

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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THAT BLESSED HOPE

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ."

(Titus 2:13)

The seers of old, in clear prophetic vision
Saw scenes beyond the reach of mortal ken,
And though they suffered heart-ache and derision,
Though tear-drops stained their Spirit-guided pen, —
Yet were their hearts thrilled by Messiah's coming, —
Enraptured by its earth-encircling scope,
And sweet-strained Hebrew harp-strings, in the gloaming,
Poured forth the song of hope, — "that blessed hope!"

They saw the blest Messiah, long-expected,
The Virgin-born, divine Immanuel,
Dying in agony, despised, rejected,
The Son of God, the King of Israel.
They looked again, far down the distant ages,
Saw the Refiner's Fire, the Fullers' Soap (Mal. 3:2);
In Babylon, the exiled Hebrew sages
Sang 'neath the willows of "that blessed hope!"

They looked beyond the tomb in Joseph's garden, —
They saw the risen Christ to heav'n ascend;
They knew His Blood alone could purchase pardon, —
They saw God's Hand the temple's curtain rend.
They saw Christ plead, in priestly intercession.
Why need they more with earthborn wisdom cope?
Although their life-blood sealed their faith's confession, —
Still they rejoiced in hope, — "that blessed hope!"

O child of God, before thee are the pages
Of God's own Bible, His inspired Book.
Though all about thee strife and tumult rages,
Heed thou thy Savior's Word, and upward look! (Luke 21:28)
See prophecies fulfilled, and still fulfilling, —
No need hast thou in doubt's dim maze to grope!
Soon Christ shall come, thy every longing stilling;
Be comforted by hope, — "that blessed hope!"

Lo, He has promised nevermore to leave thee,
Though days are dark, and unbelief hold sway,
O let not Satan, world, and flesh deceive thee!
Rays of His Lamp will guide thee on thy way.
And though thou see'st the evening shadows lengthen,
No need hast thou dispirited to mope!
The Morning Star thy tested faith can strengthen.
Soon day shall dawn, and bring "that blessed hope!"

Anna Hoppe.

THE SIXTY-SEVENTH PSALM

A Song of Hope or Christian Optimism

God be merciful unto us, and bless us; and cause his face to shine upon us, Selah.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.

There is a spirit of optimism pervading this Psalm. This is obvious from its entire contents involving as they do a fervent expression of a well-grounded wish and hope, opening and concluding with a wish for the temporal and spiritual welfare of God's people. It is a joyful outpouring of the heart exhibited here, which longs to see the God of Israel, the true God, acknowledged and worshipped throughout the world for the abundance of His blessings.

Clearly the Psalm was designed for liturgical use in the Temple service of old, but it is still adapted for such use in the Christian Church of the twentieth century. It may have been written either in seed-time or at the gathering in of harvest. At any rate, it sees in abundant harvests, both prospective and actual, a type and witness of God's kindness.

Expressing the wish that all nations might gratefully recognize such divine goodness, the Psalmist, in this sacred song, calls on the peoples on the earth to praise God for what He has done, indicating that then there would be universal prosperity, that the earth would yield her increase as it was made to do; in other words that the proper recognition of God, and the exercise of true religion, would be an inestimable benefit to man's temporal and spiritual interests, invoking finally the divine blessing on God's people.

Contents like these convey the thought of optimism, a disposition of the mind which looks on the bright side of things with the eye of faith, which occupies itself with a cheerful outlook on the future with confident hope.

It is just such optimism we need in our days. Who will deny that in these trying times we are governed not by a spirit of optimism, but by that of pessimism more or less, taking a rather gloomy view of the affairs of life, both private and public, both in the economic and business world and in the church. The disastrous effect of depression during the past years are still being felt in many quarters of our country, whereas the

much hailed economic recovery is far from having become fully established throughout, and in the Church conditions obtaining till now show little improvement, the activities on new mission fields are still subject to inevitable restrictions, work in our home congregations, in our Christian day-schools, in our various institutions, educational and charitable, is as yet carried on under difficulties to no small extent. Accordingly our aspects are not any too roseate as yet.

Yet shall pessimistic feelings prevail among us on that account? Will not such gloomy view of affairs relating to church and our lives in general have dire consequences upon ourselves and upon the spiritual work we are called to as Christians? Will it not lead to weariness of spirit, to neglecting of Christian duties imposed upon us? Will it not retard the work of spreading the Gospel, of building the Kingdom of Christ on earth?

A far better course for us to pursue is to cherish new hope or to entertain more optimistic views of things regarding our lives and work as Christians, basing such views, of course, on divine promises. A brief meditation on the Psalm will assist us in this respect. It tells us

What Constitutes True Optimism

The keynote of the Psalm — we take it — is verse 4: "O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah."

There is certainly no thought of gloom expressed here, nothing which would suggest the slightest feeling of a pessimistic spirit. The very opposite is the case. The people, nations, all of them, including our own selves, are called upon to "be glad and to sing for joy." A spirit of happiness, of joy and gratitude, is to fill our hearts, all men's hearts for that matter, in the midst of a miserable and guilty world, if we are but disposed rightly. God Himself takes a live interest in our life's joy and happiness here on earth; more than this, He has created us for such. It is His will and intention that we be joyful and happy in our life; His whole creation is to serve this purpose. There is not a light in the heavens, not a creature on earth made for our use which does not remind us of favoring our life's joy and happiness.

"Let the people praise thee, O God; let all the people praise thee," the Psalmist exhorts. Twice he exhorts the people, including ourselves, to praise God, expressing his earnest desire to that effect. This again would imply a spirit of joy and happiness; for without it we could not praise God as we ought to, that is, with a heart that is joyfully conscious of such praise.

In a word, it is the spirit of optimism we are ex-

horted to in this sacred ode. In its light the affairs of life and the world at large assume an aspect far different from that of looking at things in a dismal mood. It is a life of hope and bright anticipations which spreads its rays of light upon our path. As the days of spring arouse all nature to a green and growing vitality, so when hope enters the heart it makes all things new. It insures the progress which it predicts.

This is particularly true with respect to our spiritual life and the work we are to do as Christians. There hope or the spirit of optimism is a primary incitement for action, the firm anchor in the rolling sea of human affairs. What is the life of a Christian tossed by the billows of a stormy sea without hope, without hope for divine assistance and rescue, hope for better times coming under the guidance and care of God? How should we carry on the work assigned to us in the Church for the spreading of the Gospel and the building of the Kingdom of Christ on earth without confident and sanguine anticipations for blessed fruits of such work? It is Christian optimism which spurs us on to such enterprise. Our Psalm presents

Grounds Such Optimism is Based on

Exhorting the people and nations to be glad and sing for joy, the sacred author says: "for thou shalt judge the people righteously, and govern the nations upon earth. Selah." Judging the people here contemplated does, of course, not mean imposing retribution for evil, but God's dealings with them which show His sovereignty in all the earth. And His dealings are righteous, conforming to the standard of right and justice. "The Lord is righteous in all his ways, and holy in all his works." Ps. 145:17. "He governs the nations upon the earth," that is, He rules and guides them in paths of prosperity, happiness, salvation. As He does this with nations, so with individuals. The Lord guides, governs and protects us, provides for all of life's necessities, and as we follow His counsels, we are safe and happy. Trusting in His providential care we can always be of a cheerful mind regarding our life and its maintenance. This is one of the grounds the Psalmist presents for true optimism.

But more than this. At the beginning of our song of hope or Christian optimism the prayer is offered: "God be merciful unto us, and bless us, and cause his face to shine upon us. Selah."

This is the chief ground on which true optimism is based. No doubt, there is, in the language here used, an allusion to the benediction of Aaron: "The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious to thee; The Lord lift up his countenance upon thee, and give thee peace." This implies that God would bestow upon

us the same blessing He once through the High Priest Aaron has pronounced upon His people.

The first prayer of the Psalmist is, of course, for mercy or favor. The beginnings of all blessings to mankind is the favor or mercy of God. That is the source of all blessings, and there is no higher blessing than God's mercy itself. Mercy, however, is an attribute of God which reveals His attitude toward sinners. Poor, miserable sinners as we are, with the exception of no one, we would as such have small reason to be given to optimistic views concerning the affairs of our life and the world at large; rather would we constantly be groping under a cloud. But God in His infinite mercy has had compassion on us. He has manifested His love toward us in sending His dear Son Jesus Christ, through whose innocent and holy sacrifice He has pardoned our sins, acquitted us of all guilt, and received us into His fellowship. Now we can look upon God as our dear Father; we are His beloved children, upon whom He bestows the abundance of His blessing.

This blessed truth of His mercy and grace God has revealed to us by "causing his face to shine upon us" in His Word — the Gospel. It is by this means we perceive the light of divine countenance, receiving as we do God's most precious gift — the Holy Ghost Himself who enlightens our hearts with the knowledge of the saving truth, bringing us to faith in our Lord and Savior Jesus Christ, and thus exalting us sinners to the glorious liberty of the children of God.

Such is God's blessing, and that truly insures happiness, prosperity, success in our work in every calling of our life agreeable to God. We need desire no more to make us happy and to look forward with cheerful hope to the future in all affairs of our life, than to have God's face shine upon us, to have God bless us.

The Psalmist assures us, "then shall the earth yield her increase; and God, even our God, shall bless us." Under divine providence the earth shall yield her increase of food and productions of every sort. There shall be no want of supplies for our livelihood and the work we are called to perform. Both temporal and spiritual blessings shall abound, for it is "God, even our own God — the triune God, Father, Son, and Holy Ghost, who shall bless us."

Application

Knowing this as we do and trusting in the same, should not the spirit of optimism prevail over all feelings to the contrary midst the difficulties that confront us in these trying times? As to our church-work, remembering that it is God's work we are doing here, there is no room for pessimistic feelings, for fear, trepidation, despair; these only invite defeat on our part. No, God has blessed us abundantly and is still blessing us for the very purpose of doing His work in

His kingdom, notably in our home-churches, in our missions, Indian and Negro missions, in our Christian schools, colleges and seminaries, in charitable institutions, etc. Does not the Psalmist clearly indicate this, saying here, "God — bless us; and cause his face to shine upon us, **that thy way may be known upon earth, thy saving health among all nations?** It is God's will that His way — the way of salvation — be made known upon earth, and that His saving health the healing truth of the Gospel, be spread among all nations; and that is the chief aim of all our church-work.

Moreover, if God has called us to be instrumental in carrying on such work, He certainly will provide the necessary means for the same. He who causes the earth to yield her increase of food and all material supplies, is never at a loss to grant us, His Church, the funds required for the execution of the work of His Gospel. And so long as God is willing to use us as His chosen vessels in the promotion of the blessed cause of His Kingdom, so long will He also make the necessary provisions. True, if our work in behalf of the Church were a secular enterprise with only secular factors to contend with, then our present situation, in view of the deficits in the budgetary demands, would indeed cause alarm. But the fact that our church-work is dedicated to the service of Christ's Kingdom and the fact that the chief factor we may count on are the riches of divine grace and mercy, assures us of the joyful claim, to look forward with hearts filled with new hopes and bright anticipations.

And thus we join with the Psalmist, "O let the nations be glad and sing for joy," and conclude our meditation on this song of hope with its closing words, "God shall bless us; and all the ends of the earth shall fear him."

J. J.

COMMENTS

What To Do About Church Mergers is today the one absorbing topic of nearly all church journals. An observant subscriber of ours writes in to report another attempt at church merging in Ohio. A clipping from the Toledo Blade gives the news to the world that, "By the unanimous vote of 525 members of the Lutheran Men's League of Toledo a resolution was adopted favoring merger of the major Lutheran bodies of America." It had to be as all-inclusive in territory as that. This Lutheran Men's League is composed of members of the United Lutheran Church and the American Lutheran Conference. At the banquet where this vote was taken the speakers were Dr. Frederick H. Knubel, president of the United Lutheran Church, and Dr. Otto Mees, president of the American Lutheran Conference. Both speakers seemed to advocate such a merger. Our correspondent adds that the lay move-

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ment in Toledo has gained such headway that the clergy are driven by the force of their weight and numbers. Z.

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"God's Moment," the Lutheran Standard declares, will come when "opinion becomes fluid either for or against church mergers. The Herald is concerned about what to do about the Lord's injunction, "beware of false prophets (wolves) in sheep's clothing. "It pointedly asks the question — in case of a merger —, "Does membership in the same synod impose upon the individual member the obligation to practise fellowship at all times with every other member of the synod; or, does the warning of Christ against 'false prophets' give to him a reasonable veto power over the obligations of membership, in view of the slowness of larger groups and bodies in giving expression to changing conditions?" Which brings up the whole question: Are these mergers to be based mainly upon unity in doctrine and practice or are they to be just loosely knit confederations for business purposes mainly?

The Herald further enquires: "What is the actual situation as far as practice is concerned? Does the United Lutheran Church in practice openly and notoriously negative its officially declared faith? Do the members of the American Lutheran Conference openly and notoriously negative its declaration of faith? Are they scripturally justified in refusing full recognition to the United Lutheran Church, and Missouri of the Synodical Conference to the American Lutheran Conference and the United Lutheran Church? One who knows the actual situation and the present tendencies within these bodies and judges justly and with understanding, will, in my estimation, have to answer No, that such is not the case. That individual, and perhaps many, instances can be pointed to both in the United Lutheran Church and in the

American Lutheran Conference, and even in the Synodical Conference (bold ours), which may seem to justify a statement to the contrary, can readily be conceded, but an honest estimate of the whole situation justifies making the declaration that the three groups can recognize one another on the basis of the present record."

These are the words of Dr. L. W. Boe, President of St. Olaf College, Northfield, Minn. Needless to say we do not agree with him. That the Synodical Conference is tarred with the same stick as the United Lutheran Church and the American Lutheran Conference in the matter of fellowship with the lodges and in the fellowshipping with the Calvinistic sects, we do not concede. Pastors of the Synodical Conference do not yet interchange pulpits and partake of joint meetings with Methodist, Baptist, Congregational and other sectarian pastors. Instances of this happening within the other above mentioned Lutheran bodies are by no means rare.

So we cannot subscribe to Dr. Boe's dictum: "The next step in American Lutheranism is recognition and fellowship. **God's moment is now!**" Why does the Herald and Dr. Boe ignore 2 Cor. 6:14-18 and Gal. 5:9? Is recognition and fellowship possible without unity in faith and practice? Z.

* * * * *

Spineless Because Creedless are most of the attempted church unions. An illustration of this is the proposed merger of the Reformed Church in the United States and the Evangelical Synod of North America. The former is known as the Reformed Church, or the German Reformed Church, as distinguished from the Dutch Reformed Church. Their members consist originally of German immigrants coming to America in colonial days from the Palatinate and other states along the Rhine where Calvinism was strong. Its strength is greatest in Pennsylvania.

The other party to this prospective union is the Evangelical Synod of North America, to be distinguished from the Evangelical Church which is Methodist in form and organization. "The Evangelical Synod," as the Christian Century correctly states, "is the American representative of that union of Lutheran and Reformed churches which was formed in Prussia in 1817, became the state church of Prussia, and is now the leading Protestant body in Germany. It has been warmly evangelical, in reality as well as in name (?), doctrinally free, and relatively creedless. Neither Augsburg, nor Heidelberg nor Westminster has furnished it with an inflexible standard of doctrine."

The strength of this church is in the Mississippi valley, and especially in Missouri, Illinois, Indiana and

Ohio. Its headquarters are in St. Louis, where are located its Eden Theological seminary and its weekly paper, the Evangelical Herald, edited by Dr. J. H. Horstmann. The membership is 259,896. A merger or union between these two bodies ought to present no difficulties of any kind on the score of doctrine, any more than the rumored union of the Evangelical Church and the United Brethren. "These two," as the Christian Century rightly says, "both Arminian and Methodist in their thought and practice, should find union as easy and congenial as the others."

Z.

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And Now a National Church As the Rev. John Evans, an Episcopalian clergyman, reports in the Chicago Tribune, leading churchmen of the Congregationalists and the Episcopalian church got together and formed a concordat. In their parleys the Episcopal group was led by President Frederick C. Grant of Seabury-Western Theological Seminary, Evanston, while the Congregational delegation was led by Dr. J. Morrison Thomas, pastor of the Ravenswood Congregational Church. Possible unity between these two church bodies would bring together two historically powerful groups in American religious and social life, but also would bring the united **pressure** (bold ours) of immense influences toward speedy solution of the whole problem of American church unity." The leaders say, "We further feel that these two communions, with a certain outward diversity finding a way to integration, might turn the tide toward a true, free, national church in America."

In this merger the Congregational church seems to have come all the way to meet the Episcopalians. "The Congregational group recognizes that their churches are historically in direct descent from the Anglican communion, and that the causes of their separation are no longer a living reality. They declare that the Congregational churches confess the Catholic faith and believe in the Holy Catholic church and do exalt one holy church above all divisions of the same and do increasingly recognize their members and ministry as part of the universal church."

The two churches are approximately equal in numerical strength. Combined, the numerical strength of the two churches would near the three million mark.

The high church faction of the Episcopalian sect, speaking through its organ the Living Church, published in Milwaukee, may look upon this approach on the side of the Congregationalists, as a coming back of a strayed sheep to the fold. Certainly the Episcopalians have conceded nothing in ritual or doctrine. But a National Church? Has it come to this?

Z.

OTHER SCHOOLS — ARE THEY BETTER THAN OURS

(Continued)

What is the great objective of the other schools if it is not the inculcation of specific facts? Again we shall let their spokesmen speak. Calvin Coolidge, in an address entitled "The Things That Are Unseen," put the matter like this: "We do not need more intellectual power; we need more moral power. We do not need more knowledge; we need more character." In the same address, speaking of the duties of educated people, he tells us: "They have acquired training and skill that they may better minister to the needs of humanity. It is this purpose lying behind all our endeavor for education that requires, first of all, that it should represent a moral training. . . . An education which does not accomplish this result is not a real education. It may provide a higher degree of cunning, a more intensified selfishness, and may add another prehensile claw with which to lay hold of the things of the world, but unless it results in the cultivation of the higher nature, unless it strengthens the spiritual power, unless it develops character, it will be without any final satisfaction." Here we have it. He stresses moral training, spiritual power, character as the aim and end of education.

Is there any one who does not agree with him? Cubberley, in his "Public Education in the United States," page 501, declares, "Along with the educational process must come the development among our people generally of a higher moral tone." Emerson E. White in "School Management," page 110, writes, "Enough has been said to show that moral training can not wisely be made one of the **incidental** functions of the school that can only be given the odds and ends of school effort. It is not only a **central** but a **vital** function of education, and **all other functions must be subordinated to it**. This does not mean that intellectual or physical training is to be neglected, but that all training should be put in harmony with this supreme end of the school — the preparation of children to live life completely; and to that end character must be put before learning."

On this issue I shall give but one more opinion. We now turn to Henry Sabin, for some time Superintendent of Public Instruction for the State of Iowa, also for a while chairman of the National Education Association committee on rural schools. Surely, he too ought to be able to tell us what he and his schools are really after. In his "Common Sense Didactics," on page 124, you will find this: "The cultivation of morality in its broadest sense, including the proper control or exercise of the emotional nature of the child, the cultivation of his conscience as influencing him to right-mindedness, this is the most important duty imposed upon the teacher by his office. . . . All

the signs of the times indicate the need of more pointed and more radical moral instruction in our schools." He says too that "if we expect to stay the tide of youthful crime, we must begin at the foundation and deal with the child as a responsible being. We must appeal more to his conscience and impress upon him the terrible consequences of his wrongdoing, which he will bring upon himself if he persists in his evil courses."

These remarks ought to be sufficient to convince even the most skeptical of people that when they send their children to other schools, they are subjecting them to a training which is supposed to touch the heart and quicken the conscience and give a right direction to the will. These quotations ought to be ample proof that in the other schools the heart and the conscience and the will are the objects on which the teachers are expected to concentrate their efforts; and when one of these educators (in **Better Schools**) tells us that so far they have scarcely begun to do this, we have every right to assume that in the future they will certainly not let up on this, but that they will stress it more than ever. Do we all understand the seriousness of this situation? Are we all fully aware of this that the other schools are consciously and systematically trying to make a different kind of person out of that child, that they are attempting to bring about in him an inner change, that they are interested chiefly in reforming that child, and that they are ready to call their work a total failure if they can not succeed in doing that? This is our chief objection to those schools, and this is the truth we must cling to most tenaciously for our own spiritual welfare and discrimination as well as for that of our children. When those schools try to train the heart of the pupil, they are treading on sacred ground. They are then entering the field of religion, usurping the functions of the Church, and of the parents and certainly no Christian can look upon that with indifference. There is too much at stake. If any teacher in those schools denies that he considers this the essential part of his work, he ought to be reported to his superintendent, because, from what has been stated, it is evident he is not living up to expectations and is accepting his pay while shirking what the authorities consider his duty.

Moral Training Is Their Program

Morality involves the heart, because the heart prompts the conscience and the will. Morality consists in doing or in not doing certain things. The moral quality of a deed turns on the motives, on the incentives, which prompt that deed. Now, motives can be either right or wrong. Either they are acceptable to God, or they are an abomination in His sight. They can not be both. They are either righteous or sinful; they are either good works or bad. Every Christian knows that good works are the fruits

of faith in Christ Jesus, the Savior; only a Christian's moral acts are delightful unto God. Faith and true morality and godliness can be engendered only by the Holy Spirit, through the Scriptures. Where these are not employed in all their strength and purity and the heart is not influenced by them, God's approval is out of the question, even if the resultant deed looks good. This needs no further expansion. If those schools do not use the Bible, and use it completely, as the inspired Word of the Almighty, if they do not preach sin and its consequences to the human race, and if they do not preach salvation by faith in Jesus Christ, all their efforts to reform the human race will be most decidedly dangerous and detrimental, perhaps even fatal to the temporal and eternal future of that race. Unless the Bible gives the incentive, the righteousness produced is as filthy rags, just as good as, and no better, than that of the Pharisees, upon whom Christ descended with the most bitter of His denunciations.

We all know, of course, how those schools propose to plant the right incentives into the heart, how they propose to "quicken the conscience and give a right direction to the will." They use the various subjects of their curriculum. They go into history and literature, for instance. The manly qualities of Washington, the honesty and patience and forbearance of Lincoln — these are the goals to strive for, according to the tune: "Lives of great men all remind us we can make our lives sublime." They seek to develop pride in one's behavior. They offer prizes, such as medals, books, holidays, exemption from class exercises, all for the purpose of inducing pupils to measure up to certain standards of conduct. So they teach morals; some may be affected by such methods, but the all-important factors of sin and grace, the proper attitude toward God, the true appreciation of all the blessings of God, the spirit of thankfulness toward the God who has redeemed us — all these are missing, and the result is none other than God's disapproval of such deeds and of the spirit that prompts such deeds and virtues, so called.

Other schools — are they better than ours? Is it still necessary to answer that question? We agree with them in so far that education must foster a sense of right and wrong, that it must develop the proper attitude toward life, an appreciation of human responsibilities, and we know, as every true Christian knows, that this can be achieved only by the Bible. Certainly then we must grant that our schools have such a tremendous advantage over, and are so far superior to, the other schools that one can not draw a comparison at all when considering the vital factor in education both as to the ends to be arrived at and the means to be used. Now one might counter with the objection that we do not make the teaching of morals our specific object, that we are instead concerned

about having a child be completely and permanently a child of God, that we seek to instill love for the Savior and let the actual creation of a virtuous being be the result of a continuous contact with Jesus. I feel that I have indicated that sufficiently, but I do not want to go into it more extensively, because it is my purpose merely to show that the other schools are trying to regulate human conduct, that their means and their method are wrong, that they are contrary to Scripture and dangerous; and that our means and method are right and acceptable to God, and that for this reason our schools are better, provided always, of course, that we make proper and diligent use of what by the grace of God is still ours.

Here let us digress for a moment. When comparing the Sunday School with our Christian Day Schools we have always emphasized this that the Sunday School makes difficult a proper correlation of religion and life, that in a Sunday School religion looks too much like a school subject, like another course, entirely independent of what is being taught during the rest of the week, that the Sunday School is handicapped in so far that it can not combine Christ efficiently with every-day thinking and doing. It helps to create the impression that religion is meant for Sunday only, and that the other days can get along without it. Let me quote Henry Sabin again. In his "Common Sense Didactics," on page 125, we read: "It is to be regretted that many teachers regard moral training as a thing separate and by itself. It is made the subject of certain lessons, given at fixed and stated times; in such cases it has no connection with school life, and, worse yet, it is wholly divorced from life outside the schoolroom." Nearly every textbook on teaching corroborates his remark. Indirectly these people point out the weakness in the Sunday School system. Religion as a separate subject does not permeate every sphere in which a child moves and has his being. Perhaps this quotation will encourage some of us in our contention. But this is by the way. It really does not belong here. Yet it expresses a principle we must not lose sight of though we recognize the value of the Sunday School. S.

(To be continued)

WE NEED

We need contributions to the amount of \$126,504.58 by June 13, if we want to close our books without a deficit at the end of the first year of the current bien-nium.

Treasurer Buuck itemizes this sum as follows:

Estimated current expenses	\$ 79,364.58
Interest due on June 30	11,000.00
Interest for Madison Student Mission	1,140.00
Madison Student Mission, bonds to be paid	6,000.00

Reduction of debts as voted by the Synod ..	25,000.00
Due the Northwestern Publishing House	4,000.00
Total	\$126,504.58

These figures give you a picture of the situation. We should begin to pay off the banks and the Madison bonds that are due. We have not once defaulted in paying interest, and certainly do not want to begin to do so now. Our current expenses cannot be cut down in any other way than by withdrawing from some mission fields or by closing one or more of our institutions. No member of our Synod would want to see that done now after we have by the help of God been able to keep up our work throughout the depression. Things are looking very much more hopeful; and it would hardly show gratitude towards Him who has heard our prayers to curtail His work among us at this time. We cannot afford to increase our indebtedness. Besides, the Synod has plainly told the Board of Trustees that this should not be done except in the greatest emergency.

The above sum should, therefore, be met. But how are we to go about it?

Further meetings and consultations are not the solution. Our District Presidents and our Visitors have worked diligently throughout the year.

The answer to our question, the only right answer, is this, let every congregation and every individual member of our Synod assume his fair share of the above sum, with a margin of safety to cover the share of brethren who are themselves in dire need.

Every congregation knows exactly what its just share is. If this is raised by all congregations, we will be able to begin the new fiscal year in a very satisfactory financial condition.

If, however, this is not done, there will be a deficit. A congregation whose share is \$500 but which remits only \$400 creates a deficit of \$100 for the Synod. If others would fall short in proportion, the shortage would amount to \$68,000.

A congregation can remit to the Synod no more than its members bring in as offering for our Lord's missions. Do not think, you church members, that a shortage of twenty-five cents, a half-dollar, or a dollar, will be noticed. A little snowball starts a mighty avalanche that crashes down the mountain-side destroying life and working ruin. If every member of our Synod would fall behind to the extent of one dollar, a crushing deficit of some \$140,000 would result.

Do not ease your mind with the vague hope that some one else will undoubtedly take care of the matter, that things will come out all right after all. These are the facts. Face them in love for Christ and His cause, in the true fear of God. **The responsibility rests on you, congregation, on you, church member!** Forget the total sum; keep only your own goal in

mind and strive to reach it, yes, to exceed it, for you know that there still are many who cannot now assume their share.

Do this now. June still lies before us, ample time, if we take hold at once. We offer no suggestions as to methods. Choose your own, pastors and church councils, but by all means present these facts to the members of your church **immediately**.

They will respond, we know they will, for the love of Christ is in them. John Brenner, President.

THE DARK CONTINENT CALLS FOR LIGHT

Our Church is today confronted with a question of major proportions and paramount importance. The complex problem which engages our attention is, whether the Lord at this time is not extending to us a "Macedonian call," not indeed to Europe as in the days of St. Paul, but to Africa, the one vast continent which the great missionary among the Gentiles never reached, and which is one of the last to which modern missionary societies have directed their endeavors. From this stronghold of blind Mohammedanism and outright paganism the clarion call has reached us, "Come over and help us." A group of people, known as the Ibesikpo United Church, living in the Protectorate of Nigeria on the West Coast of Africa, has petitioned the Lutheran Synodical Conference of North America to undertake aggressive mission work in the Ibesikpo country, and then, as God may prosper our work, expand into unoccupied fields in Nigeria or in parts of Africa adjacent to Nigeria. This earnest request, renewed and reiterated again and again, first reached us four years ago by way of a circuitous route which is most significant and remarkable.

Some six or seven years ago our Negro Christians in the South appealed to the Missionary Board to establish a Lutheran mission in Africa. In the fond expectation that some day missionary endeavors would be undertaken in the country of their forbears, they have voluntarily collected a considerable amount of money for that purpose. Following the impulse given by the Colored congregations and the encouragement received from the Synodical Conference, the Missionary Board, through the instrumentality of its late Executive Secretary, the sainted Pastor Drewes, cast about for an unoccupied mission-field in Africa. Our attention was first directed to the large tribe of Negroes inhabiting the valley of the Shari River which flows into Lake Chad, in the center of French Equatorial Africa, as a possible territory for our Church. In a mysterious manner the welcome news penetrated to the interior of Africa that a large church-body in the United States, known as the Lutheran Church, is conducting successful missionary activities among the Negroes of our country. The interested natives did not know to whom to direct their appeals, but by a

combination of fortunate circumstances, their letters ultimately reached our Missionary Board at St. Louis.

Shortly thereafter, Mr. Jonathan Udo Ekong, a young Nigerian native, came into contact with our Colored Mission in Salisbury, N. C., and after receiving Christian instruction, was received into membership with our Church. This young man had been sent to America by the Ibesikpo people for the purpose of preparing him to become a Christian missionary to his brethren in the homeland. For several years Mr. Ekong has now pursued his studies at our institution at Greensboro, N. C., in order that he may in due time return to his native country, and if God so wills, preach the saving Gospel to his people. This promising young man, who by his Christian character and faithful application to his studies has merited the confidence and esteem of his instructors, has been of great assistance to the Board in supplying the desired information concerning the needs and wants of his people. A special committee was chosen to conduct further investigations and, if possible, to offer practical suggestions and recommendations. The documents that have come to hand in connection with this correspondence and investigation are exceedingly interesting, and those who have studied them are persuaded that the Lord, in His wonderful way, is directing our attention to the needs and possibilities of blessed missionary endeavors in Africa.

While further investigations were being conducted by our committee in an effort to obtain the necessary information from the properly constituted governmental authorities and missionary societies, foremost among the latter being the Qua Iboe Mission, with headquarters in Belfast, Ireland, which has worked in Southern Nigeria for upward of forty years, the call from Africa has persisted. It has come again and again, each time gaining more momentum and urgency, pleading with us to undertake an exploration at the earliest possible moment. The fervor and earnestness of their appeal is manifested by the following excerpt from a letter under date of January 22, 1934:

"We have informed the government officials in Nigeria about your coming into Ibesikpo as a missionary of the Gospel of Christ. They have given their approval and no objection is offered by them. We hope that when the Lutheran Synodical Conference will hold its convention in 1934, they will give deep consideration about Ibesikpo appeal and be ready to bring the Good News into our land. . . . We have waited and patiently waited to see you coming to us. . . . Do not despise our tears. We have waited so many years to have you."

In the meanwhile, the Ibesikpo people requested a shipment of Lutheran literature to acquaint themselves with the doctrine and position of our Church. A careful selected number of doctrinal and devotional books, catechisms, Bible Histories, pamphlets, tracts, etc., was promptly forwarded to Africa by our Board. In acknowledgment, we received the following reply under date of March 6, 1934:

"We hope you will be very pleased to hear that the tracts and literature you sent us have thrown a great light upon our people. We have distributed these pamphlets and tracts to friends afar, and they are anxious to get more. . . . We have already informed you that we have established Lutheran Churches in Ibesikpo from the time we have received the literature, books and catechisms, from you. The impression we are getting from these books moves us to form a reading room in the Centre for all our teachers to meet once each (word omitted) for the study of the Gospel as directed in the Bible, from 2 P. M. to 4."

The above-mentioned letter also contains the following interesting item:

"We are now conducting services in our churches according to the Lutheran Order of Services as laid down in the Lutheran hymn-book. The attendances in all our churches are increasing daily. . . . We are now asking that the Order of Services should be sent to us in a pamphlet so that we may be able to follow step by step. The one in the hymn-book confused us greatly. Hoping that you will do us the favor to comply with our request."

Pending the anxiously-awaited coming of the Lutheran Church, the Ibesikpo people are carrying on heroically. Mr. Ekong informs us that "divine services are conducted every Sunday, the teachers and others who can read, read to the people from the Bible (which has already been translated into the Effic language), and the books which have been sent. These they explain as well as they can. The different congregations have also church schools. In Ofaha they have established a central school for all Ibesikpo to give a little more education than the children can obtain in the other schools. This school is recognized by the government and may in the future receive a government subsidy. These schools are supported by the congregations. Thus, they carry on, waiting and waiting for help and assistance from America."

Ibesikpo is a small division of the land of the Ibibios, a strong tribe numbering several millions, of the Effic people. This country is under the protectorate of the British government which has long espoused the cause of Christian missions. The twenty towns of the Ibesikpo country, two-thirds of which is still pagan, were formerly served by the Qua Iboe Mission, but withdrew because this Mission "does not offer sufficient training for the young; does not baptize infants; does not train a native worker to educate the young native women, growing up in ignorance and superstition; does not train native pastors of the tribe, but engage Africans from other tribes; does not permit the younger element, although they themselves so desire, to break with tribal customs." The Ibesikpo churches now call themselves the "United Lutheran Church of Ibesikpo," not because they are already Lutherans, but because they want to be Lutherans and therefore have asked the Church to come and help them to become loyal Lutherans. Not only twenty towns in the Ibesikpo country are ready to accept the services of our Lutheran Church, but we are informed that "many more towns are standing by watching hopefully whether the appeal of the twenty towns will be granted."

In this spirit of anxious anticipation, they are looking forward to the next convention of the Synodical Conference, trusting that the gracious Lord may incline the hearts of our people unto a favorable decision, and awaiting hopefully the day when the first Lutheran missionary sent out by our Church shall set foot on Ibesikpo's soil.

Fully cognizant of the fact that the economic situation of our present day and its resultant financial stringency is scarcely permissive even of a normal expansion of our work in our own land, we are, nevertheless, here confronted with a direct, urgent, and most extraordinary call for the life-giving and life-saving Light which streams from the cross of the glorified Christ — a call which in its significance and importance, as well as in the future possibilities that may be involved — commands our most careful thought and serious consideration. A policy of careful caution and conservative calculation has been followed. A prompt, determined, and decisive action now appears to be imperative. He who said, "Go ye," introduced this command with a reminder that to Him is given all power in heaven and in earth. Here our resources are to be found also in this period of disheartening distress. We need to remind ourselves that we have a God and father in heaven, who can and will do exceeding abundantly above all that we ask or think, according to the power that worketh in us. The call of perishing, blood-bought souls is a challenge to great faith. And faith, as some one has beautifully put it, "has the genius of transforming the barely possible into actuality." Edwin L. Wilson.

THE IDEAL CONGREGATION IN THE LIGHT OF HOLY SCRIPTURE

(Continued)

IX. The Ideal Congregation Will Maintain the Proper Church Discipline

What is church discipline? This term can be used in a twofold sense. On the one hand, church discipline comprises all teaching, admonishing and exhorting with the Word of God. I believe, in its wider sense, church discipline is in the mind of St. Paul, when he writes to Timothy: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." St. Paul puts the Word of God first. Timothy is to preach the Word, the whole Word, and nothing but the Word. If he does that, he must of necessity do the rest. A Christian pastor is compelled by his Lord to call the attention of the congregation to anything that may be wrong, to expose, reprove, rebuke, and condemn the wrong, and at the same time, to direct people to true godliness, to beseech them to follow after godliness, to prevail upon and urge them to lead God-fearing

lives, and to encourage them to abide in the way of godliness. This, I believe, is church discipline in its wider sense. And a true congregation will see to it that such discipline is maintained in its midst.

On the other hand, we have church discipline in its narrower sense. By this I mean the course of action a congregation pursues when dealing with such who have fallen into coarse and flagrant sins. And here our Lord has given us definite direction. I refer, of course, to the familiar passage, Matthew 18:15-17: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican!"

It is very evident from this passage that the chief aim in church discipline is to restore the fallen. Every word the Savior utters here is shot through with love for the erring brother, and filled with concern for his eternal welfare. This fact must be borne in mind at all times when dealing with such who have fallen into open sin. It is still true that, when everything else fails, "love never faileth."

Now, if a member of a congregation fall into open sin, what must be done? It is to be regretted, but not to be denied, that these cases do arise. It is clear from the Lord's words in the above passage that He is not speaking of the faults and failings which cling more or less to all of us in our imperfect state. These personal failings we are to bear with patience and love. But when a member falls into flagrant sins, thereby plainly violating the Word of God, or giving offense to a brother, the case is different. Then the question at once arises: Can such a man still be a brother and retain the rights and privileges of God's people? What is to be done? That something must be done is evident. But what? In this passage from Matthew 18, the Lord Himself gives the correct method of procedure.

The first and foremost concern must be that the offending member's soul be saved from the deadly consequences of his sin. If possible, he should be brought to realize his sin and repent of it, that he might be absolved from it. Therefore, let him who knows of the sin go alone to the erring brother, as Jesus directs, and confront him with what he has done. And this should be done in the right spirit, with firmness and yet with love, without anger and yet with determination, with the one aim of bringing the offender to the acknowledgment and repentance of his sin. The true Christian will not go once only, but again and again, as long as there is hope of achieving

the desired end. And during this time he will keep the whole matter strictly to himself and not whisper or blurt it to others. If the offender is thus brought to the realization of his sin and repents of it, he has been gained, and the matter is closed forever.

Should this aim not be achieved, and the sinner obdurately remain in his sin, then what? Jesus says: "Then take with thee one or two more, that in the mouth of two or three witnesses every word be established." Even then yet Christ wants the efforts of love continued. Where one has failed, two or three may yet succeed. And they, too, are to maintain a strict silence concerning the affair. They are to continue their efforts till they have succeeded in gaining the offender, or till they are convinced that their efforts are in vain. These efforts may require a great deal of time, but all can be counted as spent to the glory of God, if the offender is gained.

Now, if two or three fail to win the erring brother, the case is not yet closed. "Tell it to the church," says our Lord. Not in a spirit of anger, resentment, revenge, and denunciation, but in love, always seeking the welfare of the offender. A congregational meeting is to be called, to which the fallen member is invited, and there he is still to be counted and treated as a brother. The whole congregation should unite to point out his sin and offense, and plead with him to acknowledge, repent, and be absolved. If he does that, absolution is given at once, and the case is closed. But if he harden his heart, refuse to appear, or refuse to acknowledge his sin if he does appear, then only one thing remains. It is a terrible thing, but Jesus with pain in his heart commands it: "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." The impenitent member must be expelled from the church. This step may be extremely painful, especially to those who may be related to the offender. But Jesus is to be more than father, mother, brother, sister, husband, wife, child, or friend. We must follow Him and His Word, no matter what the cost.

This is Christ's method of church discipline, and a true congregation will esteem and use this method properly. And if a congregation diligently and faithfully maintains church discipline in its own midst, it will also recognize and honor the disciplinary measures of another congregation, and not take into its membership such who have been expelled from other churches. This is also an important part of church discipline. Thus, where the Christ-method of church discipline is esteemed and maintained, there He will dwell with pleasure and joy. Where His method of discipline prevails, there will He be with His power, His smile, and His blessing. And thus will the Church be kept clean. To that end there will rise from united hearts the prayer of David:

"Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good!"

K. F. K.

(To be concluded)

CIRCULATION OF CHURCH PERIODICALS

The matter of gaining a wider circulation of our church papers has in recent years engaged the attention of many members of Synod. Two memorials advocating that ways and means be found of placing a church paper in every home were submitted to Synod at its last session. Others have since been agitating the matter. Quite a number favor that the church papers be sent into every home by Synod free of charge, and an estimate of the cost of such a policy is to be submitted to Synod in 1935. There may be some difference of opinion as to the method to be employed, but the desirability of getting the church papers into every home seems to be unquestioned.

A campaign for wider circulation of its periodicals is also under way in our sister Synod of Missouri. In its April 10 issue the Lutheran Witness had already listed 43 congregations with 100 per cent circulation. In most of the cases the subscriptions were paid in whole or in part out of the congregational treasury. Do the results justify the expense? The proof of the pudding is the eating thereof. The testimony of a pastor whose congregation has pursued that policy for twelve years may be of interest to our readers. It is that of Rev. Paul Koenig, pastor of Holy Cross Church, St. Louis, who is quoted in the Lutheran Witness in part as follows:

"Since January 1, 1922, every home in Holy Cross Church has been supplied with one of the official church-papers. All told Holy Cross has paid out about \$8,000.00 during those twelve years for this purpose.

The question may be asked, Does it pay? The present writer is convinced that this was an investment yielding rich return. Our members enjoyed the opportunity of reading good, meaty, instructive articles on doctrinal subjects. They could inform themselves on the principles and policies of our Lutheran Church. In time of sickness and distress they could find comfort and encouragement. And while not every member of the household has read every article, there is no doubt that even an occasional reading has been a great spiritual help to members of the church. However, one of the greatest benefits of this blanket subscription plan is the fact that our members have become better informed on the needs of the Church at large, on the work and purpose of our synodical organization, on our colleges and seminaries, and on our missionary endeavors, with the result that they have

been more ready to respond to appeals for the support of the Church at large. To illustrate, in 1915 Holy Cross Church contributed the munificent sum of \$2,100 towards Synod missions and charity. However, since 1922 a total of \$161,000 has been contributed for so-called outside purposes, an average of more than \$13,000 per year. There is no doubt whatsoever that a large percentage of this sum is due to the information and indoctrination given our members by means of our "Witness" and "Lutheraner," under the blessing of God. Nor has the treasury at home suffered during those twelve years. For home purposes nearly \$360,000 was raised.

In conclusion the present writer, as pastor of Holy Cross Church, would consider it a step backwards if our congregation should ever decide to discontinue the blanket subscription. He is firmly convinced that, if the plan were tried out more generally in Synod, our Fiscal office would have less cause for complaint and our Mission Endeavor would receive a mighty impetus."

I. P. F.

DR. MARTIN LUTHER COLLEGE

Due to his impaired health the College Board of Dr. Martin Luther College has relieved Director E. R. Bliefernicht of his duties as director of our institution for an indefinite period. We ask that all communications intended for the director of the college be addressed to Prof. K. Schweppe, 26 South Franklin Street, New Ulm, Minnesota, who has been made acting director by the Board. This arrangement will be in effect until further notice.

Herbert A. Sitz, Secretary.

MICHIGAN LUTHERAN SEMINARY

June 13 is the day set this year for the closing festivities and the graduation exercises at Michigan Lutheran Seminary, Saginaw, Mich.

The graduation exercises are to be held in the evening of that day in the auditorium of Cross Lutheran School. A class of 20 scholars (9 boys, 11 girls), the largest graduating class in the history of our school, has completed its studies at our school. — The classes in the future will be much smaller. It is high time now that all members of our congregations, not only pastors and teachers, give the decreasing enrollments at our institutions a serious thought and make special endeavors to win new scholars for our schools, especially such that intend to become laborers in the vineyard of Christ.

After the graduation the Michigan Lutheran Seminary Club will meet in the assembly room of the recitation hall for its yearly meeting.

As usual, the morning and afternoon of graduation day are set aside for all kinds of athletic games and contests on our beautiful campus.

All friends of our schools, from near and far, are invited cordially to spend the day with us. Come as early as possible. Bring your lunch, we shall again furnish the coffee. We shall be delighted to meet many old and new friends, great numbers of former and of prospective scholars on our grounds June 13.

May the Lord, who has been with us these 24 years, be likewise with us in the future and bless our school for the glory of His name.

Otto J. R. Hoenecke.

Saginaw, Mich., May 16, 1934.

CLOSING SERVICE AT THE THEOLOGICAL SEMINARY AT THIENSVILLE, WIS.

The closing service will be held on June 7, 1934, at 9:30 A. M., in the Seminary Chapel. You are cordially invited to attend this service.

F. Brenner, Sec'y.

FROM OUR CHURCH CIRCLES

NORTH WISCONSIN DISTRICT

The same will convene, God willing, from June 25 to 29, a. c., at Mount Olive Congregation at Appleton, Wis. (Pastor: Rev. R. Ziesemer).

Opening services will take place Monday morning at 10:30 o'clock.

The credentials of the delegates must have the signature of the chairman and secretary of their congregation, and should be handed to the District Secretary immediately after the opening service.

All Memorials to Synod should be sent to the President of the District, the Rev. E. Benj. Schlueter, by June 10.

G. E. Boettcher, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

The Southeast Wisconsin District convenes, D. v., June 25 to 29, 1934, at St. John's Church, West Bend, Wis., Rev. H. C. Klingbiel, pastor.

Opening service: Monday, 10 A. M.

Credentials of delegates to be submitted to the secretary after service.

Papers: Der wesentliche Unterschied zwischen Lutherum und Kalvinismus, Prof. Aug. Zich; substitute, Prof. M. Lehninger; Christ in Genesis, Pastor A. Halboth.

Closing service with observance of Holy Communion, Thursday evening.

No quarters will be provided after June 15. Dinner and supper at 40 and 35 cents respectively.

Reports and overtures, in both English and German, are to be in the hands of Rev. C. Buenger before June 15.

W. Keibel, Sec'y.

NEBRASKA DISTRICT

The Nebraska District will meet in Zion Church, Mission, South Dakota, June 20 to 25 (Pastor H. Hackbarth).

Opening service at 10:30 A. M. The lay delegates are requested to hand their credentials to the secretary immediately following the opening service.

Essays: "Des Propheten Jesaias Vorstellung von dem Heil in dem verheissenen Messias," Prof. A. Schaller; "The Divine Call in Its Various Aspects," Pastor W. Holzhausen; "How May Christian Day Schools Be Fostered in our Circles?," Teacher A. Rauschke.

Attention is herewith called to the District resolution that teachers with temporary calls are also expected to attend the synodical sessions. Those coming by train will be

met at Winner, provided the local pastor is notified in advance. The congregation offers free meals and lodging to all regular delegates, but requests early registration. Kindly bring both hymnals. Im. P. Frey, Sec'y.

MICHIGAN DISTRICT

The Michigan District will convene, God willing, June 25 to 29, 1934, in Emanuel Church, Lansing, Mich. (F. M. Krauss and K. F. Krauss, pastors).

The opening service will be held Monday, June 25, at 7 P. M., followed by the opening session.

Lodging and breakfast will be furnished free; dinner and supper will be served at the church for 50c per day. Lunch will be served on the opening afternoon from 5 to 6 o'clock. Requests for quarters should be sent to the local pastors before June 10. Later requests cannot be considered.

The credentials of the lay delegates must be signed by the chairman and the secretary of their congregations, and should be handed to the District Secretary immediately after the opening service.

All memorials should be in the hands of the District President by June 10. Karl F. Krauss, Sec'y.

WEST WISCONSIN DISTRICT

The West Wisconsin District of the Joint Synod of Wisconsin and Other States meets, God willing, June 26 to 29, in the Ev. Luth. Church of St. John at Jefferson, Wis., O. Kuhlow, pastor.

Committees of the district meet Monday evening at 7 o'clock. The opening service will be held Tuesday morning at 10 o'clock. The delegates are kindly requested to present their credentials, signed by the chairman and secretary of their congregation, immediately after this service to the secretary of the district.

Two essays will be read, one in the English by Prof. E. E. Kowalke, one in the German language by Prof. G. Westerhaus.

All reports or memorials to the Synod must be in the hands of the district president, the Rev. Wm. Nommensen, by June 15.

Lodging and breakfast will be furnished gratis by the congregation. Dinner and supper will be served at the school for a nominal price.

Reservations for quarters are to be in the hands of the local pastor not later than June 10. No announcement after that day can receive consideration.

A. W. Paap, Sec'y.

PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District meets June 12 to 14 at Ellensburg, Wash., Rev. H. Wiechmann.

Rev. H. Wiechmann will read an essay, "Why We of the Lutheran Church Insist On Pure Doctrine."

Credentials of the lay delegates should be signed properly.

Opening session, 9 A. M., June 12.

Wm. Lueckel, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets at Lake Benton, Minn., P. W. Spaude, M. S. T. M. A., pastor, on Tuesday, June 12. Sessions are to begin at 9:15 A. M. sharp.

H. A. Scherf, Sec'y.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference meets on the first Sunday after Trinity, June 3, 1934, at the Church of Resurrection, Howard Avenue, east of Howell Avenue, Tippecanoe, Milwaukee, Wis. (Pastor A. Krueger).

M. F. Rische, Sec'y.

CROW RIVER DELEGATE CONFERENCE

The Crow River Delegate Conference meets at Pelican Lake, Minn. (Pastor W. C. Nickels), June 5 to 6, the first session opening at 10 A. M.

Papers: The 400th Anniversary of the German Translation of the Bible, K. J. Plocher; Das Verhaeltnis zwischen Pastor und Lehrer, Erwin F. Bartsch; Die Logenfrage, E. Hempeck; When, How and Where to Practise Public Confession after Repentance, W. Haar; The Offices in the Church During the Various Periods of Church History, W. Sauer; Un-Lutheran Trends in Connection with Ministerial Acts, W. Voigt.

Preacher: M. Wehausen — W. Haar.
 Confessional Address: W. Voigt — A. Leersen.
 Please register early. K. J. Plocher, Sec'y.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference meets on Tuesday, June 12, at 9 A. M., C. S. T., at St. Matthew's, Town Beaver, Wis., on Highway 64. Kindly notify Pastor Wm. Fuehlbrügge, Coleman, at the earliest possible date of the number of your delegates. "Visitation" will be discussed by Pastor Wm. Lutz, Escanaba.

Theoph. Hoffmann, Sec'y.

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The Lake Superior Sunday School Teachers' Convention meets on Sunday, June 3, at 9:00 A. M., C. S. T., at St. John's, Florence, Wis. Kindly notify Pastor Melvin Croll, Florence, Wis., at once of your intended presence. Pastor Reuben Martin of Stambaugh, Mich., will preach the opening sermon. Pastor Wm. Lutz, Escanaba, Mich., will give a demonstration "How I Prepare My Teachers for the Coming Sunday." Theoph. Hoffmann, Chairman.

DR. MARTIN LUTHER COLLEGE JUBILEE

June 16 to 18

Conditions compel us to ask our prospective guests to submit to a nominal charge for board and lodging.

Former students whose address does not appear in the Synod annual are asked to get in touch with us for further information. The Committee, per Edwin H. Sauer.

ACKNOWLEDGMENT

I wish to acknowledge the receipt of \$21.00 from the Faith-Dupree Parish, and of the sum of \$5.00 from the Ladies' Aid at Grover, So. Dak., for Northwestern Lutheran Academy, and extend to the kind donors our heartiest thanks. K. G. Sievert.

CHANGE OF ADDRESS

Rev. Wm. C. Mahnke, R. R. 5, Box 595, West Allis, Wis.

BOOK REVIEW

The Oxford Group Movement. By G. C. Gast, D. D. 29 pages. Stiff paper cover. Price: 40 cents. The Lutheran Book Concern.

"Buchmanism" has attracted much attention. Christians should be informed. The author presents an investigation and a criticism that is brief, yet comprehensive, and soundly scriptural. It is worth purchasing and studying. J. B.

ITEMS OF INTEREST

LUTHERANS IN FLORIDA AND THE CAROLINAS PRIOR TO 1600 A. D.

The Huguenot Society of Pennsylvania, of which the Rev. George Linn Kieffer, D. D., Litt. D., is senior chaplain, met in Bethlehem, Pa., in the Moravian Church on May 4, at which time was begun a month's celebration by various Huguenot Societies throughout America commemorating the death of Marquis De Lafayette, the final meeting to be held in Washington, D. C., the latter part of May. The Pennsylvania Society's meeting at Bethlehem was participated in by His Excellency, the French Ambassador, Andrea F. De Laboulaye and the Rev. John A. E. Maynard, D. D., rector

of the French Church du Saint Esprit of New York City. The latter spoke on the Jean Ribaut Memorial which is to be erected on the St. John's River in Florida to commemorate the Ribaut and Laubonniere settlements of Frenchmen in 1562 and 1564, in Florida and in the Carolinas. Lutherans are interested in these settlements because of the fact that when these Frenchmen had to choose between telling a lie and making a confession of faith, they chose the latter, as they replied to their captor, General Menendez of the Spanish expedition, as to what faith they professed, "We are Lutherans." The statement on the signs placed over their bodies, hung from trees, was "We did this not to Frenchmen but to Lutherans." A more detailed account of this manifestation of staunch Lutheran faith in America prior to 1600 A. D., is found in the historical volume of Francis Parkman, entitled "The French in America." Dr. Maynard has an interesting account in the January-March issue of the Huguenot published by the Huguenot Memorial Association at Huguenot Park, Staten Island, N. Y.

ANOTHER LUTHERAN EXHIBIT AT CHICAGO

When the "Continued Century of Progress Exposition" opens its doors to the public in June, the Hall of Religion will be found among the buildings offering instruction, information and entertainment to those who visit the grounds.

Prominent among the exhibits in that building in 1933 were the displays made by the National Lutheran Council and the Missouri Synod of the Lutheran Church. Recently in Chicago it was decided to accept the new opportunity offered the Lutheran Church to tell the passing throng of its faith and good works. While all the details have not yet been fixed, it is known definitely that the same location and the same amount of space will be occupied as last year. However, there will be an entirely fresh arrangement of the various sections of the exhibit, the focus this year being the Bible, as appropriate to the 400th Anniversary of the German translation of God's Word by Dr. Martin Luther.

Lutheran Church members who visit the exposition this year are asked to keep the Hall of Religion and the Lutheran Church Displays in mind. Visit them, urge your friends to do the same.

NORTH WISCONSIN DISTRICT

April, 1934

Rev. Fred Bergfeld, Bruce Crossing, Mich.	\$ 34.33
Rev. G. E. Boettcher, Hortonville	33.79
Rev. Im. Boettcher, Sugar Bush	130.60
Rev. M. A. Braun, Cleveland	71.00
Rev. Th. Brenner, Freedom	61.50
Rev. Melvin M. Croll, Florence	11.66
Rev. Joh. Dowidat, Oakfield	22.93
Rev. Paul C. Eggert, Abrams	17.97
Rev. Paul C. Eggert, Brookside	19.79
Rev. Paul C. Eggert, Little Suamico	4.56
Rev. A. Froehlke, Neenah	318.95
Rev. Phil. Froehlke, Appleton	21.90
Rev. W. G. Fuehlbrügge, Coleman	71.70
Rev. W. G. Fuehlbrügge, Beaver	30.85
Rev. A. A. Gentz, Marinette	261.49
Rev. Kurt R. F. Geyer, Peshtigo	111.08
Rev. W. W. Gieschen, Crivitz	27.25
Rev. Walter A. Gieschen, Green Bay	218.59
Rev. Br. Gladosch, Greenleaf	189.75
Rev. Roy B. Gose, Jacksonport	32.50
Rev. W. G. Haase, Two Rivers	161.45
Rev. A. Habermann, Angelica	5.55
Rev. A. Habermann, Hartland	9.60
Rev. Wm. J. Hartwig, Montello	245.19
Rev. Wm. J. Hartwig, Mecan	133.70
Rev. Carl C. Henning, Peshtigo	78.20
Rev. Carl J. Henning, Sault Ste. Marie, Mich.	21.55
Rev. Otto C. Henning, Sevastopol	62.00
Rev. M. Hensel, Weyauwega	149.62
Rev. E. C. Hinnenthal, Forestville	21.89
Rev. A. G. Hoyer, Princeton	109.68
Rev. O. T. Hoyer, Winneconne	16.65
Rev. O. T. Hoyer, Zion	4.75
Rev. H. A. Kahrs, Hermansville, Mich.	8.50
Rev. L. Kaspar, Greenville	112.80

Rev. L. Kaspar, Clayton	24.34
Rev. E. H. Kionka, Newton, St. John's Congregation	109.13
Rev. E. H. Kionka, Newton, St. Paul's Congregation	21.37
Rev. Paul J. Kionka, Maribel	217.18
Rev. Geo. Kobs, Markesan	334.00
Rev. H. Koch, Reedsville	197.18
Rev. L. H. Koeninger, Manitowoc	300.00
Rev. H. A. Kuether, Sheboygan Falls	127.50
Rev. W. A. Kuether, Kewaunee	152.97
Rev. W. A. Kuether, Krok	26.80
Rev. Carl Lawrenz, North Fond du Lac	191.12
Rev. R. Lederer, Green Bay	200.00
Rev. H. Lemke, Crandon	27.04
Rev. H. J. Lemke, Argonne	8.06
Rev. Wm. F. Lutz, Escanaba, Mich.	83.00
Rev. John Masch, Black Creek	86.96
Rev. Paul Th. Oehlert, Kaukauna	50.73
Rev. E. P. Pankow, Green Lake	127.50
Rev. W. E. Pankow, New London	282.92
Rev. J. G. Pohley, Menasha	66.32
Rev. E. Redlin, Ellington	59.00
Rev. T. W. Redlin, Kingston	65.25
Rev. T. W. Redlin, Settlement	28.52
Rev. F. A. Reier, Waupaca	10.00
Rev. Edm. C. Reim, Forest, St. Paul's Congregation	102.35
Rev. Edm. C. Reim, Forest, St. John's Congregation	22.02
Rev. John Reuschel, Dundas	11.00
Rev. Wm. Roepke, Marquette, Mich.	105.28
Rev. Wm. Roepke, Green Garden, Mich.	33.16
Rev. E. C. Rupp, Manistique, Mich.	6.07
Rev. E. C. Rupp, Germfark, Mich.	3.94
Rev. M. F. Sauer, Brillion	145.62
Revs. T. J. Sauer and M. F. Brandt, Appleton	400.00
Rev. Gerh. A. Schaefer, Chilton	132.00
Rev. E. B. Schlueter, Oshkosh	55.10
Rev. A. E. Schneider, Fremont	42.80
Rev. Fred. A. Schroeder, Berlin	51.28
Rev. J. Schulz, Vandyne	54.00
Rev. Fr. Schumann, Sawyer	13.77
Rev. V. J. Siegler, Maplewood	20.45
Rev. W. S. Strohschein, Dundee	151.25
Rev. W. S. Strohschein, Waucausta	20.52
Rev. Theo. Thurow, Menominee, Mich.	106.90
Rev. Karl F. Toepel, Algoma	630.00
Rev. I. G. Uetzmann, Oshkosh	16.30
Rev. Wm. Wadzinski, Manchester	72.22
Rev. A. H. J. Werner, Center	84.36
Rev. F. C. Weyland, Larsen	10.92
Rev. F. C. Weyland, Readfield	11.74
Rev. F. C. Weyland, Caledonia	4.38
Rev. W. A. Wojahn, Eldorado, St. Paul's Cong.	80.41
Rev. W. A. Wojahn, Eldorado, St. Peter's Cong.	42.28
Rev. Ed. Zell, Mishicot	44.45
Rev. Ed. Zell, Rockwood	8.55
Rev. Ed Zell, Jambo Creek	8.50
Rev. R. E. Ziesemer, Appleton	115.45
Mixed Winnebago Pastoral Conference, memorial wreath in memory of Mrs. A. G. Hoyer	15.00
Budget	\$8,132.61
Non-Budget	174.68
	<u>\$8,307.29</u>

ALBERT VOECKS, Treasurer, Appleton, Wis.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Administration \$28.47, General Institutions \$60.00, General Mission \$80.00	168.47
Rev. A. Degner, Paleck School, Home for Aged	5.00
Rev. A. Degner, White River, Home Mission	10.31
Rev. A. G. Eberhart, Long Valley, Mobridge \$3.45, General Mission \$1.04	4.49
Rev. A. G. Eberhart, Martin, General Administration \$11.50, Mobridge \$4.00, General Mission \$13.40, Negro Mission \$1.25	30.15
Rev. A. G. Eberhart, Batesland, General Administration \$8.21, Mobridge \$5.47, General Mission \$9.71, Negroes \$7.20	30.59
Rev. Im. P. Frey, Hoskins, General Administration \$35.00, Home Mission \$50.00	85.00
Rev. Im. P. Frey, St. Paul, Stanton, General Administration	4.64

Rev. Hugo Fritze, Valentine, Synodic Administration \$5.50, General Administration \$5.50	11.00
Rev. L. Gruendemann, Witten, General Mission	15.83
Rev. L. Gruendemann, Pahapesto, General Administration	8.00
Rev. Herbert Hackbarth, Roundy School, Negro Mission	1.50
Rev. Herbert Hackbarth, Mission, Home Mission	42.08
Rev. E. J. Hahn, Naper, General Administration \$8.12, New Ulm \$6.76, Indian Mission \$1.75	16.63
Rev. Wm. P. Holzhausen, Gresham, General Institutions \$18.00, General Mission \$35.22, Students \$10.00, General Support \$10.68	73.90
Rev. E. A. Klaus, Stanton, General Institutions Perm.	51.60
Rev. W. A. Krenke, Grafton, General Administration \$2.77, Supervision \$3.95, Finance \$3.86, General Institutions \$3.18, Thiensville \$4.93, Watertown \$3.61, New Ulm \$2.82, Saginaw \$3.80, Mobridge \$6.19	35.11
Rev. E. F. Hy. Lehmann, Firth, General Administration	83.27
Rev. F. Miller, Vobr School, Synodic Administration	1.04
Rev. E. C. Monhardt, Clatonia, General Administration \$36.21, General Mission \$90.00	126.21
Rev. W. J. Oelhafen, General Administration \$14.50, Home Mission \$9.96	24.46
Rev. G. L. Press, Sioux City, Synodic Administration \$10.00, General Institutions \$25.00, Home for Aged \$3.00, General Mission \$20.13, Students \$3.80, Church Extension \$6.00, Sick Cards from Ladies' Aid for General Support \$4.00	71.93
Rev. R. H. Roth, Brewster, Finance	15.33
Rev. L. Sabrowsky, Colome, General Mission	10.55
Rev. A. Schumann, Garrison, Home Missions \$21.20, Students \$10.00, General Support \$10.00	41.20
Rev. H. H. Spaude, Surprise, Home for Aged \$8.00, General Missions \$5.00, Indians \$5.00, Negroes \$5.00, Home Missions \$5.00, General Support \$20.00	48.00
Rev. L. A. Tessmer, Burke, Home Mission	6.57
Rev. L. A. Tessmer, Carlock, Home Mission	18.76
Rev. G. Tiefel, Hadar, General Institutions	100.00
Rev. W. F. Wietzke, Shickley, General Institutions \$34.95, Indians \$7.60, Home Mission \$12.95	55.50
Rev. V. H. Winter, Merna, Synodical Administration \$7.11, New Ulm \$3.30	10.41
Rev. V. H. Winter, Broken Bow, Thiensville \$10.00, New Ulm \$10.03	20.03
Rev. J. Witt, Norfolk, General Institutions	120.00
	<u>\$1,347.56</u>

Synodic Administration	\$ 23.65
General Administration	246.19
Supervision	3.95
Finance	19.19
General Institutions	361.13
General Institutions, Perm.	51.60
Thiensville	14.93
Students	23.80
Watertown	3.61
New Ulm	22.91
Mobridge	19.11
Saginaw	3.80
Home for Aged	16.00
Indians	14.35
General Mission	280.88
Home Mission	176.83
Negro Mission	14.95
Church Extension	6.00
General Support	44.68
	<u>\$1,347.56</u>

Rev. E. A. Klaus, Stanton, E. M. C. \$ 1.00
Norfolk, Nebr., May 1, 1934. DR. W. H. SAEGER.

DAKOTA-MONTANA DISTRICT

April, 1934

Rev. Paul G. Albrecht, Bowdle, So. Dak.	\$ 99.50
Rev. Paul G. Albrecht, Theodore, So. Dak.	33.75
Rev. Theo. Bauer, Akaska, So. Dak.	33.37
Rev. S. Baer, Zealand, No. Dak.	38.19

Rev. S. Baer, Hague, No. Dak.....	6.33
Rev. Theo. Bauer, Eales, So. Dak.....	3.76
Rev. F. E. Blume, White Butte, So. Dak.....	11.90
Rev. A. H. Birner, Arco, Minn.....	4.70
Rev. A. H. Birner, Hendricks, Minn.....	45.65
Rev. Theo. Bauer, Akaska, So. Dak.....	10.85
Rev. J. B. Erhart, South Shore, So. Dak.....	13.52
Rev. I. B. Erhart, Rauville, So. Dak.....	30.34
Rev. E. C. Kuehl, Circle, Mont.....	1.00
Rev. W. R. Krueger, Hettinger, No. Dak.....	2.86
Rev. W. R. Krueger, Reeder, No. Dak.....	14.67
Rev. P. R. Kuske, Burt, No. Dak.....	14.62
Rev. P. R. Kuske, Elgin, No. Dak.....	36.51
Rev. Ruben Kettenacker, Wolf Point, Mont.....	17.50
Rev. Herbert Lau, Bruce, So. Dak.....	5.32
Rev. Herbert Lau, Aurora, So. Dak.....	24.85
Rev. H. A. Mutterer, Jamestown, No. Dak.....	25.77
Rev. H. A. Mutterer, Windsor, No. Dak.....	11.77
Rev. H. Rutz, Gary, So. Dak.....	12.75
Rev. H. Rutz, Clear Lake, So. Dak.....	5.00
Rev. E. Schaller, Gale, So. Dak.....	24.21
Rev. E. Schaller, Mound City, So. Dak.....	5.38
Rev. J. P. Scherf, Roscoe, So. Dak.....	17.00
Rev. W. F. Sprengeler, Grover, So. Dak.....	91.55
Rev. H. C. Schnitker, Ridgewood, So. Dak.....	8.85
Rev. H. C. Schnitker, Faith, So. Dak.....	28.98
Rev. H. C. Schnitker, Dupree, So. Dak.....	5.27
Rev. G. J. Schlegel, Hazelton, No. Dak.....	11.15
Rev. G. Schmeling, Clark, So. Dak.....	7.22
Rev. G. Schmeling, Henry, So. Dak.....	23.10
Rev. G. Schmeling, Florence, So. Dak.....	10.20
Rev. H. C. Sprenger, Milroy, Minn.....	15.00
Rev. W. J. Schmidt, Carson, No. Dak.....	20.75
Rev. W. J. Schmidt, Carl Twp., No. Dak.....	3.10
Rev. W. J. Schmidt, Flasher, No. Dak.....	9.36
Rev. H. J. Schaar, Morrirstown, So. Dak.....	15.00
Rev. E. R. Gamm, Mobridge, So. Dak.....	33.50
Rev. E. R. Gamm, Glenham, So. Dak.....	26.00
Rev. E. Hinderer, Tappen, No. Dak.....	25.86
Rev. A. W. Fuerstenau, Raymond, So. Dak.....	25.00
Rev. H. J. Wackerfuss, Bison, So. Dak.....	6.30
Rev. H. J. Wackerfuss, Drew, So. Dak.....	6.13
Rev. H. J. Wackerfuss, Meadow, So. Dak.....	11.02
Rev. H. J. Wackerfuss, Athboy, So. Dak.....	1.91
Rev. J. J. Wendland, Paradise, No. Dak.....	3.08
Rev. J. J. Wendland, Walker, So. Dak.....	4.27
Rev. J. J. Wendland, McIntosh, So. Dak.....	7.26
Rev. F. Wittfaut, Terry, Mont.....	2.65
Total	\$ 953.58

S. E. JOHNSON, District Treasurer,
Watertown, So. Dak.

MINNESOTA DISTRICT

April, 1934

Redwood Falls Conference

Rev. R. Heidmann, Arlington.....	\$ 21.00
Rev. R. Heidmann, Arlington.....	82.00
Rev. A. C. Krueger, Cedar Mills.....	10.00
Rev. A. C. Krueger, Cedar Mills.....	200.00
Rev. A. W. Blauert, Danube.....	60.26
Rev. A. W. Blauert, Danube.....	64.17
Rev. C. J. Schrader, Echo.....	41.76
Rev. Carl C. Kuske, Emmet.....	18.89
Rev. Im. F. Albrecht, Fairfax.....	40.00
Rev. Carl C. Kuske, Flora.....	13.22
Rev. Hy. Boettcher, Gibbon.....	63.00
Rev. J. Carl Bast, Morton.....	48.90
Rev. A. W. Blauert, Olivia.....	42.76
Rev. A. W. Blauert, Olivia.....	25.33
Rev. A. W. Blauert, Olivia.....	3.30
Rev. Edw. A. Birkholz, Redwood Falls.....	43.58
Rev. Edw. A. Birkholz, Redwood Falls.....	26.46
Rev. Aug. Sauer, Renville.....	32.00
Rev. J. Baur, Ridgely.....	66.00
Rev. G. R. Schuetze, Seaförth.....	13.98
Rev. G. R. Schuetze, Sheridan.....	27.85
Rev. E. G. Fritz, Wellington.....	55.50
Rev. Aug. Sauer, Winfield.....	35.00
Rev. C. W. A. Kuehner, Winthrop.....	30.04
Rev. C. W. A. Kuehner, Winthrop.....	41.00

Rev. Carl G. Schmidt, Wood Lake.....	59.74
Rev. Carl G. Schmidt, Wood Lake.....	74.51
Total	\$1,240.25

Mankato Conference

Rev. R. Polzin, Alma City.....	\$ 24.74
Rev. C. F. Kock, Belle Plaine.....	67.45
Rev. A. Jul. Dysterheft, Helen.....	63.00
Rev. L. F. Brandes, Jordan.....	125.00
Rev. L. F. Brandes, Jordan.....	30.00
Rev. H. E. Kelm, Lanesburg.....	27.15
Rev. H. E. Kelm, Lanesburg.....	28.83
Rev. H. E. Kelm, Lanesburg.....	5.50
Rev. O. K. Netzke, Madison Lake.....	14.00
Rev. A. Ackermann, Mankato.....	152.30
Rev. R. A. Haase, No. Mankato.....	40.00
Rev. Ernst C. Birkholz, St. James.....	30.00
Rev. O. K. Netzke, Smith's Mill.....	44.00
Total	\$ 651.97

St. Croix Valley Conference

Rev. O. P. Medenwald, Amery.....	\$ 11.95
Rev. O. P. Medenwald, Amery.....	34.00
Rev. Wm. Franzmann, Baytown.....	34.22
Rev. Wm. Franzmann, Baytown.....	28.00
Rev. G. F. Zimmermann, Cady.....	15.01
Rev. Otto E. Klett, Centuria.....	30.00
Rev. L. W. Meyer, Osceola.....	84.65
Rev. G. F. Zimmermann, Elmwood.....	16.43
Rev. Wm. Franzmann, Grant.....	45.00
Rev. A. H. Baer, Hastings.....	18.95
Rev. Paul C. Dowidat, Minneapolis.....	500.00
Rev. Paul T. Bast, Minneapolis.....	25.82
Rev. R. C. Ave-Lallemant, No. St. Paul.....	87.40
Rev. Wm. H. Schweppe, Osceola.....	11.75
Rev. Wm. H. Schweppe, Osceola.....	13.75
Rev. Otto E. Klett, St. Croix Falls.....	3.00
Rev. Otto E. Klett, 4 miles north of St. Croix Falls.....	15.00
Rev. Carl F. Bolle, St. Paul.....	30.35
Rev. J. Plocher, St. Paul.....	141.72
Rev. A. C. Haase, St. Paul.....	134.51
A. F. G., St. Paul.....	30.00
Rev. Arthur W. Koehler, So. St. Paul.....	50.57
Rev. J. W. F. Pieper, Stillwater.....	79.00
Rev. A. W. Sarembea, Weston.....	42.36
Rev. H. E. Lietzau, Woodbury.....	70.00
Rev. M. C. Michaels, Woodville.....	45.00
Total	\$1,598.44

Red Wing Conference

Rev. E. G. Hertler, Brownsville.....	\$ 5.51
Rev. R. Jeske, Caledonia.....	85.22
Rev. T. E. Kock, Goodhue.....	50.00
Rev. F. W. Weindorf, Grace, Goodhue.....	22.10
Rev. F. W. Weindorf, St. John's, Goodhue.....	53.24
Rev. E. G. Hertler, Hokah.....	9.66
Rev. E. G. Hertler, La Crescent.....	10.50
Rev. C. A. Hinz, Mason City.....	48.52
Rev. T. E. Kock, Minneola.....	21.30
Rev. A. Eickmann, Nodine.....	106.00
Rev. M. C. Kunde, Oronoco.....	24.68
Rev. M. C. Kunde, Pine Island.....	18.91
Rev. Geo. W. Scheitel, Potsdam.....	65.30
Rev. R. Jeske, Union.....	24.85
Rev. Paul E. Horn, Zumbrota.....	187.08
Total	\$ 732.87

Crow River Valley Conference

Rev. W. G. Voigt, Acoma.....	\$ 60.14
Rev. W. P. Sauer, Buffalo.....	67.05
Rev. W. P. Sauer, Crawford's Lake.....	27.73
Rev. E. H. Bruns, Delano.....	127.50
Rev. M. Schuetze, Ellsworth.....	23.00
Rev. E. A. Hempeck, Hancock.....	20.00
Rev. M. J. Wehausen, Johnson.....	46.20
Rev. W. P. Haar, Loretta.....	224.83
Rev. J. Weiss, Lynn.....	22.50
Rev. M. J. Wehausen, Malta.....	11.60
Rev. Alvin Leerssen, Montrose.....	36.20
Rev. W. C. Nickels, Pelican Lake.....	40.37

Rev. H. C. Nitz, Rockford.....	86.43
Rev. H. C. Nitz, Rockford.....	69.59
Total	\$ 863.14

New Ulm Conference

Rev. J. E. Bade, Balaton.....	\$ 38.40
Rev. J. C. A. Gehm, Darfur.....	17.40
Rev. P. Geddicke, Essig.....	17.75
Rev. Paul W. Spaude, Lake Benton.....	5.03
Rev. Paul W. Spaude, Lake Benton.....	6.85
Rev. W. Frank, Morgan.....	26.70
Rev. G. Hinnenthal, New Ulm.....	425.00
Rev. F. Koehler, Nicollet.....	161.09
Rev. G. Theo. Albrecht, St. Peter.....	76.43
Rev. R. Schierenbeck, Sanborn.....	40.00
Rev. Paul W. Spaude, Verdi.....	19.45
Rev. Karl Brickmann, Vesta.....	36.22

Total	\$ 870.32
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Total Minnesota District.....	\$5,956.99
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Summary

General Fund.....	\$ 511.71
General Institutions.....	1,133.60
Theological Seminary.....	290.85
Northwestern College.....	189.10
Dr. Martin Luther College.....	1,120.75
Michigan Lutheran Seminary.....	55.34
Dakota-Montana Academy.....	71.79
Home for Aged.....	10.00
General Missions.....	491.01
Indian Mission.....	244.27
Home Mission.....	843.34
Negro Mission.....	116.00
Poland Mission.....	126.43
Madison Student Mission.....	5.00
Student Support.....	129.23
General Support.....	358.46
Church Extension Fund.....	167.98
Bethesda Lutheran Home.....	10.00
Lutheran Children's Friend Society.....	43.00
Twin City Mission.....	30.00
Deaf Mute Inst., Detroit, Mich.....	9.13

Total	\$5,956.99
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H. R. KURTH, District Treasurer.

MICHIGAN DISTRICT

March and April, 1934

Rev. J. Roekle, Allegan.....	\$ 12.84
Rev. E. Hoenecke, Plymouth.....	46.50
St. John's, Frankenmuth.....	15.60
Revs. F. Krauss and K. Krauss, Lansing.....	104.22
Rev. W. Franzmann, Coloma.....	15.00
Rev. O. Frey, Saginaw.....	21.15
Rev. H. Eckert, Saginaw.....	6.18
Rev. J. Zink, Bay City.....	21.65
Rev. A. Lederer, Saline.....	3.75
Rev. G. Wacker, Pigeon.....	30.00
Rev. H. Hoenecke, Sturgis.....	16.77
Rev. M. Schroeder, Bay City.....	43.72
Rev. C. Leyrer, St. Louis.....	20.50
Rev. J. Nicolai, Adrian.....	68.20
Rev. W. Steih, Lansing.....	11.83
Rev. B. Westendorf, Flint.....	37.05
Rev. G. Schmelzer, Sebewaing.....	14.00
Revs. O. Eckert and O. J. Eckert, Saginaw.....	110.89
Rev. H. Haase, Benton Harbor.....	100.00
Rev. A. Maas, Northfield.....	15.31
Rev. H. Allwardt, Detroit.....	44.84
Rev. E. Hoenecke, Plymouth.....	47.77
Rev. L. Meyer, Sterling.....	8.15
Rev. E. Rupp, Manistee.....	7.47
Rev. E. Kasischke, Greenwood.....	7.09
Rev. E. Kasischke, Mayville.....	2.09
Rev. E. Lochner, Hopkins.....	20.22
Rev. E. Lochner, Dorr.....	11.81
Rev. O. Peters, Wayne.....	72.74
Rev. O. Peters, Livonia.....	26.68

Rev. Aug. Kehrberg, Zilwaukee.....	33.62
Rev. F. Stern, Detroit.....	10.00
Rev. H. Zink, Tittabawassee.....	55.90
Rev. H. Engel, Chesaning.....	10.29
Rev. J. Nicolai, Adrian.....	109.22
Memorial Wreath, Memory of C. Kern.....	5.00
Revs. O. Eckert and O. J. Eckert.....	101.76
Rev. D. Metzger, Remus.....	6.05
Rev. D. Metzger, Broomfield.....	18.35
Rev. A. Lederer, Saline.....	46.76
Revs. F. Krauss and K. Krauss, Lansing.....	252.62
Rev. G. Luetke, Toledo, O.....	300.00
Rev. G. Wacker, Pigeon.....	136.70
Rev. G. Wacker, Elkton.....	14.50
Rev. G. Schmelzer, Sebewaing, including Golden Wedding A. Baur.....	21.11
Rev. H. Hoenecke, Sturgis.....	46.27
Rev. C. Binhammer, Clare.....	54.75
Rev. C. Leyrer, St. Louis.....	34.50
Rev. H. Eckert, Saginaw.....	8.63
Rev. R. Timmel, Toledo.....	70.00
Rev. R. Koch, Waterloo.....	8.70
Rev. E. Lochner, Hopkins.....	27.71
Rev. E. Lochner, Dorr.....	9.00
Rev. H. Richter, Detroit.....	36.50
Rev. M. Haase, South Haven.....	38.62
Rev. B. Westendorf, Flint.....	41.01
Rev. H. Zapf, Monroe.....	45.85
Rev. G. Ehnis, Monroe.....	57.00
Rev. A. Lederer, Saline.....	170.55
Rev. A. Fischer, Sodus.....	35.00
Rev. J. Roekle, Allegan.....	18.48
Rev. C. Binhammer, Sanford.....	5.50
St. John's, Frankenmuth.....	30.74
Rev. O. Frey, Saginaw.....	47.05
Rev. M. Schroeder, Bay City.....	30.00
Rev. J. Zink, Bay City.....	84.45
Rev. W. Voss, Tawas City.....	67.15
Rev. A. Maas, South Lyon.....	11.90
Rev. H. Engel, Brady.....	6.73
Rev. R. Koch, Waterloo.....	3.00
Rev. H. Zapf, Monroe.....	400.65
Rev. W. Hueschen, Owosso.....	102.95
Rev. P. Schulz, Scio.....	96.00
Rev. W. Westendorf, Dowagiac.....	67.08
Rev. W. Westendorf, Eau Claire.....	13.58
Rev. W. Franzmann, Coloma.....	28.65
Rev. W. Steih, Lansing.....	6.64
Rev. E. Rupp, Manistee.....	21.74
Rev. E. Rupp, Batcheller.....	15.78
Rev. G. Schmelzer, Sebewaing.....	12.00
Rev. A. Hoenecke, Muskegon.....	28.66
Rev. G. Ehnis, Monroe.....	7.35
Rev. M. Haase, South Haven.....	25.00
Rev. G. Luetke, Toledo.....	100.00
Rev. C. Schmelzer, Riga.....	80.19
Rev. H. Heyn, Detroit.....	130.00
Rev. G. Luetke, Toledo.....	25.00
Rev. H. Hoenecke, Sturgis.....	74.39
Rev. F. Stern, Detroit.....	5.00
Rev. H. Wente, Crete, Ill.....	29.19
Rev. W. Voss, Tawas City.....	53.44
Rev. D. Rohda, Flint.....	36.18
Rev. A. Westendorf, Bay City.....	47.30
Rev. C. Kionka, Swan Creek.....	12.00
Rev. C. Kionka, Hemlock.....	14.00
Rev. A. Maas, Northfield.....	86.40
Rev. O. Peters, Wayne.....	72.74
Rev. O. Peters, Livonia.....	5.15
Rev. E. Rupp, Manistee.....	6.08
Rev. E. Lochner, Hopkins.....	23.63
Rev. E. Lochner, Dorr.....	11.12
Rev. E. Kasischke, Greenwood.....	8.90
Rev. E. Kasischke, Mayville.....	1.89
Rev. E. Kasischke, Silverwood.....	5.00

Total	\$4,728.67
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Budgetary	\$4,722.17
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Non-Budgetary	6.50
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Total	\$4,728.67
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E. WENK, Treasurer.