

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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No. 9.

EVERLASTING LOVE

"I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." (Jeremiah 31:3)

Thou Who hast loved me with eternal love,
Thou Who with loving kindness hast me drawn,
Eternal Father, throned in Heav'n above,
Adored by angels ere creation's dawn,
What can I give Thee, how can I repay
The love divine that keeps me day by day?

Thine are the riches of each treasure-mine,
Thine are the cattle on a thousand hills;
The ocean pearls, the forests' wealth is Thine,
All Thine the glory that creation fills.
The very heart-throbs that pulsate in me,
The heaving breaths are gifts, my God, from Thee.

What can it profit Thee, since all is Thine,
When I but offer Thee what is Thine Own?
Though thoughts and words and actions, like a shrine
Pour forth sweet incense to Thy heav'nly throne, —
Thy Name to praise, Thy kindness to confess, —
What gain to Thee is all my thankfulness?

Thou dost not need me, — untold angels raise
A song to Thee from hearts that know not sin.
They ne'er have grieved Thee, their divinest lays
Must make earth's music seem to Thee as din.
Still Thy o'erwhelming, condescending grace
In psalms of earth celestial strains can trace.

But Thou hast loved me, Everlasting God,
Enough to send Thy Son to die for me, —
Enough to bid Him shed His precious Blood
To cleanse my soul in floods of Calvary, —
Enough to send Thy Spirit from on high,
Who bids my heart the "Abba Father" cry.

What love I offer but reflects Thine Own,
As crystal stream the sunbeam's shining ray;
Still Thy dear Heart delights o'er sinners won,
O'er sheep rejoicing in Thy Shepherd-sway.
If then my yielded heart can make Thee smile,
Do as Thou wilt with it life's little while.

Some day when I shall see Thee as Thou art,
When I shall know as I am known of Thee,
When heav'nly things which now I know in part,
Shall in their glorious fulness dawn on me,
What bliss untold will crown the life above
When I am lost in wonders of Thy love?

Anna Hoppe.

COMMENTS

Serve to Stimulate "May our belated effort yet serve as an inducement to stimulate others in their work towards the goal." We quote from a letter to the Seminary Building Committee an-

nouncing the forwarding of the last installment in the quota of this congregation for Seminary, Debts and New Ulm.

There is much in this letter that can stimulate others to a more decisive effort. In the first place, the congregation in question was credited with many more communicants than it had at the time, eight years ago. We were not always as careful in our statistical reports as we are now. But our figures were accepted and the quota based on those figures was made the goal. The congregation had in times past never succeeded in raising its synodical allotment fully and, therefore, felt a moral obligation to meet the quota in this collection. Furthermore, the Lord had signally prospered its growth and it deemed the completion of this collection a thankoffering acceptable to God.

It was not possible to raise the entire sum at once. "Through special collections on special occasions we succeeded, although it took us eight years to do it." We admire the spirit of a congregation that finishes a task of this kind at once; but there is something heroic in the spirit that will not accept defeat but continues its efforts through years until the goal has been reached.

It may appear remarkable, though it really is not remarkable to those who know God's ways with the hearts of men, that the depression under which our country is suffering did not stay the progress of this work. In fact, the writer tells us that the people of his church are during these hard times contributing more liberally also towards the budgetary allotment than they have done before.

We refrained from sending out letters to the churches and from making special appeals through our church papers during these months of unemployment and business depression not because we feared that it would be useless while such conditions prevailed but, rather, because we felt satisfied that the Lord's dealing with the hearts of our members through this affliction would purify and strengthen them to make real sacrifices for his cause. Somehow we hesitate to ask an individual Christian or a congregation directly to make a definite contribution that involves real sacrifice. Where the gracious touch of God has been felt in a heart and impulse has been created that does not wait for appeals from without. We trust that the good work of our collection has been so going on in all congregations from which we still expect to hear that

Rev. C. Buenger
Jan 32
5026 19th Ave

the remaining about \$104,000 for the building at New Ulm will soon have been collected.

Finally, we note the following expression in the letter from which we are quoting: "Past experience has prepared us for a bigger task." The spirit is not this, here you have what is coming to you. Now let us alone. It is rather this, we thank God that He has given us the spirit and the means to serve Him in this particular undertaking. We feel that we have been blessed abundantly. We rejoice in our spiritual growth, and our desire is to prove our gratitude through further service. We are glad to be permitted to help build the Church of Christ and know full well that from such labors in the Lord's cause we will ourselves derive greater blessings. The promise of Jesus is: "Unto every one that hath shall be given, and he shall have abundance."

If we compare the state of our collection especially during March to a drought, this letter comes to us as a welcome spring shower, the harbinger of budding life, of blossom, and, later, of an abundant harvest.

J. B.

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Vox Populi At times some of the letters from the pen of subscribers for our daily papers make good reading. Here is one found in the Chicago Tribune, dated Chicago, March 21, signed by a Mr. Ernest Bradshaw. It is on Evolution in Tennessee. He says: "The writer of your editorial on 'Evolution in Tennessee' states that the religious beliefs of the pioneers of Tennessee 'represented the beliefs of a repressed ancestry' and insinuates that these beliefs were fostered by an uneducated ministry.

In the first place, the pioneers of Tennessee did not spring from a repressed ancestry; they sprang from an ancestry that steadfastly refused to be repressed. In the next place, their religious beliefs were not fostered by an uneducated ministry. The pioneers of Tennessee founded Washington College in 1780, which has the distinction of being 'the oldest college west of the Allegheny Mountains.' Washington College was 112 years old when the University of Chicago was founded, being founded for the purpose of educating and training ministers of the Gospel.

Generally speaking, the people of Tennessee have always taken great interest in education and have always had an educated ministry in their churches. Of course, there have been sects in Tennessee which condone and even encourage an uneducated ministry, but these sects exerted very little influence in the state.

It is a certainty that the antievolution law in Tennessee cannot be laid to ignorance, for the people of Tennessee are enlightened enough to know positively that the doctrine of evolution is not only absurdly false but very perniciously so. Another certainty is that

the theory of evolution is in direct contradiction of the account of creation in Genesis. If the evolution theory were true, it should be taught in all our schools, regardless of Genesis; but since it is proven false by innumerable well established facts, it should be taught in none of them, especially in communities that claim to be enlightened."

Here is another letter of the same date and place, also to be found in the Tribune, signed by a doctor, Mr. Edward K. Niles, M. D. It is on the vexed question of giving instruction on birth control. Here are his views: As a man and as a physician I resented the following statement of the ministers of 28 Protestant assemblies concerning the use of contraceptives, viz.: 'It is essential to consult the family physician.' Not all physicians are willing to teach their parishioners how to do a detestable thing. Let the clergy, who admit expert knowledge in distinguishing the true and false in contraceptives, give the instructions and not wish it on the doctors. Family physicians as a rule have a conscience, so let the burden of spreading these scandals of unnatural acts rest on the head of those who advocate this offensive form of immorality.

Since the end justifies the means, what next? The same sophistical argument justifies criminal abortion and infanticide. Will we not, under the guidance of the clergy, soon reach that high level of Platonism where the family physician, having delivered the child, will be called upon to strangle it in order that the first born may have a modern college education?"

Although tinged with sarcasm, we can well understand the doctor's indignation and share his views.

Finally here is another found in the same paper, this time written from Green Bay, Wis., as of March 30, by a Mrs. B. L. This letter is self-explanatory. She says: "I am on the road and must therefore attend a church of another denomination when I do not find one of my own, which is so often the case. For I do believe in going to church on Sunday. What I want to know is this: Why don't the preachers give us a good, old fashioned sermon any more? All we may listen to now are lectures on this, that, and the other thing. Even on Palm Sunday, when I thought I would surely hear about Christ, the subject was misleading, for all I got out of it was a lecture on mob psychology. I could have wept. Don't think I am old fashioned, that I don't care to hear good lectures. I do, but not on Sunday mornings at church. I can read all about these other things in the papers and the libraries, and I do. But I am old fashioned enough to want the crucified Christ on Sundays in church. I often wonder whether the ministers themselves do not believe in the Christ any more. We hear so little of Him. I know many who feel just as I do about this matter. If they must speak about current events let them use the mid-

week service for that. But please, please, 'we would see Jesus'."

Take note all ye preachers of the Gospel! We have not had the pleasure of meeting this earnest seeker after the bread of life, nor can she have been in attendance at our services on Palm Sunday. But her great cry: We would see Jesus, should encourage all preachers of salvation through Christ Jesus, and Him crucified, to courageously continue in bringing our Lord Jesus to the assembled flock, in spite of the popular preachers of the day, who go far afield to show their own unbelief and lack of understanding of the needs of dying souls. No lectures or teaching of human wisdom will satisfy those needs. Jesus alone is the way and the life. Z.

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"A Parish House Anniversary" We glean the following report on a "Parish House Anniversary from a sample parish paper we received lately, the messenger of a Lutheran church not of the Synodical Conference:

A committee headed by Mr. L. . . . sent out cards to all members of the congregation and their friends and planned the entertainment.

The evening started with German community singing.

Miss . . . and Miss . . . sang two duets, "Sleepy Town Express" and "Reaching for the Moon." Pastor . . . then made a speech of welcome to the 250 present.

Miss . . . gave a recitation entitled "Buttons."

One of our congregation's friends secured the services of a tap dancer, Mr. . . .

In observance of the Boy Scouts, twenty-first anniversary, Troop 187 repeated the Scout oath and pledged allegiance to the flag. This was followed by the singing of the Star Spangled Banner."

A little more community singing took place, after which coffee and cake were served while the . . . orchestra played in the parish house hall. While dancing continued till about 12:30 a meeting of old time members of the church was being organized and we are told that we'll be seeing them again.

Altogether a very pleasant anniversary for our parish house which celebrated its first birthday in the same fashion as its opening had been celebrated and thanks are extended the committee for its work so creditably performed.

We leave it to our readers to place their own valuation on this happy event as an expression of the life of the congregation that conducts this parish house and as an aid to this life. A Lutheran minister must surely be a most versatile man to be able to fit himself into a program of this kind with an address of welcome. J. B.

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And Now? Easter is over — and now? The Lenten season was observed more generally this year than ever before. Week-day services were conducted by the various denominations, and every effort was made to gain the attendance not only of church members, but also of the unchurched. Then Easter Day came with its decorated churches, special services

and special musical programs, the public having been invited most urgently through announcements in the newspapers or through the mails. No doubt thousands came who otherwise are rarely found in a place of worship. There was a great attendance. And now? Religious papers are discussing the after-Easter-slump in attendance and interest in the church and its work, seeking an explanation of this phenomenon.

We have heard the opinion expressed that this falling off is a natural result of the high pressure methods employed to stimulate religious life during Lent and at Easter time. On the other hand this general relaxation is attributed to the temptation offered by the season of the year, the open roads, the beauty of a re-awakening nature, drawing men away from the city out into the open country.

Whatever external causes may contribute to it, the fact of the annually recurring ebb in church life is a most deplorable thing that no Christian should accept with complacency. It is a practical denial of the Easter message of Christ delivered for our offenses and raised again for our justification. That message comforts the heart of the sinner with the assurance of his justification before God and directs his hopes to the eternal home of the heavenly Father. The effect of this comfort on the human heart is described by Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." We should come away from the Easter Day renewed in the spirit, more heavenly-minded, lively in hope, full of vigor for the battle against the devil, the world and the flesh, the foes Christ overcame for us, zealous unto all good works and more eager to serve the Risen Savior in his conquest of the world by the message of his resurrection. That being the case, it is not difficult to see what are the forces that bring about the summer decline in our religious life. They are the enemies of our soul, the foes of the kingdom of Christ.

Let us give them battle this year. With prayer to the Spirit whom Christ has sent forth into our hearts, resolve to permit nothing to interfere with our attendance at divine services. Let the head of the household when he gathers his own about the family altar call their attention again and again to this danger and admonish them to fight the good fight of faith and to prevail over the foes by the power of the resurrection of Christ.

This is a very good time for pastoral visits and for the brotherly visitation of those that appear to be growing neglectful. It would be most helpful if the pastor with the members of the church council would when calling on the members of the church speak to them of our synodical work that carries the fruits of the victory to those for whom He died and rose again.

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If that were done in the true Easter spirit, there would be no deficit in our synodical treasury at the close of this biennium and our people would be prepared for even greater service.

If we have worked hard to get men to hear the Easter message, should we not make every effort to keep it alive in them throughout the year? We have sung of the power of the resurrection of Christ, may our lives ever show forth this power to the honor of the Risen Lord.

J. B.

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Conflict With Free Masonry According to a news item in the Milwaukee Journal, April 12, the church in South Africa has come into conflict with Free Masonry. We are told that the Pretoria synod of the Dutch Reformed Church by a great majority adopted a resolution condemning Free Masonry and declaring lodge membership incompatible with membership in the church. As we understand it, the resolution states that the fraternity in the lodge is "inclined to be selfish and beneficial only to cliques and classes. But the chief objection mentioned is that "Buddhists, Moslems, Jews, Hindus and Christians are all equally welcome" in the lodge.

To us this is good news. It shows that the Spirit of God is active in that synod, glorifying Christ in the hearts of the members and through their bold confession declaring Him to the world.

The news dispatch states that a revolt in the ranks of the church seems almost inevitable. This we are sorry to hear. We do not fear for the synod that took this stand for Christ. Perhaps it will have to pass through trying times. A conflict within a church is a sorry spectacle and causes much grief. They who may possibly fight against the church that made this confession are fighting against Him Who declares: "I have overcome the world." He will stand by those who confess Him boldly and will give them the victory.

We are sorry for those who will, perhaps, refuse to renounce their lodgemembership to join in the confession of the church. What their church tells them in this resolution is the Word of Jesus who declares: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." J. B.

DISCIPLINE IN THE CHURCH

The following, while not from the pen of one within our own body, contains some plain truths which will become evident to every Christian who gives the article serious thought. Rev. W. R. Siegert writes in the News Bulletin:

Discipline has almost disappeared from our church life. There was a time in the history of the Christian Church when discipline meant something; church membership also meant something. If a member of a congregation did not live up to his religious profession, disciplinary action was taken against him and he was urged and assisted to live a Christian life. And the Church grew under such a concept of its meaning and message.

To-day the tendency is to gather in a large membership, often regardless of their fitness; to raise enormous sums of money, no matter from what source; to build "bigger and better" church edifices, and thus bring to a consummation what some one has called "the Gothic invasion." Church bodies are responsible for much of this because officials are after church membership and the raising of large budgets. Not satisfied with the annual apportionment, appeal after appeal is shot at the pastor through the year until he begins to feel that he is simply a money raiser. And when the pastor makes his annual report it is statistics of gains and losses in membership and finance he must report. No questions are asked regarding the spiritual growth and grace of his flock, and apparently few care about that. A large membership, a large budget and a large church plant appear to cover a multitude of spiritual failings.

But is the Church not losing by thus misplacing her emphasis? Her glory has always been the preaching and living of the Christ life; she needs no better advertisement than doing just that. In seeking to inculcate her teaching and the Christ life the Church may lose worldly goods, social prestige and Gothic cathedrals, but she will gain in moral authority, spiritual reality and heavenly power.

Money and worldly power have often threatened to strangle the Church and have again appeared with warnings aplenty. Many pastors have at some time been told to be careful about "so-and-so" because he was a good contributor. Those who contribute much wealth usually desire power and

often when analyzed in proportion to the contribution of a poor widow, the wealthy gift isn't so much. But it has now and then happened that the Church has toned down her spiritual message to admit the jingle of gold. We condemn Israel for worshipping the golden calf, but I wonder if sometimes that sin does not beset us in greater measure than we imagine.

Power, wealth, and social glory are sins assailing the Temple of Truth. I wonder if the time has not come for the Church to repent of these things, to draw its lines tighter about itself that it may tell the world it stands for something; that it is not seeking glory, or wealth, or power, but that it is seeking to bring the love of God into the hearts of men, and to bring peace and joy into life. Then I wonder if the Church should not re-define its requirements for membership and if it should not make an attempt to adhere to them. Church membership should mean something; it should mean the dedicating of a soul to the Christ, the serious attempt on the part of that soul to live a truly Christian life on week days as well as on Sunday.

Some time ago I was called to a home where a member of the family had died. I did not know the family, and upon inquiry after I got to the home I learned that the deceased had never made an attempt to live a Christian life, but had consistently opposed it. "But," they explained to me, "that isn't necessary for a Christian funeral. All we have to do is to give the minister \$10 and he will say anything we desire."

"I'm sorry," I replied, "but you have the wrong minister." And the sad part of such an incident is that I know pastors who would be glad to get \$10 like that, for the money found its way into a clerical pocketbook.

If the Church means anything, if it stands for something, it should exercise enough disciplinary force to maintain those things Jesus committed to it. The Church always loses when it accommodates "its message to the prejudices and interests of the surrounding world." Strait is the gate, and narrow is the way. What would Jesus find in His churches if He returned to earth?

In reading and pondering the above it perhaps would be well to remember that the Savior says: "Ye have not chosen me, but I have chosen you, and ordained you, that ye shall go and bring forth fruit, and that your fruit should remain." There is but only one source of life and fruitfulness: "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."

G.

A SPECIALIST

An Arab beggar used to sit at the gate of a rich man's house, on whose bounty he depended, and from whom he received daily alms. One day his patron wished to send a letter in a hurry, and seeing the beggar, asked him to deliver it. The beggar drew himself up and said, "I solicit alms; I don't run errands." We have been soliciting alms from God all our lives, and yet how unwilling we are to convey His message of salvation or do any other service for Him.

— Christian Herald.

"Big jobs generally go to men who prove their ability to outgrow smaller jobs."

CHRIST OUR CHAMPION

Words By Luther

Thus says St. Paul, Rom. 4:25: "Christ was delivered for our offenses, and was raised again for our justification." Ah, St. Paul knows how to magnify Christ! Let this master tell you for what purpose Christ died, and what you are to make of His death. Christ died for our offenses. That makes us take the right, the profitable view of the passion of Christ. But as it is not enough to know and believe merely the historical fact that Christ died, even so it is not enough to know and believe that Christ rose from the dead with a glorified body and entered into the glory and bliss of heaven, and that death hath no more dominion over Him. That, of itself, will benefit me nothing, or very little. But this is the thing to know, that whatever God does in Christ is done for me and is absolutely given to me, so that through the resurrection of Christ I am quickened and raised up together with Him. Ah, how the heart relishes that! It will not do merely to hear it with your ears and talk about it with your lips, — it must be driven into the heart.

We need to be told, of course, that Christ is our example and our helper, and that, if we follow Him and cling to Him, we shall receive His Spirit and be enabled to suffer with Him. But what we need to hear first of all, what goes to the heart and yields the real comfort, is this fact: Christ was raised again for our justification." Now we fully know what John the Baptist meant when he testified of Christ and said: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. Now we see the prediction fulfilled: "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head." Gen. 3:15. For all those that believe in Him hell, death, Satan, and sin are but dead enemies. Now also is fulfilled the promise God gave to Abraham: "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. The seed is Christ, who takes away our curse, and beats down sin, death, and the devil.

And this, I would have you know, is brought about by faith. For if you believe that by this Seed the serpent was slain, it is slain, as far as you are concerned; if you believe that He is the Seed in which all nations should be blessed, you have obtained the blessing. For it behooves us, singly and individually, to crush the serpent and to redeem ourselves from the curse; but that would have been beyond our power, altogether impossible of execution. But here an easy and simple way is provided: Christ has once for all crushed the serpent; He alone, is given us for a blessing and a benison; and the Gospel offers the blessing to all the world; and so he that believes it and clings to it has obtained it; and he is sure that it is as he

believes. For his heart has laid hold of the Word, and by its mighty power he vanquishes death, the devil, and all misery, even as Christ did. God's power is in the Word, so much so that one would have to vanquish God before he could vanquish the Word.

So this is the meaning of St. Paul's statement: "Christ was raised for our justification." He directs our gaze away from our sins, he has us fix our eyes on Christ. For if I deal with my sins as lying on me, they shall slay me. But see what Christ has done: He has taken my sins upon Himself and crushed the serpent and has become the blessing; so they no longer lie on my conscience, but on Christ. And they set out to slay Him. See how fiercely they assault Him! They bring Him down and kill Him! O God, what has become of my Christ, my Savior? But here comes God and wrests Him free and raises Him from the dead; and not only that, but He also exalts Him to heaven, and establishes Him as the Ruler over all. What, then, has become of sin? There it lies; He has trampled it under foot! So if I put my trust in these things, my conscience is clear, even as Christ's, and I know I am without sin. Come on, death; come on, devil, sin, and hell! Ye cannot harm me! Being of Adam's race, I shall presently die; so much they can do. But since Christ assumed the burden of my sin and suffered death for my sins, they cannot hurt nor harm me. For Christ's strength is too much for them, they cannot hold Him; He bursts forth, they are down; He ascends to heaven, and rules over all to all eternity. Now my conscience is easy and my heart cheerful and gleesome, and no longer do I fear these tyrants; for Christ has taken my sins from me and taken them upon Himself. But they cannot well remain there. What, then, becomes of them? They disappear and sink from sight. So, then, since you believe that Christ has taken your sins, this faith renders you as sinless as Christ Himself and has vanquished death and the devil and hell. They can no longer harm you (XI, 625, 626).

—Prof. Th. Engelder in *The Lutheran Witness*.

A LIVING SAVIOR

They said the train was on time. Maybe, clocks do not always tally here. There, the train pulled out, and not another express for a whole week! The next best was to take the local which was due toward evening, but is never on time and averages at best, ten miles an hour. The local was crowded as usual, no hope of getting in through the door. To get in through the window by kind help, and then land among the crowd inside, is not very pleasant either. However, there was no other way to do.

I had put my money and my tickets in my pocket, forgetting that thieves might be around. In that

crowded train it was soon gone, only the fact remained that I was minus money and tickets. One of the Chinese said: "You ought to be careful!" — Yes, but —

No place to sit, no room to move in. Tobacco smoke and other odors. Bundles of bedding, suitcases, baskets, etc. everywhere. Passengers, pushing and shouting while trying to walk or jump over those who were sleeping in spite of the commotion. There was one who had come in without a ticket, crawling under the seat, and he actually was able to hide away from the eyes of the conductors, though there were four or five of them.

Down the aisle I slowly pushed my way carrying my bundle of bedding. At last! — "Put your bundle here!" said a kind stranger. Thank God for kindness in this world of ours! The bundle was put as much as possible to the side, so there should be a passage-way beside me, and I sat on top of the bundle.

It was semi dark in the car, yet I noticed there were mostly young people there. Typical modern Chinese youth. Former students of mission schools, most of them. They knew the truth as a theory once, but have no use for Christ now.

Some of them evidently knew me. Soon they began to discuss Christ and the Bible between themselves. Many hard and unloving things were said about our dear Savior. Some seemed to take pride in blaspheming. How my heart ached! It seemed wisest to keep quiet and let them have their way. But I knew I loved my Lord that night!

"Jesus is dead!" shouted a young woman near me. I replied quietly: "He did die, but He rose again, He is living!" This made them all quiet for awhile. I wondered whether there was anybody in that car who knew the Savior, most of them seemed to ridicule.

Then, far back in the car rose a tall farmer. "Friends," he began, "I am only an unlearned farmer. I only want to tell you that Jesus is good. His doctrine is good, too. I know an evangelist at the Lutheran mission in my home town. He has told me about Jesus and I have bought a Catechism. He is teaching it to me. I can't read, so I have not memorized many pages yet. I want to learn it well. I am a busy man and it goes slow, but the more I learn, the more I like it. Truly, Jesus is good!" Thank God for testimonies like that! Even though all he knew was that Jesus was good.

But the testimony caused merriment among the crowd. They tried to recite the Creed and Bible passages, and they knew a lot, but made fun of it all. "Jehovah is nothing," cried the young woman again. Then spoke up the passenger who had asked me to put my bundle by his seat: "Be not deceived, God is not mocked! It is dangerous to blaspheme the Living God!"

"Perhaps you are a Christian, too?" laughed the young woman.

A firm "Yes" was the only answer. This caused again a lot of unholy mirth.

It was not time for me to speak, but it was time to pray, and I pleaded with the Lord to bless the testimony of this Chinese stranger. He answered them so kindly and seemed to know just what to say; as they fired their many questions at him, hoping to get the best of him, but in vain.

"Perhaps you are a pastor?" inquired the worst of the crowd after a while. Yes, he was a pastor. A Korean, now working in China. He simply refused to discuss politics, but expounded the Scriptures with sincerity, never stepping off from the foundation of our faith, laid once and for ever. He did it all in such a kind way, with humility and calmly.

One of the young folks turned a flashlight a me. "She is praying," I heard them say to each other.

The pastor kept on for fully two hours. Then, the ridiculing grew less, and at last only one of the boys kept on talking. They could not withstand the convincing way in which their problems were met.

It was quiet in the car. Everyone had been listening to the pleading of the pastor now almost overcome with emotion, as he spoke to this youth, telling him the consequences of sin and the way of salvation in Christ.

I can still see that young boy as he at last sat there, silent, with his face covered. The dirty, dark and crowded car, seemed turned into a holy temple; for Christ was there. Who can tell what that night meant for those who were there? Eternity will tell.

They all behaved as good people the rest of the way. The whole atmosphere was changed. Christ had gained the day. Some day all knees shall bow before Him!

Rev. Benson was along, in another part of the train; so he missed this. I told him later that it was well worth while losing money and ticket for. Nor did I mind the unpleasantness of the travel in order to witness the victory of the Light over darkness, as it was displayed that night.

Truly, Jesus said: I was dead, and behold I am alive for evermore. Rev. 1:18. — Ex.

AS OTHERS SEE US

An East Indian lately said: "American Christianity is becoming increasingly an institution, a soulless organization, and not a life flame." Asked by a Chinaman to explain, he added: "American life, as I see it, is founded on triple motives to action: wealth, selfishness, and force. These three express themselves in American society as materialism, nationalism, and militarism, and in the sphere of religion they breed intolerance, bigotry, and fanaticism which kill the soul."

ROCK OF AGES TEXT TAKEN FROM BIBLE

The words of the hymn, Rock of Ages, are printed by Charles Arthur Jones in *The King's Business* in such a manner as to show that all of them are identical quotations or paraphrases from the Bible. Inquiry of a Bible student concerning this brought the following statement:

"The song was not made up of quotations from various parts of the Bible. These citations simply express the thought voiced in the lines of the song."

The student declared that these references show what one inspired by a love of God will do when he undertakes to give expression to his deepest, devoutest feelings.

The lines quoted by Mr. Jones are as follows:

Rock of ages, cleft for me, — Psalm 62:5-8

Let me hide myself in thee; — Ex. 33:22.

Let the water and the blood — 1 John 5:6.

From thy riven side which flowed — John 19:34.

Be of sin the double cure. — 2 Kings 2:9-10.

Cleanse me from its guilt and power — Isa. 1:18.

Not the labor of my hands, — John 5:30 (first clause).

Can fulfill the law's demands — Matt. 5:17-18.

Could my zeal no respite know, — Psalm 69:6 (first clause).

Could my tears forever flow, — Psalm 6:6.

All for sin could not atone, — Heb. 10:5-6.

Thou must save, and thou alone. — Heb. 10:8-10.

Nothing in my hand I bring, — Isa. 4:1.

Simply to thy cross I cling. — Gal. 6:14.

Naked, come to thee for dress — Rom. 13:14 (first clause).

Helpless, look to thee for grace. — Phil. 4:13.

Foul, I to the fountain fly — Psalm 11:7.

Wash me, Savior, or I die! — John 13:8 (second clause).

While I draw this fleeting breath, — Psalm 103:15-16.

When my eyelids close in death, — Eccl. 12:3-7.

When I soar to worlds unknown, — John 14:2, 3.

See thee on thy judgment throne — Matt. 25:31.

Rock of ages cleft for me, — 1 Cor. 10:4 (third clause).

Let me hide myself in thee — Psalm 17:8.

The Kansas City Star.

THE GREATEST MUSICAL THINKER IN HISTORY

John Sebastian Bach, the German composer, was the most profound and original musical thinker the world has ever known. He was termed "the master of masters." Wagner pronounced his local compositions "the most perfect ever written."

The story of Bach is indeed the age old, heart-rending story of genius — poverty, unremitting labor, failure, success and tragedy, which reached its climax in blindness and a pauper's grave. Thus does humanity neglect its benefactors.

He was the descendant of six generations of musicians.

Bach was married twice, and eleven children of his twenty children were musicians of more or less note.

There are 1,110 instrumental and 1,936 vocal numbers in the thematic catalogue of his works.

It is difficult to give a true estimate of his work and its value to mankind. In organ and choral music the world's debt to him cannot be computed. Pirro, writing of his organ music, said: "He is the man who suddenly surpassed all that had been done before him and anticipated all that was to be written in the future."

Bach's "Saint Matthew's Passion" and his "Mass in B Minor" are probably the greatest choral works in existence. His prelude and figures, his inventions, suites and fantasies are the fountain-head of modern music.

He was born in Eisenach in 1685 and died in Leipzig in 1750. A statue was erected to him in Leipzig in 1842 and a larger one in 1900.

Bach's music expresses the deepest religious feeling, without sentimentality or catering to popularity. Here is an illustration of his own words to beautiful music:

MY FAITH IS STILL SECURE

My faith is still secure —
And still I have my God,
For all my pains and fears —
Are chast'nings of His rod.

With God I am at peace,
No more will I repine —
God is my strength and shield —
Protecting me and mine.

And so God I thank —
And love Him truly still
On earth the only law —
Is to obey His will.

In Him I put my trust,
In His I place my hand —
Through pastures green I'm led —
Unto the promised land.

— Selected.

THE LUTHERAN POSITION ON WAR

Just now that we are not at war is a good time to discuss this matter. Our minds are not heated by controversy nor inflamed by partisan considerations. The subject has, moreover, been brought to the notice of the public by the celebration of the birthday of the two great American War Presidents, George Washington and Abraham Lincoln, of one of whom it is said that he was "first in war." People have asked again, Is it possible for a devout Christian to be a soldier? Some have asked, Is not this carnage of battle "group murder"? Others have defended war by saying that, if such great men as Lincoln and Washington could lead the nation to battle, then war itself could not be sin. But since when have Lincoln and Washington become infallible examples for Christians in all things?

The Christian deplores war and the necessity for it, even as he deplores penitentiaries and the gallows. But since God has instituted government that it should bear

the sword for the defense of the law-abiding and for the punishment of the wicked, we must admit that the Christian may serve God and his neighbor by taking the sword which God bestows "to execute wrath upon him that doeth evil," Rom. 13:4.

There are, of course, wicked, sinful, and foolish wars. And indeed, war in itself, with its carnage, its cruelty, its disorder, and its hardship, is a constant testimony to the folly, the wickedness, and the selfishness of man. It is also true that there have been and are men who wish to enrich themselves through war, who want to see war because it brings money into their coffers.

But even though all this is true, there are also just wars, in which the government must act as the minister of God, to whom God has given the sword, not merely to make threatening gestures, but to execute wrath upon them that do evil and to defend its citizens. In order that this office of the government may not be a vain show, there must be those men who are trained by years of practice and service to execute the works of this office. They who appeal to arms in an unjust cause must answer before God, just as a teacher or parent must answer for treating a child unjustly; but the teacher or parent has a right to correct the child, and the government has a right to defend its citizens, if need be, by an appeal to arms; and when that case arises, Christians must come to the support of their government and, if called upon, must bear arms in defense of their country.

— S. in Ev.-Luth. Herald.

CONFUCIUS — BUDDHA — CHRIST

The following story, related by a native preacher, forcibly illustrates the difference in the religions of Confucius, Buddha and Christ our Lord. "Sin," the preacher said, "he dug a pit and man had fallen into it. His struggles to get out only made him sink deeper and deeper into the mire. Confucius passed by and expressed his profound sorrow, ending by saying, 'If you had followed my advice, you would not have fallen.' Buddha came along, and being nearly overcome by pity said to the struggling man, 'If you will climb up and give me your hand, I'll lift you up.' But the man was so deep in the mire that he couldn't climb high enough to reach the hand to be lifted out. Then came Jesus Christ, and when He saw the man He leaped down into the pit and lifted him out of its depths."

— Lutheran Standard.

CONFIRMATION

The Lutheran Church very properly observes the beautiful rite of confirmation. After adequate instruction, children publicly avow their faith in Christ, their Savior, and publicly the Church acknowledges them as members eligible for the highest privilege at the disposal of the Church of God — the Blessed Sacrament of Holy Communion. By the laying on of hands, the Church, through the pastor, confirms these young con-

fessors in this new privilege and invokes upon them the blessing from heaven, that by God's grace they may remain faithful even unto death.

Confirmation is not a sacrament. God has not instituted it, nor has it any promise of spiritual grace bestowed through it. But it serves a very fine purpose, offering as it does to children an opportunity to renew with their own lips the vow which at Baptism they made through their sponsors. Nor is this done in ignorance of the meaning of such an avowal. For months before the day of confirmation, careful instruction is given which aims at making clear what the Christian faith and the Christian life involve. The confirmation vow thus is infinitely superior to the so-called confession of Christ, which in many churches marks reception into full membership. The previous instruction prevents it from being a mere emotional spasm.

But confirmation should be regarded as only a beginning. It may conclude the period of instruction. But it also includes the promise not to be content with the knowledge gained, but by earnest study of the Scripture and through faithful attendance upon the services to grow in the knowledge of the Lord Jesus Christ. Much depends upon the parents in the crucial years that follow confirmation. Their responsibility it is to give to the children such a Christian example as will inspire them to make further progress in their Christianity.

May children and parents remain faithful to their Lord!
— Pacific Northwest Evangelist.

BRIDAL CHORUS FROM "LOHENGRIN"

How often have not the "sweet" strains of Lohengrin announced the approach of a bridal couple to the altar of the Lord! How often have not Christian couples ignorant of the wording of the march approached the Lord's altar during the playing of Lohengrin's Wedding March!

Bridal Chorus from "Lohengrin"

(Richard Wagner, Author)

"Guided by us, thrice happy pair,
Enter this doorway, 'tis love that invites;
All that is brave, all that is fair,
Love now triumphant forever unites.
Champion of virtue boldly advance,
Flow'r of all beauty, gently advance;
Now the loud mirth of rev'ling is ended,
Night, bringing peace and bliss, has descended.
Fanned by the breath of happiness, rest,
Closed to the world, by love only blest!"

If we will honestly examine the wording of the Chorus, without reference even to its heathen origin, we will soon see that this bit of composition has no more place in the Christian church than has the hopeless hymn: "Beautiful Isle of Somewhere." It is not human love that invites the Christian to the Lord's altar to receive

His blessing when entering matrimony, but it is God that invites and binds a tie that shall endure "until death you do part" and not "forever unites." No Christian couple is so arrogant and conceited as to think, much less make a public boast, that it is "all that is brave, all that is fair"; no Christian husband, that he is the "champion of virtue"; no Christian bride, that she is "the flow'r of all beauty." The "loud mirth of rev'ling" is entirely out of conformity with the sacred ritual of holy matrimony being performed in a Christian church. The Christian's "peace and bliss" even in matrimony is not found in the ending of a night of "rev'ling and mirth," but in the blessing of the Lord received at His altar, and there is very little "rest" in this life and in the life to come if it is derived from human "love" one for another without the blessing of the Lord.

In our dear old Lutheran Church of pure confession in hymns, in prayers, in preaching, and teaching there is surely no room for Lohengrin's Wedding March. There is no need to employ such an insult to God and all Christian couples in our church, because we have numerous hymns overflowing with true Christian sentiment, praise, confession, and petition that are very fitting for the divinely instituted ordinance of holy matrimony.

This is written, not in censure or reproof of any Christians who may have used this wedding march, but for the sake of enlightenment to all who are not acquainted with its wording and in the hope that Christian couples intending to enter matrimony will not request this composition as their wedding march.
Rev. J. B. Erhart.

WHAT NAPOLEON SAID OF CHRIST

"I know men; and I tell you that Jesus Christ is not a man . . . everything about him amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other being in the world. . . . Alexander, Caesar, Charlemagne, and myself founded empires . . . upon force. Jesus Christ alone founded his empire upon love; and at this hour millions would die for him . . . from first to last he is always the same — majestic and simple, infinitely firm, and infinitely gentle. . . . Christ proved that He was the Son of the Eternal by His disregard of time. . . . He asks for the human heart: He will have it entirely to Himself: He demands it unconditionally; and forthwith His demand is granted. Wonderful! . . . all who sincerely believe in Him experience that remarkable supernatural love towards Him. Time, the great destroyer, is powerless to extinguish this sacred flame. . . . This it is which proves to me quite convincingly the Deity of Jesus Christ."

— Napoleon Bonaparte.

When people say, "I want more of the Holy Spirit," I answer, "The Holy Spirit wants more of you." The question is not, how much you can take in of the Holy Spirit, but how much the Spirit can take possession of you.
— From the Presbyterian Record.

CHRISTIAN (?) LIARS, THIEVES, AND SLAYERS

We all agree that the Jesuits are tough customers, and that the principle of Jesuitical morals, "The end justifies the means" is evil, contrary to the Gospel and the Christian faith. However, the Jesuits do not have a monopoly of "white lies." In a Protestant paper for young people the question is asked, "Is it ever permissible to tell a lie, steal, or even to kill, as to save oneself or one's friend from forces of evil?" and the answer is, "If a raving maniac rushes into your home with a revolver and cries out: "Where is your father? I want to shoot him" (if you mean such circumstances by 'forces of evil'), it is not morally reprehensible to give an evasive answer, to declare: 'I do not know,' or to utter a deliberate misstatement of the facts involved. Similarly, there are situations in which a Christian may be obliged to steal and kill, circumstances in which his own or his neighbor's welfare is involved and cannot be protected by any other means. I have found, however, that these seldom actually occur in every-day life." The main arguments of these "white liars" are Jacob and Rahab; for they were both believers and liars; but they received and enjoyed God's blessing through faith, and not through lying. Their "white lies" were not a fruit of faith but were contrary to faith; their lying was sin and was forgiven and not blessed and authorized. Like them Peter in the palace of the high priest tried to save his neck; he lied because "his own welfare was involved." Was this "permissible," excusable? No. His act was an open denial of his Savior, and by Jesus' grace Peter soon saw the light. His sin was removed from his conscience by the pardon of Jesus and not by special permission to lie. Even Abraham, the father of the faithful, lied when his and Sarah's "welfare was involved" (Genesis 20), and he just about wrecked this welfare by his lying; a heathen reproved him for his lack of faith.

That a sin is forgiven does not prove that it is permissible, but rather that Jesus Christ is faithful in forgiving all sins. The necessity of forgiveness proves that sin is sin. Abraham, Jacob, Rahab, Peter were not permitted to lie; the Lord did not declare it permissible for Peter to draw his sword and to slay, because the "welfare of Jesus and perhaps the disciples was involved," he ordered him to put it back (Matt. 26: 51 f.). When we meet people who are troubled for lying, stealing and killing, it is utterly wrong to excuse such deeds because the intention was to accomplish some good end. To the weak in faith practicing "white lies," we must say, "Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." (Ephesians 4, 5), and the thief is told (4: 28), "Let him that stole steal no more but rather let him labor, working with

his hands the thing which is good that he may have to give to him that needeth." As true Christians we have no authority to declare any sins permissible, for "he that committeth sin is of the devil"; but "for this purpose the Son of God was manifested that he might destroy the works of the devil. Whosoever is born of God doth not commit sin. . . . in this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God." (1 John 3). To advise an erring Christian that his sinning may be excused by his weakness is giving offense against which the Scripture warns, 2 Cor. 6: 4: "Giving no offense in anything that the ministry be not blamed." Of such ill advisers who twist God's word to suit man's sinful ways, Christ says: "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone! They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 15: 13-14.)

—Evangelist.

HOW THE PEOPLE OF OUR COUNTRY SPEND A DOLLAR

Of every dollar the average American spends 24½ cents for living costs, 22 cents for luxuries; he wastes 14 cents, gives out 8¼ cents for crime, 13½ cents for miscellaneous things; he gives 4½ cents to the government, invests 11 cents, and contributes ¾ cents to churches and 1½ cents to school. Would it not be better to economize elsewhere than in churches and schools? Does it look right to spend 36 cents of every dollar for luxuries and waste and only 2¼ cents for church and school? In view of our recent narrative of the modern Ananias and Sapphira, and the carefree manner in which the God-given American dollar has been misused, is not the present financial distress and gross unemployment an answer from God over against the indifference and callousness shown toward His Church? Think it over! —Ex.

OBITUARY

"Man proposes, God disposes." How forcefully and earnestly was not the truth of these words brought home to us all, particularly to us at New Ulm. We were ready to close our school for the Easter recess, and our hearts were filled with the hope and prayer that upon our return to work after the Easter holidays we would find our colleague and teacher, Prof. Wagner, back on the college campus, well on the way to a complete recovery from a serious operation to which he had submitted some time ago. Yet God in His inscrutable wisdom has disposed differently. The evening before we closed the news came entirely unexpectedly that Prof. Wagner had passed away suddenly. It fell like a pall upon everyone that heard it.

Ever since the beginning of winter Prof. Wagner had been indisposed, suffering much pain, being

obliged at various times to omit his work in the school. Since his ailment did not respond to treatment, he submitted to an operation at a local hospital, and this revealed that gallstones necessitated the removal of the gall-bladder. At first he did not rally so very well after the operation, but particularly the last two days gave us reason to assume that within a reasonable time he would be able to leave the hospital and return home. However, a sudden turn for the worse set in the evening of March 26. Shortly before his wife and



Professor M. J. Wagner

a few friends that had called had taken leave from him, and contrary to other occasions, had left him in a very cheerful frame of mind. But the end was at hand. Those who were summoned to his bedside hastily realized that there was no hope within human ability. With the words, "I am going home to my Jesus; pray the Lord that He make an end to my suffering quickly" he passed away at 7:30 of that evening. The immediate cause of death was pulmonary embolism.

Prof. Wagner was born January 1887 at Norfolk, Nebraska. During his school days and in confirmation instruction the splendid gifts, with which the Lord had endowed him, were realized. He was persuaded to prepare for the ministry. He entered Northwestern College in the fall of 1901 and was graduated from that school in 1908. Hereupon he entered our theological seminary at Wauwatosa, Wisconsin, in the fall of 1908 and finished his course in 1911. His first charge was the mission field centered about Colome, South Dakota. Here he remained for five years. He labored with his accustomed zeal and diligence, and found time beside his genuinely pastoral duties to establish and teach a full-time Christian school. In 1912 he was joined in marriage to Eleonora Karth. Soon sorrow and cross were to enter. Only a year later, on the anniversary of the wedding day, the young wife together with the new-born child was laid to rest.

When in 1916 the Dr. Martin Luther College at New Ulm was calling a man to fill the position of an inspector of the boys' dormitory, attention was soon centered upon Wagner. He was considered as a man eminently qualified for just this type of work. He was tendered the call and came to us in the spring of

1916 and labored in our midst in the capacity of inspector uninterruptedly until now.

On December 28, 1917, he married Lydia Goeglein, daughter of Mr. and Mrs. Hy. Goeglein of Colome, South Dakota, at that time. This union was blessed with one son, Hans, now about twelve years of age. The deceased is survived by his widow, one son, his mother, four brothers, and three sisters.

On Friday, March 27, there was a memorial service in the college auditorium, at which occasion the undersigned preached. Funeral services were held in St. Paul's Church on Monday after Palm Sunday. It had always been the desire of the deceased that on such occasion all outward pomp be avoided. Accordingly the services were as simple as possible. His pastor, Rev. G. Hinnenthal, preached the sermon and Prof. John Meyer of Thiensville, Wis., spoke in behalf of the many representatives that had been delegated from various institutions and church bodies. The remains were then taken to Norfolk, Nebraska, where interment took place on Wednesday. At Norfolk Pastor Im. Frey conducted services in the home. Rev. J. Witt, former pastor and intimate friend of Prof. Wagner, preached the funeral sermon in the church, and Prof. C. Scheppe, who represented Dr. Martin Luther College, spoke briefly in the English language. At the cemetery Rev. E. Klaus officiated. Near his old home the remains of Prof. Wagner are now resting peacefully until that joyful day of the reappearing of the Savior.

Prof. Wagner was a distinct gift of God to our Wisconsin Synod. He was an educator of a singular type. We have few such in our midst. Those who associated with him to any degree soon realized that he was deeply concerned about the Christian training of children. But he was not only a theorizer. He was at the same time a very practical teacher. Those who were his scholars will testify that in the class room he was ever alert and diligent to give the scholars the best in his ability. He was untiring in his efforts to have even those who were moderately gifted advance as much as possible with the balance of the class. But in a much more pronounced degree his fine qualifications were evident in his work in the dormitory. Those of us that know our synodical schools are aware that our dormitories in their peculiarity present serious and difficult problems. It is not everybody's business to attempt to cope with such situations. This work requires fine spiritual wisdom and tact, kind solicitude and yet honest firmness. Wagner possessed these qualifications in a marked degree. It was in this work particularly that his child-like faith, his natural Christian simplicity was so manifest. In the life of a dormitory order and punctuality are of great importance. Wagner achieved these very readily. But all of this outward

discipline, if we may call it that, was but secondary to him. His one concern was the spiritual welfare of his boys. He himself had realized the evil influence of sin, and the terrible inroads it will try to make even upon a child of God. But he had also learned in his own person that there is a possibility of return to God, who so earnestly calls to us, Return, ye children of men. He had himself learned that the way of return lies but in Him who said, I am the Way, the Truth, and Life; no one cometh to the Father but by me. Wagner had found peace and happiness for his own soul in this Savior. This Savior was to him his one and all. Consequently his entire work centered about this one thing: to have his boys realize the accursed effect and taint of sin, and to have them look to Christ as the only source of forgiveness, peace, and comfort.

This was the message that Wagner ever and again preached. But he did not only preach it, he also lived it. That is evidenced by his attitude during his illness, and particularly by his last words that come as a triumphant cry: "I am going home to my Jesus."

Wagner is gone. How can we cherish his memory with us in the best manner? Truly not in any different manner than that we ask the Lord to instill in us all such a child-like faith, to fill us with such zeal, to give us such Christian singleness of mind, and to prepare for us all such a blessed end. May He comfort all those who are bereaved and fill us all with an earnest longing also to be at home with Jesus. B.

FROM OUR CHURCH CIRCLES

Winnebago Mixed Conference

The Winnebago Mixed Conference will meet, God willing, from April 27 to 29, 1931, at West Bloomfield, Wis., in Rev. C. H. Clausing's congregation. Sessions begin at 2 P. M.

Papers: An Exegetical Treatise on Gen. 9:18-29, F. Weyland; An Exegetical Treatise on Romans 7, W. Hartwig; Sermon for discussion, W. Wadzinski; Are Gifts Mentioned in Mark 16:17-18 Bestowed On Individual Christians To-day? J. Krueger; Information on the American Legion, G. Pieper.

Divine services with Lord's Supper on Tuesday evening with one sermon by H. Kleinhans (substitute M. Hensel).

Please use reply cards in applying for quarters and state time of your arrival. O. T. Hoyer, Sec'y.

Joint Conference of Manitowoc and Sheboygan Counties

The Joint Conference of Manitowoc and Sheboygan Counties meets, D. v., April 28-29 at Reedsville with Pastor H. Koch. First session Tuesday morning at 9 o'clock.

Essays: Typische und direkte Weissagungen von Christo im Alten Testament, P. Kionka; Melchisedek, J. Halboth; Joseph, Br. Gladosch; Exegesis: Is. 43:24, 25, W. Laesch; Rom. 3:21-31, E. Stoeckhardt; Joh. 1, 15-34, H. Grunwald; Ps. 56:58, H. Koch; 1 Cor. 9, 19-23, Fr. Koch.

Confessional Address (English): G. Kaniess (C. Schulz, Sr.)

Sermon (German): L. Koeninger (N. Schlavensky).

Please announce! Edw. H. Kionka, Sec'y.

Western Wisconsin Teachers' Conference

The Western Wisconsin Teachers' Conference will meet at Sparta, Wisconsin, Friday, May 1. Sessions begin at 9:00 A. M. Teacher H. Kuehn will provide quarters for all announcements received in due time.

Otto F. Boerneke, Sec'y.

Notice!

The General Peace Committee (Committee of Eight) will meet, God willing, in St. John's School, Milwaukee, Wis., on Tuesday, May 5, 1931, at 10 A. M.

W. J. Schulze, Secretary.

General or Joint Committee

The Joint Committee will meet on the 27th day of May at 9:00 A. M. in St. John's School in Milwaukee, Wis. Conjointly with this meeting the Committee on Assignment of Calls will hold its sessions.

* * * * *

All memorials and reports to Synod must be in my hands by June 5. Later copies can not be incorporated. Printed form will be mailed June 15.

G. E. Bergemann, President of Synod.

The Central Conference

The Central Conference will meet on May 5 and 6 at Beaver Dam (Rev. L. Kirst, pastor).

Papers: 1. Exegesis on Psalm 46, by Rev. O. W. Koch; 2. Mission Activity in the Home Congregation, by Rev. Janke; 3. What is Meant with the Expression: "Das Bruderband aufheben"? by Rev. G. Stern.

Confession Address: L. Bernthal (Prof. Kiessling).

Sermon: G. Thurow (M. Nommensen).

Please announce in due time intended absence or presence! H. Geiger, Sec'y.

Fox and Wolf River Valley Joint Pastoral Conference

The Fox and Wolf River Valley Joint Pastoral Conference convenes May 4, 7:30 P. M., to May 6, noon, at New London, Wis. (W. Pankow, pastor).

Sermon: G. Kitzmann (W. List).

Confessional Address: G. Fierke (L. Going).

Papers by Zich, Uhlig, Uetzmann, Baumann, Froehlike, Cassens, Zimmermann, Oehlert, Neumann, Brenner, Jaeger, List, Bergmann.

Kindly announce to local pastor at once.

H. L. Buesing, Sec'y.

Joint Mission Board

The General or Joint Mission Board is to convene in the Republican House, Milwaukee, Wis., on May 25 and 26, first session beginning at 10:00 A. M.

Julius W. Bergholz, Sec'y.

Card of Thanks.

We desire to express herewith our heartfelt gratitude for the kindly expressions of sympathy and comfort which came to us from friends near and far, from pastors, teachers, congregations, institutions, and synodical bodies at the death of our beloved husband and father.

Mrs. M. J. Wagner and son.

Memorial Wreaths

In memory of Henrietta Mischke, born September 26, 1853, and died March 8, 1931, \$28.00 for Lutheran Children's Friend Society, Minneapolis, by children and grand-children.

W. F. Sprengeler.

* * * * *

From the great-grand-children, grand-children, nephews and nieces, a friend of the late Mr. and Mrs. F. W. Uhlhorn, Saint James, Minnesota, and from the Darfur Ladies' Aid we received the sum of \$38.00 as a memorial wreath. From the Pastors G. Tiefel, E. Klaus, J. Witt, Im. Frey, and the teachers, C. Finup, A. Rauschke, F. Eggers, C. Fuhrmann the sum of \$12.00 as a memorial wreath for the late Prof. M. J. Wagner. The total amount of \$50.00 has been turned over to the Synod's Fund Committee. The interest on this sum is to accrue to Dr. Martin Luther College Library. Our cordial thanks to all the donors.

E. R. Bliedernicht.

Acknowledgment and Thanks

The following donations came to Dr. Martin Luther College, New Ulm, Minnesota, during the past days: Ladies' Aid, Town Emmett, Minn., three bed spreads; F. Schmuehl, Taunton, Minn., three sacks potatoes; Rev. C. Kuske, 6 quarts of canned goods; E. C. Lueders, Canby, Minn., 12 quarts of canned goods. Our cordial thanks to all.

E. R. Bliedernicht.

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Grateful acknowledgement is made to the following donors who have contributed toward the landscaping of our Seminary grounds: "Der kleine Jacob," a con-

ference of Milwaukee pastors, \$150.00, and Mr. E. A. Schilling, White Bluffs, Wash., a package of shrubs.
M. Lehninger.

Wedding Anniversary

March 26 Mr. and Mrs. August Mellenthin, members of Christ's Lutheran Church at Marshall, Minn., were privileged to observe the fiftieth anniversary of their wedding day. Relatives and close friends invited to the home of their daughter and son-in-law, Mr. and Mrs. Arthur Freese, joined in commemorating the day. The undersigned spoke briefly on Matt. 19:6.

Edw. A. Birkholz.

Theological Seminary

The Reverend A. F. Zich of Green Bay, Wis., has accepted the call to the fifth professorship at our Thiensville Seminary.

W. Hoenecke, Sec'y of Sem. Board.

Change of Address

Rev. F. A. Reier, 115 Maple St., Waupaca, Wis.

Rev. F. M. Brandt, 2415 W. McKinley Ave., Milwaukee, Wis.

ITEMS OF INTEREST

MARTIN LUTHER IN CHICAGO

Dr. Theo. Graebner of Concordia Theological Seminary, St. Louis, Mo., and editor of "The Lutheran Witness," recently spent a weekend in Chicago, and on Saturday night rather unexpectedly "met Martin Luther." The circumstances of the meeting and his impressions of it, he states as follows:

After the close of the afternoon sessions I had bought a "Daily News" in the hotel lobby and noticed this advertisement: "Cinema Art Guild Has the Honor to Present FREEDOM, an Epic of the Reformation, a Portrayal of the Immortal MARTIN LUTHER, the Man Who Shook the World." There was time to eat a bite and then catch a cab for the North Side. The Cinema Art Guild operates one of the smaller theaters of Chicago and exhibits only films of an unusual educational type. I chatted with the usher at the door, who told me that "Martin Luther" was having a "good run." It ought to have. It is a great film, a wonderful film. It gives a true picture of the opening days of the Reformation, and I can understand why the Catholics in New York City raised the usual "bigotry" and "persecution" cry, — authentic history is as much dreaded by that Church, as according to one of their superstitions, holy water is dreaded by the devil. At the same time the introductory legend (it is a silent film, not a squeakie) truthfully says that it is not a piece of propaganda. There is no offense to Catholic feeling. The producers were very charitable in the scenes depicting the sale of indulgences and the revelry at Rome. If on the latter subject they had attempted to picture the truth as it is told by Italian historians, the film would command the largest theater in Chicago at \$4.40 a seat, and then the police would close it up. So it is a truthful film, yet not too much so. For the titles and legends let us give credit to the American editors, whose names were flashed on the screen, Rev. K. K. Kretzmann and Dr. Kieffer. Since it was to be not a life of Luther,

but a photo-play, some liberties had to be taken with the sequence of events, of course. The photography is superb, the acting, also of the mob scenes, impressive. Wonderful likenesses were found for Luther's parents, for Melanchthon, for the Elector, for Charles V. Carlstadt is fanatical enough, but too fat — he was a lean, cadaverous fellow in life. Luther had dark eyes; Eugene Klopfer has blue, but they could assume the star-like glow which the visitor to Coburg described in 1530. Unconvincing was the scene only, the self-scourging in the cloister. Through fasting and vigils Luther had become as thin as a rail, while Klopfer has the shoulders of a contender for the heavyweight title. But one forgets such flaws when thinking of the lovely scenes in which Luther appears with children, of the deep symbolism of the grammar school scene, of the Reformer's meetings with his parents, the first view of Rome, the confession made at Worms. To one who knows nothing at all about Martin Luther this film will convey the impression of a very brave and very lovable man. And the spiritual meaning of the Reformation is all there — The Scriptures Alone — By Grace Alone.

ANTICATHOLICISM IN BELGIUM

A "people's movement in favor of Protestantism" is gaining strength in Belgium. A Flemish group with headquarters in Dendermonde, active in the movement, proposes to build a Protestant church at the neighboring St. Gilles. Seven Protestant missionaries are traveling from village to village and are for the most part received favorably by the people, who have already begun to speak of a Flemish "away from Rome" movement.

THE DEVIL AT THE MICROPHONE

The following warning issued by "The Australian Lutheran" to members of the Evangelical Lutheran Synod in Australia, is appropriate in any land where Russellites are active and calls attention to the insidious nature of Russellite propaganda which goes by way of the tract, "the religious book" sold at the door, the newspaper advertisement, and the radio:

"Beware of False Prophets that Come to You on the Wireless.

"The radio is a wonderful invention, but, unfortunately, its usefulness is not applied so much in the interest of God's Kingdom as that of the devil. The devil gulls people with false doctrines without number. These are largely disseminated through the press but also, in our days, by means of the wireless. As we warn our people to be careful what they read, so we also have to warn them to be careful what they listen to on their wireless. 'Listen to the voice from the watchtower — the only source of comfort and encouragement,' was the legend contained on a dodger we recently found in our letterbox. Many others probably found the same dodger in their letterbox. We should like to say, beware of the voice from the 'watchtower,' for it is not the voice of God. That voice from the 'watchtower' denies the fundamental truths of the Christian religion. Switch on to something else when the voice from the 'watchtower' attempts to enter your home. Russellism is not Christianity. The devil also quoted Scripture at the temptation of Christ. Believe not every spirit, but try the spirits whether they be of God."

RECEIPTS FOR SEMINARY AND DEBTS

Month of February, 1931

Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis.	200.00
Rev. O. B. Nommensen, Zion, So. Milwaukee, Wis.	25.00
Rev. W. G. A. Essig, St. Paul's, Stevensville, Mich.	25.00
Rev. E. H. Kionka, St. John's, Town Newton, Wis.	26.80

Rev. R. Bittorf, St. Paul's, McNealy, So. Dak.	15.24
Rev. F. H. Senger, Bethany, Bruce, Wis.	5.00
Rev. R. F. Gamm, First Ev. Lutheran, Faulkton, So. Dak.	25.00
Rev. H. and W. Gieschen, Jerusalem's, Milwaukee, Wis.	20.00
Rev. P. Monhardt, St. Matthew, So. Ridge, Monroe Co., Wis.	2.00
Rev. H. E. Kelm, Town Lanesburg, Minn.	318.60
Rev. J. Plocher, St. John's, St. Paul, Minn.	300.00
N. N., Red Wing, Minn.	100.00
Rev. Edgar Hoenecke, St. Peter's, Plymouth, Mich.	15.00
Rev. M. C. Kunde, St. Peter's, Poplar, Minn.	37.00

Total	\$ 1,114.64
Previously acknowledged	\$635,011.52

Total Collection to Date	\$636,126.16
New Ulm, Minn., Building Fund	\$171,412.19

Congregations That Made Their Quota In February, 1931

281. Rev. H. E. Kelm, Friedens, Town Lanesburg, Minn.	\$1,134.00—\$5.40
282. Rev. J. Plocher, St. John's, St. Paul, Minn.	\$5,275.00—\$5.40

Special for New Seminary Grounds

Rent for Land	\$ 200.00
Mr. Grossmann, Milwaukee, Wis.	1.00
Total	\$ 201.00

Month of March, 1931

Rev. G. Albrecht, Bartholomew, Kawkawlin, Mich.	16.50
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	75.66
Rev. O. Hagedorn, Salem, Milwaukee, Wis.	75.00
Rev. C. W. Siegler, Portland, Wis.	4.25
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	20.00
Rev. W. Voigt, Immanuel, Acoma, Minn.	3.00
Rev. C. Lescow, St. John's, Woodland, Wis.	25.00
Rev. J. Mittelstaedt, St. Paul's, Menomonie, Wis.	100.00
Rev. Hugo Hoenecke, St. John's, Sturgis, Mich.	50.00
Rev. R. Bittorf, St. Paul's, McNealy, So. Dak.	10.00

Total	\$ 379.41
Previously acknowledged	\$636,126.16

Total Collection	\$636,505.57
Expenditures During March	\$ 9.76
Balance for New Ulm, Minn.	\$ 369.65
New Ulm, Minn., Building Fund	\$171,781.84

Congregations That Made Their Quota In March, 1931

283. Rev. C. W. Siegler, Portland, Wis.	\$180.25—\$5.46
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Special for New Seminary Grounds

Rev. Paul Pieper, St. Peter's Ladies' Guild, Milwaukee, Wis.	10.00
Rev. John Brenner, St. John's, Milwaukee, Wis.	3.00
Total	\$ 13.00

JOHN BRENNER, Treasurer.

FROM THE NEBRASKA DISTRICT

February, 1931

Rev. W. A. Krenke, Grafton, Poland Mission	\$ 9.60
Rev. L. A. Tessmer, Burke, S. D. — Supervision	5.29
	\$ 14.89

March, 1931

Rev. R. F. Bittorf, McNeely, General Administration \$11.36, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home Mission \$5.02	\$ 26.38
Rev. Im Frey, Hoskins, General Administration \$22.85, Indian Mission \$33.67, To Retire Bonds \$13.06	69.58
Rev. E. A. Klaus, Stanton, General Administration \$62.26, General Institutions \$33.49	95.75

Rev. L. A. Tessmer, Carlock, Supervision	2.92
Rev. L. A. Tessmer, Burke, General Administration	4.61
Rev. G. Tiefel, Hadar, General Institutions \$50.00, Indian Mission \$16.00, Home Mission \$50.00..	116.00
Rev. J. Witt, Norfolk, General Institutions \$30.00, Indian Mission \$10.00, Home Mission \$20.00, Poland Mission \$20.00, Church Extension \$20.00, Bethesda-Watertown \$60.00, Bethel, Germany, \$20.00, from School Valentine Gifts for Indian Mission \$4.72	184.72
	\$ 499.96
Synodical Administration	\$ 5.00
General Administration	96 08
Supervision	2.92
To Retire Bonds	13.06
General Institutions	113.49
Dakota-Montana Academy	5.00
Indian Mission	69.39
Home Mission	75.02
Poland Mission	20.00
Church Extension	20.00
Bethesda, Watertown	60.00
Bethel, Germany	20.00
	\$ 499.96

April 9, 1931.

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

WEST WISCONSIN DISTRICT

March, 1931

Rev. A. Dasler, Fox Lake	\$ 29.80
Rev. Gerh. Fischer, Sabula	14.30
Rev. E. C. Fredrich, Helenville	50.00
Rev. J. Gamm, La Crosse	249.30
Rev. Henry Geiger, Randolph	29.10
Rev. J. G. Glaesser, Tomah	181.93
Rev. I. J. Habeck, Minoqua	36.45
Rev. J. F. Henning, Bloomer	70.15
Rev. H. W. Herwig, Oconomowoc	25.00
Rev. J. Klingmann, Watertown	96.35
Rev. G. O. Krause, Stetsonville	10.00
Rev. G. C. Marquardt, Hurley	17.18
Rev. M. J. Nommensen, Juneau	44.44
Rev. Wm. Nommensen, Columbus	969.61
Rev. A. W. Paap, Johnson Creek	80.21
Rev. E. H. Palechek, Chaseburg	100.00
Rev. S. Rathke, Barron	19.14
Rev. C. W. Siegler, Bangor	120.00
Rev. C. W. Siegler, Portland	1.00
Rev. R. Siegler, Personal	50.00
Rev. W. E. Zank, T. Deerfield	35.20
Rev. W. E. Zank, Newville	34.20

Total\$2,263.36
H. KOCH, Treas.

MINNESOTA DISTRICT

March, 1931

PASTORS: R. HEIDMANN, Arlington, Dr. Martin Luther College 46.00, General Missions \$32.00, Indian Mission \$26.00; total \$104.00. J. E. BADE, Balaton, Student Support \$43.75. J. E. BADE, Balaton, General Support \$37.10. THEO. HAAR, Bear Valley, Home Mission \$35.00. W. P. SAUER, Crawford's Lake, General Missions \$10.00, Home Mission \$12.19; total \$22.19. J. C. A. GEHM, Darfur, Deaf Mute Institute, Detroit \$3.00 Children's Offering. R. F. SCHROEDER, Dexter, Finance \$29.69. C. J. SCHRADER, Echo, Home Mission \$9.65, Indian Mission \$9.35, Twin City Mission \$8.00; total \$27.00. P. GEDICKE, Essig, Dr. Martin Luther College \$5.45, Home Mission \$6.55; total \$12.00. KARL A. MOLTING, Frontenac, From Charles Luth for Indian Mission \$10.00, for Home Mission \$10.00, for Negro Mission \$10.00; total \$30.00 and from Immanuel's Sunday School West Florence for Deaf Mute Institute, Detroit \$3.00; total \$33.00. T. E. KOCK, Goodhue, Theological Seminary \$10.00, Northwestern College \$9.50, Dr. Martin Luther College \$10.00; total \$29.50. F. W. WEINDORF, Grace, Goodhue,

Theological Seminary \$8.45, Northwestern College \$10.00, Dr. Martin Luther College \$10.00; total \$28.45. F. W. WEINDORF, St. John's, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$14.01; total \$34.01. E. G. HERTLER, Hokah, Northwestern College, \$19.10. E. G. HERTLER, Hokah, Student Support \$1.50. M. J. WEHAUSEN, Johnson, Synodic Administration \$2.00, Theological Seminary \$3.00, Northwestern College, \$58.20; total \$63.20. L. F. BRANDES, Jordan, Twin City Mission from Ladies' Aid \$12.00, Lutheran Children's Friend Society from Ladies' Aid \$18.00; total \$30.00. L. F. BRANDES, Jordan, Educational Institutions \$100.00, Lutheran Children's Friend Society from Mrs. F. Jaenicke \$1.00; total \$101.00. E. G. HERTLER, La Crescent, Northwestern College \$10.90. F. G. HERTLER, La Crescent, Student Support \$13.75. PAUL W. SPAUDE, Lake Benton, Negro Mission \$11.25. H. E. KELM, Lanesburg, General Missions \$35.50. W. FRANK, Lynn, Northwestern College \$16.15, General Mission \$12.53, Poland Mission \$20.45; total \$49.13. THEO. HAAR, Mazeppa, Educational Institutions \$50.00. T. E. KOCK, Minneola, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$7.82, General Missions \$10.00; total \$47.82. G. C. HAASE, Monticello, General Administration \$10.00. F. KOEHLER, Nicollet, Indian Mission \$67.95. F. KOEHLER, Nicollet, Negro Mission \$42.25. A. EICKMANN, Nodine, General Support \$65.00, To Retire Bonds \$4.70; total \$69.70. OSCAR W. KRUEGER, Treasurer, North Mankato, Missions \$26.55. HENRY ALBRECHT, Omro, Home Mission \$63.00. M. C. KUNDE, Oronoco, General Institutions \$18.10. W. C. NICKELS, Redwood Falls, Student Support \$14.07, General Support \$25.00; total \$39.07. E. C. BIRKHOLZ, St. James, New Seminary and Debts (Last installment on full quota) \$50.19. E. C. BIRKHOLZ, St. James, For Drought Relief from St. Paul's Mission Circle \$10.00. A. C. HAASE, St. Paul, Home for Aged, Belle Plaine \$85.47, Lutheran Children's Friend Society from Mrs. P. Arnold \$1.00; total \$86.47. A. C. HAASE, St. Paul, Synodical Administration \$81.41, Home Mission \$22.36; total \$103.77. MRS. H. A. LARSON, Treasurer, Twin City Mission from Emanuel's \$7.00, Trinity \$4.00, St. John's \$5.00; total \$16.00. G. R. SCHUETZE, Sheridan, Dakota-Montana Academy \$11.70, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.00, Poland Mission \$10.00, Madison Student Mission \$5.00; total \$56.70. CARL C. KUSKE, Taunton, Michigan Lutheran Seminary \$2.50. E. G. FRITZ, Wellington, General Institutions \$50.00. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$28.41. CARL G. SCHMIDT, Wood Lake, Northwestern College \$26.00, Dr. Martin Luther College \$26.36; total \$52.36. P. E. HORN, Zumbrota, Educational Institutions \$100.00, Missions \$65.45, New Administration Building for Northwestern College at Watertown \$100.00; total \$265.45.

H. R. KURTH,
District Treasurer.

NORTH WISCONSIN DISTRICT

March, 1931

Rev. G. E. Boettcher, Hortonville.....	\$ 60.19
Rev. Th. Brenner, Freedom.....	26.77
Rev. Phil. Froehлке, Appleton.....	59.48
Rev. Kurt R. F. Geyer.....	133.50
Rev. Roy B. Gose, Jacksonport.....	25.00
Rev. W. C. Heidtke, Depere.....	25.00
Rev. O. T. Hoyer, Winneconne, \$16.72; Zion, \$2.95...	19.67
Rev. E. H. Kionka, Newton, St. John's, \$113.39; St. Paul's, \$10.28.....	123.67
Rev. L. H. Koeninger, Manitowoc.....	500.00
Rev. R. Lederer, Green Bay.....	300.00
Rev. E. P. Pankow, Green Lake.....	60.00
Rev. Emil Redlin, Ellington, \$45.85; Stephenville, \$24.15	70.00
Rev. Edw. C. Reim, T. Forest, St. Paul's, \$135.21; St. John's, \$32.76.....	167.97
Rev. M. F. Sauer, Brillion.....	114.08
Rev. T. J. Sauer, Appleton.....	425.00
Rev. A. E. Schneider, Fremont.....	31.52
Rev. G. A. Schroeder, Berlin.....	17.09
Rev. Fr. Schumann, Sawyer.....	12.55
Rev. V. J. Siegler, Nasewaupee.....	10.45
Rev. Ph. Sprengling, Centerville.....	75.00

Rev. Theo. Thurow, Menominee, Mich.....	127.76
Rev. Theo. F. Uetzmann, Manitowoc.....	52.46
Rev. A. H. J. Werner, Center.....	102.11
Rev. F. C. Weyland, Larsen.....	3.00
Rev. Aug. F. Zich, Green Bay.....	87.51
Rev. R. E. Ziesemer, Appleton.....	231.38

Budgetary\$2,861.16

ALBERT VOECKS,

Appleton, Wis.

Cashier.

SOUTHEAST WISCONSIN DISTRICT

PASTORS: CARL BAST, St. John's Congregation, Good Hope, Easter Offering for General Institutions \$58.25. P. J. BERGMANN, Christ Congregation, Milwaukee, Collection in March for General Institutions \$100.00, General Support \$40.39; total \$140.39. E. R. BLAKEWELL, Epiphany Congregation, Racine, Collection from November to March for General Fund \$50.00, General Institutions \$35.03, Home Missions \$50.00; total \$135.03. JOHN BRENNER, St. John's Congregation, Milwaukee, Collection in February for General Institutions \$85.00, Church Extension \$100.00, Indian Mission \$25.00, Home Mission \$76.20, Belle Plaine \$20.00, Lutheran City Mission \$225.00, Bethesda Institution \$55.00, Home for Aged, Wauwatosa \$25.00, Deaconess Society \$25.00, Lutheran High School (Gymnasium Fund) \$50.00, Lutheran High School \$112.75, Lutheran Children's Home \$25.00—\$125.75; Collection in March for General Missions \$345.90, Lutheran High School \$69.75, Lutheran Children's Home \$68.75; total \$1,434.10. MARTIN L. BUENGER, Trinity Congregation, Caledonia, Collection in December and January for General Fund \$83.10. P. BURKHOLZ, SR., Trinity Congregation, Mequon, Easter Offering for General Fund \$116.25; St. John's Congregation, Mequon, Offerings in Lent for General Fund \$20.32; Easter Offering for General Fund \$61.18; total \$197.75. H. W. CARES, Immanuel's Congregation, Tp. Herman, Good Friday and Lent Offerings for General Missions \$14.51, Home Mission \$75.00, Polish Mission \$5.00; Zion's Congregation, Tp. Theresa, Lent and Good Friday Offerings for General Missions \$10.31, Home Mission \$18.00; total \$122.82. E. PH. DORNFELD, St. Marcus Congregation, Milwaukee, Collection for General Fund \$282.55, Lutheran City Mission \$17.01; total \$299.56. H. H. EBERT, Saron's Congregation, Milwaukee, Collection in February for Lutheran High School \$57.34. H. AND W. GIESCHEN, Jerusalem's Congregation, Milwaukee, Collection for General Missions \$195.97, Lutheran City Mission \$11.53; total \$207.50. HERM. GIESCHEN, St. John's Congregation, Mukwonago, Collection for Seminary at Thiensville \$10.00, Northwestern College \$15.00, Dr. Martin Luther College \$10.00; total \$35.00. EDWIN JASTER, Zion's Congregation, Bristol, Easter Offering for General Missions \$53.50. GERALD HOENECKE, St. Paul's Congregation, Cudahy, Collection in February for General Institutions \$11.70. S. A. JEDELE, Peace Congregation, Wilmot, Collection for General Fund \$69.44, General Institutions \$100.00, General Missions \$100.00; total \$269.44. JOHN JENNY, St. Jacobi Congregation, Milwaukee, Collection for Seminary at Thiensville \$100.00, Northwestern College \$100.00, Dr. Martin Luther College \$100.00, Indian Mission \$21.57, Home Mission \$100.00, Lutheran High School \$19.80; total \$441.37. JOHN KARRER, Mt. Lebanon Congregation, Milwaukee, Collection in January, February and March for Home Mission \$20.58. HERM. C. KLINGBIEL, St. John's Congregation, West Bend, Offerings during Lent for General Fund \$90.97, General Institutions \$100.00, Seminary at Thiensville \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$100.00, General Missions \$50.00, Indian Missions \$50.00, Home Missions \$50.00, Negro Missions \$40.00, Madison Student Mission \$10.00, General Support \$100.00; Easter Offering for Dr. Martin Luther College \$42.39, General Missions \$25.00, Indian Mission \$50.00, Home Mission \$100.00, Negro Mission \$25.00, General Support \$100.00; total \$1,033.36. H. KNUTH, Bethesda Congregation, Milwaukee, Collection for General Fund \$15.00. A. KOELPIN, Fairview Congregation, Milwaukee, Offerings during Lent for Home Mission \$98.17. A. F. KRUEGER, Resurrection Congregation, Tippecanoe, Collection in February for General Fund \$10.60. HENRY LANGE, Nathanael Congregation, Milwaukee, Easter Offering for Home Mission \$59.22; personally for General Support \$4.00; total \$63.22. C. LESCOW, St. John's Congregation, Woodland, Lenten and Palm Sunday Offerings for General

Fund \$54.30; Easter Offering for General Institutions \$21.70; personally for General Support \$3.00; total \$79.00. REUBEN MARTI, St. Peter's Congregation, Allenton, Collection for General Fund \$224.99. PH. MARTIN, St. Luke's Congregation, Knowles, Lenten Offerings for General Institutions \$15.00, General Missions \$15.00, Student Support \$6.00; St. Paul's Congregation, Brownsville, Lenten Offerings for General Fund \$30.00, General Institutions \$50.00, General Missions \$50.00, Seminary and Debts \$10.00; total \$176.00. H. MONHARDT, St. Paul's Congregation, Tp. Franklin, Lenten and Easter Offerings for Seminary at Thiensville \$40.00, Northwestern College \$50.00, General Support \$22.75; total \$112.75. O. B. NOMMENSEN, Zion's Congregation, South Milwaukee, Collection in January, February and March for Gen. Fund \$96.64. C. A. OTTO, St. John's Congregation, Wauwatosa, Collection for General Fund \$400.00. A. PETERMANN, St. John's Congregation, Newburg, Good Friday Offering for Dr. Martin Luther College \$40.00; Easter Offering for Home Mission \$59.00; total \$99.00. PAUL PIEPER, St. Peter's Congregation, Milwaukee, Collection during February for General Fund \$196.45; Collection from Sunday School Children for Indian Mission \$45.00; total \$241.45. RUD. F. W. PIETZ, St. John's Congregation, Lomira, Lent, Good Friday, Palm Sunday and Easter Offerings for General Fund \$9.18, Seminary at Thiensville \$12.59, Northwestern College \$21.74, General Missions \$105.09; total \$148.60. M. F. RISCHE, Davids Stern Congregation, Kirchhayn, Collection during February for Indian Mission \$44.35; Collection for Lutheran Children's Home \$35.74; Collection during March for Northwestern College \$38.20; total \$118.29. AD. VON ROHR, Friedens Congregation, Hartford, Lent and Easter Offering for General Fund \$125.00, General Institution \$125.00, General Missions \$125.00, General Support \$51.70; total \$426.70. J. E. SCHAEFER, Trinity Congregation, W. Mequon, Easter Offering for General Fund \$85.00. E. C. SCHROEDER, Garden Homes Congregation, Milwaukee, Collection during January, February and March for General Fund \$50.00. HARRY SHILEY, St. Peter's Congregation, Tp. Greenfield, Easter Offering for General Institutions \$8.30; Woodlawn Congregation, West Allis, Easter Offering for General Missions \$29.46; total \$37.76. EDMUND SPONHOLZ, St. John's Congregation, Slades Corners, Easter Offering for Northwestern College \$35.37; M. F. STERN, St. Paul's Congregation, Neosho, Collection during March for General Fund \$22.58. A. B. TACKE, Zebaoth Congregation, Milwaukee, Collection for General Fund \$25.00, General Institutions \$25.00, General Missions \$28.57, Lutheran High School \$13.25; total \$91.82. E. W. TACKE, St. Paul's Congregation, Tess Corners, Lenten Offerings for General Fund \$361.00. OTTO TOEPEL, St. Jacobi Congregation, Tp. Theresa, Mission Offering for Indian Mission \$30.00; Thanksgiving Offering for General Fund \$6.00; Christmas Offering for General Fund \$11.00; Collection for General Fund \$24.00; St. Peter's Congregation, Kekoskee, Mission Offering for Indian Mission \$25.00, Negro Mission \$25.00, Madison Student Mission \$25.40; Thanksgiving Offering for General Fund \$12.43; Christmas Offering for General Fund \$24.42; Easter and Special Offering for General Fund \$26.00—\$30.10; Thankoffering from Chas. Kapelle for General Fund \$25.00; total \$264.35. H. WOLTER, St. Paul's Congregation, Tp. Lomira, Lenten and Easter Offering for Synodical Budget \$190.72; St. Peter's Congregation, Tp. Theresa, Lenten and Easter Offering for Synodical Budget \$65.89; total \$256.61. H. WOYAHN, Grace Congregation, Waukasha, Offerings during Lent for Seminary at Thiensville \$20.00, Northwestern College \$30.00, Dr. Martin Luther College \$10.00, Michigan Seminary \$10.00, Dakota-Montana Academy \$10.00, Indian Mission \$10.00, Home Mission \$50.00, Negro Mission \$5.00, Polish Mission \$5.00, Madison Student Mission \$5.00, Student Support \$10.00, General Support \$10.00; total \$175.00. N. N., NEW ULM, MINN., through PASTOR W. HOENECKE gift for General Mission \$20.00. PROF. PAUL GIESCHEN, Milwaukee, gift as a memorial wreath to Dr. Martin Luther College in memory of Mrs. Henrietta Schulz of Jerusalem's Church, Milwaukee, \$3.00.

Summary

For Synodical Purposes including \$10.00 for Seminary and Debts	\$7,376.42
For other purposes	936.67
Total	\$8,313.09

CHAS. E. WERNER,

Milwaukee, Wis., April 20, 1931.

Cashier.