

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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"THE THREE CALLS"

On Horeb's rock the prophet stood,
The Lord before him passed,
A hurricane in angry mood
Swept by him strong and fast.
The rocks were shivered in its course;
God was not in the blast,
'Twas but the whirlwind of His breath
Announcing danger, wreck, and death!

It ceased; the air grew mute; a cloud
Came, muffling up the sun,
When through the mountains, deep and loud,
An earthquake thundered on,
The frightened eagle sprang in air,
The wolf ran howling from his lair.
God was not in the storm,
'Twas but the rolling of His car,
The trampling of His steeds from far.

'Twas still again, and nature stood
And calmed her ruffled frame,
When swift from heav'n a fiery flood
To earth devouring came.
Down to its depths the ocean fled,
The sickening sun looked wan and dead,
Yet God filled not the flame.
'Twas but the terror of His eye
That lightened through the troubled sky.

At last a voice, all still and small,
Rose sweetly on the ear.
Yet rose so clear and shrill that all
In heav'n and earth might hear.
It spoke of peace, it spoke of love,
It spoke as angels speak above;
And God Himself was there.
For, oh, it was a Father's voice
That bade the trembling soul rejoice!

— Unknown.

ELIJAH AT HOREB

And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and stood in the entering in of the cave. 1 Kings 19: 11-13.

"Go forth," it had been said to Elijah, "and stand upon the mount before the Lord." The words come to the prophet, and he leaves his den, but ere he had left its entrance, indications appear of the coming of the Almighty and here we have in expressive language this sublime scene.

Tremendous gusts of wind rolled over the wastes where just before deep quiet prevailed — all was turmoil; the tempests break forth; the cliffs reverberate as if imprisoning the four winds, and which had in an instant broken from their prisons to fight together. The clouds are driven about in the sky like

squadrons of combatants rushing to conflict. The sandy desert is like a raging sea, tossing its curling billows to the sky. Sinai is agitated as if the terrors of the law-giving were renewing around it. The prophet feels the majesty of Jehovah; it is awful and appalling. It is not a feeling of peace, and of the Lord's blissful nearness, which possess Elijah's soul in this tremendous scene; it is rather a feeling of distressing distance; "a strong wind went before the Lord, but the Lord was not in the wind."

The terrors of an earthquake next ensue. The very foundations of the hills shake and are removed. The mountains and the rocks, which were rent by the mighty wind, threaten now to fall upon one another. Hills sink down and valleys rise; chasms yawn and horrible depths unfold, as if the earth was removed out of its place. The prophet, surrounded by the ruins of nature, feels still more of that Divine majesty which "looketh upon the earth, and it trembleth." But he still remains without any gracious communication of Jehovah in the inner man. The earthquake was only a second herald of the Deity. It went before the Lord, "but the Lord was not in the earthquake."

When this had ceased, an awful fire passes by. As the wind had done before, so now the flames come upon him from every side, and the deepest shades of night are turned into the light of day. Elijah, lost in adoring astonishment, beholds the awfully sublime spectacle, and the inmost sensation of his heart must have been that of surprise and dread; but he enjoys as yet no delightful sense of the Divine presence, "the Lord was not in the fire."

The fire disappears, and a calm, like the stillness of the sanctuary, spreads gradually over all nature; and it seems as if every hill and dale, yea, the whole earth and heavens, lay in silent homage at the footstool of eternal Majesty. The very mountains seem to worship; the whole scene is hushed to profound repose: and now he hears "a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle," in token of reverential awe and adoring wonder, and went forth, "and stood at the entrance of the cave."

What is the significance and the purpose of this Divine manifestation at Horeb? It seems that the Lord intended thus to lead the prophet out of a variety of scruples and sorrows, in which he had lost himself. Outward events were beyond his understanding; and

his inward thoughts were confused and painful. He had lost his clue to Providence, in the unexpected turn of events which the kingdom of God in Israel had suddenly taken. It was in God's name, and by His commission, that he had forsaken his native mountains of Gilead, and had gone to Samaria to recover backsliding Israel to the true faith. The means for such a work had been placed in his hands by God Himself. It was given him to shut heaven, and to open it again. He had performed signs and wonders, such as had not been done in Israel for centuries, and had labored as abundantly as any saint before him. From such exertions Elijah expected to witness effects produced; and he probably hoped for nothing less than a penitent return of the whole people to the service of Jehovah. The fervent man of God, however, erred in his calculation. The result of his faithful labors corresponded not with his hopes, but proved just the opposite to them. At the moment when he had hoped to lead back the regenerated people, with psalms and hymns of rejoicing, to the altar of the living God, he sees himself exposed to danger in every direction; and his labor appears to have been in vain. Such things were too mysterious for him, and he could not reconcile them with his present ideas of God.

This doubting state of mind had been augmented in the solitary cave at Horeb, and now attained its height; when the majestic signs — the wind that rent the mountains, the earthquake, and the fire — passed before him, but the Lord was not in them, nor in any one of them. Elijah did not derive from them those spiritual blessings which are mentioned by St. Paul, 1 Cor. 10: 1-4, as having been given to the fathers who "were baptized in the cloud and in the sea; who did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual rock which followed them: and that rock was Christ." None of these blessings were typically expressed or conveyed in the tremendous manifestations given to Elijah. He did not, nor was it intended that he should, obtain from them a single crumb of that spiritual food, or a single drop of that spiritual drink. They were not the means of any delightful union between his soul and his God, or of any gracious communication. He only felt himself overwhelmed in an awful manner, by the greatness and majesty of God, and by a sense of his own infinite distance from Him; and all this wrought neither love nor peace in his spirit, but served rather to make it shrink into bondage, and to produce that state of mind which Isaiah and Job felt, when the former said, "Woe is me! I am undone; because I am a man of unclean lips"; and the latter, "Thine eyes are upon me, and I am not."

How differently did the prophet feel when, after this tumult of the elements, he heard that still small voice which gave to his alarmed spirit a taste of the

gracious loving-kindness of his God! His experience surely must then have been like that of the seventy elders, who saw the God of Israel in the very same desert, and in the same place, Ex. 24: 10-11, and on whom "he laid not his hand." His presence did not destroy or consume them, but only refreshed and delighted them. A happiness so ineffable seems to have been given to Elijah. The Lord now "loosed his hands"; his oppressed heart was set at liberty. All within him rejoiced at God's gracious nearness; he felt the tender mercy of Jehovah; he covered his face with his mantle, and was willing to lay himself down at the feet of his God, and to give himself up more unreservedly than ever to Him.

In the strong and mighty wind, an echo is heard, as it were of the dreadful reproofs and words of thunder, with which he had struck the conscience of the people of Israel. The earthquake represented the plagues and judgments which he had inflicted upon the country. The fire would remind him of the flames of Carmel, and of the bloody execution of which it had been the signal. In this way Elijah had appeared, as another Moses, with the burning torch of the law — a herald of the just and holy God, who is not mocked. But the zealous prophet was mistaken in promising himself from this procedure, results which never accompany the thunders of the law, but are only wont to be coupled with the still small voice of the Gospel. What had he expected? Nothing less than a penitent return of all Israel to the God of their fathers. In this hope he went too far. He was not justified in cherishing such expectations; and it was this that was to be brought to his mind, in a convincing manner, on Horeb. Amidst the terrible phenomena which passed before him, he was to be taught, in a lively manner, that the manifestation merely of the power and majesty of God, where its burning radiance was not tempered by grace, might indeed inspire the sinner with anxiety and terror, but could not really humble and convert him. He was to become conscious that the demonstration of infinite holiness, unassociated with "the kindness and love of God our Savior," can only overawe and repel; but is by no means adapted to produce contrition or penitential confession, or to incline the heart to God with fervent affection. Now he was to experience in his own heart, that **grace** alone can really soften, melt, and convert the heart; and that the blessed results, which he had anticipated from the thunders of the law and the divine judgments, can only be produced by the loving-kindness and tender mercy of Jehovah.

In the wondrous events on Horeb the prophet was presented with a view of future prospects — that Jehovah, after finishing the reformation of Israel, would, at the proper season, after the earthquake, storm, and fire, draw near with the gentle voice of

whisper — a voice that would bind the hearts of men; which would bow down the necks of the mighty. What joy at this promise must have covered the heart of Elijah! But was his labor in Israel then a lost labor? Had it been superfluous and useless? By no means! The prophet was to learn that just as the terrible signs he had seen on Horeb had not been unavailing to himself, but had made him more susceptible of the gracious and gentle whisper that followed them, and increased his desire for the manifestation of the loving-kindness of God; so, in like manner, the Lord would point out to him, that his prophetic exertions in Israel had not been without salutary consequences. They had prepared the hearts of the people for impressions of another kind; and thus he was taught that his peculiar vocation, generally speaking, consisted in ploughing up the hardened soil of their backsliding minds; in presenting the forgotten law in all its majesty before their eyes; in awakening the sleepers and terrifying the secure with the thunders of the law; and thereby exciting amongst them a desire for the gospel, and a hunger and thirst after the righteousness which is "by faith that it might be by grace."

Elijah's difficulties were thus cleared up; and in what a wonderful and glorious manner! By this single Divine act, the ways of God were fully justified to his mind; the mystery of his own life was satisfactorily explained; he was brought, in a gentle but most convincing manner, to a sense of his mistakes; and whilst on the one hand the honor of God was gloriously vindicated, the prophet on the other hand was deeply humbled, and constrained with all his heart to confess, "Thou, Lord, art righteous, but unto me belongeth confusion of face!" And though Elijah soon after repeated the complaint, it was then in a totally different spirit from that in which he uttered it before. Then it arose from a conviction of his sins — his sulky gloom — his harassing temper — the war and turmoil of his mind long had ceased. Calm joy was restored to his mind, whilst all angry discords were dissolved. — Abridged from Krummacher's *Elijah the Tishbite* by G.

COMMENTS

The Catechism for the Young also must be removed. This problem also was put to the ministers and — **students**, who were to answer a list of 75 questions which had been prepared for the use with children. "Of the ministers 480 replied, making with the students 720 who returned answers to the inquiry." We quote again from the *Christian Century*. "The catechism is definitely out. Some object even to discussing what they term the 'beliefs' of children, fearing that empty formalism will get in the way of growing experience. They explain that dogmatism interferes with ideals. Do we

want children to accept the Genesis story of creation as a fact, or shall we teach them that God created the earth through millions of years? Two thirds of the ministers and a slightly larger proportion of the students would deny the literal truth of the Bible story."

The *Century* well says that the children in the Lutheran Church are taught to know a different God from those, let us say, in the Methodist or Congregational churches. The Lutheran children learn that Jesus is truly God. Other less favored children do not. We also agree with the *Century* when it claims that, "It is quite evident that for a large and probably increasing number of the clergy the old orthodoxy is gone, and that new positives have not been found to take the place of the old."

It is quite evident, indeed, that spiritual starvation stares these modernistic preachers and their ill-starred flocks in the face. The God-appointed food being rejected, they have nothing at all to put in its place. Even the young must be put on a starvation basis spiritually. Yet the questions submitted to this reverend clergy **came from the children themselves**. They wanted to know who made heaven and earth, whether Jesus is God, is it any use to pray, is there a future life. Shall not the stones cry out when these little children must go unanswered or be led astray in matters of life and death? Is not this murder, the slaughter of the innocents? Z.

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Protestantism at Sea is a fair description of nearly all the Calvinistic sects today in land. They have turned from the Gospel of salvation to the law. This law they neither understand nor know how to use. St. Paul's statement in 1 Tim. 1:5 on the true end or purpose of the law, that it is "charity out of a pure heart, and of a good conscience, and of faith unfeigned," cannot be grasped by them. It is as St. Paul says in warning Timothy, "having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm," 1 Tim. 1:6, 7.

As they have no distinctive doctrinal basis, they cannot have any distinctive doctrinal message to men. At present the foreign missionary efforts of these churches are under attack. They mask these attacks under the high-sounding phrase, "Rethinking Missions." Under the supposition that the heathen religions have many beliefs worthy of being kept and incorporated into the Christian teachings missionary zeal must flag and missionary expenses and labors seem futile.

Now comes a plea for the abandonment of Home Missions. The most unchristian *Christian Century* has this to say on the subject. "Nothing short of the abandonment of the home missionary enterprise by

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the denominations" will do. "We would not leave any doubt as to our meaning. The time has come to say that not one more Methodist church can ethically be organized by home mission money in the United States. Nor a Baptist church. Nor a Presbyterian church. Nor a Congregational church. Nor a Disciples church. Nor an Episcopal church. Nor — but why name the whole list?"

What then? Let the denominations lend their aid to organize union churches. Let this be done under the agency of the Federal Council of Churches of Christ in America! Of a truth, the flat rejection of Christ's command to preach the Gospel to all nations can go no further. Money poured into missions can and must be saved. For what purpose? Frankly, we do not know. Z.

Looking Earthward describes the Protestantism of the day. There is a striking passage in old Isaiah, chapter 8, toward the end of the chapter, which fits these base traitors to the divine truth and lying prophets. It is declared in verse 22: And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness. They cannot raise their eyes to heaven, so they intently regard the earth. And what they behold there is most discouraging. Famine, of the body and the soul, wars and rumors of wars, selfishness and greed, lust of the flesh and great unrest over all the world. What to do? They cannot cry to heaven for help — for prayer is useless. They cannot proclaim the word from heaven, for they know it not.

But something must be done. The dream-kingdom of God on earth must come — must come. Let us prepare for it, nay, bring it about by abolishing the evils of the world. Let us abolish war. War is murder, always and under all circumstances. War

cannot be tolerated. Let the Protestant clergy join hands and sign an agreement that they will not ever go to war, that they will not even defend their own country. Treason? Possibly, but it is all for earthly peace, it is true pacifism. Here is Albert W. Palmer, "distinguished president of the Chicago theological seminary," with a new proposal to do away with war forever. Let us make a pledge — pledges are great things — a sort of an eleventh commandment: "No hostile crossing of international boundary lines," and the thing is done. Yes, let all nations make that pledge. But how to get this pledge from all nations? Why, certainly, "let's arouse the church to go out into all the world preaching the gospel of peace in its simplest, most understandable, most unanswerable form: No invasion of any other land." The Christian Century once more is speaking.

Poor old Protestant church, meddling with everything under the sun from social gospel to pacifism, busy about all things, except the one thing needful!

* * * * *

Z.

Why Worry? Of what concern is it to us if these Protestant sects go so far astray? Why must we read about them constantly in our church papers? Dear reader, you demand and have a right to expect church news in your paper. Now your daily secular newspaper pays little attention to the honest law-abiding burgher, who goes his way harming no man. For the daily press the things of sin, the deeds of shame, the acts of violence, rapine and murder — these are their meat, this is news. This is dished up in the most sensational manner.

Your church paper tries not to be sensational, it ought not to be. It tries to bring you news from your own church circles. Here things very likely run along the quiet orderly way, the mission fields are being served to the best of the powers given to your missionaries, there are perhaps no sensational gains or conversions, the regular pulpits are being filled, the schools and colleges are busy teaching their students, the committees and other officials are busy about larger policies of the Synod. There are no news of an exciting nature here. We go our peaceful ways and thank God.

But if a peaceful city knows itself beleaguered by a wicked foe, if it has placed a watchman upon the tower, it surely can expect that this watchman does not go to sleep, but that he observe the movements of the enemy, and when these seem threatening that he warn the citizens with a clear call of his bugle, so that the men may arm in the defense of the defenseless people in their charge. The present ways of the Calvinistic sects are not mere vagaries for our amusement, they constitute a grave danger to all children of God. They would bring their murder of the innocents, their spiritual starvation, their theft and rob-

bery of the truth into the very citadel of our beloved Lutheran Church, to rob us of our dearest treasures, to take away our very dearest hopes of heaven. It is because of this ever-threatening danger that your watchman cries aloud for all true men of God to arm against all heresies and enemies of God. We are not to worry but to watch and trust in the Lord to watch over us.

Z.

OTHER SCHOOLS — ARE THEY BETTER THAN OURS?

(Concluded)

Other schools — are they better than ours? We have heard that they are after — not knowledge primarily, but moral training. Are they satisfied with what they have so far accomplished? Are they convinced that their mode of procedure is right and effective? Are they going along, after the fashion described, with high hopes of great success? Not all of those people are blind; many of them recognize that they have made no progress, that so far the morals have just simply refused to appear in any marked degree. Some say that this is due to the fact that the teachers in their schools have had so little training ("Better Schools," p. 42), that the Normal Schools and Teachers Colleges are not progressive enough. H. G. Wells recently stated that if we spend ten times more money on education than we do now we can expect the results desired, but he did not say just in what manner that money must be spent. The excuses of such people are interesting; one might even say that to a large extent they are amusing. Professing themselves to be wise, they have become fools. They realize the predicament they are in; they try to make themselves believe that they see a way out; but that way out is unconvincing even to their own followers. So we need devote no time to it here.

There are some among them who know that their system of moral training has failed, and they also know why a generation conscious of the great duties and responsibilities of life has refused to appear. Lotus D. Coffman, President of the University of Minnesota, in a commencement address made a very frank admission. He said, "One reason for the ineffectiveness of education is that **we have no philosophy controlling conduct and action.**" We know what he meant, and we recognize the desperate situation he and his fellows find themselves in. We know what will control conduct and action, but the other schools can not have that "philosophy" in their classrooms so long as they are subsidized by public funds. Nevertheless we honor Dr. Coffmann for his willingness to point out the weakness in the system he represents. He certainly went to the root of the matter.

Henry Sabin, the Iowa superintendent, asks, "How can you teach civil government and the sanctity of

the office of the oath if you ignore the existence of God?" If you were to read on in his book, you would find that he urges the teaching of religion in his schools, because he realizes that only religion can properly mould the heart and direct human desire into the correct channels. Of course, he objects to having teachers propound a particular creed; he warns them against ridiculing the particular religious views of the family from which the child comes, but all that makes no difference to us here. The point is this: He feels he can succeed only if he has the Bible at his disposal.

And Mr. Sabin is not the only one.

G. Stanley Hall, an internationally recognized authority on educational matters, in his "Life and Confessions of a Psychologist, page 517, remarks, "Now that the acrimony of sectarian bigotry is abating, it is time to remind ourselves again that childhood and youth need religion more than anything else and more than at any other time of life for the very formation of character, and that education without it lacks heart and soul. For this stage of life almost any faith or creed is better than none. The more we come to know what religion really is, means, and can do, the more disastrous do we see this omission to be. Protestant though I am, I would far rather a child of mine should be trained a good Catholic, Jew, or even Buddhist, Confucianist, or Mohammedan than to be allowed to grow up with no religion at all." From the very first words that he uses: "Now that the acrimony of sectarian bigotry is abating," you correctly surmise that he wants religion taught in the public schools. I shall not quote any more of their educators on this issue. We see what they want; and the propaganda, successful in some places, for reading the Bible in their schools, shows us clearly what they are now striving for. They know that they need religion in their schools. From their own mouths we have heard that they look upon the heart as the element that needs education over and above the mind; they have told us that if education does not change the heart toward the better it must be considered a failure; in short, they are publicly admitting that so far they have failed, and that their only hope lies in being permitted to introduce the Bible. Is there any one, therefore, who can with any degree of justification still maintain that these other schools are better than ours? Why, they are seeking the very tool we already have — the Scriptures. With their own statements they have admitted that without the Bible they are helpless. Why idolize a system of education which admits that under present conditions it can not educate?

They Have Failed in What They Call the Vital Function of Education

How completely that is the case I want to summarize for you in just one more quotation. This re-

mark comes from a man who was for years prominent in some of the large universities of the Middle West, from a man who has had to deal with the pupils who came up to him from the lower schools where this great moral tone was to be developed — Ludwig Lewi-sohn. What is his opinion? "To the average intelligent American education means skill, information, at most, accomplishment. Skill and knowledge with which to conquer the world of matter. It does not mean to him an inner change — the putting on of a new man, a new criterion of truth, new tastes, and other values. The things he wants at the university are finer and more flexible tools for the economic war which he calls liberty. . . . They do not want to be different men and women." According to this man, the moral sensibilities of the average student have not been touched at all. He is not interested in an inner change, in morality, in right or wrong; and let us not forget that when we send our children to those schools we are subjecting them to the environment created by a student-body that in general takes this same attitude.

Other schools — are they better than ours? I think the question has been answered. They want what we have. They have said it; they are trying to get it. Therefore let us not be downcast. According to their own ideas of education, our schools are their ideal. Let us remember also that as long as we in our schools faithfully administer the Word of God, employ His Law and His Gospel, and maintain there an atmosphere and an environment in which this Word is the omnipresent factor, we need not fear the results; we need not worry about morals and conduct and character, because if the diligent and proper application of the Scriptures does not produce them, nothing else can.

Are you ashamed of your little school? You can not be so long as God Almighty is the chief educator there, and no other school in the land can offer one superior to Him. Are you ashamed of your little school? Remember that others are hoping for the day when they will be so well equipped as you are now.

Just one word more. From what has been stated it is evident that God has been especially gracious to us. By providing us with schools such as ours propose to be, He has extended to us a remarkable privilege. At the same time we must not forget that these our schools, with the opportunities they offer, also fix on us a mighty responsibility. "Unto whomsoever much is given, of him shall much be required." The mere fact that these schools are our schools does not make them right and better unless we faithfully and conscientiously apply ourselves to the one thing that alone can make our schools better. Are we doing that? The answer to that question hinges on each of you.

THE IDEAL CONGREGATION IN THE LIGHT OF HOLY SCRIPTURE

(Conclusion)

X. The Ideal Congregation Takes a Definite Stand Against the World

St. John utters the warning: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Surely, we may love the world to do it good, that is, give more of our time, talents, and energy to win it back to God. But we are to beware of the wiles and ways of the world and avoid making use of worldly methods in our work of building the Kingdom.

If we search the Bible carefully, we shall be impressed by the number of passages which refer to the relation of God's people to the world and their attitude towards the same. These passages need no interpretation, they are very plain. In the Old Testament we read: "Deliver my soul from men of the world, who have their portion in this life." Again: "And ye shall be holy unto Me, for I, the Lord, am holy, and have severed you from other people, that ye should be Mine." In the New Testament we find more and even plainer passages. Jesus declares: "Ye are not of the world, for I have chosen you out of the world." "Ye cannot serve God and mammon." "What shall it profit a man if he should gain the whole world and lose his own soul?" St. Paul says: "Be not conformed to this world"; "be not unequally yoked together with unbelievers"; "come out from among them, and be ye separate." James writes: "The friendship of the world is enmity with God. Whosoever will be a friend of the world is the enemy of God." There is nothing uncertain about these statements. They clearly and unmistakably teach that there is a very broad line of demarcation between God's people and the world, a line that cannot be erased.

It ought to be easy to distinguish a congregation of God's people from the world around it. They love prayer better than pleasure, they love the Bible better than any other book, they love God's house better than any other house, they love the Savior better than any other person. This does not exclude them from society. Jesus went into society, and wherever He went, they felt the sacredness which was about Him. Christians can go into society, but they influence society, and do not let society influence them. They do not let it affect their religious life and professions. They do not let it secularize them and make them unfit for prayer. They do not let it silence their testimony of Christ or dampen their interest and zeal for their church. Wherever they go, they take their religion

with them. By word and example they will testify to the world that they are sons and daughters of God. Whether they eat, or drink, or whatsoever they may do, they do it all to the glory of God.

By the same token they will refuse to drag all sorts of worldly means and methods into the church. They will not make the house of God a department store or restaurant. They will not make the church a house of amusement or a palace of entertainment. They will not raise money by all means of worldly plans and schemes. They will collect their money from their members, and not hound the business men of the community for advertisements and donations. Their church will be known for the Gospel it preaches and practises, and not for the excellency of its sales and suppers. They will be interested in saving men's souls, and not in satisfying their stomachs. They will be concerned with bringing men spiritual edification, and not with regaling them with theatrical presentations. They will be occupied solely with their heavenly Father's business, and not with flirting with the devil's handmaiden. They will be in the world, but not of the world, "for the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

Neither will they form alliances with the sects or with secretism. They will say to the sects what Martin Luther said to Zwingli: "You have another spirit." They will not make common cause with other faiths and creeds; they will not tolerate sectarian preachers in their pulpit, nor in any way ally themselves with churches that teach false doctrines or endure corrupt practice. They will oppose by word and discipline the unchristian and anti-christian secret societies. They will abhor and avoid, denounce and condemn, their pagan principles and practices. They will not tolerate such who try to keep membership in the church and in the lodge at the same time. By loving instruction and admonition, they will seek to win them from the lodge and entirely for the church, and if unsuccessful, they will pursue the course of action Jesus commands in Matthew 18, and exclude them from the church. They cannot do otherwise; for Christ's people cannot partake of the cup of the Lord and, at the same time, partake of the cup of devils.

Thus, they will separate themselves from all worldliness, unionism, and unholy alliances, that they may not give offense, but be acceptable to Him who is the Head of the Church, even Christ. To that end they will earnestly and fervently unite to pray:

"O keep us in Thy Word, we pray;
The guile and rage of Satan stay;
Unto Thy Church grant, Lord, Thy grace,
Peace, concord, patience, fearlessness!"

And now, I have done. Let me, therefore, again briefly remind you of the ten distinguishing features of the ideal congregation:

1. **The ideal congregation is governed exclusively by the Word of God:** "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31-32.
2. **The ideal congregation has the proper regard for the holy sacraments:** "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:18.
3. **The ideal congregation has the proper regard for the holy ministry:** "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." Heb. 13:7.
4. **The ideal congregation is faithful in its attendance on the services of God's house.** "We shall be satisfied with the goodness of Thy house, even of Thy holy temple." Psalm 65:4.
5. **The ideal congregation is a praying congregation:** "Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.
6. **The ideal congregation is a paying congregation:** "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see ye abound in this grace also." 2 Cor. 8:7.
7. **The ideal congregation is active in mission work:** "Be not slothful to go and to enter to possess the land." Judges 18:9.
8. **The ideal congregation properly provides for the education and training of its children:** "It is not the will of your Father which is in heaven that one of these little ones should perish." Matt. 18:14.
9. **The ideal congregation will maintain the proper church discipline:** "I am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." Rom. 15:14.
10. **The ideal congregation takes a definite stand against the world:** "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Exodus 34:12.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

K. F. K.

FROM SOUTHERN FIELDS

(Taken from a letter from Pastor Dominick who also serves the United States Veterans' Hospital, Tuskegee, Alabama, besides his two stations, Joffre and Holy Ark, Alabama)

On April 3 I had just addressed a number of patients in Ward "E" on the meaning of the Easter message, when a patient in a wheel chair at the entrance said: "Reverend, I want you to baptize me." Imagine my surprise! Assuring him that it would be a pleasure and a privilege, and telling him that I would see him next Tuesday and baptize him, I left.

On April 10, as I approached the Ward, I saw a patient standing on the steps, evidently waiting for some one. He was waiting for me. I entered another door. We met in the hall. "Reverend, I am ready to be baptized today. Don't pass me up," said he.

"I am ready to baptize you, too," I replied. We entered into his room. I spoke about sin and grace. I asked him the questions in our Agenda under "The Baptism of Adults." Convinced of the sincerity of his confession and faith, I asked his name, etc.: Mr. Arthur Magwood; birthplace — Clio, Alabama; residence — Ariton, Alabama.

The nurse and an orderly provided a table, linens, and the water — in "the large room." The patients upstairs and down were invited to the "Baptismal Services." Mr. Woodward (whom I had baptized sometime ago) gladly consented to act as a witness. I went to another room to get another witness. (This man had been instrumental in converting his roommate, who died shortly after.) I knew him well, but had forgotten his name. He consented to act with Mr. Woodward. I asked him his name: Mr. Pink Johnson. He was seated near the bed-side of another patient. This bed patient evidently (so I thought) misunderstood and tried to give me his name. I explained to him that I wanted only Mr. Pink's name, since Mr. Pink was to be witness to the baptism. He said no more.

The services. The room was now crowded. Patients abed, patients in wheelchairs, patients standing around; the nurse, the orderlies. Mr. Magwood sat near the table. I preached from Acts 2:38 (making the context stand out) on the necessity and benefit of Baptism. After the preaching Mr. Magwood made a good confession, answering loudly and distinctly. I baptized him. Then the men around shook hands and exhorted him to be a good soldier of the Cross.

It thought it a fine opportunity to say that I should be glad at any time to administer to any who was desirous. So I did this.

Imagine how perplexed I was when the patient who had tried to give me his name said, with tears in his eyes: "I asked you last week to baptize me today."

As a flash it dawned upon me: Mr. Magwood heard

that there was going to be a baptism. He met me in the hall stating his readiness to be baptized. Not being well acquainted with the features of the men, I thought he it was who had asked me the week before.

I explained everything to everybody. I apologized to the patient who had requested baptism. Everybody understood. I baptized the patient, Mr. Jesse Byrd — birthplace: Giles, Miss.; residence, Elrod, Alabama. I read the same formula; asked the same questions; prayed the same prayers, etc. He made a good confession. The men shook his hand and wished him God-speed.

* * * * *

With due deference to the Word of God, I could not help but think of Jacob and Esau: Verily, a case of mistaken identity (with my eyes wide open). Yet, withal, the blessing was the same — forgiveness of sins, life, and salvation.

Mr. Byrd was born 1893; Mr. Magwood, 1893. Mr. Byrd on April 1; Mr. Magwood, April (?). It might just as well have been the first as not. The one not older than the other.

Both bereft of father and mother, in the throes of disease, are privileged to wash their sins away in the blood of Jesus, and to commit their souls unto Him who is able to keep them until the appearing of Jesus Christ.

Mr. Magwood has since written his wife about his baptism. On telling me how glad she was, the tears were seen coming from his eyes.

O BLEEDING HEAD AND WOUNDED

When evil days had fallen upon the church, and the darkness of the Middle Ages had gathered about the cloisters, there was little to inspire sacred song. The Gregorian Chant, sung in Latin, had crowded out congregational singing throughout all Europe. The language of the people was considered too crude for use in the worship, much less was it regarded as worthy of being moulded into sacred poetry. The Latin was used almost exclusively in the writing of Christian hymns.

However, in this prevailing darkness there were noble souls whose lives shone like bright stars. In the midst of this spiritual decay and worldly depravity these pious monks wrote sacred poetry for private devotion, which bears witness of their sincere love for their Savior.

The Crusades, which were begun in the year of 1098, inspired a religious fervor which resulted in the production of many gems of singular lyrical beauty. It was during this period, known as the Golden Age of Latin Hymnody, that Bernard of Clairvaux wrote the most touching of all Good Friday Hymns. Bernard was a preacher of the second Crusade, and was one of the most brilliant Latin Hymn-writers. This

hymn, now called The Passion Hymn, "Salve Caput Cruentatum," although composed in the twelfth century, did not achieve fame until five centuries later when it was rendered into German by the greatest of all hymnists, Paul Gerhardt.

Lauxmann has well said: "Bernard's original is powerful and searching, but Gerhardt's hymn is still more powerful and profound, as redrawn from the deeper spring of evangelical Lutheran scriptural knowledge and fervency of faith."

Miss Catherine Winkworth, who was the foremost translator of German hymns, in turn has carried the original force and rugged beauty of "Salve Caput, Cruentatum" and "O Haupt voll Blut und Wunden" into English. Just a word here concerning this remarkable translator will help one to understand why Miss Winkworth is so often quoted in regard to German hymnody.

Miss Winkworth was born in London, September 13, 1829. Her "Lyra Germanica," published in 1855, met with such remarkable reception that a second series was issued in 1858. Her "Christian Singers of Germany" was published in 1869. "She possessed a marvelous ability of preserving the spirit of the great German hymns while she clothed them in another language," quoted from Dr. Ryden. It can be said of Miss Winkworth that she is responsible for having aroused a deep appreciation for the treasury of German hymns, both in England and America. Her translation of the Bernard-Gerhardt hymn is very beautiful, a stanza of which I give to you as an example of her mastery of the art of translating.

AH WOUNDED HEAD THAT BEAREST
SUCH BITTER SHAME AND SCORN,
THAT NOW SO MEEKLY WEAREST
THE MOCKING CROWN OF THORN!
ERST REIGNING IN THE HIGHEST
IN LIGHT AND MAJESTY.
DISHONORED NOW THOU DIEST,
YET HERE I WORSHIP THEE.

Yet another Lutheran, none other than the "high priest of church music," John Sebastian Bach, has contributed to this Good Friday hymn. It was he who moulded the rather frivolous German folksong into the Passion Chorale. The minor melody had been adapted to Gerhardt's words by Hans Leo Hassler in 1601, but it remained for Bach to harmonize it so that it, too, had depth, strength and power. In the Passion of St. Matthew, an oratorio by Bach, our own Passion hymn appears five times, each time with a more profound harmony, and each time the gripping melody goes deeper and deeper into our hearts.

Volumes might be written about Bernard of Clairvaux, the Latin Poet of the twelfth century, and it would be well for each of us to study the life of this monk of whom Luther says, "If there has ever been

a pious monk it was St. Bernard, whom alone I hold in much higher esteem than all other monks and priests throughout the globe." J. Edson Farrar.

THE BLESSINGS I HAVE RECEIVED FROM LUTHER'S CATECHISM

It is now fifty years since I began my formal acquaintance with Luther's Catechism. I knew before this that it is a great book, for I always saw my father use it with care and reverence. But when I entered school, I handled it myself and had to learn it by heart, while my teachers unfolded to me its meaning.

I have been learning the Catechism ever since, at college, in the seminary, during all my years in the ministry. I have received innumerable and immeasurable blessings from this little book.

The first thing that always comes home to me is that I am "a lost and condemned creature." How can one escape seeing and feeling that as Luther's terse and forceful explanation of the Ten Commandments sinks into one's soul?

Thank God, however, I learned from the Catechism also that I have a Savior, Jesus Christ, true God and true man, who has redeemed, purchased, and won me with His holy, precious blood and His innocent sufferings and death that I may be His own and live under Him in His kingdom. How sweet and precious this has grown as the years have come and gone!

Then, what a blessing to learn that my heavenly Father's concern in me is so great that He determined to send His Holy Ghost, so that through His gracious operation in and through the Gospel I might embrace my Savior and rejoice over Him. I know now that, though I should stray, He will lead me back; though I stumble, He will raise me up. I shall surely enter into life everlasting.

My Catechism — what a wonderful book! An epitome of the whole Bible. I am instructed, re-proved, warned, admonished, encouraged, strengthened, comforted — whatever I need, just as I need it.

I remember well the pleasure I derived as a little boy from the words "This is most certainly true," with which Luther clinches the explanation of each of the Three Articles. Those words caught my fancy then. I am catching their meaning now. For all the promises of God in Him are yea and in Him Amen. I know that whatever I read in the Bible is true, absolutely true. I can stake my all on it.

When I was confronted, as every young man is, by the question, "Wherewith shall a young man cleanse his way?" my Catechism supplied the only right answer: "By taking heed thereto according to thy word." Oh, what a blessing it was that in my early childhood I had learned the Ten Commandments. They have been the guide of my feet, and

thus I have avoided many entanglements and many a fall into the mire.

When I entered upon my work as a preacher, bent upon preaching Jesus Christ and Him crucified, I made a strange observation. There were ever so many crying out, Lo, here is Christ, He is there. And everybody was cock-sure that he was right and I was wrong, and each one of them urged me to join him. It was bewildering. Who was right? Who was wrong?

Then my old Catechism proved a blessing, a veritable godsend, to me. It enabled me to discover wherein this teaching and that Church and the other religion were wrong, in error, dangerous, tending to rob me of my Savior. I found that, if one knows his Catechism well, one will not be misled by the hue and cry of those many conflicting creeds, sects, and sectlets. Such a one has a perfectly reliable criterion.

As I look back upon my past life and ask myself what I have learned regarding the teachings of the Bible, I am struck by the fact that Luther's Catechism was the ground-plan and the foundation. That is what I have really learned, as far as I did learn it. Everything else was built upon that plain and solid foundation and will stand as long as that foundation stands. During these fifty years I have really only added bit by bit to the great store I received when I was trained to learn my little Catechism by heart.

And when I ask myself what I have accomplished in the ministry, I find that I have been successful in the degree in which I fixed the truths of the Catechism in the minds of my people — children, youths, and adults. What a blessing Luther's Catechism has been to me these many years.

How many more years have been allotted to me I do not know. The days are evil. But I shall do what Luther did, namely, remain a student of the Catechism. I shall fix it in my memory again and ask God to sink its teachings into my heart once more. With this little handbook of Bible truth in mind and in heart, God's blessings, goodness, and mercy shall still go with me and follow me all the days of my life, and I shall dwell in the house of the Lord forever; for from the Catechism I learn that God shall deliver me from all evil and take me to Himself in heaven. —W. H. Bewie, in *Lutheran Witness*.

“A sinner cannot look up if he realizes his doom, and a saint cannot look down if he realizes his destiny.”
— Selected.

“Paul had three wishes, and they were about Christ, that he might be **found in** Christ, — that he might **be with** Christ, and that he might **magnify** Christ.”
— Luther.

WHO DIED?

Just two little words and touching on a matter which in thickly peopled districts is of every-day occurrence. Just two words, but the occasion when they were spoken and the person of the speaker give them the significance of a long story.

A little girl of ten or eleven years spoke these words. The occasion was a visit to the next-door neighbor, a lady living on the farm adjoining the farmstead which the child called her home. It was a Saturday afternoon, and as the child entered, her lady friend was busy about her preparations for Sunday, in fact, she was laying out the dress which she intended to wear the next day when she went to church. The little girl very naturally asked: What are you doing? The answer was: “I'm getting ready to go to church tomorrow.” To the child's mind this suggested the other question: “Who died?” These two words are important enough to make us Lutheran church-members and ministers of the Gospel ask, Is Christian knowledge among Lutheran children come to that low ebb that a little girl having a so-called Christian mother and living in the midst of a Christian community must think that, if one prepares her garments for going to church the occasion must of necessity be a funeral? That is what the little girl thought.

What was her reason for thinking so? The reason was, she had received no Christian training, though she had in infancy been baptized and her mother laid claim to being a Lutheran.

The mother was in fact a child of old German Lutheran stock, but their chief ambition always had been, and still was, to seek that which is on earth and not, as our Lord says, that which is in heaven. The old parents' aim was: Work, work, work — in order to save and hoard up money, buy farms, and then? Well, they did not think of the **Then**, the hereafter. Oh yes, they attended church services, here in **our** Lutheran church. How often? Whenever they “had time.” The records show that they very seldom or never attended Holy Communion. They did send the mother of this little girl to catechetical instruction. How long? A few weeks before confirmation. Not longer, for they said: “Christian learning will bring the children no money.” Yes, that may be true, Christian learning does not show you how to gather money. But it does most decidedly teach you the true value of money and how to use it according to the will of Him who gives us all earthly possessions. This girl then was confirmed and after confirmation she attended Communion **once** — as the records show. Whether she attended church after her confirmation, we are not prepared to say; it does not seem likely. A few years after confirmation she got married, and

as most careless Christians do, she married an un-churched man, he professed to be a Methodist.

Children were born to the pair and they were baptized in our church. One of these is the little girl who asked, Who died? These children were never sent to church nor to Christian summer-school — though both were at their disposal. The mother came to church once in a while, especially when one of her new-born children was to be baptized. Perhaps she hoped hereby to humor the minister. When she was approached by the church board in a truly Christian way and asked to give a little toward the support of the church, she not only flatly refused, but even became quite disturbed at the thought that she was expected to support the church. This ended her coming to church for good — that is as far as ordinary regular worship was concerned. But one thing she did, she never failed to attend a funeral service in her former and her parents' church and all the other churches in the community for twenty and more miles around. **This was her Church-going.** It is no wonder then that her little daughter, hearing her friend say that she was preparing her dress in order to attend church, should think on funerals and ask: "Who died?"

You might wonder whether this mother did not send her older children to catechetical instruction. Yes, she did begin to do so. However, when it became necessary for her to supply the children with the required text-books, she said, "This takes too much money." Words of kindness and love are not heard about the house where this family lives. The language used here is harsh and coarse, sometimes even filthy. Family devotions are evidently unknown here. In spite of all they contend, "We are Lutherans." No wonder if a child in such unchristian surroundings comes to the conclusion that if a church service is held someone "must have died." "Funeral-Christians" at best are all such as love filthy lucre. Their hearts must grow cold toward the saving word of Christ. There the children are ruined for time and for eternity. How earnestly does not Jesus warn against covetousness! He calls it the root of all evil, and what He means is apparent.

We must be stricken with blindness, we ministers and church members, if we cannot see the value of a good Christian training for our children. If we neglect our Christian schools the day may soon come when our children grope in spiritual darkness and their pitiful ignorance will become manifest in the questions they ask, as the little girl who questioned: "Who died?"

A. W. S.

JOY OF REDEMPTION

Oh soul redeemed by Grace, how can you cease from praising?

Let every breath express your gratitude!
Shout forth with joy that all the earth may hear it:
"Christ has redeemed me from sin's servitude."

Then why be vexed by earthly toil and anguish?
Oh, soul redeemed! mount up on wings of song!
Soar high above earth's petty cares and troubles!
Cling to the Cross, and God will make you strong.

Seek not thy peace in shelter of thy merits!
Search not for treasures save in God's pure Word!
Only breathe forth the sweetest, noblest message:
"Redeemed by Grace through Faith in Christ, my Lord."

Adeline Weinholz.

NORTHWESTERN COLLEGE

The Commencement Exercises at Northwestern College will be held on Thursday, June 14, at ten o'clock in the morning, in the gymnasium. An alumni luncheon will be served in the college dining hall at noon; and in the early afternoon the alumni society will hold its annual meeting in the gymnasium. After the meeting there will be the usual baseball game between former students and the college baseball team. The musical organizations will present a concert in the gymnasium at eight o'clock in the evening of June 13.

E. E. Kowalke.

WHICH SCHOOL?

Our many boys and girls who are graduating from eighth grade are preparing to enter high school. Which high school shall it be? This is surely a very important question and a matter toward which Christian parents in our day cannot take an indifferent attitude. Parents who realize what the school influence during these perilous years of adolescence that lie ahead means to the future life, especially the spiritual life, of the child which is rapidly developing into the man or woman that he or she is going to be, should not hesitate long in deciding which high school to choose for their boy or girl. We Lutherans in Milwaukee are fortunate in having our own high school, which is a truly Christian school and an educational institution of high standing. Our Lutheran High School at this time extends especially to the newly confirmed boys and girls who are about to finish eighth grade a cordial invitation to become its students, so that they also may enjoy the blessings of a Christian high school training.

E. H. Buerger, Director.

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.

DAKOTA-MONTANA DISTRICT

The Dakota-Montana District will convene in the congregation at Elkton, South Dakota (Wm. Lindloff, pastor), from June 20 to 25.

Opening services will be held on June 20 at 10 o'clock.

Professors A. Schaller and K. Scheppe of New Ulm are to read essays.

The delegates are requested to present their credentials, signed by the president and secretary of their congregations, to the secretary immediately after the opening.

Please announce to the local pastor.

Herbert Lau, 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.

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. Fuhlbrigge, 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.

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.

SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America meets, God willing, at St. Luke's Church, Milwaukee, Wis. (Rev. Ph. Koehler, pastor), August 8 to 13. Delegates are requested to provide themselves with three copies of their credentials, signed by the president and secretary of their Synod or District Synod, and to mail one to Dr. L. Fuerbringer, President of the Synodical Conference, 801 De Mun Ave., St. Louis, Mo.; one to Rev. Ph. Koehler, 2611 So. Kinnickinnic Ave., Milwaukee, Wis.; and one to the undersigned. The secretaries of the various Synods and District Synods are urged to send as soon as possible to the President of the Synodical Conference the names of the delegates appointed by their Synod or District in order to enable him to make the necessary advance arrangements for the convention. Requests for quarters must reach Rev. Koehler by July 18. George V. Schick, Ph. D., Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets at Black Creek, Wis., with Rev. John Masch, from 9 A. M. July 24 to 25, 1934.

English confession sermon by W. Pankow—F. Reier.

Papers: Th. Brenner, Election; V. Siegler, Evolution; O. Henning, Sins and Signs of the Times; Paul Oehlert, Ex. Hom. 1 Tim. 6: 6-10; Fr. Schumann, Exegetical 2 Cor. 9.

Please register with the host. F. A. Reier, Sec'y.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference meets Monday, June 18, at Two Rivers with Pastor W. Haase.

Sessions: 9 A. M. to 5 P. M.

Everyone is to make his own arrangements for dinner.

E. H. Kionka, Sec'y.

MEMORIAL WREATHS

In memory of Mrs. C. Abelmann who died May 13 at the age of 74 years, the sum of \$5.00 was donated for Home Mission by Mrs. L. Pingel, Mrs. E. Podewels, Mrs. A. Hoge, Mrs. H. Marquardt, Mrs. Geo. Krueger, Mrs. W. Buending, Mrs. F. Thrans, Miss H. Mielke, Mrs. J. Klingmann, the Misses Ada and Hertha Sievert and Louise Fenske donated \$2.50 for the same purpose, and \$2.00 from the G. Groth family. J. Klingmann.

In memory of Mrs. Johanna Moeller who died at the age of 73 years, friends donated \$3.00 for Missions.

Karl F. Toepel.

In memory of Albert H. Petrich who passed away on May 13, 1934, the following sums were donated as a memorial wreath for Indian Mission: Ella Broderdorf, \$1.00; Mrs. A. Doms and family, \$2.50; Gust. Petrich, \$1.00; Emma Petrich and Ida Hallmann, \$1.50; Mrs. A. Petrich and daughter, \$4.00. Wm. Nommensen.

In memory of Barbara Rath, who died on May 6, at the age of 7 months, 4 days, \$1.50 was donated by Immanuel's Ladies' Aid, Sault Ste Marie, Mich., for Ev. Luth. Deaf Mute Institute, Detroit. Carl J. Henning.

In memory of Mrs. Louise Schlicht, who died May 6, at the age of 88 years, the Ladies' Aid and friends donated \$27.00 for Home for the Aged and Missions.

E. H. Palechek.

In memory of Pastor Ralph Gamm who died April 11, 1934, at the age of 30 years, the congregation and Ladies' Aid of his charge at Faulkton, So. Dak., donated \$20.00 for Home Mission. Theo. Bauer.

In memory of Mrs. H. Krause of Havana Twp., So. Dak., Mr. and Mrs. H. A. Halverson, of Clear Lake, So. Dak., have donated the sum of \$5.00 to Northwestern Lutheran Academy. K. G. Sievert.

In remembrance of Wm. Simdon, who passed away April 30, 1934, John McDermott donated \$2.00 for Indian Mission. Robert F. F. Wolff.

In memory of Augusta Hensler, who died March 20, the scholars of St. John's Ev. Luth. School of Waterloo, Wis., dedicated a Memorial Wreath of \$5.22 to the Lutheran Children's Home at Wauwatosa. G. M. Thurow.

BOOK REVIEW

Birth Control for Saints and Sinners. A Critical Consideration of the Birth Control Movement As Influenced by Science and Revelation. By Teunis Oldenburger, Th. M., Th. D. Printed by the Calvin Press, Grand Rapids, Mich. Price: \$2.50.

The treatise embodied in this book aims at being "An unbiased critical consideration of the theory and practice, its arguments for and against the movement." Our readers will get an idea of the extent to which the writer pursued his task by reading the Table of Contents. The following are the heads of the ten chapters of which the book is made up: Primitive Birth Control. The Story of Modern Birth Control. The Problems Involved. The Claims of Neo-Malthusianists. The Oppositional Movement. The Teach-

ings of the Bible on Birth Control. How and to What Extent the Bible Influences Birth Control. The Impracticability of the Birth Control Program. National Program for Rehabilitating the American Home. Ninety-five Theses Against Artificial Birth Control.

By the above you will immediately see that the author gives his subject a wide and thorough discussion and is at pains to give his readers a calm and fair presentation of it. It is interesting to note what he says of the Bible affecting the progress of the movement. "If we made a comparative study of the various influences of the Bible on different religions, we find that those denominations which believe in absolute infallibility and authority of the Bible, raise considerably larger families than those churches which regard the Bible of relative importance and not of a final appeal in all departments of life. This influence of the Bible is so generally recognized that we find it in practically every birth control book that has come to my notice. We are constantly reminded that if the Church would put new meaning into the Bible and understand it in the light of science the application of the principle of contraception would soon become a law in all countries. Even the most outstanding propagandists frankly acknowledge that the influence of the Bible on voluntary parenthood is very great and a factor that will have to be reckoned with as determining to a large degree the birth control future." This is fine! May the Bible keep this hold and extend it over many till time merges into eternity. The outlook does not seem very encouraging when you hear that of the hundred representative seminaries in America, according to investigation of the Rev. Dr. Straton of New York of about ten years ago, 66% have gone over to the camp of Modernists, 12 or all of the Episcopal, 12 or all of the Methodist, 7 of the 18 Presbyterian, 8 or all of the Congregational, 7 of the 8 of the Disciples, 6 of the 10 Baptist, and 3 of the 6 Reformed. By this time the percentage is probably about 75% modernistic to 25% orthodox.

Of Mrs. Margaret Sanger, whom the author styles "the most fearless and heroic birth control pioneer in America who does not at all agree with the position of the Church" we are told in her own words what she aspires for her sex. "We expect to give still greater expression to her feminine spirit — we expect her to enrich the intellectual, artistic, moral, and spiritual life of the world. We expect her to demolish old systems of morals, a degenerate prudery, dark-age religious concepts, laws that enslave women by denying them the knowledge of their bodies and information as to contraceptives. These must go to the scrapheap of vicious, cast-off things." This is certainly frank enough as a statement of objectives.

And now, in conclusion, one of the author's own frank statements which he makes quite liberally throughout his book. As a teacher of the Reformed Church he says on page 277: "All civilized nations regard suicide as a crime. Birth control is a slow but positive and effective race suicide. Therefore, it is a crime and as such must be driven out of the land as a pest that will, if unmolested, demoralize the whole nation and bring the judgment of God on the world according to the prophetic warning of the Apostle Paul in Romans and as has been exemplified by the cities of Sodom and Gomorrah, and the countries of Greece and Rome. The only antidote is repentance. America has forgotten God and lost its sense of sin and moral responsibility and is now worshipping the gods of its own fabrication, of money, sport, and sex. The goddess of contraception is gormandizing sensual pleasure. Nothing but a nationwide humiliation and confessing of our sins before God and forsaking them and a return to God, to His Word, to His sanctuary, to doctrinal teaching, to Christian discipline, and to much prayer will save the day that we perish not."

We do not recommend the reading of modern birth control literature to our readers. If anyone feels called upon to read more than his Bible on this subject, we think this book will serve to press home the truths which God has uttered on this subject.

If the book should go to a second edition, we would suggest a more careful reading of the proof. G.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the year 1933. Concordia Publishing House, St. Louis, Mo. Price: \$1.00.

This paper-bound book presents 194 pages of statistics which mirror as well as figures can prevailing conditions in our sister Synod. G.

ITEMS OF INTEREST

WHAT THEY THINK

About one-fifth of the Protestant pastors and Jewish rabbis of America have been willing to express their opinion on war and economic injustice, according to a pamphlet just issued summing up the results of a questionnaire sent to about 100,000 clergy in America. The questionnaire, containing fifteen headings, was sanctioned by the representative heads of twelve religious bodies in the United States.

Replies were received from 20,870 clergymen. Of this number 1,634 were Lutherans. This means that about 13.6% of our Lutheran clergy were willing to express their convictions on the subjects included in the questionnaire. In whatsoever further may be said concerning the relationship of these Lutheran clergymen to the general results from the answers to the questionnaire, it is to be remembered that the percentages quoted refer only to the proportion in respect to the answers received from Lutheran clergymen. Each one who replied was given the privilege of indicating whether he desired his views to be kept private or whether he was willing to have his opinions quoted. Some were unwilling to be recorded on the war question while others were fearful of being noted on the economic problems. Out of the more than 20,000 who responded, 89% were willing to be quoted on questions of war and peace, and 87% were not ashamed of their views on economic questions. Perhaps most interesting to the Churches is the question as to whether ecclesiastical bodies should now go on official record as refusing to sanction or support any further war. Here 78% of the Methodist replies were favorable. It is significant that the lowest percentage, 38% affirmatives among the replies received, is credited to the Lutheran Church. Nine per cent of the Lutheran replies voted in favor of capitalism or "rugged individualism." In the number of those supporting drastically reformed capitalism we find 61% of the Presbyterian answers and 58% of the Lutheran answers.

Comparing the replies to the present questionnaire with those received three years ago in answer to a similar query, as published in The World Tomorrow of May, 1931, there is a considerable decrease in most of the questions: 66% of the answers in favor of the League of Nations in 1931 as compared with only 48% in 1934; 77% in favor of reduced armaments in 1934 as over against 80% in 1931; 36% certain of a valid distinction between "defensive and aggressive war" in 1934 as over against 43% in 1931.

The accuracy of the figures presented in the tabulation now available is guaranteed through the employment of a firm of certified public accountants to check on the figures. Careful consideration of the material in this pamphlet and an adequate presentation of the mass of material there offered is impossible for the staff of the News Bulletin. The opinions of Lutheran clergymen are quoted in about as large a proportion as those of any other denomination. Taking them by-and-large the significant characteristic of most of the Lutheran clergymen's replies and positions is their direct or indirect dependence upon the declarations of the Augsburg Confession.

Widespread public press publicity has been accorded the whole subject since May 2, when the contents of the pamphlet was released. It is the desire of the sponsors and of Mr. Kirby Page that pastoral associations and other groups of Christian clergymen and laymen use the pamphlet as the basis for discussion of any one or all of the questions contained in the questionnaire. News Bulletin.

WEST WISCONSIN DISTRICT

April, 1934

Rev. Alvin F. Berg, Norwalk	\$ 44.00
Rev. Arthur Berg, Sparta	95.75
Rev. C. E. Berg, Ridgeville	70.00
Rev. J. B. Bernthal, Ixonia	51.57
Rev. A. Dasler, Fox Lake	22.50
Rev. A. H. Dobberstein, Mercer	13.08
Rev. A. Dornfeld, Marshfield	20.00
Rev. A. G. Dornfeld, Hubbleton	44.28
Rev. A. G. Dornfeld, Richwood	60.22
Rev. M. F. Drews, Oak Grove	88.58
Rev. A. J. Engel, Pardeeville	100.00
Rev. Gerhard Fischer, Mosquito Hill	7.50
Rev. Gerhard Fischer, Savanna	120.00
Rev. G. T. Fischer, Bloomer, Eagleton	57.00

Rev. G. W. Fischer, Madison	47.31
Rev. Gust. Fischer, La Crosse	200.00
Rev. Wm. Fischer, R. 1, Merrill	35.00
Rev. E. C. Fredrich, Helenville	82.78
Rev. J. Gamm, La Crosse	499.60
Rev. Henry Geiger, Leeds	13.97
Rev. A. Hanke, Rollingstone	71.25
Rev. I. J. Habeck, Medford	97.37
Rev. John Henning, Jr., T. Dallas	21.15
Rev. John Henning, Jr., T. Prairie Farm	70.24
Rev. J. F. Henning, Auburn, Brush Prairie	21.20
Rev. M. J. Hillmann, Marshall	67.58
Rev. R. C. Hillemann, Plum City	26.73
Rev. R. C. Hillemann, Waverly	5.35
Rev. R. C. Hillemann, Eau Galle	40.00
Rev. O. E. Hoffmann, Elk Mound	6.00
Rev. O. E. Hoffmann, Iron Creek	10.00
Rev. O. E. Hoffmann, Poplar Creek	21.00
Rev. O. E. Hoffmann, Beyer Settlement	63.00
Rev. R. C. Horlamus, Hurley	40.26
Rev. F. Kammholz, T. of Greenwood	2.55
Rev. F. Kammholz, Rib Lake	37.45
Rev. L. C. Kirst, Beaver Dam	239.29
Rev. J. Klingemann and Wm. Eggert, Watertown	362.51
Rev. E. E. Kolander, Marathon	48.00
Rev. R. P. Korn, Lewiston	66.37
Rev. G. O. Krause, Stetsonville	81.78
Rev. G. O. Krause, Little Black	12.35
Rev. H. Kuckhahn, St. Charles	50.00
Rev. O. Kuehl, Green Valley	11.25
Rev. O. Kuehl, Rozellville	30.00
Rev. O. Kuhlrow, Jefferson	408.00
Rev. C. F. Kurzweg, Cochrane	40.00
Rev. C. F. Kurzweg, Cream	10.00
Rev. Phil. Lehmann, T. Westfield	9.20
Rev. Phil. Lehmann, Ableman	54.45
Rev. F. W. Loeper, Whitewater	15.00
Rev. A. W. Looock, Shennington	9.05
Rev. A. W. Looock, Warrens	6.25
Rev. Theo. H. Mahnke, Cataract	24.80
Rev. G. C. Marquardt, Ringle	16.15
Rev. G. C. Marquardt, Schofield	44.00
Rev. A. L. Mennicke, Fall River	9.30
Rev. A. L. Mennicke, Doylestown	17.49
Rev. A. L. Mennicke, Fountain Prairie	21.86
Rev. J. Mittelstaedt, Menomonie	96.06
Rev. P. Monhardt, South Ridge	107.20
Rev. M. J. Nommensen, Juneau	44.24
Rev. Wm. Nommensen, Columbus	192.34
Rev. W. O. Nommensen, Wausau	35.00
Rev. E. H. Palechek, Cheseburg	75.00
Rev. Aug. Paetz, Dalton	18.34
Rev. Aug. Paetz, Friesland	34.83
Rev. H. A. Pankow, Indian Creek	34.20
Rev. H. A. Pankow, Hustler	30.56
Rev. J. H. Paustian, Barre Mills	71.35
Rev. J. H. Paustian, Barre Mills	109.42
Rev. N. E. Paustian, Oconomowoc	38.34
Rev. W. A. Paustian, Onalaska	34.60
Rev. E. E. Prenzlów, Cornell	44.35
Rev. J. M. Raasch, Lake Mills	217.68
Rev. S. Rathke, Baron	20.51
Rev. S. Rathke, Cameron	25.50
Rev. H. W. Reimer, Lime Ridge	6.90
Rev. H. W. Reimer, Tuckertown	10.10
Rev. A. W. Sauer, Winona	568.54
Rev. Chr. Sauer, Ixonia	22.00
Rev. Herb. Schaller, Tomah	441.01
Rev. J. H. Schwartz, West Salem	130.80
Rev. C. W. Siegler, Bangor	82.03
Rev. C. W. Siegler, Portland	10.69
Rev. R. Siegler, Personal	10.00
Rev. M. Taras, Lebanon	10.00
Rev. K. A. Timmel, Watertown	255.84
Rev. L. C. Vater, Goodrich	10.00
Rev. Gust. Vater, North Freedom	10.00
Rev. August Vollbrecht, Fountain City	83.07
Rev. E. Walthor, Wisconsin Rapids	36.65
Rev. F. Weerts, Cambria	45.00
Rev. W. Weisgerber, Minocqua	33.85
Rev. W. Weisgerber, Woodruff	26.19
Rev. A. Werr, Ridgeway	13.11
Rev. A. Werr, Wilson	45.40
Rev. A. A. Winter, Summit	10.20

Rev. A. A. Winter, New Lisbon	42.68
Rev. A. A. Winter, Mauston	67.67
Rev. W. E. Zank, Newville	54.80
Rev. W. E. Zank, T. Deerfield	37.20
Rev. E. Zaremba, R. 1, Wausau	42.20
Rev. H. R. Zimmermann, Randolph	88.50
Total Budgetary	\$7,285.73

Non-Budgetary Items

Rev. K. A. Timmel, Watertown	\$ 52.00
Rev. A. W. Sauer, Winona	16.94
Rev. M. J. Hillemann, Marshall	13.00
Total	\$ 81.94

H. J. KOCH, Treas.

SOUTH EAST WISCONSIN DISTRICT

Rev. L. W. Baganz, St. John's Congregation, Burlington, Collection for General Institutions	\$ 112.80
Rev. A. C. Bartz, Immanuel's Congregation, Waukegan, Collection during April for General Mission	31.98
Rev. Paul G. Bergmann, Christ Congregation, Milwaukee, Collection during April for General Institutions \$50.00, General Support \$21.15	71.15
Rev. E. R. Blakewell, Salems Congregation, Milwaukee, Collection during April for General Fund \$25.00, General Institutions \$25.00, General Mission \$25.00, Home Mission \$22.84, Radio Services \$10.00	107.84
Rev. John Brenner, St. John's Congregation, Milwaukee, Collection during April for Theological Seminary \$5.00, Northwestern College \$267.50, Lutheran High School \$71.55, Lutheran Children's Home \$35.25	379.30
Rev. P. J. Burkholz, Siloah Congregation, Milwaukee, Collection during April for General Fund \$133.45, Lutheran City Mission \$9.65	143.10
Rev. Rich. Deffner, Zion's Congregation, Phoenix, Collection in December and January for General Fund \$11.50, Indian Mission \$7.00, Lutheran Children's Home \$23.56	42.06
Rev. E. Ph. Ebert, Pentecostal Congregation, Whitefish Bay, Collection during February for Home Mission	18.13
Rev. H. H. Ebert, Saron's Congregation, Milwaukee, Collection during January, February and March for General Mission \$30.18, Lutheran High School \$28.96, Lutheran City Mission \$17.15	76.29
Rev. Henry Gieschen, Jerusalem's Congregation, Milwaukee, Collection during March for General Institutions \$94.12, General Mission \$100.00, Lutheran City Mission \$12.13; Collection during April for General Institutions \$100.00, General Mission \$27.48, Lutheran City Mission \$7.96	341.69
Rev. Frank G. Gundlach, Salem's Congregation, W. Granville, Collection for Seminary Building Fund \$25.00, Martin Luther College Building Fund \$22.00	47.00
Rev. A. F. Halboth, St. Matthew's Congregation, Milwaukee, Collection during April, including the Easter Offering for General Fund \$50.00, General Institutions \$50.00, Martin Luther College \$20.23, Home for Aged, Belle Plaine, \$20.00, General Mission \$50.00, Student Support \$20.00, Church Extension \$10.00, General Support \$20.00, Collection during March for Lutheran City Mission \$28.56	268.79
Rev. E. W. Hillmer, St. Luke's Congregation, Kenosha, Collection for General Fund	43.30
Rev. Gerald O. Hoenecke, St. Paul's Congregation, Cudahy, Collection during March for Martin Luther College \$31.70; Collection during April for General Fund \$34.70	66.40
Rev. W. A. Hoenecke, Bethel Congregation, Milwaukee, Lenten and Easter Offering for General Institutions \$66.35, General Mission \$66.34, General Support, personal gift, \$5.00, Lutheran City Mission \$25.00	162.69
Rev. Edwin Jaster, Epiphany Congregation, Racine, Lenten and Easter Offering for Northwestern College \$33.76, Martin Luther College \$30.00	63.76

Rev. S. A. Jedele, Peace Congregation, Wilmot, Collection for General Fund \$15.33, General Institutions \$45.00, General Mission \$45.00	105.33
Rev. Walter Keibel, Nain Congregation, West Allis, Collection during January, February and March for General Mission	100.00
Rev. Herm. C. Klingbiel, St. John's Congregation, West Bend, Lenten Offering for General Fund \$55.74, General Institutions \$50.00, Theological Seminary \$50.00, Northwestern College \$50.00, Martin Luther College \$50.00, Indian Mission \$25.00, Negro Mission \$25.00, Home Mission \$50.00, General Support \$100.00; Easter Offering for General Fund \$50.34, General Institutions \$100.00, Home for Aged, Belle Plaine, \$25.00, General Mission \$15.00, Madison Student Mission \$10.00, Church Extension \$50.00, Collection for Lutheran Children's Home (Rev. Witschonke) \$6.00	712.08
Rev. P. W. Kneiske, St. John's Congregation, Lannon, Lenten Offering for General Fund \$22.55, Lutheran Children's Home \$3.80; Easter Offering for General Fund \$29.50	55.85
Revs. H. F. Knuth and V. Brohm, Bethesda Congregation, Milwaukee, Collection for General Institutions \$69.06, General Mission \$21.97, E. M. C. \$129.32, Lutheran High School \$30.84; Collection for General Mission \$7.89, General Institutions \$26.45, Bethesda Home \$127.25	412.78
Rev. Ph. H. Koehler, St. Lucas Congregation, Milwaukee, Collection for General Fund \$105.75, Lutheran High School \$11.75, Lutheran High School by Ladies' Aid \$25.00	142.50
Rev. A. Koelpin, Fairview Mission, West Allis, Easter Offering for General Institutions	89.16
Rev. A. F. Krueger, Resurrection Congregation, Tippecanoe, Lenten Offering for General Institutions	36.00
Rev. Henry Lange, Nathanael Congregation, Milwaukee, Easter Offering for General Fund	27.33
Rev. A. C. Lengling, St. Paul's Congregation, Slinger, Lenten and Easter Offering for Theological Seminary \$5.00, Northwestern College \$5.00, Martin Luther College \$10.00	20.00
Rev. Kurt A. Lescow, St. John's Congregation, Thiensville, Easter Offering for Finance \$20.00, General Mission \$48.20	68.20
Rev. Aug. Lossner, Trinity Congregation, Twp. Raymond, Collection during January, February, and March for Theological Seminary	7.57
Rev. A. H. Maaske, St. John's Congregation, Mukwonago, Easter Offering for General Mission	25.88
Rev. Wm. C. Mahnke, St. John's Congregation, Root Creek, Collection during March and April for General Fund \$52.07, Lutheran High School \$23.00	75.07
Rev. H. Monhardt, St. Paul's Congregation, Tp. Franklin, Lenten and Easter Offering for Martin Luther College \$25.17, General Mission \$45.15	70.32
Rev. Paul G. Naumann, St. Jacobi Congregation, Collection for General Institution \$175.00, Lutheran High School \$25.00	200.00
Rev. O. B. Nommensen, Zion's Congregation, So. Milwaukee, Collection during April for General Fund	17.26
Rev. Erhard C. Pankow, Garden Homes Congregation, Milwaukee, Collection for General Mission	50.00
Rev. Wm. F. Pankow, Ephrata Congregation, Milwaukee, Collection for General Fund	101.78
Rev. A. Petermann, St. John's Congregation, Newburg, Good Friday Offering for Martin Luther College \$18.77; Easter Offering for Home Mission \$40.83	59.60
Rev. M. F. Plass, St. John's Congregation, Oakwood, Lenten and Easter Offering for General Fund \$25.00, General Institutions \$25.00, General Mission \$35.00, General Support \$11.85	96.85
Rev. W. Reinemann, Friedens Congregation, Elkhorn, Lenten and Easter Offering for General Fund \$20.00, Theological Seminary \$15.00, Northwestern College \$20.00, Martin Luther College \$20.00, Michigan Seminary \$15.00, Dakota-Montana Academy \$3.00	93.00

Rev. M. R. Rische, Davids Stern Congregation, Kirchhayn, Collection during March for Martin Luther College \$33.10; Memorial Wreath for Herbert Rusch for Negro Mission \$5.00; Collection during April for Home Mission \$52.55	90.65	tension \$30.61; Collection by Sunday School for China Mission \$71.42	163.25
Rev. J. G. Ruege, Jordan Congregation, West Allis, Collection for General Fund	296.41	Rev. Arthur P. Voss, St. James Congregation, Milwaukee, Gift from Ladies' Guild for Lutheran High School \$5.00; Collection during March and April for General Fund \$137.38	142.38
Rev. J. E. Schaefer, Trinity Congregation, West Mequon, Easter Offering for General Fund	43.00	Rev. S. Westendorf, Calvary Congregation, Thiensville, Collection during April for Michigan Seminary	25.05
Rev. Gust. E. Schmidt, St. Paul's Congregation, East Troy, Easter Offering for General Fund	52.00	Rev. H. Wolter, St. Paul's Congregation, Tp. Lomira, Lenten and Easter Offering for Budget \$96.83; St. Petri Congregation, Tp. Theresa, Lenten and Easter Offering for Budget \$42.85	139.68
Rev. Arnold H. Schroeder, St. Paul's Congregation, Milwaukee, Collection during April for General Fund	5.13	Rev. H. Wojahn, Grace Congregation, Waukesha, Lenten Offering for Theological Seminary \$10.00, Northwestern College \$10.00, Martin Luther College \$10.00, Michigan Seminary \$10.00, Home for Aged, Belle Plaine, \$5.00, Indian Mission \$10.00, Home Mission \$50.00, Negro Mission \$10.00, Poland Mission \$5.00, Madison Student Mission \$5.00	125.00
Rev. Arnold Schultz, Trinity Congregation, North Milwaukee, Easter Offering for General Fund	130.21	Rev. F. Zaring, St. Matthew's Congregation, Iron Ridge, Collection during February and March for Synodical Reports \$7.42, Theological Seminary \$65.55, Martin Luther College \$80.00	152.97
Rev. Harry Shiley, St. Peter's Congregation, Tp. Greenfield, Easter Offering for General Mission \$1.23; Woodlawn Congregation, West Allis, Easter Offering for General Mission \$6.42	7.65		
Rev. E. Arnold Sitz, Grace Congregation, Tucson, Collection for Home Mission	51.45		
Rev. Edmund Sponholz, St. John's Congregation, Slades Corners, Lenten Offering for General Mission \$59.30; Easter Offering for Theological Seminary \$11.41, Martin Luther College \$18.30	89.01		
Rev. E. W. Tacke, St. Paul's Congregation, Tess Corners, Collection during April for General Fund	93.15		
Rev. G. A. Thiele, Zion's Congregation, Bristol, Lenten and Easter Offering for General Fund \$83.11 and \$3.00	86.11		
Rev. Theo. Volkert, First Ev. Luth. Congregation, Racine, Easter Offering for Theological Seminary \$30.61, Student Support \$30.61, Church Ex-			
		Summary.	
		Budgetary Receipts	\$5,425.10
		Every Member Canvass	129.32
		Seminary Building Fund	25.00
		Martin Luther College Building Fund	22.00
		Non-Budgetary Items	598.33
			<u>\$6,199.75</u>
		Milwaukee, May 19, 1934.	CHAS. E. WERNER, Treasurer.

TREASURER'S STATEMENTS

10 Months — April 30, 1934

Department	Receipts	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 50,707.21	\$ 32,060.82	\$ 65.00	\$ 31,995.82	
Educational Institutions	25,235.06				
Theological Seminary	5,953.24	12,628.17	30.12	12,475.18	122.87
Northwestern College	10,767.17	40,936.37	2,227.46	35,181.30	3,527.61
Dr. Martin Luther College	6,302.08	33,532.44	374.07	31,675.97	1,482.40
Michigan Lutheran Seminary	1,579.81	9,139.93	61.36	8,531.85	546.72
Northwestern Academy	1,048.42	5,833.39	1.50	5,766.12	65.77
Home for the Aged	1,900.18	4,387.68		4,098.85	288.83
Missions, General	51,258.94	1,034.16		1,034.16	
Indian Mission	10,821.20	21,496.71	301.10	19,641.12	1,554.49
Negro Mission	5,396.73	11,666.61		11,666.61	
Home Mission	21,681.59	67,715.74		67,715.74	
Poland Mission	2,396.34	8,406.18		8,406.18	
Madison Student Mission	625.22	2,720.24		2,720.24	
Theological Candidates		1,348.29		1,348.29	
School Supervision		420.69		420.69	
General Support	7,502.83	15,222.00		15,222.00	
Indigent Students	2,300.87	2,676.60		2,676.60	
To Retire Debts	262.59				
	<u>\$205,739.48</u>	<u>\$271,226.02</u>	<u>\$ 3,060.61</u>	<u>\$260,576.72</u>	<u>\$ 7,588.69</u>
Revenues	51,834.64				
	<u>\$257,574.12</u>				
Every-Member Canvass	1,351.87				
	<u>\$258,925.99</u>	<u>\$258,925.99</u>			
Deficit		<u>\$ 12,300.03</u>			

Debt Statement

Debt on July 1, 1933	\$395,966.16
Debts made since	191,784.00
	<u>\$587,750.16</u>
Debts Paid	134,540.60
	<u>\$453,209.56</u>
Debt on April 30, 1934	194,314.29
Church Extension Debt	
Total	<u>\$647,523.85</u>

THEO. H. BUUCK, Treasurer.