

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.

Vol. 21.

Milwaukee, Wisconsin, March 4, 1934.

No. 5.

THE CROSS OF CHRIST

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6, 14.

As an instrument of torture the cross was known long before the death of Christ. It was an object of horror to every Roman citizen; an emblem with which the ideas of guilt, of pain, and of ignominy were closely united. Cicero, the famous Roman orator and statesman, is said to have declared that the very mention of the cross should be banished not only from the bodies, the eyes and ears, of Roman citizens, but even from their thoughts. Death on the cross was capital punishment for exemplary criminals, a method of punishment existing in many ancient nations. History tells us that Alexander the Great crucified a thousand Tyrians. According to Josephus, Cyrus introduced into his edict for the return of the Jews from Babylon a threat of crucifying anyone who attempted to prevent the mission from being carried into execution. It is furthermore related by Josephus that Antiochus Epiphanes, King of Syria, 160 years B. C., crucified faithful Jews who would not abandon their religion at his bidding.

To the death on the cross Christ was condemned both by the Jews and the Gentiles. "Crucify Him, crucify Him!" clamored the Jews, and of Pontius Pilate, the Roman procurator of Judea, we read, "he delivered him to be crucified." One shudders at the very thought that Christ the Son of God, the righteous and holy One, the King of glory, was condemned to such a death, the most cruel, the most painful, the most ignominious death man is capable of suffering — the death on the cross.

Yet cruel, painful, and ignominious as such a death is, the Cross of Christ is the center of the world's history, the pivot round which all the events of the ages revolve. Efface from the pages of history (if indeed such were possible), the fact of Christ's death on the cross, and the world lies in irreparable ruin. For the world to set aside the Cross of Christ is to renounce its only salvation.

Fact is, however, that the Cross of Christ has always been an offense to the self-conceit of the world that lieth in wickedness. As the preaching of the cross is a stumbling-block to the Jews and to the Greeks foolishness, so today there are those — and

their name is legion — who take offense at the Cross, and who therefore would substitute the religion of the Cross with one without it. Many indeed are the schemes which are devised to put away the stumbling-block of the Cross. Not to speak of the fierce attacks of its open enemies who would tear down the Cross on Calvary with all it stands for, and exterminate it forever from the face of the earth, shouting in the words of the Psalmist — "let us break their bands asunder, and cast their cords from us," — not to speak of atheists who are avowed enemies of the Cross, there are countless thousands of those who profess to be friends of the Christian cause, who would conciliate Jews and Greeks by omitting the offense of the Cross, suppressing the truth that Christ died for our sins, and that by faith in His meritorious death alone we are saved. What shall we say of the Rationalists and Liberalists and Modernists of every hue in our days who would abandon such doctrines as that Christ is God, that He died for our sins, and that He rose again for our justification, because such doctrines are an offense to thousands who, as they pretend, might be won for Christianity if we put away the stumbling-block of the Cross? What shall we say of all these who substitute for the Cross of Christ as the sinner's only hope man's own morality and his efforts to obtain God's favor thus denying the central thing in Christianity — the death of Christ for our sins? It makes a sincere Christian weep to think that there are thousands of those claiming to be Christians who wilfully ignore the Cross of Christ.

Paul's Noble Confession

Thank God, Paul the apostle was not one of them. "God forbid," says he, "that I should glory, save in the cross of our Lord Jesus Christ." Great man as he was in learning, in wisdom and personal achievements, he would not glory in himself or in anything he had accomplished, but solely in the cross of the Lord Jesus Christ, meaning, of course, the death and suffering of Christ on the cross, or the doctrine of salvation by a crucified Redeemer. Speaking to the Christians in Galatia many of whom, having been misled by the operations of certain Judaizing teachers among them, had taken offense at the Cross of Christ mixing as they were the observation of the law of Moses with faith in Christ, as necessary for salvation, Paul was so far from being offended at the Cross of

Christ, or ashamed of it, or afraid to own it, that he glories in it. Though the Cross of Christ be to the Greeks foolishness; though the Jews stumble at it; though false Christians compromise it, to avoid the odium that attends its avowal; though they blush to acknowledge a Savior hanging on a tree, and to avow that His death is the only salvation of the world; God forbid that he should glory, save in this, he says. This is the foundation of his hope; and this he proclaims as the only foundation of the hope of sinful mankind.

What meant so much to Paul, and what was of such lasting and blessed consequence to him, means no less to us Christians of today. We, too, would glory in nothing else, save in the Cross of Christ. Though the world may scoff at a glorified Savior, the doctrine of the death of Christ is the glory of every true Christian. That is the great truth which forms the Keystone of the Christian arch, or the central thing in Christianity, the grand topic of New Testament Scriptures. Of such fundamental import is it that sometimes all the other elements are summed up in it, and the Cross of our Lord is spoken of as if nothing else were involved in our redemption. Many things, indeed, are taught us by the Cross; but the other things are taught us only if the really central meaning is preserved, the central meaning upon which all the rest depends.

To know what this central meaning is we need but listen to a few Scripture passages speaking of the death and cross of Christ. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:8. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:10. "Behold the Lamb of God which taketh away the sin of the world." John 1:29. "God commandeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from the wrath through him." Rom. 5:8,9. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." Col. 1:20. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on the tree." Gal. 3:13.

It is in passages like these we find the central meaning of the Cross of Christ. On that cross the penalty of our sins was paid; it is as though we ourselves had died in fulfillment of the just curse of the law, the handwriting of ordinances that was against us is wiped out. In that blood which was shed for us on the cross we have forgiveness of sins; through the

death of our Savior on the cross we are reconciled unto God having peace with Him.

That is the center of the Christian religion — the absolutely undeserved and sovereign grace of God, saving sinful men by the gift of Christ upon the cross. What a comfort and blessing for the penitent sinner who has been touched by such redeeming grace! The man who has felt the burden of sin roll away at the sight of the Cross, who has said of the Lord Jesus, "He loved me and gave Himself for me," who has sung with Toplady: "Nothing in my hand I bring, Simply to Thy Cross I cling" — "Thou must save, and Thou alone" — that man not only knows that the Apostle is right, but he himself glories in the Cross of Jesus Christ enjoying the salvation He has wrought. The well known picture of the Cross standing firm on a rock in the midst of the stormy seas with a female figure clinging to it as a last resort, vividly presents to our eyes that there and there alone — on the Cross — is safety and peace for a troubled soul.

Let us not close this our contemplation, however, without considering the great practical effect on the sanctification of our life, we are to experience from the death of Christ through a living faith. It is the one Paul mentions following his words, "By whom the world is crucified unto me, and I unto the world." Having been redeemed through the death of Christ from sin, death, and the power of the devil, the world with all its sinful temptations is crucified to us, and we to the world. Sin, flesh, the world and the devil have no more power over us; they are dead to us and we to them. In the Cross of Christ who has saved us from their power we are more than conquerors over them. Rom. 8:37. Happy state of those who yield to the full influence of the Cross! Why should they care for the things the world is offering them? They have higher and richer joys than any it has to offer; and as to its sorrows and anxieties, they can exert but little influence upon those, who see before them a world where there is neither sorrow nor pain, and who are looking forward to the kingdom where they shall behold the Lamb of God once slain for them on the Cross, in glory.

J. J.

COMMENTS

The Ludlow Bill introduced in congress to authorize loans from the Reconstruction Finance corporation to churches at 4 per cent interest gives rise to honest doubts in the minds of the lovers of the church. The purpose is of course to come to the aid of financially embarrassed congregations. But fears may be honestly entertained that this bill, if passed, endangers the status quo of the separation of church and state in this country. An editorial writer in the Chicago Tribune well says, "The altogether heroic defense of religious freedom in Germany by

Pastor Martin Niemoeller could not have been required had the church and state been wholly independent. It was only because the churches in Germany were organized within the framework of the state and dependent upon it in considerable measure for their revenues that it was easy for the state to abuse its powers. With the movement toward centralization gaining momentum in this country, it is impossible to be too zealous in defense of the freeman and his conscience."

And let us suppose that the borrowing church cannot repay its loan to the government, will Uncle Sam then be forced to foreclose the mortgage given by the church? Also what will the government do with this foreclosed property? On the whole we incline to the belief that it were best for all concerned if this bill were killed. Z.

* * * * *

A Questionnaire is a modern nuisance much in use by those who wish to ascertain certain facts for statistical tabulation. Prof. George Herbert Betts, head of graduate research in the school of education at Northwestern University of Evanston, Ill., is responsible for the latest outbreak of this method in gaining knowledge on beliefs held in the different Protestant churches.

The Rev. John Evans, reporter on religion for the Chicago Tribune, relates the outcome in his paper. The questions asked of clergymen in the leading denominations ran the gamut from, "Did Jesus make the world?" to "Is it any use to pray for rain?" Questions of belief in the existence of heaven and hell, the creation in six days, and the coming of a judgment day, were also included.

Our readers, we hope, will pardon us if we do not report the percentage of the different denominations, Congregationalists, Episcopalians, Baptists, Methodists, and Presbyterians, on their beliefs in these matters. Suffice it to say that, if this questionnaire is any guide to the faith held by these church bodies or the ministers serving them, the ancient, well established beliefs based upon Scripture authority, are in a bad way. Over half of those answering these queries doubt there is such a place as heaven or hell, or that Christ Jesus is true God, through whom all things are made, John 1:3, or that there is a devil. Some of the tabulations seem unbelievable, as for instance, the answers to the question "Because of the wonders connected with the birth of Jesus should we think of Him as the Son of God?" This was denied by 94 per cent of the Congregationalists, also by 89 per cent of the Episcopalians, the Methodists the same ratio, Presbyterians 95; Baptists 70, and Lutherans — as reported in the Tribune — 76 per cent. Does this mean that 76 per cent of the Lutheran pastors doubt the divinity of Christ? Unbelievable! At that, the

Lutherans are at the head of the list for conservatism in matter of faith.

May the reader draw his own conclusions in view of these figures, however reliable they may be, whether this Christ was not a good prophet, when he asked, Luke 18:8: Nevertheless when the Son of man cometh, shall he find faith on earth? Verily these are the last times, when doubt and unbelief is enthroned, not only outside of the church, but in its very sanctuary. Let us heed the Lord's warning: Watch and pray, that ye enter not into temptation. Matt. 26:41.

Z.

* * * * *

"Can the 'Y' Be Christian?" asks James Lee Ellenwood in a recent issue of the Christian Century. Mr. Ellenwood is secretary of the Young Men's Christian association for the state of New York. He calls attention to three resolutions passed by the national convention of the Y.M.C.A. at Chicago last June. These specific acts of legislation were, 1. Control and definition of membership in the Y.M.C.A., which had been vested in the national body, was turned back to the local association, with the result that each local association may determine its own membership. 2. Heretofore the board of management of each local Y had to be ninety per cent Protestant; the remaining ten per cent could be Catholic but had to be Christian. The new legislation removes all restrictions. Each local unit now may decide for itself. 3. Heretofore delegates to the national convention and members of the national council had to be Protestant. Now they may be members of any Christian church.

The Young Men's Christian Association was started in London by Sir George Williams as a definite evangelistic attempt "to win young men to Jesus Christ." It was a Protestant religious movement. It was to combat drinking and gambling, not by social control but by a conscious acceptance of Jesus Christ. The Y was the right arm of the Protestant church, with an identical message and purpose. It operated in the field of young men and was a lay effort.

Gradually, however, social activities crept in, reading rooms, gymnasium, bowling alley, pool rooms, dormitories, barber shops, etc. The Y became a community project, the swimming pool triumphed and the gym became the drawing card. It was financed not only by Protestants, but by Jews and Catholics. It became a formidable business rival of the hotels, to the great complaint of the latter. Jesus Christ and His Gospel was lost sight of. As in the case of Mr. Coolidge's pastor, this Y is "against sin." But not too specifically. Mr. Ellenwood is right when he says, "The more institutionalized any organization becomes, the less likely is it to be a frank and unfettered agent in social or economic reform." At present the Y has

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

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

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

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

Entered as Second Class Matter December 30, 1913, under the Act of March 3, 1879.

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

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

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

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

become a social service agency for boys and young men. It has lost its original religious purpose. It is the natural development of a religious movement fostered and backed by a number of churches calling themselves Protestant. At best, if it does any religious work among the young men, it could but say, as Mr. Ellenwood proposes: "We are interested in what you think and how you live. We believe that Jesus Christ is a living leader of personal religion and social reform. It is our purpose to present him to you in every possible way. It is our program to work out with you the full social and personal implication of the Christian gospel."

Whatever that "Christian gospel" may be, we do not know, but from the foregoing can easily guess. It would be but another attempt to attain righteousness before God and man through the leadership of the lawgiver Christ, without any use made of Christ as the Savior through His blood.

No, the Young Men's Christian Association is not Christian in the true sense of the Word. But is there not another lesson for us here? We are constantly approached by well meaning Christians to do more for our young men, to keep them off the street and out of the taverns, as they called today — in short out of temptation's way. Having our own bowling alleys, pool halls, and what not, would tend to keep our young men in the church. All such means are vain. There is after all but one means to keep young men on the straight and narrow path, as well as their elders, and that is the hearing and study of the true gospel of salvation. Societies separated from the church bodies, trying to do what it is the church's business alone to do, easily become either a church within the church or mere social clubs, from which may the good Lord deliver us.

Z.

Religious Bigamy This caption was not coined by an "ultra-conservative" Synodical Conference Lutheran. It was a Methodist clergyman

in England, the Rev. C. Penney Hunt, who used this striking phrase in his book, "The Menace of Freemasonry to the Christian Faith."

He says, "No Christian can undertake to live a double life and confess his Lord and sing His praises on certain occasions, then donning the masonic apron, know nothing of his Savior. It cannot be done. It is hypocrisy, conscious or unconscious. The conscience can get used to anything in thirty-five years. It is RELIGIOUS BIGAMY — the maintenance of two homes and two loves."

It is interesting to note how this Methodist minister came to make a most thorough study of Freemasonry. "In the course of many years' work in the Christian ministry, I had become increasingly conscious of a lack of support from that section of my congregations, which was associated with the Craft. Not that they opposed my appeals; they simply ignored them. It was obvious that their heart was elsewhere. Many times had I asked myself: What subtle influence is affecting these men? So much so that I resolved to find out. And no one can be more amazed than myself at the discoveries made."

That the Methodist Church in its early stages was not friendly to lodgism is evident from a saying of John Wesley, the founder of Methodism, who is quoted by Mr. Hunt as having exclaimed, "What an amazing banter upon all mankind is Freemasonry! And what a secret is it which so many concur to keep! From what motive? Through fear or shame to own it?"

Wesley would likely say the same of present-day Masonry and also of the many lodges that have sprung up since. The self-righteousness of Freemasonry has not changed since the institution of speculative Masonry in 1717. As late as 1933 the December issue of the "New Age" gave this definition of Freemasonry: "Freemasonry is not so much an organization as a mental attitude based on the principles of righteousness to enable us to attain a supreme state of perfection and salvation."

The "New Age" is authoritative, for it has the ridiculously pompous title of being "the official organ of the Supreme Council Thirty-third Degree Ancient and Accepted Scottish Rite of Freemasonry Southern Jurisdiction, U. S. A."

On pondering the above definition and comparing it with the Way of Salvation as revealed in the Word of God, one can readily understand and heartily endorse the verdict of Mr. Hunt, when he calls Freemasonry "a menace, which if not checked, may imperil the very existence of the Church."

And Dwight L. Moody, the American evangelist, who, also, was not a Lutheran, said, "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say

that they have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom, although out of it, than Lot had in it. I would rather have ten church members who were separated from the world than a thousand unseparated members. Come out of the lodge. 'Come out from among them and be ye separate, and I will be a Father to you'."

Mr. Hunt closes his book with the remark, "I commend this aspect of the Fatherhood of God to the Masons who are so fond of speaking on that topic."

H. C. N.

**WORTHY IS THE LAMB THAT WAS SLAIN
AND HAS REDEEMED US TO GOD
WITH HIS BLOOD!**

Revelation 5: 8-14

Christmastide is hardly gone; Passiontide is here. What a contrast! Before and at Christmas expectation, hope, great joy, expressed in all possible ways; and now all quiet, for it is as if we enter the death-chamber of the most beloved one in heaven and on earth; yet it is not a quiet peaceful death-chamber where friendly hands are applying soothing relief, or loving lips speaking words of comfort and good cheer; on the contrary, here is the boisterous mob with the lynching spirit, without sense of fairness, responsibility, the animal man, lusting for the blood of his better. What a spectacle! He who is executed as an arch-criminal, cursed, outlawed by state, church and public opinion, He only is quiet in His mind; He is suffering, and yet the most active; when He expires, He says with truth that His work "is finished." Neither asking for man's help nor comfort (Isaiah 63: 3; John 13: 38), He is giving comfort; accused of being a traitor to His people and a blasphemer of the Lord God Almighty, He forgives sins in His hour of death; while Israel is nearly unanimous in cursing Him to whom a few days before they prepared a triumphant entry into Jerusalem with palms and glad Hosannas, He is only concerned with preaching the Gospel and preparing His Church to carry on His work as the witnesses of His death. Everybody is excited, the enemies filled with rage, the relatives, friends and disciples with grief and sadness, yet He is calm in His heart, composed in His mind, speaking what benefits our fallen race.

Here is greatness which man may admire and praise! It is not the stoic suffering of intense physical pain, as the hero of his nation or tribe will bear. It is a suffering which goes much deeper, which wounds the heart as we cannot fully understand: it is the suffering of the Son of God who by His own free will take the sinner's places under God's judgment of sin. He has come to share our lives; "He was in all

points tempted like as we are, yet without sin." "He was slain and has redeemed us to God by His blood." He is different from all men, therefore He was "despised and rejected of men: a man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." (Isaiah 53: 3.) When we think of His passion, we usually have in mind the "bleeding head and wounded," we think of cruel torment, pain and agony, of the horrible death on the cross; but that is physical pain, terrible, killing, yet not the real suffering of Jesus. "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; and the Lord hath laid on Him the iniquity of us all" (Is. 53: 6). That is His suffering, that He, the Holy One, the Son of God, is treated and condemned as the representative and substitute of all sinners, not only in the courts of men, but even in the judgment of the Father. What suffering, what agony that He must exclaim, "My God, My God, why hast Thou forsaken Me?"

He had a holy purpose, and He carried it out. He did not waver in the sight of death. To offer Himself is the only cure for man's sin, the only means to restore the lost image of God in man, the only assurance of the full forgiveness of our sins, and of our final entry into heaven. So He took up the fight with the will to win and with the knowledge that His strength would hold out; and now we say: "The blood of Jesus Christ, the Son of God, cleanseth us from all sin."

This salvation is universal, "He has redeemed us by His blood out of every kindred, and tongue, and people, and nation." There is not a man on earth who can truthfully say, This redemption is not sufficient, is not for me. It covers the whole world with grace, and to the end of days the gospel shall and will be preached to every creature that in Jesus Christ there is salvation for any and all.

"He has made us unto our God kings and priests; and we shall reign on the earth." "He that believeth and is baptized, shall be saved." The heavenly Father has adopted us to be called His children, we are named after Him, enjoying even now all the blessings of God's children through His Word and Sacraments. Our salvation is not like the pardon of a criminal, but it is complete redemption, restoration into the original state of grace. He has done all this, that, as Luther says in the Second Article, "I might be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity." "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and blessing!"

— F. Soll.

THE IDEAL CONGREGATION IN THE LIGHT OF HOLY SCRIPTURE

(Continued)

III. The Ideal Congregation has the Proper Regard for the Holy Ministry

There is no relationship more solemn and important than that subsisting between the Christian minister and his flock. It is a spiritual relationship; it is a dignified relationship; it is a deep, responsible relationship; it is a relationship clearly defined in the Sacred Volume; and the duties both of pastor and people are comprehensively stated, and plainly placed before us. By taking heed to the inspired oracles, the Christian minister cannot mistake his duties and the way in which they are to be discharged; and Christian churches, by the same holy rule, will at once perceive the return which they are to make to the minister God has placed over them.

When St. Paul sent Timothy to the Corinthians he wrote to them: "Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do." "He worketh the work of the Lord." The Christian minister is called to his office by the Lord. He is qualified by the Lord. He is employed in doing the Lord's work. The means and instrumentality of doing it are laid down by the Lord. His great object is to glorify the Lord, and to diffuse abroad the true knowledge and glory of God. His success is from the Lord, and his final reward the Lord, the righteous Judge confers upon him.

The work of the Christian minister is solemn. It is work connected with mind and with spirit, with the undying souls of men. It is work which comprises all that is momentous in time and eternity. It is inseparably connected with the eternal glory or the everlasting misery of our fellow beings.

It is arduous work. It is work which requires the outlay of the whole man — all the energies of the body — all the capacities of the mind — and all the emotions of the spirit. It is arduous from the lofty sublimity of its theme — from the formidable array of its opponents with whom it has to contend. It is arduous as it requires all the devotion of time, means, energies, and resources which the most highly favored human being may possess. A Christian minister must devote all he has to God and the requirements of his office. It is a work pertaining to every day, every season, and every place where he lives and moves. Well might the apostle exclaim: "Who is sufficient for these things?"

It is responsible work. The Christian minister is but a servant or steward, and he must surrender a clear, minute, and complete account of himself and his work to God. God will reckon with him, and reward or condemn, according to the employment of talents

he has committed to his trust. That responsibility is connected with the eternal destiny of those under his charge. The blood of souls, if he should be faithless, will be required at his hands. Such is the office and work of the Christian minister.

Another word of St. Paul, addressed to the Thessalonians, will suffice to show the congregation's regard for its pastor: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their work's sake."

There is, first of all, spiritual acknowledgment. "To know them," means more than acquaintanceship or personal recognition. It signifies that a congregation is to acknowledge its pastor as the servant of God, and to approve him as such; to receive him in his spiritual capacity and office, as its teacher and overseer in the Lord. They are especially bound to do this from the fact that he is the man of their own choice. He has not forced himself upon them; neither has he been forced upon them by any official, or by act of congress, or by any synod. They have indeed invited him to preach the Gospel to them and freely, cheerfully, and prayerfully called him to the high and dignified office of pastor over them. Therefore they are to know him and acknowledge him in his official character, as the man of their own choice.

They are also to "esteem" him; to value him; to regard him as of great worth, for so the word signifies. Do we not value our parents? Now he will have to act as a father, to be filled with paternal anxiety, to labor for their welfare, to be responsible for their immortal souls. Do we not esteem or value the physician who watches over our health? The pastor is to have charge of a congregation's spiritual health, to labor, and visit, and advise, that they may be strong and healthy, vigorous sons and daughters of God. Is not the pilot reckoned of great value, who has care of the vessel? The pastor is to direct his people how they may safely cross the seas of life, and is sacredly responsible that he so guide them that they may not miss the haven of eternal life.

They are to esteem him highly, yes, very highly! They are to esteem one another; they are to esteem all the Lord's people everywhere; but their pastor must have a high place, a deep place, and an extensive place in their regards. Next to Christ, he should have no equal nor compeer in their hearts. "Esteem him very highly in love," in sincere affection; not cold admiration, but in hearty and intense affection. Esteem, without love, is like the light of the moon, cold, and will surely wane; but esteem grounded in love is like the beams of the sun, cheering and delightful, and will encompass him with heavenly radiance every day. A Christian congregation will esteem its pastor very highly in love.

And this will be manifest by the congregation's attendance on his ministry. If he is bound to preach to them, the obligation is equally binding upon them to receive the Word which he dispenses. Nothing will compensate for neglect here. Nothing will cheer and encourage a pastor more than to see every member in his place in the house of God.

It will also be manifest by cheerful and affectionate co-operation. The church is a family; all are to be usefully engaged. God says to every member of a congregation: "Go, work in My vineyard." The minister must take the lead, and they must rally round him. He may do a little single-handed. So did Moses during Israel's engagement with Amalek. But he may, like Moses, fail, unless his people are near him, to encourage his heart, and hold up his hands. The pastor of a true congregation will have it said of him: "And there went with him a chosen band."

The true congregation will always treat its pastor with kindness and respect. However he may familiarize himself with them, and be as their companion and friend, they will not let this betray them into a disrespectful course of conduct towards him. In their families, in their meetings, and in all contacts, they will have respect to the spirit of kindness. They will not receive or circulate reports concerning him. The purest characters have not escaped reproach and slander. No doubt, Satan rejoices when he can effect this; the world, and infidels especially, will triumph. The minister's character is in his people's keeping; they are to be the guardians of his reputation. And this will be easily effected, if they will not circulate or hear reports. They know Paul's admonition: "Against an elder receive not an accusation, but before two or three witnesses."

Now this kindness will include also the providing for the wants of a pastor. The care of a church of any size is enough for any man, however talented, active, and strong. A congregation will require all its pastor's energies and time. Then, as a matter of justice and equity, they will feel bound to provide for his temporal wants, even as the Lord has prospered them, to keep their pastor's mind free from material anxieties and cares. They will do this cheerfully, and to the utmost of the ability which, as a church, they possess.

And above all, they will give him a constant place in their prayers and supplications. They will pray for him in the closet, in the family, and in the assembling of themselves together. They will pray that he may be filled with knowledge, with great zeal and boldness, with the Spirit's aid, with the Savior's grace, and with extended success. Thus they will prove that they highly esteem him in love. And on that last great day they will have him cheerful, delighted, in

rapture, surrounded by a large and holy assembly, and passing with his train, to stand before the Divine Majesty; and while Jesus smiles upon him and upon them, the pastor says: "Here, Lord, I bring them Thou gavest me." And Christ replies: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord!" Until then they unite their hearts and voices to pray:

"God of the prophets! bless the prophets' sons;
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
Make each a nobler, stronger than the last!

Make them apostles! Heralds of Thy cross;
Forth may they go to tell all realms Thy grace;
Inspired of Thee, may they count all but loss,
And stand at last with joy before Thy face!"

(To be continued) K. F. K.

A VAST DIFFERENCE

The following is taken from the Bible Society Quarterly. It is an address by Prof. Max Muller, master in the field of comparative religions.

"I may claim that in the discharge of my duties for forty years (as professor of Sanskrit in the University of Oxford) I have devoted as much time as any man living to the study of the sacred books of the East. And I venture to tell this meeting what I have found to be the one keynote, the one diapason, so to speak — of all these so-called sacred books — whether it be the Veda of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zendavesta of the Parsees, the Tripitika of the Buddhists — the one diapason, the one refrain that you will find through all, is **salvation by works**. They all say that salvation must be purchased, must be bought with a price, and that sole price, the price of purchase money, must be our works and deservings. Our own Holy Bible, our sacred book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred book of the East, but they are only the outcome of a grateful heart — they are only a thank offering, the fruits of our faith. They are never the ransom money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying worthy to be received of all men, women and children, and not merely of us Christians, that Christ Jesus came into this world to save sinners."

— Ex.

SCHOOL VISITATION

In the last report on the progress of "School Visitation" in our Synod as printed in the October, 1933, issue of this paper, it was stated that the General School Board of Joint Synod, at its meeting held last September 18, appointed an Executive Committee which shall perform, as far as it is possible, the functions of the Executive Secretary.

On the evening of the same day the Executive Committee met to organize and make plans for putting school visitation into operation in the various districts of the Synod.

First of all, a letter was addressed to the District Presidents of such districts which had no school board, asking them to appoint visitors for the various circuits of their respective district. In districts where a school board already existed this request was addressed to the District School Board. As a result of the fine co-operation on the part of the Presidents and School Boards, we can report that visitors have generally been appointed.

The work of visitation has been started since November, and is going forward energetically. At this writing quite a number of visitors have already finished the work in their circuits. By March 31 all visitors will have completed their work.

We are thankful for the fine spirit of co-operation shown by the visitors as well as the teachers and pastors of the various circuits. This spirit will surely rebound to the welfare of our schools.

Here follows a list of the circuits with their corresponding visitors:

Dakota-Montana District

Circuit I — Visitor: Pastor E. Schaller.
Schools: Bowdle, S. D.

Minnesota District

Visitors: H. Sitz, Prof. A. Stindt, Prof. R. Albrecht.
Schools: Mankato, Sleepy Eye, Wellington, Fairfax, Gibbon, St. James, Johnson, Sanborn, Wood Lake, Omro, St. Paul (three schools), Goodhue (two schools), Lake City, Glencoe, Acoma, Cedar Mills, Nicollet, New Prague, Arlington, New Ulm.

Nebraska District

Circuit I — Visitors: F. W. Eggers, Pastor I. Frey.
Schools: Mission, So. Dak.; Colome, So. Dak.; Hadar, Nebr.; Norfolk, Nebr.; Hoskins, Nebr.; Stanton, Nebr.; Gresham, Nebr.; Plymouth, Nebr.

North Wisconsin District

Circuit I — Visitor: Kurt Oswald.
Schools: Neenah, Oshkosh, North Fond du Lac, Town of Forest, Fond du Lac, Eldorado Township, Green Lake, Princeton, Montello, East Bloomfield, Weyauwega.

Circuit II — Visitor: E. Schulz.
Schools: Appleton (two schools), Town Freedom, Town Center, Hortonville, New London, Rhineland, Green Bay, Kaukauna.

Circuit III — Visitor: Pastor K. Toepel.
Schools: Two Rivers, Manitowoc (two schools), Newton, Reedsville, Brillion, Morrison, Shirley, Kewaunee, Algoma.

South East Wisconsin District

Circuit I — Visitor: Wm. Kirschke.
Schools: (Milwaukee) Grace, St. John's, St. Matthew's, Bethel, Sarons, St. James, Mt. Lebanon, Atonement, Garden Homes, Bethesda, Jerusalem, St. Mark's.

Circuit II — Visitor: E. W. Timm.
Schools: (Milwaukee) Fairview, Christus, St. Jacobi, St. Peter's, St. Luke's, St. John's, Root Creek; Jordan, West Allis; Woodlawn, West Allis, Good Shepherd, Highway 100; St. John's, Wauwatosa.

Circuit III — Visitor: Pastor Gerald Hoenecke.
Schools: South Milwaukee, Caledonia, Racine (two schools), Kenosha (three schools), Morton Grove, Ill.; Crete, Ill.; Des Plaines, Ill.; Burlington, Wis.; Town of Franklin, Wis.; Cudahy, Wis.

Circuit IV — Visitor: E. Bradtke.
Schools: Huilsburg, Hustisford, Iron Ridge, Brownsville, West Bend, Newburg, Thiensville, West Granville, Waukesha, Kirchhayn (Jackson).

Circuit V — Visitor: Pastor E. Guenther.
Schools: Schools of Arizona Conference, seven in number.

West Wisconsin District

Circuit I — Visitor: Pastor Gustav Fischer.
Schools: Lewiston, Minn.; Winona, Minn.; Menomonie, Bangor, West Salem, Barre Mills, Stoddard, La Crosse (two schools).

Circuit II — Visitor: H. Gurgel.
Schools: Ridgeville, Tomah, Sparta, Neillsville, Wisconsin Rapids, Wonewoc, Baraboo.

Circuit III — Visitor: Pastor Walter Zank.
Schools: Newville, Waterloo, Richwood, Oak Grove, Beaver Dam, Trenton, Columbus, Madison, Lake Mills.

Circuit IV — Visitor: G. C. Groth.
Schools: Watertown, Johnson Creek, Jefferson, Ft. Atkinson, Helenville, Ixonia, Oconomowoc, Juneau.
—Executive Committee of Joint Synod School Board.

WHAT ANDY GUMP SAID

You all know Andy Gump of the comic strip. Mr. Gump broke his leg. This gave him an opportunity to do quite a bit of reading. After reading certain books offered the public as "best sellers" he had the following to say:

"These new books are putrid. Instead of romance you get muck; instead of looking towards the stars for inspiration, those literary garbage men search the gutter for ideas. You have to wear rubber gloves when you pick up a best seller to keep your hands from getting dirty.

"The publishers of those up-to-date novels about flaming flappers and maudlin morons ought to give away a box of antibilious pills with every copy. The old books inspired a man to better things. The new books inspire you to go out and kill an author.

"They spoil three hundred pages knocking love, marriage, law and religion. Instead of books about beautiful souls, they write about down-trodden heels. I believe in the freedom of the press, but the people's common censorship ought to stop those pimples on the brow of literature. Reading a book by Scott or Dickens after wading through a modern novel is like strolling through a sweet old-fashioned garden after a visit to the glue works."

—Tri-Parish Monthly Caller.

REPORT OF COMMITTEE ON HYMNOLOGY AND LITURGICS

Note. The first numbers are those of our Wisconsin Hymnal (Book of Hymns), the second numbers are those of the Missouri Hymnal, where this first number is missing the hymn indicated is not in our hymnal.

(Continued)

The Happy Christmas Comes Once More.

The happy Christmas comes once more,
The heavenly Guest is at the door,
The blessed word the shepherds thrill,
The joyous tidings: peace, good will.

To David's city let us fly,
Where angels sing beneath the sky;
Through plain and village pressing near,
And news from God with shepherds hear.

O let us go with quiet mind,
The gentle Babe with shepherds find,
To gaze on Him who gladdens them,
The loveliest flower on Jesse's stem.

The lowly Savior meekly lies,
Laid off the splendor of the skies;
No crown bedecks His forehead fair,
No pearl, nor gem, nor silk is there.

No human glory, might, and gold
The lovely Infant's form enfold;
The manger and the swaddlings poor
Are His, whom angels' songs adore.

O wake our hearts, in gladness sing,
And keep our Christmas with our King,
Till living song, from loving souls,
Like sound of mighty water rolls!

O holy Child, Thy manger gleams
Till earth and heaven glow with its beams,
Till midnight hath noon's brightness won,
And Jacob's Star outshines the sun.

Thou patriarchs' joy, Thou prophets' song,
Thou heavenly Day-spring looked-for long,
Thou Son of Man, incarnate Word,
Great David's Son, great David's Lord!

Come Jesus, glorious heavenly Guest,
Keep Thine, own Christmas in our breast;
Then David's harp-string, hushed so long,
Shall swell our jubilee of song.

Source: *Lutheran Hymnary.*

O, Blessed Home where Man and Wife

O blessed home where man and wife
Together lead a godly life,
By deeds their faith confessing,
There many a happy day is spent,
There Jesus gladly will consent
To tarry with His blessing.

If thou hast given Him thine heart,
The place of honor set apart
For Him each night and morrow;
Then He the storms of life will calm,
Will bring for every wound a balm,
And change to joy thy sorrow.

And if thy home be dark and drear,
The cruse be empty, hunger near,
All hope within thee dying;
Despair not in thy sore distress,
Lo, Christ is there the bread to bless
The fragments multiplying.

O Lord, we come before Thy face;
In every home bestow Thy grace
On children, father, mother;
Relieve their wants, their burdens ease,
Let them together dwell in peace
And love to one another!

Source: *Norwegian Lutheran Hymnal.*

Lo many shall Come from the East.

Lo many shall come from the east and the west
And sit at the feast of salvation
With Abraham, Isaac, and Jacob, the blest,
Obeying the Lord's invitation.
Have mercy upon us, O Jesus!

But they who have always resisted His grace
And on their own virtue depended,
Shall then be condemned and cast out from His face,
Eternally lost and unfriended.
Have mercy upon us, O Jesus!

O may we all hear when our Shepherd doth call,
In accents persuasive and tender,
That while there is time we make haste one and all
And find Him our mighty Defender.
Have mercy upon us, O Jesus!

O that we the throng of the ransomed may swell,
To whom He hath granted remission.
God graciously make us in heaven to dwell,
And save us from endless perdition.
Have mercy upon us, O Jesus!

God grant that I may of His infinite love
Remain in His merciful keeping;
And sit with the King at His table above,
When here in the grave I am sleeping.
Have mercy upon us, O Jesus!

All trials are then like a dream that is past,
Forgotten all trouble and sorrow;
All questions and doubts have been answered at last;
Then dawneth eternity's morrow.
Have mercy upon us, O Jesus!

The heavens shall ring with an anthem more grand
Than ever on earth was recorded;
The blest of the Lord shall receive at His hand
The crown to the victors awarded.
Have mercy upon us, O Jesus!

Source: *Norwegian Lutheran Hymnal.*

Speak, O Lord, Thy Servant Heareth.

Speak, O Lord, Thy servant heareth,
To Thy word I now give heed;
Life and spirit Thy word beareth,
All Thy word is true indeed;
Death's dread power in me is rife;
Jesus, may Thy word of life
Fill my soul with love's strong fervor,
That I cling to Thee forever.

O what blessing to be near Thee,
And to hearken to Thy voice;
May I ever love and fear Thee,
That Thy word may be my choice.
Oft were hardened sinners, Lord,
Struck with terror by Thy word;
But to him for sin who grieveth
Comfort sweet and hope it giveth.

Lord, Thy words are waters living,
Where I quench my thirsty need;
Lord, Thy words are bread life-giving;
On Thy words my soul doth feed;
Lord, Thy words shall be my light
Through death's vale and dreary night;
Yea, they are my sword prevailing,
And my cup of joy unfailing.

Precious Jesus, I beseech Thee:
May Thy words take root in me;
May this gift from heaven enrich me
So that I bear fruit for Thee;
Take them never from my heart
Till I see Thee as Thou art,
When in heavenly bliss and glory
I shall see Thee and adore Thee.

Source: *Norwegian Lutheran Hymnal.*

PART II.

REPORT OF COMMITTEE ON
HYMNOLOGY AND LITURGY

Report No. 2 — October, 1933 —
(August, 1933, minutes furnished basis)

Hymns of our Present Hymnal, Tentatively Adopted
with no, or slight changes

- No. 47. The Savior Calls; let every Ear.
No. 54. Return, O Wanderer, Return.
No. 57. Delay not, Delay not, O Sinner, Draw Near.
No. 68. Songs of Praise the Angels Sang.
No. 74. To God be Glory, Peace on Earth.
No. 75. Through all the Changing Scenes of Life.
No. 76. O Bless the Lord, My Soul!
No. 78. Before Jehovah's Awful Throne.
No. 85. The Lord my Pasture shall Prepare.
No. 92. Awake, my Soul, to Joyful Lays.
No. 101. To our Redeemer's Glorious Name.
No. 445. O Blest the House what e'er Befall.
No. 543. O Lord, my God, I Cry to Thee.
No. 545. I Fall Asleep in Jesus' Wounds.
No. 214. Alas! And Did my Savior Bleed!

Hymns Tentatively Adopted with More than Minor Changes

51. Behold! A Stranger at the Door!

Behold! A Stranger at the door!
He gently knocks, has knocked before,
Has waited long, is waiting still;
You treat no other friend so ill.

But will He prove a friend indeed!
He will; the very Friend you need;
The Friend of sinners — yes 'tis He,
With garments dyed on Calvary.

O lovely attitude! He stands
With melting heart and laden hands;
O matchless kindness! and He shows
This matchless kindness to His foes.

Admit Him lest His anger burn
And He, departing, ne'er return;
Admit Him, or the hour's at hand
When at His door denied you'll stand.

O let the heavenly Stranger in,
Let in thine heart His reign begin;
Admit Him! Open wide the door
And He will bless thee evermore.

61. Songs of Immortal Praise Belong.

Songs of immortal praise belong
To my almighty God:
He hath my heart and He my tongue
To spread His name abroad.

How great the works His hand hath wrought!
How glorious in our sight!
And men in every age have sought
His wonders with delight.

How most exact is nature's frame!
Th' eternal God, how wise!
His counsels never change the scheme
That his first thoughts devise.

When He redeemed the sons of men,
He fixed His covenant sure;
The orders that His lips pronounce
To endless years endure.

Though time and nature, earth and skies
God's heavenly skill proclaim;
Yet they alone are truly wise
Who know in Christ His name.

Change: Wording changed in stanzas 3 and 5; stanza 6 omitted.

71. God of Mercy, God of Grace.

God of mercy, God of grace,
Show the brightness of Thy face!
Shine upon us, Savior, shine,

Fill Thy Church with light divine,
And Thy saving health extend
Unto earth's remotest end.

Let the people praise Thee, Lord!
Be by all that live adored;
Let the nations shout and sing
Glory to their Lord and King,
At Thy feet their tribute pay,
And Thy holy will obey.

Let the people praise Thee, Lord!
Earth shall then her fruits afford,
God to man His blessing give,
Man to God devoted live;
All below and all above
One in joy and light and love.

Praise the Name of God most high,
Praise Him, all below the sky,
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost;
As through countless ages past
Evermore His praise shall last.

Change: The fourth stanza is new.

102. Come, Let Us Join our Cheerful Songs.

Come, let us join our cheerful songs
With angels round the throne.
Ten thousand thousand are their tongues,
But all their joys are one.

"Worthy the Lamb that died," they cry,
"To be exalted thus."
"Worthy the Lamb," our lips reply,
For He was slain for us.

Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give,
Be, Lord, forever Thine.

Let all creation join in one
To bless the sacred name
Of Him that sits upon the throne,
And to adore the Lamb.

Change: Stanza 4 omitted, wording changed in former stanza 5 which is now stanza 4.

345. What Dost Thou Give to God, Thy Savior.

What dost thou give to God, thy Savior,
For all He gives thee day by day?
What hast thou that will gain His favor,
Or for His loving-kindness pay?
The best of offerings He requires;
It is thy heart that He desires.

Give unto God thy heart's affection,
Who else can claim thee as His own?
Should Satan hold thee in subjection,
With him but pangs of hell are known.
To Thee alone, O Lord divine,
My heart and all I now resign.

Accept the gift which Thou requirest,
My heart and soul, O gracious God,
The first-fruits Thou so much desirest,
For which Thy Son paid with His blood.
To Thee I willingly assign
My heart, dear Lord, for it is Thine.

To whom should I my heart surrender,
If not to Thee, who gavest Thine?
Thou lovest me with love most tender
E'en unto death, O Lord divine.
My heart and Thine henceforth shall be
One heart through all eternity. Amen.

Change: Version changed considerably.

400. Baptized Into Thy Name most Holy.

Baptized into Thy name most holy,
O Father, Son, and Holy Ghost,
I claim a place, though weak and lowly,
Among Thy seed, Thy chosen host,
With Christ I'm buried, dead to sin,
Thy Spirit now shall live within.

My loving Father, Thou dost take me
 To be henceforth Thy child and heir;
 My faithful Savior, Thou dost make me
 The fruit of all Thy sorrows share;
 Thou, Holy Ghost, wilt comfort me
 When darkest clouds around I see.

And I have vowed to love and fear Thee
 And to obey Thee, Lord, alone;
 Yea, I have ventured, drawing near Thee,
 To pledge myself Thy very own,
 Renouncing Satan, world, and sin,
 Thy Spirit prompting me within.

My faithful God, Thou failest never,
 Thy covenant surely will abide;
 O cast me not away forever
 Should I transgress it on my side;
 Though I have oft my soul defiled,
 Do Thou forgive, restore Thy child.

Yea, all I am and love most dearly
 I offer now anew to Thee,
 O let me make my vows sincerely
 And help me, Lord, Thine own to be.
 Let every drop of blood fulfill
 None other but Thy holy will.

And never let my purpose falter,
 O Father, Son, and Holy Ghost,
 But keep me faithful to Thine altar
 Till Thou shalt call me from my post;
 So unto Thee I'll live and die
 And praise Thee evermore on high.

Change: Wording changed considerably.

396. **Our Father, Thou in Heaven Above.**

Our Father, Thou in heaven above,
 Who biddest us to dwell in love,
 As brethren of one family,
 And cry in every need to Thee;
 Teach us no thoughtless words to say,
 But from our inmost heart to pray.

Thy name be hallowed! Help us, Lord,
 To keep in purity Thy Word,
 That to the glory of Thy name
 We lead a life no man can blame.
 'Gainst error, Lord, Thy truth assert;
 All poor, deluded souls convert.

Thy kingdom come! Thine let it be
 In time and in eternity!
 Let Thy good spirit e'er be nigh
 Our hearts with graces to supply:
 Break Satan's power, defeat his rage,
 Preserve Thy Church from age to age.

Thy gracious will on earth be done
 As 'tis in heaven before Thy throne,
 Obedience in our weal and woe
 And patience in all grief bestow.
 Curb flesh and blood and every ill
 That sets itself against Thy will.

Give us this day our daily bread
 And let us all be clothed and fed;
 From war and strife be our Defense,
 From famine and from pestilence,
 That we may live in godly peace,
 Free from all care and avarice.

Remove from us the burden sore,
 Our many sins, Lord, we implore,
 As we their trespasses forgive
 Who by offenses us may grieve.
 Thus let our conduct loving be
 To serve each other willingly.

Into temptation lead us not;
 When evil foes against us plot
 And vex our souls on every hand,
 Oh, give us strength that we may stand
 Firm in the faith, a well-armed host,
 Through comfort of the Holy Ghost.

Deliverance from all evil give,
 For yet in evil days we live;
 Redeem us from eternal death.
 And when we yield our dying breath,
 Console us, grant us calm release,
 And take our souls to Thee in peace.

Amen! that is, So shall it be!
 Confirm our faith and hope in Thee
 That we may doubt not, but believe
 What here we ask we shall receive;
 Thus in Thy name and at Thy word
 We say: Amen; O hear us, Lord! Amen.

Change: Besides changes in other stanzas, the original 8th stanza omitted; stanza 8 of Norwegian Hymnal No. 359 adopted instead.

Correction

Page 40: 203—525. Commit Whatever Grieves Thee.

FROM OUR CHURCH CIRCLES

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will hold sessions at Carlock, So. Dak., on March 12 and 13. The first session will be opened at 10 A. M. Monday, March 12. Those desiring sleeping quarters will please communicate with Pastor L. Tessmer, Burke, So. Dak.

Sermon: H. Fritze (E. Hahn).

Papers: F. Miller, Psalm 22; A. Degner, Psalm 51. Papers for this conference are to be delivered in the German language. L. Sabrowsky, Sec'y.

JOINT MISSISSIPPI AND SOUTHWEST PASTORAL CONFERENCE

The Joint Mississippi and Southwest Pastoral Conference meets at St. Charles, Minn., with Rev. Herm. Kuckhahn, Wednesday, April 18, 1934, at 9 A. M. for one day.

Papers: Rich. Siegler, Augustana, Article 28, Part 2; Herb. Kirchner, Points of Difference in C. W. Siegler's Paper; Alb. Winter, The Breaking of Bread in Communion.

Sermon: Rich. Mueller, H. A. Pankow.

Services: Wednesday evening. V. Vater, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

The Winnebago Teachers' Conference will meet at St. John's School, Newton, Wis., March 26-28. The sessions begin Monday, March 26, at 2:00 P. M., and end on Wednesday noon.

Theoretical

1. Our Schools, A Direct Result of the Reformation Wm. Hellermann
2. The Value of Excursions to Industrial Plants, Civic Centers, and Haunts of Nature J. Harmening
3. State Laws, of Recent Years, Affecting Our Schools Ed. Groth
4. Characteristics of a Good Examination F. W. Meyer
5. Evaluating a Textbook for Our Schools E. Arndt
6. How Citizenship Should be Taught in our Schools E. D. Rolloff
7. Life Insurance in the Lutheran Church T. Guebort
8. Questions for Discussion K. Oswald

Practical

Tuesday, A. M. Primary Grades

1. Pentecost (1-2) I. Krause
 Sub.: Teaching a Lenten Hymn (memory work)
 Auguste Moerer
2. A Lesson in Geography (3-4) Ethel Giziewski
 Sub.: Measurements (Liquids) Selma Hill

Tuesday, P. M. Intermediate Grades

1. Hymn No. 290 (5) A. Koester
 Sub.: Good Works, the Fruit of Faith M. Theimer
2. A Lesson in Singing Local Teacher
 Sub.: A Language Lesson Stressing an Important Point M. Busse

Wednesday, A. M., Upper Grades

1. Peter and Judas (Repentance) (7-8) V. Albrecht
Sub.: Some Important Jewish Festivals A. Hoffmann
2. A Lesson in History (7-8) E. Schultz
Sub.: Our Banking System (Its Organization)
..... L. Schimmelpfennig

All those desiring quarters should communicate with Mr. John Harmening, R. 4, Manitowoc, Wis., on or before March 19. EMANUEL ARNDT, Sec'y.

PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

The Pastoral Conference of the Minnesota District meets at Redwood Falls, Minn. (Edw. Birkholz, pastor), April 10 to 12, the first session opening at 10 A. M.

Papers: The Ministry, R. C. Ave Lallemand; A Sermon on the Trinity Sunday Gospel, T. E. Kock; The Sunday School in our Scheme of Christian Education, P. T. Bast; The Doctrine of Repentance, with special reference to existing conditions, A. Schaller; Luther's Translation of the Bible, An Anniversary Memorial, L. F. Brandes; Pulpit and Communion Fellowship, Th. Albrecht.

Speakers: O. Medenwald (M. Wehausen).

Confessional Address: W. Haar, Sr. (K. Nolting).

Sleeping quarters and breakfast will be provided gratis, dinner and supper 25c.

All registrations for sleeping quarters should be made not later than April 1. H. E. Lietzau, Sec'y.

INSTALLATION

Authorized by President Schlueter: Installation of M. L. Dommer, as principal and first teacher of St. Paul's Ev. Luth. School, Algoma, Wis., on Sunday, February 11, 1934. May God's Holy Spirit enable him to feed Christ's lambs richly. Karl L. Toepel.

ACKNOWLEDGMENT AND THANKS

The Bylas Mission folks wish to express sincere thanks to the following donors who helped very much toward spreading Christmas cheer to our Apache Indians: Young People's Society, Gibbon, Minn.; Ladies' Aid Society, Fairfax, Minn.; Tabitha Club, Sleepy Eye, Minn.; Ladies' Auxiliary, Mankato, Minn.; E. Bartsch and School, Johnson, Minn.; Ladies' Aid Society, St. Peter, Minn.; O. Boerneke and School, West Salem, Wis.; Ladies' Aid Society, Baraboo, Wis.; Ladies' Aid Society, Thiensville, Wis.; J. S. B., Watertown, Wis.; Rev. Dr. J. Bernthal, Ixonia, Wis.; Sewing Circle, Hartford, Wis.; Rev. N. Schlavensky, Denmark, Wis.; L. W., East Chicago, Ind.; Pastor's Aid, Waukegan, Ill.; Sunday School and Ladies' Aid, Colome, So. Dak.; Ladies' Aid Society, Hazel, So. Dak.

Missionary E. Sprengeler.

* * * * *

The Lower Cibecue Station of the Lutheran Apache Mission received gifts the latter part of 1933 and for Christmas from the following: Ladies' Aid, Mankato, Minn., Pastor A. Ackermann; Ladies' Aid of Arcadia, Wis., Pastor R. W. Mueller; Mr. and Mrs. Herman Stolp, McNeal, Ariz.; Ruth M. Petermann, Wauwatosa, Wis.; Ladies' Aid, St. Charles, Minn., Pastor Herm. Kuckhahn; Mrs. Alb. Michael, St. Charles, Minn.; Mrs. P. Pagel, St. Charles, Minn.; Ladies' Aid, Brownsville, Wis., Pastor Ph. Martin; Ladies' Aid, Knowles, Wis., Pastor Ph. Martin; Young People's Society, Brownsville, Wis., Pastor Ph. Martin; Ladies' Aid, Appleton, Wis., Pastor F. M. Brandt; Men's Club, La Crosse, Wis., Pastor Theo. J. Mueller, Ladies' Aid, Whitewater, Wis., Pastor Fred Loeper; Ladies' Aid, Thiensville, Wis., Pastor A. Mittelstaedt; Ladies' Aid, Ann Arbor, Mich., Pastor P. Schulz; Ladies' Aid, Ft. Atkinson, Wis., Pastor P. Janke; Pastor O. P. Medenwald, Amery, Wis.; Ladies' Aid, Escanaba, Mich., Pastor Wm. F. Lutz; Prof. W. H. A. Manthey, Milwaukee, Wis.; Ladies' Aid, Arlington, Minn., Pastor R. Heidmann; Ladies' Aid, Hopkins, Mich., Pastor E. T. Lochner; Ladies' Aid, North Fond du Lac, Wis., Pastor Carl Lawrenz; Luther League, Adrian, Mich., Pastor J. H. Nicolai; Ladies' Aid of Osceola, Wis., Pastor Louis W. Meyer; Young People's Club, Pigeon, Mich., Teacher L. Luedtke; Ladies' Aid, New London, Wis., Pastor W. E. Pankow; Pastor W. H. Lehmann, Libertyville, Ill.; Ladies' Aid, Lake

Geneva, Wis., Pastor H. J. Diehl; Ladies' Aid, Johnson Creek, Wis., Pastor A. W. Paap; Mothers and Daughters Society, Neenah, Wis., Pastor A. Froehlke; Ladies' Aid, Aurora, So. Dak., Pastor H. Lau; Lutheran Band, Lake City, Minn., Walter Hohenstein; School Children, Lake City, Minn. God's blessing to all! Arthur C. Krueger.

* * * * *

During the month of January the Theological Seminary received 30 pounds of smoked ham from the Ladies' Aid of Rev. P. Kneiske's Church in Lannon, 35 pounds of pork sausages from the Ladies' Aid of Rev. E. Dornfeld's Church in Milwaukee, and 100 pounds of veal from the Young people of Rev. v. Rohr's Church in Hartford. Many thanks to the kind donors for their welcome gifts.

Joh. P. Meyer.

MEMORIAL WREATHS

The Winnebago Teachers' Conference donated \$10.00 to the Negro Mission in memory of Teacher Louis Serrahn who died December 8, 1933. H. A. Braun.

In memory of Albert Wrobel, who died February 9 at the age of 73 years, relatives donated \$9.50 for Negro Mission. E. H. Palechek.

ITEMS OF INTEREST

STUDENTS HAVE USE OF NINE CHURCHES

Students attending the University of Wisconsin now have "exclusive rights" to nine churches or student religious centers which surround the State University's campus.

Wisconsin churchmen, seeking to aid students solve their problems of life and religion, have recently completed the most recent of the nine church student centers.

The new chapel is a lannon and bedford stone structure erected in the center of the student section by the Presbyterian synod. It is operated "exclusively for the benefit of students" by the Wisconsin synod and is financed by the state Presbyterian church, University alumni, interested individuals, and by the students who use it.

Among the other eight student religious centers which exclusively serve the students are the Congregational Student's association, Hillel foundation, Luther Memorial Student association, Lutheran Students' council, Catholic Students' association, Episcopalian Student headquarters, the Baptist students' Wayland club, and the Wesley Foundation student association.

The various student religious centers surrounding the Badger campus have a total membership of approximately 5,100 students, a general survey recently revealed. More than 70 per cent of the students now attending the State University are members of one religious group or another which have organizations near the University. All of these organizations have the full-hearted cooperation of the University. News Bulletin.

THAT DIFFICULT TRANSITION

"An ever-increasing number of churches," says the February American Lutheran, "which once upon a time functioned primarily in a foreign tongue are now reaching the end of a linguistic transition period." The editorial thinks that the time when makeshift double-header arrangements may be abolished is rapidly approaching. The difficulties and regrettable incidentals to such transition are discussed. Then the editor says: "The most pleasant and satisfactory solution would be the voluntary approach to the church on the part of the foreign-tongue minority, offering to forego its special consideration for the good of the cause. We are just a little curious to know if that has ever happened."

THE DEAF LUTHERAN

The Deaf Lutheran, a missionary quarterly, which is the official organ of the Board of Missions for the Deaf of the Synodical Conference, has rounded out a quarter of a century of service in the interest of missionary work among those who are not able to hear. Mission work among the deaf is carried on by the board in twenty centers throughout the country, from which the service is extended into the surrounding sections.

MINNESOTA DISTRICT

January, 1934

Redwood Falls Conference

Rev. R. Heidmann, Arlington	\$ 106.00
Rev. A. C. Krueger, Cedar Mills	5.00
Rev. A. W. Blauert, Danube	55.38
Rev. C. J. Schrader, Echo	14.13
Rev. Carl C. Kuske, Emmet	8.47
Rev. Im. F. Albrecht, Fairfax	75.00
Rev. Im. F. Albrecht, Fairfax	7.00
Rev. Im. F. Albrecht, Fairfax	40.00
Rev. Carl C. Kuske, Flora	3.90
Rev. Henry Boettcher, Gibbon	92.96
Rev. J. Carl Bast, Morton	41.90
Rev. A. W. Blauert, Olivia	56.33
Rev. Henry Albrecht, Omro	29.00
Rev. Edw. A. Birkholz, Redwood Falls	31.22
Rev. Aug. Sauer, Renville	26.50
Rev. G. R. Schuetze, Seaforth	.90
Rev. G. R. Schuetze, Sheridan	2.50
Rev. G. R. Schuetze, Sheridan	19.95
Rev. Henry Albrecht, Taunton	12.50
Rev. E. G. Fritz, Wellington	35.50
Rev. E. G. Fritz, Wellington	25.00
Rev. Aug. Sauer, Winfield	17.50
Rev. C. W. A. Kuehner, Winthrop	62.55
Rev. Carl G. Schmidt, Wood Lake	90.61

Total Redwood Falls Conference\$ 859.80

Mankato Conference

Rev. C. F. Kock, Belle Plaine	\$ 21.85
Rev. L. F. Brandes, Jordan	20.00
Rev. L. F. Brandes, Jordan	120.00
Rev. H. E. Kelm, Lanesburg	34.21
Rev. H. E. Kelm, Lanesburg	33.92
Rev. A. Ackermann, Mankato	199.39
Mr. O. W. Krueger, Treas., North Mankato	144.75
Rev. Ernst C. Birkholz, St. James	50.00

Total Mankato Conference\$ 624.12

St. Croix Falls Conference

Rev. O. P. Medenwald, Amery, Wis.	42.40
Rev. Wm. Franzmann, Baytown	46.65
Rev. Louis W. Meyer, East Farmington	46.45
Rev. Wm. Franzmann, Grant	40.00
Rev. Paul T. Bast, Minneapolis	48.91
Rev. Paul C. Dowidat, Minneapolis	440.22
Rev. R. C. Ave Lallemand, North St. Paul	52.80
Rev. R. C. Ave Lallemand, North St. Paul	55.85
Rev. R. C. Lallemand, North St. Paul	20.00
Mr. Fred H. Mahre, Treas., Nye, Wis.	13.05
Rev. Wm. H. Schweppe, Osceola, Wis.	22.45
Rev. G. A. Ernst, St. Paul	161.65
Mr. Wm. A. Koch, Treas., St. Paul	40.00
Rev. J. Plocher St. Paul	209.84
Rev. A. C. Haase, St. Paul	219.81
Rev. A. C. Haase, St. Paul	239.32
Rev. J. W. F. Pieper, Somerset, Wis.	9.38
Rev. Arthur W. Koehler, South St. Paul	150.00
Rev. J. W. F. Pieper, Stillwater	75.00
Rev. A. W. Saremba, Weston	8.70
Rev. H. E. Lietzau, Woodbury	46.00

Total St. Croix Falls Conference\$1,988.48

Red Wing Conference

Rev. Theo. Haar, Bear Valley	\$ 50.00
Rev. Jul. F. Lenz, Bremen	40.85
Rev. R. Jeske, Caledonia	101.65
Rev. R. F. Schroeder, Dexter	21.45
Rev. Karl A. Nolting, Frontenac	79.21
Rev. T. E. Kock, Goodhue	107.27
Rev. F. W. Weindorf, Grace, Goodhue	20.50
Rev. F. W. Weindorf, St. John's, Goodhue	51.28
Rev. Jul. F. Lenz, Hammond	21.00
Rev. E. G. Hertler, Hokah	13.60
Rev. E. G. Hertler, La Crescent	34.00
Rev. C. A. Hinz, Mason City, Iowa	7.75
Rev. C. A. Hinz, Mason City, Iowa	8.45
Rev. Theo. Haar, Mazeppa	125.00
Rev. T. E. Kock, Minneola	18.64
Rev. A. Eickmann, Nodine	180.43

Rev. A. Eickmann, Nodine	40.00
Rev. M. C. Kunde, Oronoco	26.62
Rev. M. C. Kunde, Poplar Grove	32.52
Rev. Geo. W. Scheitel, Potsdam	60.20
Mr. C. J. Bender, Red Wing	50.75
Rev. R. Jeske, Union	35.80
Rev. Karl A. Nolting, West Florence	49.00
Rev. Karl A. Nolting, West Florence	10.00

Total Red Wing Conference\$1,185.97

Crow River Valley Conference

Rev. W. G. Voigt, Acoma	\$ 22.75
Rev. W. P. Sauer, Buffalo	36.35
Rev. W. P. Sauer, Crawford's Lake	4.61
Rev. E. H. Bruns, Delano	63.00
Rev. M. Schuetze, Ellsworth	23.00
Rev. Im. F. Lenz, Graceville	25.09
Rev. M. J. Wehausen, Johnson	45.00
Rev. Karl J. Plocher, Litchfield	104.98
Rev. M. J. Wehausen, Malta	9.20
Rev. Gustave C. Haase, Monticello	3.00
Rev. A. Leerssen, Montrose	4.00
Rev. A. Leerssen, Montrose	11.61
Rev. H. C. Nitz, Rockford	60.32

Total Crow River Valley Conference\$ 412.91

New Ulm Conference

Rev. J. E. Bade, Balaton	\$ 39.15
Rev. J. E. Bade, Balaton	25.60
Rev. J. C. A. Gehm, Darfur	5.13
Rev. J. C. A. Gehm, Darfur	10.50
Rev. P. Gedicke, Essig	30.20
Rev. A. Martens, Island Lake	15.65
Rev. Paul W. Spaude, Lake Benton	\$ 30.09
Rev. W. Frank, Morgan	30.52
Rev. G. Hinnenthal, New Ulm	158.00
Rev. G. Hinnenthal, New Ulm	176.37
Rev. G. Theo. Albrecht, St. Peter	58.62
Rev. A. Martens, Tyler	17.60
Rev. Paul W. Spaude, Verdi	10.08

Total New Ulm Conference\$ 607.51

Total\$5,678.79

Summary

Every-Member Canvass	\$ 55.41
General Fund	343.38
General Institutions	698.02
Theological Seminary	202.65
Northwestern College	753.12
Dr. Martin Luther College	344.68
Michigan Lutheran Seminary	40.50
Dakota Montana Academy	67.44
Home for Aged, Belle Plaine	136.16
General Mission	573.29
Indian Mission	704.80
Home Mission	785.61
Negro Mission	186.26
Poland Mission	44.00
Madison Student Mission	14.96
Student Support	64.00
General Support	344.81
Church Extension Operation	39.91
Bethesda, Watertown, Wis.	9.00
Lutheran Children's Friend Society	142.54
Twin Cities Mission	123.50
Lutheran Sanitorium, Wheat Ridge	4.75

Total\$5,678.79

H. R. KURTH, District Treasurer.

SOUTH EAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for General Fund \$80.00,	160.00
General Institutions \$80.00	
Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection in November and December for General Institutions \$15.00, General Mission \$15.00, Indian Mission \$10.00, General Support \$10.00, Seminary Building Fund \$25.80	75.80

Rev. Carl Bast, St. John's Congregation, Good Hope, Christmas Offering for General Fund \$1.25, Northwestern College \$32.02, Home for Aged, Belle Plaine, \$12.10, Lutheran Children's Home \$4.95	50.32	Church Extension Fund \$10.00, General Support \$10.00	161.55
Rev. P. J. Bergmann, Christ Congregation, Milwaukee, Collection in December for Northwestern College \$100.00, General Support \$28.38; Christmas Gift from Ladies' Aid for Home for Aged, Belle Plaine, \$5.00, Indian Mission \$10.00, Lutheran Children's Home \$10.00; Collection in January for Indian Mission \$49.54	202.92	Rev. L. F. Karrer, St. Andrew's Congregation, Milwaukee, Christmas Offering for General Mission	15.11
Rev. E. R. Blakewell, Salem's Congregation, Milwaukee, Thanksgiving Offering for General Mission	37.45	Rev. Walter Keibel, Nain Congregation, West Allis, Collection during November and December for General Mission \$85.74, Lutheran High School \$8.55, Lutheran Children's Home \$3.14	97.43
Rev. G. Bradtke, Zum Kripplein Christi Congregation, Tp. Herman, Christmas and New Year's Offering for Northwestern College \$59.03; Christmas Offering by children for Home for Aged, Belle Plaine, \$3.00, Bethesda Inst. \$5.00, Home for Aged, Wauwatosa \$2.00, Lutheran Children's Home \$6.60	75.63	Rev. P. W. Kneiske, St. John's Congregation, Lannon, Christmas Offering for General Fund	30.00
Rev. Martin L. Buenger, Trinity Congregation, Caledonia, Collection in October and November for General Fund	108.75	Rev.s. H. F. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for Michigan Seminary \$.45, Home Mission \$51.28; Collection for Home Mission \$49.13, Lutheran High School 17.35	102.21
Rev. R. C. Buerger, Gethsemane Congregation, Milwaukee, Collection for General Institutions \$150.00, General Mission \$162.04; Collection for E. M. C. (Released from Bank) \$43.73; Christmas Gift from Catechism Classes for Lutheran Children's Home \$3.10	358.87	Rev. Ph. H. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$211.55, Lutheran High School \$23.51; Collection for General Fund \$62.24, Lutheran Children's Home \$40.60, Lutheran High School \$8.92	346.82
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during December for General Fund \$233.45, Lutheran City Mission \$13.61; Collection during January for Northwestern College \$53.49, Lutheran City Mission \$3.87	304.42	Rev. A. Koelpin, Fairview Mission, Milwaukee, Mission Festival Offering (additional) for Home Mission \$5.80; Thanksgiving Offering for Home Mission \$69.55; Christmas Offering for Home Mission \$80.57	155.92
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during November for Home Mission \$15.62; Collection during December for Home Mission \$18.97	34.59	Rev. A. F. Krueger, Resurrection Congregation, Milwaukee, Collection during December for Northwestern College	24.19
Rev. H. H. Ebert, Sarons Congregation, Milwaukee, Collection during December for General Institutions \$21.34, General Mission \$23.49	44.83	Rev. Henry Lange, Nathanael Congregation, Milwaukee, Christmas Offering for General Fund \$25.00, Lutheran Children's Home \$1.00	26.00
Rev. Wm. G. A. Essig, St. Paul's Congregation, Stevensville, Collection for General Fund \$10.00, General Institutions \$10.00, Home for Aged, Belle Plaine, \$4.32, General Mission \$10.00, Negro Mission \$10.00, General Support \$10.00	54.32	Rev. Wm. H. Lehmann, St. John's Congregation, Libertyville, Christmas and New Years Offering for Northwestern College \$35.50, Dakota-Montana Academy \$20.00, Home for Aged, Belle Plaine, \$13.45	68.95
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during December for General Mission \$201.70, Lutheran City Mission \$11.87; Collection during January for General Institutions \$133.02, Lutheran City Mission \$8.31	354.90	Rev. A. C. Lengling, St. Paul's Congregation, Slinger, Collection during December and New Year's Offering for General Fund \$10.26, Theological Seminary \$5.00, Northwestern College \$5.00, Indian Mission \$5.00	25.26
Rev. Fred Graeber, Apostle's Congregation, Milwaukee, Collection for Negro Mission \$7.00, Lutheran High School \$15.56, Lutheran Children's Home \$7.00	29.56	Rev. Kurt A. Lescow, St. John's Congregation, Mequon, Christmas Offering for Finance	44.50
Rev. A. F. Halboth, St. Matthew's Congregation, Milwaukee, Collection for Lutheran City Mission	10.00	Rev. A. Lossner, Trinity Congregation, Tp. Raymond, Collection during October and November for General Institutions	19.03
Rev. Ph. H. Hartwig, Zion Congregation, Hartland, Collection for Home Mission	35.87	Rev. A. H. Maaske, St. John's Congregation, Mukwonago, Christmas Offering for Northwestern College	10.60
Rev. E. W. Hillmer, St. Luke's Congregation, Kenosha, Christmas Offering for Northwestern College	18.40	Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during December for General Fund (includes \$5.00 from N. N. and \$1.40 from School and Sunday School) \$79.45; Gifts from Ladies' Aid for Lutheran High School \$10.00, Bethesda Home \$10.00; Gifts from School and Sunday School for Lutheran High School \$1.00, Lutheran Children's Home \$2.60, Deaf Mute Institute \$2.85; Gifts from Senior Bible Class for Lutheran City Mission \$5.00	110.90
Rev. Gerald O. Hoenecke, St. Paul's Congregation, Cudahy, Thanksgiving Offering for Home for Aged, Belle Plaine, \$13.35; Collection during December for Northwestern College \$80.55; Children's Offering on Christmas Day for Lutheran Children's Home \$11.85	105.75	Rev. Ph. Martin, St. Paul's Congregation, Brownsville, Collection taken on 25th anniversary (F. A. Kommel) for General Mission	10.56
Rev. W. A. Hoenecke, Bethel Congregation, Milwaukee, Christmas Offering for General Institutions \$79.50, Lutheran High School \$5.00	84.50	Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Christmas and New Year's Offering for Northwestern College	57.25
Rev. O. Hohenstein, Grace Congregation, Glendale, Arizona, Collection for Indian Mission \$15.04, Home Mission \$50.00, Retire Bonds \$8.00	73.04	Rev. Paul G. Naumann, St. Jacobi Congregation, Milwaukee, Collection for General Mission \$50.00, Lutheran Children's Home \$50.00, Bethesda Home \$50.00, Lutheran City Mission \$50.00	200.00
Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$40.00, General Institutions, Home for Aged, Belle Plaine, \$11.55, General Mission \$40.00, Student Support \$10.00,		Rev. O. B. Nommensen, Zion's Congregation, So. Milwaukee, Collection during January for General Fund	19.64
		Rev. C. A. Otto, St. John's Congregation, Wauwatosa, Collection for General Mission \$100.00; Memorial Wreath for Daniel Hahm from Mr. and Mrs. John Blohm, Mr. and Mrs. P. Van Bostel, Miss Minnie Blohm, Mrs. Wm. Blohm for General Mission \$5.00	105.00
		Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Institutions	51.45

Rev. A. Petermann, St. John's Congregation, Newburg, Reformation Festival Offering for Northwestern College \$22.39; Christmas Offering for Home Mission \$29.70	52.09
Rev. Paul Pieper, St. Peter's Congregation, Milwaukee, Collection for General Fund \$564.10, Lutheran High School \$131.60, Deaf Mute Institute \$5.00; Collection during January for General Fund \$66.49, Lutheran High School \$5.73, Lutheran City Mission \$1.66	774.58
Rev. Rud. F. W. Pietz, St. John's Congregation, Lomira, Thanksgiving, Christmas and New Year's Offering for General Fund \$13.71, General Institution \$11.45, General Mission \$17.81, General Support \$3.25; Gift from Mrs. Wm. Vog for Lutheran Children's Home \$1.00; Collection during January for Indian Mission \$8.29	55.51
Rev. M. F. Plass, St. John's Congregation, Oakwood, Christmas Offering for General Fund \$10.00, General Institutions \$10.00, Indian Mission \$11.15, Negro Mission \$10.00, Bethesda Home \$10.00, Lutheran Children's Home \$10.00	61.15
Rev. M. F. Rische, Davids Stern Congregation, Kirchhayn, Collection during December for Home Mission	152.27
Rev. Ad. von Rohr, Peace Congregation, Hartford, New Year's Offering for General Fund \$23.52, General Institutions \$25.00, General Mission \$25.00; from Sunday School for Lutheran Children's Home \$4.33	77.85
Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection for General Fund \$43.74, General Mission \$1.45, E. M. C. \$2.00; Collection for General Fund \$32.74	79.93
Rev. Wm. Sauer, Grace Congregation, Milwaukee, Mission Festival Offering for Indian Mission \$150.00, Negro Mission \$75.00, Home Mission \$250.00, Poland Mission \$24.07, Madison Student Mission \$30.00; Memorial Wreath for N. N. from N. N. for Indian Mission \$5.00, Negro Mission \$10.00, Student Support \$5.00....	549.07
Rev. J. E. Schaefer, Trinity Congregation, W. Mequon, Christmas Offering for General Fund	34.15
Rev. Arnold H. Schroeder, St. Paul's, (Burleigh Mission), Milwaukee, Collection during January for Indian Mission	4.23
Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Christmas Offering for General Fund	143.10
Rev. E. Arnold Sitz, Grace Congregation, Tucson, Arizona, Collection for the treasury of the Apache Scout	17.65
Rev. Edm. Sponholz, St. John's Congregation, Slades Corners, Christmas Offering for Northwestern College \$61.97; Thanksgiving Offering for Theological Seminary \$11.57	73.54
Rev. A. B. Tacke, Zebaoth Congregation, Milwaukee, Collection during October, November and December for General Fund \$137.24; Collection during January for General Fund \$42.99, Lutheran High School \$63.98	244.21
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during January (Christmas) for General Mission \$25.55; Collection during January for General Institution \$6.50....	32.05
Rev. Alfred M. Uplegger, New Jerusalem Congregation, Globe, Ariz., Christmas Offering for Indian Mission	9.20
Rev. T. C. Voges, Trinity Congregation, Huilsburg, Christmas Offering for Northwestern College \$38.31; Christmas Gifts from school children for Lutheran Children's Home \$7.30; New Year's Offering for Indian Mission \$31.25	76.86
Rev. Theo. Volkert, First Evangelical Lutheran Congregation, Racine, Christmas Offering for Home for Aged, Belle Plaine, \$47.94, General Support \$47.95	95.89
Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Collection during November and December for Home Mission \$118.36; Gift from Ladies' Aid for Lutheran High School \$5.00....	123.36
Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection for Home Mission \$17.20 Memorial Wreath for Indian Mission \$5.00	22.20

Rev. H. Woyahn, Grace Congregation, Waukesha, Collection during Advent for Theological Seminary \$10.00, Northwestern College \$10.00, Martin Luther College \$10.00, Michigan Seminary \$10.00, Indian Mission \$10.00, Home Mission \$30.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$5.00	100.00
Rev. F. Zarling, St. Matthew's Congregation, Iron Ridge, Collection during December for Northwestern College \$36.75, Indian Mission \$39.65; from school children by Teacher H. Frommholz for Deaf Mute Institute \$2.75, Lutheran Children's Home \$3.27; Gift from Herm. Kluge for Lutheran Children's Home \$1.00	83.42

Summary

Budgetary	\$6,035.56
Non-Budgetary	520.91
Seminary Building Fund	25.80
Every-Member Canvass	45.73
	<hr/>
	\$6,628.00

Milwaukee, February 12, 1934.

CHAS. E. WERNER,
Treasurer.

NORTH WISCONSIN DISTRICT

January, 1934

Rev. E. G. Behm, Wautoma.....	\$ 51.71
Rev. E. G. Behm, Red Granite.....	2.45
Rev. Fred. Bergfeld, Bruce's Crossing, Mich.....	23.52
Rev. G. E. Boettcher, Hortonville.....	43.36
Rev. M. A. Braun, Cleveland.....	132.75
Rev. Th. Brenner, Freedom.....	72.28
Rev. Melvin W. Croll, Florence.....	3.00
Rev. John Dovidat, Oakfield.....	23.93
Rev. Armin L. Engel, Ford River, Mich.....	13.63
Rev. M. A. Fleischer, Red Granite.....	6.00
Rev. A. Froehle, Neenah.....	311.05
Rev. Phil. Froehle, Appleton.....	274.35
Rev. W. G. Fuhlbrigge, Coleman.....	69.08
Rev. W. G. Fuhlbrigge, Beaver.....	12.45
Rev. A. A. Gentz, Marinette.....	45.22
Rev. Kurt R. F. Geyer, Peshtigo.....	3.95
Rev. Walter A. Gieschen, Green Bay.....	119.24
Rev. W. W. Gieschen, Crivitz.....	22.50
Rev. Br. Gladosch, Greenleaf.....	197.21
Rev. Roy B. Gose, Jacksonport.....	7.44
Rev. W. G. Haase, Two Rivers.....	111.45
Rev. Wm. J. Hartwig, Montello.....	69.04
Rev. Wm. J. Hartwig, Mecan.....	59.79
Rev. Carl C. Henning, Peshtigo.....	122.95
Rev. Carl J. Henning, Sault Ste. Marie, Mich.....	9.50
Rev. Otto C. Henning, Sewastopol.....	30.00
Rev. M. Hensel, Weyauwega.....	109.02
Rev. Paul Hensel, Valdars.....	4.04
Rev. E. C. Hinnenthal, Forestville.....	14.10
Rev. O. T. Hoyer, Winneconne.....	81.92
Rev. O. T. Hoyer, Zion.....	27.50
Rev. Gerhard Kaniess, Kewaskum.....	97.13
Rev. L. Kaspar, Greenville.....	84.64
Rev. L. Kaspar, Clayton.....	15.40
Rev. E. H. Kionka, Newton, St. John's Cong.....	133.00
Rev. E. H. Kionka, Newton, St. Paul's Cong.....	19.50
Rev. P. J. Kionka, Maribel.....	77.00
Rev. Harold Kleinhaus, Oshkosh.....	26.14
Rev. L. H. Koeninger, Manitowoc.....	900.00
Rev. Jos. D. Krubsack, Eagle River.....	31.95
Rev. H. A. Kuether, Sheboygan Falls.....	79.67
Rev. W. A. Kuether, Kewaunee.....	67.17
Rev. W. A. Kuether, Carlton.....	16.40
Rev. Carl Lawrenz, North Fond du Lac.....	134.36
Rev. R. Lederer, Green Bay.....	246.70
Rev. Wm. F. Lucht, Escanaba, Mich.....	85.70
Rev. Reuben Marti, Stambough, Mich.....	18.10
Rev. Louis E. Mielke, Shiocton.....	37.29
Rev. Louis E. Mielke, Deer Creek.....	7.57
Rev. Paul Th. Oehlert, Kaukauna.....	364.53
Rev. W. E. Pankow, New London.....	139.83
Rev. Gerhard Pieper, Fond du Lac.....	95.25
Rev. J. G. Pohley, Menasha.....	96.83
Rev. F. A. Reier, Waupaca.....	43.80

Rev. F. A. Reier, Lanark.....	3.17
Rev. Edw. C. Reim, T. Forest, St. Paul's Cong.....	96.44
Rev. Edm. C. Reim, T. Forest, St. John's Cong.....	17.30
Rev. J. Reuschel, Dundas.....	119.98
Rev. Wm. Roepke, Marquette, Mich.....	9.25
Rev. Wm. Roepke, Green Garden.....	11.75
Rev. Herb. A. Schaefer, Chilton.....	118.94
Rev. E. B. Schlueter, Oshkosh.....	153.55
Rev. A. E. Schneider, Fremont.....	95.36
Rev. E. Schoenike, Greenleaf.....	9.15
Rev. Fred. A. Schroeder, Berlin.....	43.47
Rev. Fr. Schumann, Sawyer.....	35.30
Rev. V. J. Siegler, Maplewood.....	14.70
Rev. W. Strohschein, Waucusta.....	24.00
Rev. Theo. Thurow, Menominee, Mich.....	79.17
Rev. Karl F. Toepel, Algoma.....	30.00
Rev. I. G. Uetzmann, Oshkosh.....	20.00
Rev. A. W. Voigt, Depere.....	31.00
Rev. Wm. Wadzinski, Manchester.....	53.13
Rev. Wm. Wadzinski, Marquette.....	12.95
Rev. F. C. Weyland, Winchester.....	9.02

Rev. F. C. Weyland, Readfield.....	17.16
Rev. F. C. Weyland, Caledonia.....	4.78
Rev. W. A. Wojahn, Eldorado, St. Paul's Cong.....	34.10
Rev. W. A. Wojahn, Eldorado, St. Peter's Cong.....	17.25
Rev. Ed. Zell, Mishicot.....	10.50
Rev. Ed. Zell, Rockwood.....	8.05
Rev. R. E. Ziesemer, Appleton.....	112.94
Rev. W. F. Zink, Dale.....	89.03
Budget	\$5,996.63
Non-Budget	175.49
	<hr/>
	\$6,172.12

Correction

Correction: In the list for the month of November, 1933, Rev. Theo. Hoffmann, Menominee, Mich., was named, while it should have read Rev. Theo. Thurow.

ALBERT VOECKS,
Appleton, Wis.

**EV. LUTH. JOINT SYNOD OF WISCONSIN AND OTHER STATES.
BALANCE SHEET**

June 30, 1933, and December 31, 1933

Fixed Assets

	June 30, 1933	Dec. 31, 1933	Increase	Decrease
Synodic Offices	\$ 1,587.01	\$ 1,652.01	\$ 65.00	
Theological Seminary	415,067.11	415,097.23	30.12	
Northwestern College	422,387.82	422,947.82	560.00	
Dr. Martin Luther College	576,942.26	577,312.74	370.48	
Michigan Lutheran Seminary	136,121.37	136,121.37		
Northwestern Lutheran Academy	52,828.12	52,829.62	1.50	
Home for the Aged	43,424.20	43,424.20		
Indian Mission	183,866.22	184,167.32	301.10	
Negro Mission	3,831.57	3,831.57		
Poland Mission	9,081.00	9,081.00		
Calvary Lutheran Church		60,599.85	60,599.85	
Total Fixed Assets	\$ 1,845,136.68	\$ 1,907,064.73	\$ 61,928.05	

Current Assets

Cash on Hand	5,938.27	1,897.61		4,040.66
Accounts Receivable	2,544.08	2,168.93		375.15
Bonds, Mortgages, Notes	10,214.57	10,307.73	93.16	
Permanent Funds	293,343.87	293,918.53	574.66	
Seminary Building Committee	5,220.41	5,220.41		
Church Extension Accounts Receivable	400,015.35	398,225.35		1,790.00
Inventory, Material and Supplies	3,793.10	3,793.10		
Institutional Cash Advances	1,850.00	1,850.00		
Treasury Funds		6,814.84	6,814.84	
Total Current Assets	\$ 722,919.65	\$ 724,196.50	\$ 7,482.66	\$ 6,205.81
All Assets	\$ 2,568,056.33	\$ 2,631,261.23	\$ 63,204.90	

Liabilities

Accounts Payable	9,985.31	27,170.77	17,185.46	
Notes Payable	578,140.14	578,699.41	559.27	
Inmates Deposits	5,400.00	4,900.00		500.00
Non-Budgetary	4.00	272.42	286.42	
Calvary Lutheran Church		36,000.00	36,000.00	
Total Liabilities	\$ 593,529.45	\$ 647,042.60	\$ 53,513.15	

Proprietary Interest

Annuities	4,800.00	4,500		300.00
Permanent Funds	293,571.67	295,071.29	1,499.62	
Church Extension Fund	202,452.06	202,452.06		
Treasury Fund		6,814.84	6,814.84	
	500,823.73	508,838.19	8,014.46	
Net Proprietary Interest	1,473,703.15	1,475,380.44	1,677.29	
Net Worth	1,974,562.88	1,984,218.63	9,691.75	
TOTAL	\$ 2,568,056.33	\$ 2,631,261.23	\$ 63,204.90	

THEO. H. BUUCK, Treasurer.

NOTE: Adjustment of devaluated securities in Permanent Funds Account is under way, and the prospective losses will be approximately \$32,000.00 and will appear in the next Balance Sheet.