey. 6. Lenten Address: Rev. Paul Bast (Rev. A. Baer). H. E. Lietzau, Sec'y.

MANITOWOC CONFERENCE

The Manitowoc Conference meets February 22 and 23 at First German Ev. Luth. Church, Manitowoc, beginning at 9 A. M.

Papers: Aeussere Beweise der Wahrheit der Schrift, Ed. Kionka; A Sermon on an Old Testament Text, A. Voigt; Exegesis of Acts 2:42, W. Haase; Difference between Lutheran and Reformed Doctrine in Regard to Lord's Supper, in particular "verklaerter Leib" and "unverklaerter Leib," W. Kleinke; Memorial on Divine Call, H. Kuetner; Pflichten des Visitators, M. Sauer. In addition, every member of conference is expected to come prepared for group discussion of Isaiah 40 and Galatians 1, as well as Smalcald Articles.

Confessional: Eckert (Grunwald).

Preacher: Schroeder (Liesner).

Kindly announce in due time.

W. J. Schink, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The congregation at Winner, S. Da., R. Bittorf, pastor, will be host to the Rosebud Delegate Conference, March 7 and 8. The opening devotion at 1 P. M.

Program: The Third Article, R. Bittorf; Essentials of Good Lutheran Church Music, H. Fritze; Exegesis of Matthew 5, F. Zarling. Scriptural Opposition to Unionism, L. Sabrowsky; Sermon for Criticism on the Text, 1 Cor. 1:18-24, F. Miller.

Sermon: F. Kneuppel (L. Sabrowsky).

Announce please! Norbert M. Mielke, Sec'y.

INSTALLATION

Authorized by President Walter P. Pankow I installed on the 10th of October, 1937, Pastor Armin L. Engel as pastor of the new mission opened at Lent, Wis. Pastors Lutz, Kahrs, Hopp, Gentz, Henning and Fischer assisted.

May God in His grace bless pastor and mission.

Address: Rev. Armin L. Engel, Lena, Wis.

W. G. Fuhlbrigge.

CHANGE OF ADDRESS

Rev. Paul Heyn, 21770 Ryan Road, Warren, Michigan.

NOTICE — MISSIONS

Grace Congregation at Sugar Bush, Wis., is offering to any congregation wanting them, and agreeing to pay transportation:

- 1 Crucifix — bronze, about 30 in. high.
- 2 Candle Holders for single candle, 12 in.
- 1 Collection Basket — wood, with handle.

Imm. P. Boettcher, pastor.

R. 2, New London, Wis.

BOOK REVIEW

Asleep in Jesus. Funeral Sermons by J. H. Hartenberger, Late Pastor of St. John's Evangelical Lutheran Church, Red Bud, Illinois. Revised in part and prepared for publication by his son Henry W. Hartenberger, Hooker, Oklahoma. With a Preface by Prof. Walter A. Maier, Ph. D., Concordia Seminary, St. Louis, Mo. Print of Concordia Publishing House, St. Louis, Mo. For sale by Rev. H. W. Hartenberger, Hooker, Okla. Price, \$1.25.

The book is in a manner a tribute to the memory of him who once delivered these addresses and is printed in response to the requests of his many friends who hold his memory dear. We find the sermons simple and unostentatious, well calculated to offer comfort to the bereaved. We recommend them to our readers. G.

In remembrance of Me. Twelve Communion Addresses by Fred H. Lindemann. Print of the Lutheran Press, New York. 12mo. 123 pages and XIII. Price, \$1.00.

The purpose of the addresses is to endear the Holy Sacrament to the Communicant and consequently cause him to be a constant attendant on the same. We recommend the collection to our readers. G.

ACKNOWLEDGMENT AND THANKS

Since September the following donations have been received by the Dr. Martin Luther College kitchen:

1750 quarts canned goods; 54 quarts jams, jellies and preserves; 1 box tomato catsup; 4 gallons honey; 3 gallons and 2 pounds lard; 1 pound coffee; 5 pound macaroni and 1 box spaghetti; 2½ gallons molasses; 2 pounds cheese; 121/3 dozen eggs; 4 boxes breakfast food; 16 pounds butter; 110 pounds sugar; 3 bushels plums; 1½ bushels grapes; 3 citron; 1 box salsify; 4 bushels apples; 1¼ bushels tomatoes and 1 box green tomatoes; 1 peck beans; 6 bushels onions; 3½ sacks cucumbers; 63 bushels carrots; 15 bushels cabbage; 54 sacks beets; 3 sacks turnips; 192 sacks potatoes; 1 sack parsnips; 1 sack radishes; 12 sacks mixed vegetables; a quantity of pumpkins and squashes; 8 bushels oats; 4 sacks corn; 4 sacks grain; 7 dressed turkeys; 200 pounds flour; 50 pounds cake flour; 50 pounds farina; 15 watermelons; 17 bricks ice cream; 55 grape fruit; \$48.00 cash.

These contributions came from the members of the following congregations:

Redwood Falls, Rev. E. Birkholz; Nicollet, Rev. Fr. Koehler; Delano, Rev. E. Bruns; St. James, Rev. E. Birkholz; Nem Ulm, Rev. G. Hinnenthal; New Ulm (Brighton Twp.), Rev. A. Maas; Fairfax, Rev. Im. Albrecht; Renville, Rev. A. Sauer; Winfield, Rev. A. Sauer; Morgan, Rev. H. Scherf; Darfur, Rev. J. Gehm; Fairfax (Wellington Twp.), Rev. E. Fritz; Essig, Rev. A. Maas; Hanska, Rev. V. Larson; Morgan, Rev. W. Frank; Arlington, Rev. R. Heidmann; St. Peter, Rev. Theo. Albrecht; Rockford, Rev. S. Baer; Litchfield, Rev. K. J. Plocher; Hutchinson (Acoma), Rev. W. Voigt; Lake Benton, Rev. P. Spaude; Buffalo (Pelican Lake), Rev. W. Nickels; Sanborn, Rev. R. Schierenbeck; Vesta, Rev. K. Brickmann; Echo, Rev. K. Schrader; Gibbon, Rev. H. Boettcher; Alma City, Rev. R. Palmer; Morton, Rev. M. Wehausen; Renville, Rev. C. C. Kuske; Olivia, Rev. A. W. Blauert; Balaton, Rev. J. Bade.

We express our thanks to all donors and to all who helped to forward the contributions to our college.

C. L. Schweppe.

We have received a memorial wreath of \$10.00 which was given by the Wisconsin State Teachers' Conference of the Wisconsin Synod in memory of the departed H. J. Zautner of West Bend, Wis., and donated to the college library of Dr. Martin Luther College, New Ulm, Minn. Our sincere thanks to the members of the conference for this kind gift. Adalbert Schaller, librarian.

To the list of donations to the kitchen of the Michigan Lutheran Seminary, published in the Northwestern Lutheran of January 16, the following items are to be added:

From Emanuel Congregation at Tawas City: 133 quarts of canned fruit and vegetables.

From Mrs. C. Wiskopp, Bay City: 24 quarts of canned good and 24 bottles of catsup.

Our heartiest thanks to all.

O. J. R. H.

NEBRASKA DISTRICT

October, November, December, 1937

Rosebud Conference

Rev.	
R. F. Bittorf, Winner, Trinity	\$ 30.36
R. F. Bittorf, Hamill	4.60
R. F. Bittorf, Witten, St. John	4.40
H. Fritze, Valentine, Zion	23.00
H. Fritze, Valentine, Calvary	65.50
H. Fritze, Mission, Zion	60.97
L. Gruendemann, Witten, St. John	51.51
F. C. Kneuppel, Naper, St. Paul	56.12
F. H. Miller, McNeely, St. Paul	19.11
F. H. Miller, Vobr School	6.09
W. J. Oelhafen, Herrick, St. John	9.00
L. Sabrowsky, Colome, Zion	95.05
L. A. Tessmer, Burke, Peace	4.69

Central Conference

Im. P. Frey, Hoskins, Trinity	\$ 126.75
Im. P. Frey, Stanton, St. Paul	9.89

H. Hackbarth, Stanton, St. John	96.33
Wm. P. Holzhausen, Sioux City, Grace	72.16
R. H. Roth, Brewster, St. John	10.75
L. A. Tessmer, Hadar, Immanuel	80.39
V. H. Winter, Merna	55.61
V. H. Winter, Broken Bow	33.82
V. H. Winter, Mason City	2.17
J. Witt, Norfolk, St. Paul	916.01

Southern Conference

A. T. Degner, Plymouth, St. Paul	\$ 379.12
W. A. Krenke, Grafton, Trinity	82.19
E. J. Hahn, Gresham, St. Paul	150.19
E. F. Hy. Lehmann, Firth, St. John	108.69
E. C. Monhardt, Clatonia, Zion	137.00
R. H. Vollmers, Geneva, Grace	57.53
Wm. F. Wietzke, Shickley, Zion	92.80
Mr. Aug. Steinbeck, York	50.00

Colorado Conference

O. Kreie, Hillrose, Trinity	15.00
H. Schulz, Fort Morgan, Zion	125.00
V. Schultz, Platteville, St. John	30.00
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	\$3,061.80

Non-Budgetary

R. F. Bittorf, Winner, Trinity	5.00
A. Schumann, Garrison, Zion	5.07
J. Witt, Norfolk, St. Paul	39.85
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	\$ 49.92

General Administration	\$ 142.07
Supervision	8.56
Finance	19.81
General Institutions	584.57
Students	68.30
Thiensville	25.95
Watertown	59.27
New Ulm	17.75
Belle Plaine	25.00
Indian Mission	74.54
General Missions	1,354.68
Home Mission	289.18
General Support	110.61
Negro Mission	159.07
Poland Mission	63.86
Church Extension	50.00
Parochial School Commission	8.59
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	\$3,061.80

Non-Budgetary

Piney Mission	\$ 39.85
Indian Children	5.07
Bethesda	2.50
Detroit Deaf Mute Institute	2.50
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	\$ 49.92

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

MICHIGAN DISTRICT

October, November and December, 1937
Southwestern Conference

Rev.	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 99.19	\$
H. C. Haase, Benton Harbor	200.00	
W. Franzmann, Coloma	118.00	
Dr. H. Wente, Crete, Illinois	50.00	
W. Westendorf, Dowagiac	140.62	
N. Engel, Eau Claire	42.40	
R. Kaschinske, Hartford	15.75	
E. Lochner, Hopkins	158.67	9.86
E. Lochner, Dorr	48.61	6.00
A. Hoenecke, Muskegon	155.50	
A. Fischer, Sodus	319.20	
M. Haase, South Haven	100.00	
W. Essig, Stevensville	240.11	20.00
H. Hoenecke, Sturgis	235.75	

Southeastern Conference

J. Nicolai, Adrian, incl. \$10 from Lad. Aid	470.71	5.00
H. Heyn, Detroit	160.00	

H. Richter, Detroit	56.55	
F. Stern, Detroit	50.00	
G. Press, Detroit	150.17	
J. Gauss, Jenera, O., incl. \$35 from Luther Society and \$50 from Sunday School	793.35	62.00
W. Steih, Lansing	35.69	
H. Zapf, Monroe, incl. \$100 from Sunday School, \$402.66 from Missionary Society and \$30.00 from Mrs. Angeline Mohrhoff Estate	1,049.79	
G. Ehnis, Monroe	150.75	
A. Maas, Northfield	437.07	
A. Maas, South Lyon	46.88	
E. Hoenecke, Plymouth	395.01	
C. Schmelzer, Riga	225.00	
A. Lederer, Saline	146.65	
A. Wacker, Scio	139.92	1.00
G. Luetke, Toledo, O., incl. \$50 from S. S. R. Timmel, Toledo, O., incl. \$10 by Mem-Wreath	93.00	
O. Naumann, Toledo, O., incl. \$17.18 from Sunday School	59.03	
E. Leyrer, Waterloo	173.50	
O. Peters, Wayne	586.02	1.50
O. Peters, Livonia	228.76	

Northern Conference

M. Schroeder	289.60	
A. Westendorf	430.00	
J. Zink	505.12	
H. Engel, Chesaning, incl. 5 Mem. Wr.	59.61	12.00
H. Engel, Brady	187.26	
C. Binhammer, Clare, incl. \$12 from Le-land Krell	123.25	7.00
C. Henning, Elkton	71.89	4.77
B. Westendorf, Flint	178.69	
D. Rohda, Flint, incl. \$3 from Ladies' Aid	68.59	
A. Kehrberg, Frankenmuth	212.28	
E. Kasischke, Greenwood	54.15	
E. Kasischke, Mayville	9.37	
K. Vertz, Hale, incl. 2 Mem. Wr.	9.00	21.25
G. Albrecht, Kawkawlin	143.88	
F. Krauss and K. Krauss, Lansing	1,899.84	30.00
E. Rupp, Manistee	68.56	
E. Rupp, Batcheller	26.56	
W. Voss, Owosso	421.67	
A. W. Hueschen, Pigeon, incl. \$2 from Ladies' Aid and \$8 individual gifts	280.78	60.00
D. Metzger, Remus	13.80	
D. Metzger, Broomfield	11.76	
O. Eckert and O. J. Eckert, Saginaw	909.32	
O. Frey, Saginaw	210.75	
H. Eckert, Saginaw	89.46	
G. Schmelzer, Sebewaing, incl. \$2 from Karl Kuehne and \$2.85 children's coll.	150.81	4.85
C. Kionka, Swan Creek	30.00	
C. Kionka, Hemlock	55.00	
C. Leyrer, St. Louis	125.95	
J. Roekle, Tawas City, incl. \$3 from Buch Family	330.30	
H. Zink, Tittabawassee	186.70	
R. Koch, Zilwaukee	81.89	
A. Voges, Vassar	3.51	
Total	\$15,436.00	\$ 245.23

Memorial Wreaths

The following Memorial Wreaths are included in above monies:

Flint (Grace), memory of Mrs. Oscar Johnson, Virginia, Minn.	\$ 3.00
Hale, two memorials	2.00
Toledo (Apostle), memorial of Mr. and Mrs. Henry Gunkel	10.00
Jenera, memorial of Benjamin Wilch	5.00
Tawas City, mem. of Mrs. Emmel, Mankato, Minn.	3.00
Pigeon, mem. of Mrs. J. H. Nieschulz	10.00
Chesaning, mem. of Gottfr. Hubinger, Frankenmuth	4.00
Chesaning, mem. of Mrs. Wm. Rauh, Frankenmuth	3.00

P. S. To avoid all misunderstanding please note, that all of the above acknowledgments comprise only those collections recorded in my books as received on or before December 31. Many Christmas collections were received right after January 1. E. WENK, Treasurer.