

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.*

Volume 23

Milwaukee, Wisconsin, February 2, 1936

Number 3

LITTLE FAITH REPROVED

Why are ye fearful, O ye of little faith? Matt. 8: 26

You are aware of the occasion when these words were first uttered. Jesus had embarked on the Lake of Tiberias with His disciples, when a sudden and violent storm, such as small inland seas, surrounded by mountain gorges, are always exposed to, came down upon the bosom of the waters, and the vessel appeared to be in imminent danger of being swallowed in the depth of the sea. The disciples were seriously alarmed. Though their Master was with them in the ship, yet He was fast asleep having withdrawn to the rear of the vessel fatigued as He was with the labors of the day; and so soundly had He slept, that all the turmoil and terror of the storm did not arouse Him. At length the alarm of the disciples became so intense, that they aroused Him, crying, "Lord, save us; we perish." O foolish men, to think that they could perish while in the same ship with their Master! How little did they trust in His presence and power! This struck their Lord's attention more than the storm, and reprovingly He spoke to them, "Why are ye fearful, O ye of little faith?"

Christ reproves little faith. He reproves it, because little faith is indicative of fear in alarming circumstances more than of trust in God. There is something lacking in faith that is little, something wanting as to loving and trusting God above all things; it manifests doubt on the part of a Christian whether God is merciful, kind, powerful and willing to help in times of distress or in the misery of sin. Such little faith is so unbecoming to followers of Christ as to merit the reproof in the words of the Lord, "Why are ye fearful, O ye of little faith?"; for reproof it is, though kind. Everything in Christ reproves little faith — doubt, fear, wanting in love and trust of God.

His very greatness reproves it. In the violent storm on the Galilean Sea Christ proves Himself Master of the sea — the Almighty God. He rebuked the winds and said to the sea, "Peace, be still!" At these words the storm ceased at once, and immediately "there was a great calm." This was the same One who once "divided the waters from the waters" making the firmament of heaven; for He who now rebukes the winds, is He "by whom also God made the worlds,"

— He, "without whom was not anything made that was made."

We know the power of Christ. He is God. The world was made and is governed by Him. His mighty arm is upon all its movements; His presence is in every place; His power is always in action; from the heavens to the depths of the sea His mighty energy is spread. "Is any thing," then, "too hard for the Lord?" Jer. 32:27. "I know that thou canst do every thing." Little faith questions even almighty power, and therefore is reprovved.

Furthermore, Christ's official relation to us reproves little faith. What is that relation? It is summed up in the grand office of Redeemer from the curse of the Law, from sin, from the world, from the power of the enemy, from death and future misery. If He has power for this, what does little faith, doubt, fear, suppose? That He will be unfaithful to His blessed office? That He will not redeem? That His blood is not sufficient to cleanse from all sins? Where is the ground for this? Nowhere. It is fear without foundation. It is reprovved by the glorious and infallible promises of His Gospel. And He who has begun a good work in you, will He not perform it until the day of Jesus Christ? Phil. 1:6.

Why are ye fearful, O ye of little faith?" In a more practical bearing little faith is reprovved by the work the Lord now does in the world through the agencies of His Church. We know what that work is; it is to save sinners through the preaching of the Gospel — the spreading and establishing of His Kingdom on earth. This, of course, comprises not only the work which is being done in the individual congregations by the ministration of the Word, but it comprises the whole field of missionary endeavors — our Christian schools, colleges and institutions, our home and foreign missions, etc.

But how does little faith often look upon such work of the Lord? If it looks upon it at all, it sees nothing great or of much consequence in such work. Indeed, faith that is weak and limited as to its knowledge and trust often is inclined to belittle missionary endeavors, and to doubt the ability of pursuing them. We have heard enough complaining on the part of Christian members of our Church in the present crisis, skeptically asking, "What are they (loaves of bread)

among so many?" How shall we ever meet the budget of our Synod? etc. Others of little faith fear for the future of the Church in these trying times. Seeing how she is being attacked on every hand by the deadly weapons of her enemies — the pernicious tenets of modernists, their mighty onslaught on Holy Scriptures and the chief doctrine of the Christian religion — salvation by grace through faith in Jesus Christ — observing, furthermore, with deepest alarm how many in the Church fall for the delusive errors of our age, and thus are lost for the Church — seeing all this many a Christian of little faith trembles for its safety.

Yet, has the work of the Church which is the Lord's ever faltered in its purpose? Will the ship of God's people with Christ in it ever be wrecked midst the storms of this world? Christ says no. "Upon this rock will I build my church; and the gates of hell shall not prevail against it." Matt. 16:18. And the Psalmist of old triumphantly exclaims, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah." Ps. 46:1-3.

"Why, then, are ye fearful, O ye of little faith?" Have faith in the Lord, confide in His veracity, in His power, and love. Look only to Him in all your trouble. Look not at the turbulent waters surrounding and threatening you, but to Him at whose Word the seas become calm. Hear not the winds, but Him who can rebuke them. Or, if a doubt arise, and thou sink, make thy appeal to Him, "Lord, save me." And He will stretch forth His hand, and say, "O thou of little faith, wherefore didst thou doubt?"

"Begone, unbelief, my Savior is near,
And for my relief, will surely appear;
By prayer let me wrestle, and He will perform;
With Christ in the vessel, I smile at the storm."

J. J.



THE STORY OF THE CHURCH

Pietism had laid greater stress upon holy living, pious feeling, than upon pure teaching of the Gospel truths. Although not foreseen, much less wanted by the leaders of Pietism, the sure fruit of this over-stressing of life over against doctrine was a getting farther and farther away from the Bible. Among the

sects of the Reformed church this movement away from the pure and clean teaching of the Gospel gained headway early. In the Lowlands or Holland John Cocceius, professor at Leyden, who died in 1669, had taught as a new thing that there were two covenants of God with man, the one by nature, the other a covenant of grace. The first was the covenant that God made with man before the fall, the latter the covenant with man after the fall. Following this the Bible was explained as bearing upon holy living mainly, while differences in doctrines among men were overlooked. This holds true also of the English Pietists, such as Richard Baxter and John Bunyan, the tinker, who wrote the Pilgrim's Progress in Bedford jail. It holds true also of the newly founded sect of Methodists. Its founder was John Wesley aided by George Whitefield. Wesley began by gathering about him a small circle of likeminded men for the practise of piety in 1729. He believed in a personal turning to God by means of a struggle of the sinner for the coming of the Holy Ghost into his heart. The sect was carried to America where it has grown mightily.

During the eighteenth century arose many free-thinkers. These would have nothing to do with revealed religion, but believed only in natural religion. Their beginning was in England. They would have none of the old belief in a God, Three in One, who saves man from sin through the suffering and death of Jesus Christ. Their God, for they did believe in a God, was only a God in nature, an overruling Providence. They were called the Deists. As absurd and unreasonable they rejected the beliefs in the Trinity, original sin, satisfaction for sin by Christ, justification, and resurrection of the dead. The great English Deists were Hobbes, Toland, Bolingbroke. Of the same kind were the Jew Benedict Spinoza in the Netherlands, Peter Bayle in France, and others in Germany. All of these, while not agreeing in all particulars, yet were as one fighting the old and tried beliefs of the church. The usual way of travel of these philosophical doubts and false beliefs was that one or two men in Germany began it, without finding much of a following, then these beliefs were carried over the Channel to England, where they were further worked out, thence they came over to France, where they gained popular belief, coming back once more by way of France to Germany, thus completing the circle. In Germany these false notions were spread abroad among the common people by many writers in popular newspapers and story-sheets.

The university of Halle in Germany was the stronghold of Pietism. But as the first fire of love for holy living, without regard of clean and pure teaching based upon the Bible alone, began to wane and die out, the doors were open for the coming of all sorts of unbelief. Hence it is not strange that the pietistic Halle fell as the first victim to the freethinking pesti-

lence. They had thrown away the balm of Gilead, Jeremiah 8:22, and so were not sound and strong enough in spirit to withstand this new attack of the old foe. Halle became the hotbed of freethinking. This high school was soon followed by most of the others in the land. These high seats of learning brought forth a spawn of freethinking preachers to fill the Lutheran pulpits. What they did to the old established beliefs and customs within the Lutheran Church was a crying shame. Not Jesus Christ the Son of God, not the forgiveness of sin through His blood, not the Gospel of Salvation did they preach, but long-winded and shallow discourses on the true nobleness of man and how man must still further ennoble himself by his worthy deeds in living a so-called moral life. There were cases where some of these freethinking preachers spoke on the use of the stall-fed ox in a Christmas sermon, or on the great benefit of early rising in an Easter sermon. Not all of them went to such lengths, but nearly all of them were freethinkers at heart.

In England the freethinkers were called Deists after their highly respected leaders, but in Germany, because they made the reason of man the only guide and judge of all beliefs, they were called Rationalists. The real father of German Rationalism was John Salomo Semler, 1725-1791. A well read man, but not a deep scholar or thinker, he began to question the real existence of the writers of the books in the Bible. He began to throw doubt upon Moses and the prophets, the evangelists and the apostles. He did not question that they really existed, but that they had written the books under their name. Of course, he also made these writings doubtful, as not being inspired by God at all. Thus to him the Bible was full of mistakes, could not be believed or be trusted in anything that was not to be proved by human reason. He became the forerunner of that school of theologians that to this very day holds the Bible to be a book made by human hands, written by wise men, possibly, but men not up to date in the knowledge of the world or the findings of science. To tell the names of his followers in this doubt of the Scriptures would be too long a tale. Most of the great German writers of this time, such as Lessing and Goethe later on, a long list of thinkers and philosophers, headed by Kant and others, as well as the gross of what was called the cultured masses, were enmeshed in the toils of this new enlightenment so-called. Rationalism became the belief of the mob, led by such men as Teller, Loeffler, Gabler, whose very names signify shallowness.

The enlightenment of German rationalism was found not only in the Protestant ranks but also among Catholics. Adam Weishaupt, professor at Ingolstadt, founded a secret order on the lines of the Free Masons, which called itself the order of the Illuminati or the

Enlightened. This was in 1776. The order was given over to the fostering of freethinking in all its forms. The order was later broken up, but its influence remained for a long time. On the whole it may be said that Free Masonry, whose first grand lodge was founded in London on June 24, 1717, takes its belief from the freethinkers, fosters, guards and spreads this belief.

In spite of the lively rule of German Rationalism, not all the world, or even all the church in all its members, received it gladly. Always there were some hidden ones in the land that would not fall down and worship the beast, and God raised Himself up many a writer and preacher who warned the Christians against the folly of this enlightenment. For folly truly it was, the foolishness of men, as can easily be seen by its fruits. While they were loud in their claims of freeing men's minds from the old superstitions, as they called them, yet they but darkened the understanding of their followers, so that they could not see the light revealed in Christ Jesus as the way of salvation nor could they rightly see the true state of man and his connection with the world about him. While they set as their aim the ennobling of man in heart and soul, they served but to enslave him farther in his sinful lusts. Rationalism must always end in bringing man down to the level of the beast, for it teaches but the use of things for man but cannot explain the whence and wherefore of these things. It brings God down to the level of a good but often blundering and forgetful ruler, who means well by us, but cannot be trusted to live up to promises. Rationalism in modern guise, since Darwin and Haeckel, has taken the name of Evolution. This too disbelieves in the God of the Bible, and this too pulls down man to the level of the beast.

It is well for us to keep this in mind, for freethinking, under whatsoever name it may go, always is a sworn foe of the Church of God. It always denies, openly or secretly, undermines the most cherished beliefs of the church, beliefs which are the very lifeblood of the Church, which lifeblood, when sucked out by the vampire of freethinking, may leave the semblance of the Church but which in truth is only a corpse. The living Church cannot sacrifice its God-given truths to the Moloch of Freethinking, nor can it go hand in hand with it. 2 Cor. 6:14. Z.

IS HUMAN EDUCATION AND CULTURE A SATISFACTORY SUBSTITUTE FOR THE GOSPEL?

It is becoming more and more common to identify civilization and Christianity. The belief is becoming more widespread that, while the uncivilized or uneducated people need the Church and the Gospel, cultured and educated people can dispense with it.

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

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

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

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

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

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

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

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

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

We are living in an age which has produced many brilliant minds, in an age of marvelous scientific discoveries and inventions. It is amazing what has been accomplished in the last generation or two along these lines. We press a button and our homes are flooded with light. We lift a receiver from the hook and converse plainly with distant friends. We twist a dial and listen to speeches and music originating in a studio hundreds, perhaps even thousands of miles away. An automobile has been built which recently speeded over the ground at a rate of more than 300 miles an hour. We fly in the air like birds. When we think of these and other scientific marvels of our day, the preaching of the Gospel of Jesus Christ may seem unnecessary in this day and age. One may be inclined to say: A generation and a civilization which has produced a Marconi, an Edison, a Burbank and a Henry Ford has advanced beyond the old Gospel which originated at least 1900 years ago. We are apt to feel only admiration when our hearts ought to be saddened by the knowledge that our generation with its great scientific discoveries, its marvelous inventions and amazing intellectual equipment is doomed to eternal perdition, unless it turns to the living God who has revealed Himself in the Lord and Savior Jesus Christ. There is no reason for relaxing our efforts to win men for Christ because of the high stage of civilization and culture of our day. Eternity will reveal that hell is populated with some of the most brilliant minds and greatest thinkers the world has ever produced.

Instability of Human Knowledge

Human education and culture is unstable and unreliable. Like the ancient Athenians the educational leaders of our day spend their time in nothing else but either to tell or hear some new thing. They are novelty seekers. In spite of their brilliant minds and deep study they are never quite sure of themselves.

They are always groping, hoping to find something better and more plausible. Besides they crave the fame which results from the discovery of a new idea.

Anyone who has given only slight attention to the matter can not fail to see that ideas in the field of education are continually changing. They are, as it were, in a state of flux. The educational methods and aims of yesteryear are regarded as antiquated today. In fact, many ideas are embraced for no other reason than that they are new.

That spirit has also invaded the pulpit. Modernistic preachers hanker after fame. They want to be admired. They want to get their names into the papers. Since that can not be achieved by preaching the simple and age-old truths of the Bible, they invent something new to publish from the pulpit, and the more sensational the better, for the more attention they attract the more fame they achieve. Who knows how many people have fallen for ideas, religious and otherwise, which had their roots in the personal ambitions of some unprincipled religious or educational leader? Let us get away from the idea that a thing is true just because it is new. When it comes to religion there is nothing new, for, as Paul said, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

There never has been and never will be any reason for changing the old religion of Jesus Christ. Fundamentally people have not changed. They may have put on a thicker veneer of civilization and a higher polish of culture, but underneath it all, man still is what he ever was: a lost, damned sinner who can neither help nor save himself and whose only hope of salvation and eternal bliss lies in humbly embracing the salvation and redemption which the Son of God purchased for him by His substitutional sacrifice on the cross. Wise man and fool, the literate and the illiterate, the cultured gentleman and the untutored barbarian are all brothers under the skin. There is no difference, for all have sinned and come short of the glory of God, being justified freely by God's grace through the redemption that is in Christ Jesus. Let us beware of becoming novelty seekers in religion. Let us not be dazzled by the glamour of modern culture, but cling to the eternal truths of God.

Spiritual and Moral Bankruptcy of Human Culture

Beneath the high polish of human culture there is internal decay. The highly cultured and learned people of ancient Greece may serve as an illustration. The world to this day has produced nothing finer and more beautiful in the field of art, especially sculpture and architecture, than the ancient Greeks. Our modern artists and architects are still sitting at the feet of the ancient Greeks and trying vainly to produce works of art to equal theirs. And when it comes to

philosophy, to deep thinking and brain-work, the educated world still looks with wonder and amazement upon the philosophic systems of the ancient Greeks. The world knows no greater philosophers or thinkers than Socrates, Plato and Aristotle, who lived more than 2000 years ago, Their works are still being studied in our colleges and universities today.

God, as it were, gave them free rein to see what the human intellect at its best could produce. Their minds were as brilliant as any. But did they with their wonderful mental equipment manage to figure out the true religion and the true way of salvation? No, they went far astray and produced a thing of folly, for, as Paul writes to the Romans: "They glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things." Despite all their wisdom and learning they produced the silliest sort of religion.

It is even so today. When men overstep the bounds which God has set for their intellect and try to solve mysteries contrary to the revelation of God, they say and teach some of the silliest things, for instance, evolution, which is the highly admired brain-child of modern educators and intellectual leaders and according to which they reduce man, who was created in the image of God, to the level of the brute beast and make him the first cousin of the ape. That is the best solution they have been able to offer on the subject of the origin of man. Furthermore we are entertained by the spectacle that our highly educated and cultured people fall for nearly every new ism and superstition in religion. All the crazy new sects which have appeared in recent years recruit their followers not only from among the ignorant and uneducated but largely from among those of the upper educated classes. We see in them the fulfilment of the prophecy: "Because they receive not the love of the truth, that they might be saved, God shall send them strong delusions that they should believe a lie, that they all might be damned who loved not the truth but had pleasure in unrighteousness." That is the curse which rests upon the pride of reason and rejection of divine truth.

And men with their vaunted brains and intelligence have not only become spiritually but also morally bankrupt. One would think that the ancient Greeks with their brilliant minds and high culture would at least have managed to live decent, moral lives. But just the contrary was the case. They sank to the lowest depths of moral degradation. They wallowed around in the filth of uncleanness. They slipped to the level of the brute beast. And is not the same thing true of our modern civilization? Is not our present

generation with its general education and intellectual accomplishments morally bankrupt? Not many years ago the boast was made that people had become too intelligent to wage war and kill one another off in bloody battle. But far from ending war our highly developed civilization has only made war more terrible, with its more efficient instruments of death and poison gases.

And who will undertake to say that the moral conduct of people has improved with the spread of higher education? Outwardly people have to some extent become more polished, but underneath is the same wicked flesh, the same lust, the same indecency. Instead of becoming cleaner and more decent the amusements of the world have steadily become more filthy and indecent at the same time when education was becoming more widespread and more highly developed. In fact, the high mental equipment and technical ability is being employed to invent new thrills for sinful lust and desire. There is simply no moral and purifying power in an education and culture which is not rooted and grounded in the Word of God and permeated by the Gospel of Jesus Christ.

Human culture and education is no satisfactory substitute for the Gospel of Jesus Christ. Left to itself, it is spiritually and morally bankrupt. Human wisdom can neither lead men to a true knowledge of God and the way of salvation nor effect a moral improvement in man. Let us get over the idea that education and culture, in the sense in which the world knows it, is a cure-all. The only hope is to be found in the Gospel of Jesus Christ, which is the power of God unto salvation. Eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by His Spirit. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. I. P. F.



Comments

The Origin of Life Vs. Dr. Oscar Riddle of the the Christian Religion Carnegie institution at Washington brought out a new theory on the origin of life at the great meeting of scientists in St. Louis lately. Dr. W. M. Stanley of the Rockefeller institute for medical research has prepared a "crystallized tobacco mosaic virus which is apparently a link between living and non-living things. By itself Dr. Stanley's tobacco mosaic virus is a protein apparently as non-living as a piece of

rock, but when brought into contact with a proper piece of living tissue it is able to grow and propagate itself. Thus, Dr. Riddle said, the bridge between living and non-living things 'may be shorter than we have imagined.' The missing span may be only that which connects sugars and amino acids, which are known to form spontaneously, and protein molecule like that of a virus or a gene."

Dr. Riddle, of course, expects all the world to accept this new "finding" as an absolute fact to lead us on the way of settling the origin of life. There are a lot of "may-be's" in this theory, but in his devotion to the science of evolution that does not disturb him in the least. What does disturb him and rouses his ire is the evident unbelief in many quarters. He goes over to the attack. "The study of such fundamental problems," says Dr. Riddle, as reported in the Chicago Tribune, "as the beginnings of life is not being aided by present methods of teaching in many schools — the only possible home of science — and there they now curb or tie the tongue of biologic truth." And all this because of the influence of religion on education. "The present restrictive influence of organized religion on the teaching of the best in biology is intolerable. The tongues of the traditionalists are heard not merely from pulpits, but they echo also within our schools."

It used to be that the scientists treated these "traditionalists" with lofty disdain. Why are we singled out for attack now? Can it be that the more or less wild theories and dreams of the Evolutionists have so often proved vain and idle as to be useless? We think so.

* * * *

On Doing Away

With the Chronically Ill

The Living Church makes merry in a sarcastic vein over the modern proposal that the men and women afflicted with an incurable disease should be put to death, either by their loving kindred or the attending physician or even by their being allowed to commit suicide. The editor of the Living Church proposes: "First of all, let the State issue permits to duly qualified physicians to put to death all who are 'any ways afflicted in mind, body, or estate' — or perhaps even to issue permits to such persons to commit suicide. The Church will, of course, support this measure by deleting the prayer for all conditions of men which now appear in Morning Prayer and which calls upon Almighty God to 'comfort and relieve' such individuals 'according to their several necessities, giving them patience under their sufferings and a happy issue out of all their afflictions.'"

Whether the jibes and jabs of ridicule are the best method to expose this new most godless, and therefore wicked, proposal of shortening the sufferings of the incurably ill may be questioned. At any rate, it can

do no harm to show how utterly repugnant this call for the murder of the innocents is to the Christian conscience. Of course, if man is put here on the earth for the main purpose of enjoying himself in work or in play, then cutting off this life when it can no more serve for work and play is quite reasonable, provided again that there is no divine law against murder. It seems a bit strange that in a world, at least as we know it in America, where it is preached to be unchristian to bear arms in the defense of your country and to die for it, and where we kill 36,000, maiming many more, by means of the automobile, that in this world the sick and the infirm, and the old should be protected at all. The heathen way of killing off all these useless members of society, if inhuman according to our past standards, was yet the more thorough and effective way. That we are approaching paganism in rapid strides is obvious.

Z.

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A Saint from Japan In these days where the Protestant sects are getting ready to save the world by the social gospel of dividing the assets of the rich among the poor to build the ideal society of their millennial dreams, a prophet from heathen Japan seems most welcome. The man is Kagawa, now created Dr. Kagawa by a Canadian College, a convert to Christianity, who became a Christian Socialist. He has been a worker in the slums of Tokyo in Japan for years. Kagawa's first contact with Christianity, says a writer in the Presbyterian Tribune, was through a Bible class which he had joined for the purpose of learning English. Struck by the reference of Jesus in the sermon of the mount to the lilies of the field in His warning against anxious care, he immediately found "peace." The love of Jesus for nature interested him greatly. "We must use Nature more in teaching children about God" he says. To Kagawa Nature is the direct word of God. "In recent years Science is teaching us that the spiritual world is the foundation of the universe. Our purpose as pilgrims to Nature is to find God."

And what has this modern saint from Japan to offer to America, or more strictly to the American sectarian churches? Cooperatives. The people are to get together to buy and sell the necessities of life in cooperative stores, founded and owned by the people. That will cure all our economic ills, cut out the rich trader and enrich the poor buyer. Kagawa started this movement in Japan, making the goods cooperatively and selling them the same way. Their goods wear the imprint "Kingdom of God," even down to "Kingdom of God" soap. In this he believes as in a religion. "The cooperative movement which will bring in the Kingdom of God must be world-wide in its scope. This international cooperative movement must be Christianized."

We cannot blame this social worker for his thinly put on coat or veneer of sectarian Christianity. He is a product of these sectarian schools. But how poor indeed must an American church be that needs such a prophet!

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Lutheran-Episcopalian Church Union At Evanston, Ill., as the Living Church reports, a conference was held between Bishop Wilson and other dignitaries of the Anglican confession and Dr. G. A. Brandelle, retired president of the Lutheran Augustana synod, and others of his synod. In the main, they compared views. A preliminary discussion showed an agreement that the final objective of organic Church unit could be reached only by gradual steps. The present conference was not qualified to make commitments from either side, but to explore the possibility of finding common ground for future progress. As a basis was taken a statement prepared by the House of Bishops of the church of Sweden in 1922 for transmission to the Bishops of the Church of England.

What difficulties were to be overcome was shown in the discussion on the Holy Scriptures. "The Episcopalians expressed preference for the statement that the Bible 'contained the Word of God,' in order to avoid the pitfalls of a possible theory of literal, verbal inspiration. The Lutherans preferred the simple statement that the Bible 'is the Word of God,' qualified by the understanding that all parts of the Bible might not be of equal significance. Both agreed that the Bible was the basis of all Christian doctrine. In the matter of the sacraments, especially the Lord's Supper, it is said, "Though different phraseology was used, there was substantial agreement on the Real Presence of our Lord in the Holy Communion." The Creeds and the historic episcopate were also discussed. A second conference was projected for next year to which representatives of all Lutheran synods could be invited.

That Dr. Brandelle and other prominent Lutherans of the Augustana synod could sit in on such a conference for such a purpose is a sign of the times and an evil one. It shows to what lengths so-called Lutherans will go to unite with any church body for greater numbers and prestige, sacrificing the dearest beliefs of the church.

* * * *

Quoting Scripture President H. F. Martin of Midland College, Fremont, Nebraska, speaking in chapel, declared that he could quote from the Bible for six hours without repeating and added that he would 'contest any one who thought to do better.' We do not question his being able to do this; we honor him for it. It is quite an accomplishment. Such ability is not acquired without a great deal of

diligent and intensive study and application. We do not know what prompted him to make this remark, but we do not think that it was vanity, or that he is very much interested in staging a contest of this kind. We are inclined to think that he said this merely to impress upon Midland students the importance of memorizing portions of Scripture and to illustrate how much of this can actually be done.

In order that the Word may really be a lamp unto our feet and a light unto our path, in order that we may be ready always to give an answer to every man that asketh us a reason of the hope that is in us, it is practically necessary that we have a goodly number of Bible passages at our immediate disposal. If we are to derive the proper comfort, strength, and encouragement from the Scriptures at the moment we need the one or the other, if we are to be of sound spiritual help to those who call on us without notice, we should have a fund on which we can draw, a knowledge of the Bible which is abundant and exact, without our being compelled to search the Book on any and every occasion.

The charge is often made that many members of other denominations can quote Scripture much more readily than most of our own people can. That may not be true. But is it true that the amount of Bible knowledge possessed by our young people today is not equal to that of their fathers and mothers when they were of the same age? Is it true that many Lutherans can defend the teachings and practices of their church only by shrugging their shoulders or by answering, "Our pastor says so"? Is it not true also that such defenders are not very well equipped to "fight the good fight of faith"?

The Holy Spirit is also present in the Word that has been learned by heart, and His presence in that instance may be much more permanent and effective than when the Word is only heard or read. Are we overlooking or slighting an important part of the instruction that we should offer or of the opportunity that we have? "The devil can quote Scripture for his purpose." What position are we in if we can not?

S.

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Gloomy Anticipations Mark Twain once said, "Through a long life I have encountered many serious troubles, most of which never happened." Though showing the characteristic touch of the great humorist, this remark also reveals an understanding of human nature. It brings into open view one of our great follies, namely to anticipate and borrow trouble, to grieve and worry about things which have not yet happened and probably never will happen. From that species of self-inflicted misery even we Christians are not free. Too many Christians make life miserable for themselves by the

attitude which has been aptly described as hoping for the best and expecting the worst.

The Lord took a great deal of trouble to cure us of that disease, which is the result of a morbid imagination and, in the final analysis, a lack of faith and trust in God. Our Savior calls our attention to the fowls of the air. He reminds us that not even a sparrow can fall from the roof without the will and consent of God, and then asks us, "Are ye not much better than they?" He trains our eyes upon the beautiful lilies of the field, with whose dress King Solomon in all his glory could not compete, and then puts to us the searching question, "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The cares and worries with which we so often torment our hearts have to do with possible future things, with things which have not yet happened. It is understandable that the Gentiles or unbelievers are bothered about such things, for they know not the Almighty Father in heaven. But we know him and have the promise that He knoweth that we have need of all those things. He numbers and guards even the hairs of our heads. We have the promise that all things must work together for good to them that love God. Every worry and anxiety with which we torment our hearts is an expression of doubt on our part that God can and will do what He promises.

How foolish to worry about things which have not yet happened! "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself." I. P. F.

From a Wider Field

NEW YEAR'S MEDITATION

Before this year doth breathe its last,
I'll count my blessings all;
Within my hand, I hold a lamp,
Lest Satan cause my fall.

This lamp was given me by God:
'Tis faith in Christ, my Lord;
The oil to keep it burning is
His everlasting Word.

Within the chamber of my heart
God laid these tokens rare:
A peaceful mind, a joyful soul,
Hope, and the power of prayer;

His warning voice to counsel me,
When moved by earthly gain
His gracious love to comfort me
In trying hours of pain;

The presence of the angels too,
Who guard me from all harm;
A child-like trust in Him alone,
To quiet all alarm;

The love of those most dear to me;
The shelter of a home;
A table decked with daily food,
God's love each day has shown.

The clothes I need, He doth provide,
But higher still than this,
I have an everlasting dress:
My Savior's righteousness.

And as I count these blessing o'er
That Thou, Lord, givest me,
In deep humility I cry:
"What have I done for Thee?"

And as the bells of New Year's ring
I pray Thee, Lord, accept
The weak and poor attempts of mine,
And all my sad neglects.

And let my "Lamp of Faith" shine on,
E'er guiding me to Thee,
Until the New Year's bells above
Will ring eternally.

Adeline Weinholz.

CONTENTMENT

"I have learned in whatsoever state I am,
Therewith to be content."

Where is the person in this day of madly rushing humanity who can say such a thing — do we ever find a place wherewith we are content?

Watch the morning crowd that fills the common carriers — the surface car, the subways and the elevated — and what do you find?

Restlessness — yes, even in the early part of the morning, when the working man and woman whose power keeps the wheels of industry turning, should show signs of tranquillity from a good night's sleep, we find restlessness of spirit, which moves right on to the various fields of employment.

The business man riding into town later on shows the same spirit in his eagerness to get to the office; he fumes at the traffic signals, he fusses at the car that darts before him, blames everybody but himself for getting a late start.

A housewife rushes through her morning duties, frequently neglecting the little things that would make the family comfortable.

The idlers in their beds of ease sleep off the greater part of a glorious day, then fret because time hangs heavy on their hands.

And yet how smoothly the old world would move if humanity would but take to heart the text of our little sermon:

"I have learned in whatsoever state I am,
Therewith to be content." — Exchange.

THE OLD GOSPEL

These days one hears much about outworn ideas, advanced thought, a new education, a social Gospel, a new morality, and the like. Certainly new discoveries have been made in almost every sphere of life, and doubtless something new has been learned also in religion. But no substitute has yet been found for the old Gospel as preached by Paul and Luther. In fact with the coming in of humanism things have only got worse, politically, economically, morally, and religiously. Especially is this true of religion. As humanism seeps into the church, spiritual power leaks out. The only adequate solution is a return to the old Gospel of God's grace and forgiveness for a sin-cursed world.

K. F. K.

EXCESS BAGGAGE

There is a story of two trains racing on the parallel tracks of the Lehigh and the New York Central. They had like locomotive power and the same number of coaches. For a few miles they ran almost even. There was great excitement among the passengers. It was soon discovered, however, that the New York Central was slowly pulling ahead. The conductor of the Lehigh said, as he came through the coaches, "They'll win. You see we have a baggage car chock full of baggage."

Worldliness is always excess baggage for the soul on its race to heaven. Of course, this is true of the church at large just as well as of the individual soul. Worldliness includes a multitude of sins. Any attraction that steals the heart away from God or blinds the eyes to spiritual things is of the world. The more attractive therefore the world is made, the more interests there are in the world, the more dangerous the world becomes. And in the end the race will be lost.

K. F. K.

PRESENT-DAY IDOLS

I am not thinking of idols of silver and gold, or how people live for mere material things. Our land is full of such idols. They are in our homes, our shops, in our court rooms, in our halls of congress, in our schools, everywhere. I am thinking here of ideas of salvation apart from God, of the worldly notions concerning the kingdom of heaven. There are many today — Modernists is their name — who also speak of a kingdom of God, and they may even call it the kingdom of God; but they are not looking for it to come down from heaven, not coming down to catch us and lift us up, but springing from the earth, evolutionizing upward, man saving himself. That idol is robbing the church of its spiritual power. Until that idol is cast out of the church, it may still keep on building churches and do a vast amount of social work, but it cannot build the kingdom of God.

K. F. K.

MISSIONARY PERSISTENCE

"There is no use keeping the church open any longer; you may as well give me the key," said a missionary in Madras, as in the course of a journey he passed through a village where once so many natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there remained faithful only one poor woman to whom the missionary was now speaking. "There is Christian worship in the village three miles off," he added, noticing her sorrowful look; "any one who wishes can go there." "Oh, sir," she pleaded most earnestly, "do not take away the key! I at least will still go daily to the church, and sweep it clean, and will keep the lamp in order, and will go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church crowded with penitent sinners — the harvest of that one poor Indian woman. — The Treasury.

DOES PROSPERITY DEADEN BENEVOLENCE?

The recent Government report of taxable incomes throughout the United States for the year 1934 shows that the American people as a whole enjoyed an increased income of 15 per cent in 1934 over 1933, the net reported taxable income having increased from \$10,843,653,000 in 1933 to \$12,456,262,000 in 1934, a comfortable increase of \$1,610,609,000. But while enjoying this increase of 15 per cent, the same public actually decreased their percentage of giving from 2.31 per cent of every dollar of taxable income in 1933 to 2.15 per cent in 1934.

If contributions were computed on the basis of total income, before deductions for family, dependents, etc., are made, the actual percentage of gifts to church, charity and kindred benevolences in both 1933 and 1934 would be less than 2c of every dollar, or more accurately, 1.9153 per cent in 1933 and 1.8226 per cent in 1934.

While it is true that contributions to educational and benevolent causes increased \$16,867,000 from a total of \$251,113,000 in 1933 to a total of \$167,980,000 in 1934, this increase was only 7 per cent of a small inadequate basic figure, whereas the conservatively computed net increase of income was 15 per cent of a much larger basic figure.

If one compares the small increase in giving with the increase in income, we are faced with the fact that our \$16,867,000 of increased giving was only a little over 1 per cent of the \$1,610,609,000 of increased net income. Is it any wonder that with such a percentage of giving our religious, cultural and character-building agencies languish for lack of support, and moral standards crumble under the pressure of avarice and pleasure-seeking?

A LITTLE WHILE

Only a little while
We have on earth to wait
Till we shall stand at last with joy
At heaven's open gate.

Sorrow, and sickness now, and pain
To bring doubt and despair.
But only joy and peace and health
Are waiting for us there.

Only a little while —
So bid the weak be strong
And stand unfaltering in the faith
Till Christ the Lord shall come.

G. E. W.

CHRIST IN US

Christ in us — that describes the state of faith. The very first act of faith is receiving, appropriating Christ. The believer not only accepts Christ as his Redeemer, who has atoned for his guilt, but he accepts at the same time the entire teaching of Christ and embodies that in his manner of living. Thus Paul declared concerning himself: "The life which I now live in the flesh I live by the faith of the Son of God." The believer's actions are manifestations of the indwelling Christ; the motives for these actions arise from the Christ-spirit in the believer, and the actions themselves serve the purposes of Christ. They are like Christ's own acts, entirely unselfish. Accordingly, when Christians are doing something which does not comport with their Christian profession, or when they fail to appreciate what other Christians are doing, it is pertinent to inquire whether they are still in the state of faith and grace. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 14:5.

— Sel.

TO DIE IS GAIN

"For me to live is Christ, and to die is gain." Phil. 1:21.

After first reading, this declaration of Paul gives us pause. So also do many of his other sayings regarding death. "To be absent from the body . . . present with the Lord." "To depart and be with Christ; which is far better." "Neither count I my life dear to myself." "I am now ready to be offered." "I protest by your rejoicing, I die daily." Life is the dearest possession we have. How then can it be "gain" to die? Only a Christian can know. This is our great secret.

For Paul to die was gain. For the rich fool to die was to lose all he had in this world and his soul in the world after death. For Dives to die was to lose all he had lived for (fine raiment and sumptuous living), and then to "lift up his eyes in hell, being in

torment." For the rich young ruler who "turned down" Jesus Christ and went away with his riches, to die was infinite loss. So do all those who seek "the gain of the world" only to lose their own souls.

But what and how do Christians gain by dying?

1. It is to be with Christ in a sense that we cannot be with Him on this earth: "With Christ in glory." Col. 3:4.

2. It is to enter upon an "inheritance incorruptible and full of glory." 1 Peter 1:3.

3. It is to come into the possession of a beautiful home. John 14:2, 3.

4. It is to enter upon the perfection of our full salvation; for then we shall be like Him in spirit, soul and body. 1 John 3:1-2.

5. It is to enter upon a full fellowship with the highest aristocracy of the universe. For then we shall have come unto "Mount Zion and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to the general assembly of the first born which are written in heaven, and to God, the Judge of all and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant." Heb. 12:22-24.

6. It will bring a reunion with all those whom we have loved and "lost awhile." 1 Thess. 4:13-18.

With our thoughts centered on these things, however dear life down here may be to us, death cannot but bring us gain. We will therefore not "fear death" (Heb. 2:14, 15), but anticipate its coming by "setting our affections on these things which are above." Col. 1:1-4.

Synodical Conference

REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

(Continued)

5. NEW HYMNS

A 247. Behold, a Host Arrayed in White

Found in "The Hymnary," No. 492

- Behold, a host arrayed in white,
Like thousand snow-clad mountains bright,
With palms they stand! Who is this band
Before the throne of light?
Lo, these are they of glorious fame
Who from the great affliction came
And in the flood of Jesus' blood
Are cleansed from guilt and blame.
Now gathered in the holy place,
Their voices they in worship raise;
Their anthems swell where God doth dwell,
Mid angels' songs of praise.

2. Despised and scorned they sojourned here;
But now how glorious they appear!
Those martyrs stand, a priestly band,
God's throne forever near.
So oft in troubled days gone by
In anguish they would weep and sigh;
At home above, the God of love
For aye their tears shall dry.
They now enjoy their Sabbath rest,
The paschal banquet of the blest;
The lamb, their Lord, at festal board
Himself is Host and Guest.
3. Then hail, ye mighty legions! Yea,
All hail, now safe and blest for aye!
And praise the Lord, who with His Word
Sustained you on the way.
Ye did the joys of earth disdain;
Ye toiled and sowed in tears and pain.
Farewell, now bring your sheaves and sing
Salvation's glad refrain.
Swing high your palms, lift up your song,
Yea, make it myriad voices strong:
Eternally shall praise to Thee,
God, and the Lamb belong!

A 249. On My Heart Imprint Thine Image*Taken from "The Hymnary," No. 298*

On my heart imprint Thine image,
Blessed Jesus, King of Grace,
That life's riches, cares, and pleasures
Have no power Thee to efface.
This the superscription be:
Jesus, crucified for me,
Is my Life, my hope's Foundation.
And my glory and salvation.

A 259. The Lord My Faithful Shepherd Is*Found in "The Hymnary," No. 345*

1. The Lord my faithful Shepherd is,
And me He safely guideth;
I shall not want, for I am His
Who all things good provideth.
I follow Him, I hear His voice,
In Him, my Lord, I do rejoice;
Blest am I in His keeping.
2. A tender shepherd leads his sheep
Where pastures green are growing,
And there his flock doth guard and keep
Beside still waters flowing.
Thus Christ, my Shepherd, leadeth me;
My soul and body feedeth He
And for their wants provideth.
3. And if I ever go astray,
My wayward soul He turneth;
To save the lost, to guide the way,
For this He ever yearneth.
He leadeth me, my soul to bless,
In His own path of righteousness
For His name's sake and glory.
4. Why should I ever fear, O Lord,
Whilst Thee I have beside me?
Thou by Thy Spirit and Thy Word
Dost comfort and dost guide me;
In death's dark vale I'll fear no ill,
For Thou, O Lord, art with me still,
Thy rod and staff shall stay me.
5. Thou art my Host, for me, Thy guest,
A table Thou providest.
Though foes be near, I am at rest;
Thou still with me abidest.
With oil anointest Thou my head;
On me Thy blessing rich is shed;
My cup with bliss o'erfloweth.
6. Thy goodness and Thy mercy, Lord,
Shall follow me, attending
The days Thou dost to me accord,
Until they reach their ending;
Thereafter shall I in Thy love
Dwell in Thy house in heaven above
Forever and forever.

A 314. I Come to Thee, O Blessed Lord

1. I come to Thee, O blessed Lord,
Invited by Thy gracious Word,
To this Thy feast, to sup with Thee;
Grant that a worthy guest I be.
2. I come to Thee with sin and grief,
For Thou alone canst give relief;
Thy saving death, dear Lord, I plead:
O Jesus, help me in my need!
3. Shouldst Thou a strict account demand,
Who could, O Lord, before Thee stand?
Purge all my secret sins away;
Be Thou, O Christ, the sinner's Stay.
4. O Jesus, Lamb of God, alone
Thou didst for all our sins atone.
Though I have sinned and gone astray;
Turn not, O Lord, Thy guest away.
5. O Jesus, Lamb of God, alone
Thou didst for all our sins atone;
Be merciful, I Thee implore;
Be merciful forevermore.

*(Landstad-Doeving; Norwegian Hymnary.)***A 315. One Is Our God and Father**

1. "One is our God and Father,"
The flock and all its shepherds cry,
"One Spirit us doth gather,
One is our Lord, who reigns on high;
One well of life doth lave us,
One hope our soul inspires,
One faith, our stay, doth save us,
One love us ever fires,
One peace our spirit blesses,
One fight for our reward,
One end of all distresses,
One life in Christ, our Lord."
2. One in the Spirit's union,
We onward march, a pilgrim throng,
And sing in sweet communion
The ransomed Zion's victor-song.
Through night and tribulation,
Through death, our way we wend
With hope and expectation
To see our journey's end.
The cross, the grave, death's prison,
We leave behind and rise
To meet our Savior risen
And enter Paradise.

*(B. S. Ingemann-Doeving; Norwegian Hymnary.)***A 316. I walk in Danger All the Way**

1. I walk in danger all the Way;
The thought shall never leave me
That Satan, who has marked his prey,
Is plotting to deceive me.
This foe with hidden snares
May seize me unawares;
If e'er I fail to watch and pray,
I walk in danger all the way.
2. I pass through trials all the way,
With sin and ills contending;
In patience I must bear each day
The cross of God's own sending.
Oft in adversity
I know not where to flee;
When storms of woe my soul dismay,
I pass through trials all the way.
3. Death doth pursue me all the way,
Nowhere I rest securely;
He comes by night, he comes by day,
And takes his prey most surely;
A failing breath, and I
In death's strong grasp may lie
To face eternity for aye;
Death doth pursue me all the way.

4. I walk midst angels all the way,
They shield me and befriend me;
All Satan's power is held at bay
When heavenly hosts attend me;
They are my sure defense,
All fear and sorrow hence!
Unharm'd by foes, do what they may,
I walk midst angels all the way.

5. I walk with Jesus all the way,
His guidance never fails me,
Within His wounds I find a stay
When Satan's power assails me;
And by His footsteps led,
My path I safely tread,
In spite of ills that threaten may,
I walk with Jesus all the way.

6. My walk is heavenward all the way,
Await, my soul, the morrow,
When thou shalt find release for aye
From all thy sin and sorrow;
All worldly pomp, begone,
To heaven I now press on;
For all the world I would not stay,
My walk is heavenward all the way.

(H. A. Brorson-D. G. Ristad; *Norwegian Hymnary*.)

A 317. O Sing with Exultation

1. O sing with exultation,
Sing to the Lord, rejoice,
And in His congregation
Shout with triumphant voice.
For, lo, at God's right hand
Is Christ in glory seated,
With death and hell defeated,
As victor He doth stand.

2. Since Christ, our Lord, is living,
We nevermore shall die;
To God the glory giving,
We rise to Him on high;
Though chastened we may be,
And to our graves be taken,
We unto life shall waken
And live eternally.

3. Christ is the sure Foundation
The builders did reject;
But He for our salvation
Is precious and elect
And made the Corner-stone,
On which the Church is founded;
This marvel now is sounded,
The work of God alone.

4. To Thee, O Christ, be glory,
Who camest in His name!
Thy people sing the story
Thy praises to proclaim.
We thank Thee and adore,
O Christ, our Lord and Savior;
Thy grace and boundless favor
Stand fast forevermore.

(A. C. Arrebe-Doeving; *Norwegian Hymnary*.)

A 318. In God, My Savior

1. In God, my Savior,
I put my trust alone;
His word and favor
My help in need I own.
My life I tender
And all I have as well
In full surrender
To Thee, whose grace I tell,
My soul's Befriender,
My God, Immanuel.

2. The loss sin wrought me,
Through Satan's wiles, O Lord,
Thou, who hast bought me,
Hast all by grace restored.
My thanks I render,
Myself to Thee I yield,

My Savior tender,
My Rock, my Sun, and Shield,
My soul's Defender;
On Thee my hopes I build.

3. Keep me Thy servant,
Let me obey Thee, Lord,
In spirit fervent,
According to Thy Word.
When doth forsake me
The frowning world for aye
And sufferings shake me,
Grant patience, be my Stay,
Until Thou take me
From this ill world away.

4. My Consolation
Thou are in every need;
For my salvation
Thou on the cross didst bleed.
In heaven dwelling,
I shall, when past all pain,
Thy praise be telling,
O Lamb for sinners slain,
When anthems swelling,
I sing the angels' strain.

5. O faithful Savior,
My sweetest Rest and Stay,
Oh, let me never
From Thee in darkness stray!
My soul deliver
And guide Thy weary dove,
By grace and favor,
Home to the place I love —
My home forever,
Jerusalem above.

(Anon. [Danish]-Doeving; *Norwegian Hymnary*.)

A 340. Join All the Glorious Names

1. Join all the glorious names
Of wisdom, love, and power
That ever mortals knew
That angels ever bore;
All are too mean to speak His worth,
Too mean to set my Savior forth.

2. Great Prophet of my God,
My tongue would bless Thy name;
By Thee the joyful news
Of our salvation came,
The joyful news of sins forgiven,
Of hell subdued, and peace with Heaven.

3. Jesus, my great High Priest,
Thou on the cross hast died;
My guilty conscience seeks
No sacrifice beside;
Thy powerful blood did once atone,
And now it pleads before the throne.

4. O Thou almighty Lord,
My Conqueror and my King,
Thy scepter and Thy sword,
Thy reigning grace, I sing.
Thine is the power; behold, I sit
In willing bonds before Thy feet.

Common Service Book.

A 385. How Blest Are They who Hear God's Word

1. How blest are they who hear God's Word
And keep and heed what they have heard!
They wisdom daily gather;
Their light shines brighter day by day
And while they tread life's weary way,
They have the oil of gladness
To soothe their pain and sadness.

2. God's Word a treasure is to me,
Through sorrow's night my sun shall be,
The shield of faith in battle;
The father's hand hath written there
My title as His child and heir,
"The kingdom's thine forever";
That promise faileth never.

3. Today I was my Savior's guest,
My soul was here so richly blest
The bread of life receiving.
Oh, may thereby my faith prevail,
So that its fruits shall never fail
Till my account is given
Before the throne in heaven. *Norwegian Hymnary.*

A 386. Peace to Soothe All Grief and Woe

1. Peace to soothe all grief and woe
May our Lord on us bestow!
Jesus bought our peace with God
With His holy, precious blood;
Peace in Him, for sinners found,
Is the Gospel's joyful sound
2. Peace to us the Church doth tell,
'Tis her welcome and farewell.
Peace was our baptismal dower,
Peace shall bless our dying hour;
Peace be with us, full and free,
Now and through eternity. *Norwegian Hymnary.*

A 387. Abide with Us, the Day is Waning

1. "Abide with us, the day is waning,"
Thus prayed the two while on the way;
We read that Thou, O Lord, remaining,
Didst all their doubts and fears allay.
Incline Thine ear, Thou King of Grace,
When, praying thus, we seek Thy face.
2. At eventide, Thy Spirit sending,
Help us, O Lord, our watch to keep,
In prayer devout before Thee bending
Ere we our eyelids close in sleep,
Confessing sin in deed and word
With hope of mercy from the Lord.
3. Abide with us; with heavenly gladness
Illumine, Lord, our darkest day;
And when we weep in pain and sadness,
Be Thou our Solace, Strength, and Stay;
Tell of Thy woe, Thy victory won,
When Thou didst pray, God's will be done.
4. Abide with us, O Savior tender,
That bitter day when life shall end,
When to the grave we must surrender
And fear and pain our hearts shall rend;
The shield of faith do Thou bestow
When trembling we must meet the foe.
5. When earthly help no more availeth,
To sup with us Thou wilt be nigh;
Thou givest strength that never faileth,
In Thee we grave and death defy.
While earth is fading from our sight,
Our eyes behold the realms of light.
Norwegian Hymnary.

A 388. O Bride of Christ, Rejoice

1. O bride of Christ, rejoice,
Exultant raise thy voice
To hail the day of glory
Foretold in sacred story:
Hosanna, praise, and glory,
Our King, we bow before Thee.
2. Let shouts of gladness rise
Triumphant to the skies.
Here comes the King most glorious
To reign o'er all victorious:
Hosanna, etc.
3. He wears no kingly crown,
Yet as a king is known;
Though not arrayed in splendor,
He still makes death surrender:
Hosanna, etc.
4. The weak and timid find
How meek He is and kind;
To them He gives a treasure
Of bliss beyond all measure:
Hosanna, etc.

5. Thy heart now open wide,
Bid Christ with thee abide;
He graciously will hear thee
And be forever near thee:
Hosanna, etc.
6. Then go thy Lord to meet;
Strew palm-leaves at His feet;
Thy garments spread before Him
And honor and adore Him:
Hosanna, etc.
7. E'en babes with one accord
With thee shall praise the Lord,
And every Gentile nation
Respond with exultation:
Hosanna, etc. *Norwegian Hymnary.*

A 389. Before Thee, God, Who Knowest All

1. Before Thee, God, who knowest all
With grief and shame I prostrate fall.
I see my sins against Thee, Lord,
The sins of thought, of deed, and word.
They press me sore; I cry to Thee:
O God, be merciful to me!
2. O Lord, my God, to Thee I pray:
Oh, cast me not in wrath away!
Let Thy good Spirit ne'er depart,
But let Him draw to Thee my heart
That truly penitent I be:
O God, be merciful to me!
3. O Jesus, let Thy precious blood
Be to my soul a cleansing flood.
Turn not, O Lord, Thy guest away,
But grant that justified I may
Go to my house at peace with Thee:
O God, be merciful to me! *Norwegian Hymnary.*
- (Concluded)

**NORTHWESTERN COLLEGE**

At the last meeting of the College Board Professor Huth made known his intention to retire from teaching at the end of the present school year. Professor Huth will then have completed his fifty-first year in the service of the church, his twenty-sixth as professor at our institution. He intends to make his home with his daughter in Whitewater, Wisconsin.

The office of Physical Director has been filled by Mr. Leonard Umnus, who was engaged by the Board for the period ending in June, 1937. Mr. Umnus is thirty-two years of age, is a graduate of the University of Illinois, and has the M. A. degree from the University of Iowa. Since Mr. Umnus has specialized in physical education and has had several years' experience as physical director and coach in high schools and colleges in Kansas, California, and Michigan, he comes to us well equipped with the special knowledge and experience necessary for the kind of work he will do at Northwestern. He entered on his duties on December 1 and has outlined a program of physical training that will include every student in the institu-

tion. Arrangements are now being made to provide periods for regular and systematic exercise for each of the eight classes.

During the first semester of this school year there has been considerable sickness among our students. Four were operated for appendicitis. Before the beginning of the Christmas vacation there were a few cases of mumps in the dormitory, and during the Christmas vacation, while the students were at home, many more cases developed. There was, in consequence, a long list of absentees when classes resumed on January 7. At this writing the disease has not yet run its full course, but it appears that the worst is over. There have been no cases of other infectious diseases, although colds are common. Perhaps the dark and cloudy weather that prevailed in Watertown during December (only two days of sunshine), is responsible for this break in the uniform good health that our students have enjoyed in the past several years.

The health of the faculty members has been good, without exception, and no classes had to be dropped because of illness.

On another page of this issue we acknowledge with thanks the receipt of many gifts of foodstuffs for our college table.

E. E. Kowalke.

JUBILEE OF ORGANIST

The members of St. Paul's Ev. Luth. Church of Hurley, Wis., gathered on Sunday evening, January 12, 1936, to celebrate the twenty-fifth anniversary of Mr. E. G. Manthey as their organist. For a period of such faithful and useful service done entirely out of love for the Lord's work, without salary, we can only thank God. On this occasion a short service was held in which the pastor spoke on "Music in the Church." Special music was rendered by a men's quartette and the choir.

R. C. Horlamus, Pastor.

Announcements

CALL FOR ADDITIONAL CANDIDATES

Since the call for the office of Executive Secretary of the School Committee has been declined for the second time, the School Committee herewith asks for an additional list of candidates for this office. The necessary qualifications for this office are stated in the Synodical Report of 1935, page 85.

Nominations must be in the hands of the secretary by February 16.

Henry Gieschen, Secretary,
505 East Chambers Street,
Milwaukee, Wisconsin.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference will convene February 18 and 19, 10 A. M., at Toledo, Ohio, Zion's Church, George Luetke, pastor.

Papers: Sermon, G. Ehnis; What is a Christian according to the New Testament? G. Luetke; The election of Matthias into the apostleship, H. Richter.

Confessional Address: H. Richter. (A. Maas).

Sermon: E. Leyrer (O. Peters). Paul Heyn, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at St. Mark's, Watertown, Pastors J. Klingmann and W. A. Eggert, on February 18 and 19, 1936.

Order of Business: Tuesday, 10 A. M., Opening. 10:20, Drews, Ps. 87, 4ff. 11:15, Raasch: Finances. 1:30, Opening. 1:45, Election of Officers. 2:15, Kuhlow: 1 Tim. 1, 12ff. 3:15, Loeper: Are the Words of Promise in the Close of the Commandments Law or Gospel? 4:15, Miscellaneous. Wednesday, 9 A. M., Opening. 9:20, Sermon Critique. 9:45, Paap: Catechisation on Question 405 in our Catechism. 10:45, Casual Questions. 1:30, Opening. 1:45, Business. 2:00, J. B. Bernthal: The Apology. 3:00 Miscellaneous.

Substitute Papers: Mennicke: Ps. 2; L. Bernthal, Catechisation on Question 407 in our Catechism.

Sermon: R. Siegler, Prof. Kiessling (German).

Confessional: Chr. Sauer, E. Dornfeld (German).

Please, announce before the last Sunday.

Henry Geiger, Sec'y.

MIXED WINTER CONFERENCE

The Mixed Winter Conference meets, D. v., February 18 to 20, at Trinity Church, Wabasha and Tilton Streets, St. Paul, Minn.

Essays: The Minister in Politics, A. C. Haase; Exegesis, Rev. 20, 1-5, E. H. Bertram; Exegesis, Matt. 18, 15-20, H. C. Nitz; Lenten Series, G. A. Ernst; The Levites, Karl Rudolph; Why Was It Necessary for Christ to Be True God and Man to Be the Savior of Mankind? C. A. Moldstad; Ministerial Decorum in Chancel and Pulpit, Prof. Theo. Buenger.

H. E. Lietzau, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will meet February 19, in West Allis, Wis., Rev. J. Ruege, pastor.

Communion Service 10:00 A. M. (German).

Confessional Sermon: H. Lange (K. Lescow).

Paper: Exegesis: Gen. in original by Harry Shiley (E. Tacke).

K. A. Lescow, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 11 and 12, 1936, at Grace Church in Oshkosh, Wis. (Rev. E. B. Schlueter). The first session will begin at 9:00 o'clock.

Essays: Joint Study of Luther's Galatians; Die Berufung Mosis, J. Schulz; The Making of a Lutheran Pastor, G. Pieper; The Pastor at Home, O. Hoyer; The Pastor in his Field, E. Behm; The English Reformation, H. Bierwagen; Lutheran Appreciation of the Gift of the Bible, C. Lawrenz; Titus 1, 10ff., J. C. Uetzmann; Exegetical and Dogmatical Study of 1 Cor. 11, 17-34, G. Kobs.

Sermon: F. Schroeder; T. Redlin.

Kindly announce or excuse with local pastor.

Carl Lawrenz, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet at Manitowoc, First German Lutheran (Pastor L. Koeningler), on February 18 and 19, 1936.

Confessional: Haase (Grunwald).

Sermon: Eckert (Kleinke).

Assignments: Aeussere Beweise der Wahrheit der Schrift, Ed. Kionka; A Grouping of the Lutheran Churches in America with Difference to Doctrine and Practice, W. Kleinke; A Sermon on Old Testament Text, A. Voigt; Das Allgemeine Priestertum angewandt auf Gemeinde und Synode, H. Koch; Heilsgeschichtliche Bedeutung des Propheten Hezekiels, W. Schink; History of the Northern Division of the Kings from the Kings to the Captivity, M. Braun; Das 4. Sendschreiben, G. A. Schaefer.

Gerhard A. Schaefer, Sec'y.

COLORADO CONFERENCE

The Colorado Conference will convene February 18 and 19, at Platteville, Colo.

Papers: Die Rechte Gestalt einer Ev.-Luth. Gemeinde, A. Hellman; Zungenreden, Harold Schulz.

W. H. Siffring, Sec'y.

ORDINATION AND INSTALLATION

Authorized by President J. Gauss, the Rev. Theodore Engel ordained his son, Norman Engel, and the undersigned installed him as pastor of the Grace Congregation at Eau Claire, Michigan, January 12, 1936. The Pastors A. Fischer, W. Franzmann, R. Kaschinske assisted.

Address: Pastor Norman Engel, Eau Claire, Michigan.

W. W. Westendorf.

INSTALLATIONS

By authority of President Frederic Soll of the Pacific Northwest District Pastor Roland Hoenecke was installed in Faith Evangelical Lutheran Church, Tacoma, Washington, December 12, by the undersigned with the assistance of Pastors H. Engelbrecht, W. A. Schnedler and C. Amling.

Address: Rev. Roland Hoenecke, 9802 Pacific Ave., Tacoma, Washington. Arthur Sydow.

Authorized by President Im. F. Albrecht of the Minnesota District, the undersigned on January 12, installed Christian Albrecht as pastor of Trinity Congregation, Johnson, Minnesota.

Address: Rev. Christian Albrecht, Johnson, Minnesota.

Im. F. Lenz.

ACKNOWLEDGMENT AND THANKS

Northwestern College acknowledges with sincere thanks the many gifts of canned goods, potatoes, vegetables, and other things received during the first semester of this school year. These gifts included 404 bags of potatoes, 410 bags of apples and vegetables, 1,595 quarts of canned goods, 114 bags of grain, besides many other gifts of eggs, butter, flour, groceries, etc. Members of congregations at the following places helped to make up this very valuable and acceptable contribution: Randolph, Richwood, Hubbleton, Hartland, Ixonia (Rev. Bernthal), Cottage Grove, Sun Prairie (including a surprise package of 200 dozen Christmas cookies), Hustisford, Pardeeville, Markesan, Emanuel and Zion Congregations (Rev. H. Cares), Oak Grove, Weyauwega, Larsen, Clayton, Waterloo, Green Lake, Marshall, Newville, Deerfield, Oconomowoc, Lomira (St. Paul's and St. Peter's), Fox Lake, Columbus, Woodland, Whitewater, Richmond, Iron Ridge (Rev. Zarling), \$46.05 from Iron Ridge (Rev. Bradtke), Neosho, Beaver Dam, Juneau, Trenton, Lowell, Fort Atkinson, Manchester, Helenville, Leeds, Oshkosh (Rev. Kleinhaus. Also \$6 in cash), Kekoskee, West Salem, Red Granite.

Nearly all the congregations to which we addressed a letter last fall asking for donations responded with great readiness and liberality. To all persons who made contributions of any kind we wish to express our appreciation. Your gifts have been very helpful.

E. E. Kowalke.

The following sent gifts for the children of our orphanage, day school and boarding school at East Fork Mission. Most of the gifts of clothing, bedding, toys, and the like, went into immediate service. For the cash donations we purchased Bibles, prayer books, wall pictures, clothing of all kinds, blankets and such items as we found necessary for the spiritual and material comforts of our little charges.

The children and workers at the mission join in expressing their sincere thanks to all the kind donors who helped to make our Christmas a happy one.

Arizona: Jacobs, R., Glendale; Individual Members, Rev. O. Hohenstein, Glendale; Stolp, Mrs. and Mrs. H. C., McNeal; Ladies' Aid, Rev. R. Deffner, Phoenix; Ladies' Aid, Mrs. G. Braun, Sec'y., Prescott; Dorcas Society, Mrs. J. O. Nieman, Tucson.

California: Ruth Circle, Pomona, Mrs. Frank G. Kalousik, La Verne; Israel, Mrs. Louise, Los Angeles; Prigge, Esther, Los Angeles; Trinity Sewing Circle, Rev. A. E. Michel, Los Angeles.

Colorado: Doctor, Mrs. C., Denver.

Indiana: Franke, H. F., Ft. Wayne; Hansing, Rosina, Indianapolis; Gar Creek Ladies' Aid, Rev. Werner P. Krug, R. 2, New Haven; Schoppman, Mrs. H. D., New Haven.

Iowa: Martin, Emil C., Mason City; Miller, Wm. J., R. 2, Paullina.

Maryland: Muhly, Florence and Marie, Baltimore.

Massachusetts: Wild, Miss Louise and Sister, Easthampton.

Michigan: Ladies' Aid, Rev. J. F. Zink, Bay City; Walther League, Salem Luth. Church, Rev. A. W. Hueschen, Owosso; Mission Society, Mrs. C. Drews, Plymouth; Ladies' Aid, Rev. C. H. Schmelzer, Riga; Ladies' Aid, Y. P. S., Men's Club and Individuals, Rev. M. A. Haase, South Haven.

Minnesota: Wendland, Hulda, Carl, Augusta, Mathilda, Balaton; Ladies' Aid, Rev. W. P. Sauer, Buffalo; Gensmer, M. and Son, Caledonia; Ladies League, Rev. J. C. A. Gehm, Darfur; Johnson Y. P. S., Ervin Winter, Graceville; Brueshaber, H. and M., R. 1, Lake City; Emmel, Mrs. B., Miss M. Brandt, Mankato; Hempel, Mrs. E. G., New Ulm; Retzlaff, F. H., New Ulm; Sperling, Miss I. A., New Ulm; Keller, Mrs. H., R. N., St. John's Hospital, Red Wing; Individual Members, Ladies' Aid Society, Rev. H. C. Nitz, Rockford; Ladies' Aid, Rev. H. Kuckhahn, St. Charles; Michael, Mr. and Mrs. Alb., St. Charles; Pagel, Mrs. P., St. Charles; Junior and Senior Y. P. S., Gilbert A. Menk, Treas., St. Paul; N. N., Winona.

Missouri: Rupp, Mrs. John, Monett.

Nebraska: Burger, Mrs. Geo., Beatrice (formerly De Witt); Ladies' Aid, Rev. Wm. P. Holshausen, Gresham; Ladies' Aid, Rev. Im. P. Frey, Hoskins; Ladies' Aid, Mrs. Emil Raasch, Norfolk; Doerr, Mrs. C. H., Omaha.

New Mexico: Johnson, A. E., Albuquerque.

New York: Calvary Ruth Guild, Jeanette A. Pohl, Buffalo.

Ohio: Kruger, Mrs. C. L., 1505 Brewster Ave., Evanston, Cincinnati; Hill, Clara L., Cleveland; Ladies' Aid, J. A. Frisch, Lancaster.

Oklahoma: Radke, Mrs. Julius, Fairmont.

South Dakota: Baker, Mrs. S. W., Clark; Ladies' Aid, Mrs. C. H. Barensky, Colome; Ladies' Aid, Mrs. Fred E. Moeller, Treas., Gary; Ladies' Aid, Rev. H. Rutz, Gary; Ladies' Aid, Mrs. H. C. Knippel, South Shore; Ladies' Aid, Mrs. Lewis Stein, R. 1, Watertown.

Washington: Ladies' Aid, Rev. Danielson, Sec., Omak; Liedtke, Ernest, Waterville.

Wisconsin: Ladies' Aid, Rev. O. Medenwald, Amery; Medenwald, Rev. O., Amery; Ginnow, Miss Marie, Appleton; Miller, Miss Irene, Appleton; Ladies' Aid, Mrs. Anna Kalin, Treas., Barron; Cornelius, Miss and Deaconesses, L. D. Hospital, Beaver Dam; Gottschalk, Mrs. D., Beaver Dam; Hoyer, Mrs. Ed., Beaver Dam; Krueger, Mrs. Emilie, Beaver Dam; Lentz, Sadie, Beaver Dam; Opitz, Mrs. Leonard, Beaver Dam; Prueter, Mrs. Louis, Beaver Dam; Wegener, Miss Hattie, Beaver Dam; Ladies' Aid, Rev. Martin F. Sauer, Brillion; Ladies' Aid, Mrs. Godfried Beck, Coleman; Ladies' Aid, Rev. N. Schlavensky, R. 1, Denmark; Fellwock, Miss M. L., R. 1, Eldorado; Ladies' Aid, Poplar Creek, Rev. O. E. Hoffmann, R. 4, Elk Mound; Fuhrmann, Mr. and Mrs. H. and Sons, Elmwood; Lehmann, Mr. and Mrs. Wm. F., R. 2, Elmwood; Saxmann, Mrs. Hulda, Fond du Lac; Wegner, Bertha, Ft. Atkinson; Erdmann, Mr. and Mrs. C. J., Grafton; Falck, Mr. and Mrs. Frank P., Greenleaf; Berndt, Mrs. H. C., Hartford; Jaeger, Carl H., Helenville; Jaeger, Mrs. Herman, Helenville; Ladies' Aid, Anna Amman, Treas., Helenville; Thoma, Mr. and Mrs. Sig., R. 1, Helenville; Ladies' Aid, Rev. R. C. Horlamus, Hurley; Mueller, J. H., Hustler; I. W. S. Club, Rev. O. Kuhlow, Jefferson; Notbohn, A. W., Jefferson; Waterbury, Prs. P. L., Jefferson; Ladies' Aid, Rev. L.

A. Witte, Kendall; Kleinsmith, Mrs. Alb., La Crosse; Protz, Mrs. H. E., La Crosse; Luth. Girls Club, Frieda Behnken, Pres., Lake Mills; Ladies' Aid, Rev. L. H. Koeninger, Manitowoc; Stahl, Mrs. Lena, Manitowoc; Ladies' Aid, Rev. M. J. Hillemann, Marshall; Sunday School, Rev. Alb. A. Winter, Mauston; Knoop, Mr. and Mrs. A. F., Mayville; Ladies' Aid, Rev. I. Habeck, Medford; Habeck, Rev. I., Medford; Bible Study Group, Rev. Victor Brohm, Milwaukee; Children, Bethesda School, Miss Ruth Schaller, Milwaukee; Gamm, Mrs. A. J., Milwaukee; Knuth, Mrs. H., Milwaukee; Ladies' Aid, Rev. P. J. Burkholz, Milwaukee; Ladies' Aid, Rev. Arthur P. Voss, Milwaukee; Ladies' Guild, Rev. R. O. Buerger, Milwaukee; Mayer, Eliz. and Kath. Mayer, Milwaukee; Scholz, Mrs. Emma, Milwaukee; Ladies' Aid, Rev. O. Kehrberg, Mosinee; Pieper, Gilbert, Oakfield; Onalaska Ladies' Aid, Mrs. H. Pertzsh, Onalaska; Epiphany Mens Club, Rev. E. Jaster, Racine; Mission Society, Mrs. G. Bahnemann, Racine; Danner, Miss Eva, Rhinelander; Jaeger, Henry W., So. Milwaukee; Kuesel, Mr. and Mrs. Ernest and Family, Spring Valley; Naseband, Carl, Spring Valley; Student Body and Choral Society, Luth. Seminary, R. C. Biesmann, Sec., Thiensville; Bartels, Mrs. Gust., Tomah; Ladies' Aid, Rev. H. Schaller, Tomah; Ladies' Aid, Eldorado, Rev. W. A. Wojahn, Van Dyne; Abelmann, Miss Marie, Watertown; Jaeger, Mrs. Ed. C., Watertown; Fitting, Mrs. J., Waukesha; Breutzmann, Anna and Louise, Wauwatosa; Heine, Miss Lydia, Mrs. Moeller and Mrs. J. Kowert, Wauwatosa; Rosenthal, Mrs. A., Wauwatosa; Gnatzig, Mrs. Aug. and Dora, Whitewater; Ladies' Aid, Winneconne and Town Omro, Rev. O. Hoyer, Winneconne; Ladies' Aid, Rev. E. Walther, Wisconsin Rapids. P. A. Behn.

BOOK REVIEW

Festival Days. Sermons for Special Occasions. By Paul Lindemann, Pastor of the Lutheran Church of the Redeemer, St. Paul, Minn. Published by the Augsburg Publishing House, Minneapolis, Minn. Price: \$1.00.

"They are messages delivered by a busy city pastor to his congregation on special and festival occasions. In delivering them he had in mind primarily the spiritual needs of his people and the immediate demands of the occasion and expressed himself naturally, with only secondary attention to literary and homiletical form." These words are from the Preface, which also states that the sermons were printed on "the persistent urge of some of the younger brethren."

We like the sermons and think our readers would profit by reading the book. As an illustration of what it contains we quote the following passage from a Charities Conference Sermon: "The so-called Inner Mission work has been too long the special work of a few people in a few congregations, whereas it ought to be the regular work of every member of every congregation. The great problem of Inner Mission is not to find the work, but to enlist the workers. The great commission which Christ gives to us as His disciples cannot be delegated to others. The great trouble with all our mission work is that so much of it is being done by proxy. There isn't a single passage in the Bible which justifies the transfer of our personal missionary duty to a selected few men or women." G.

Thirty-Fourth Annual Convention of Associated Lutheran Charities — September 10-13, 1935 — Hotel Lowry, St. Paul, Minn. Price, 50 cents postpaid. Order from Rev. J. H. Witte, 304 Tuscola Rd., Bay City, Mich.

This is a comprehensive report of the proceedings of this conference. In its 115 pages it presents: Program, Addresses and Essays, and finally Institutes. G.

MICHIGAN DISTRICT

October, November and December, 1935

Southwestern Conference

Rev.	Budgetary	Non-Budgetary
J. Roekle, Allegan	\$ 110.97	
H. C. Haase, Benton Harbor	500.00	
Dr. H. Wente, Crete, Ill.	88.75	
W. Franzmann, Coloma	117.25	
W. Westendorf, Dowagiac	161.48	
W. Westendorf, Eau Claire	44.71	
E. Lochner, Hopkins	79.38	
E. Lochner, Dorr	79.40	
A. Hoenecke, Muskegon	70.60	

A. Fischer, Sodus	186.84
M. Haase, South Haven	154.29
H. Hoenecke, Sturgis	250.76

Southeastern Conference

J. Nicolai, Adrian	264.16
H. Heyn and P. Heyn, Detroit	205.15
H. Allwardt, Detroit	53.05
H. Richter, Detroit	18.99
F. Stern, Detroit	90.00
J. Gauss, Jenera, O.	768.39
J. Gauss, Thanksoffering from N. N.	25.00
J. Gauss, Luther Society	30.00
J. Gauss, Sunday School	50.00
H. Zapf, Monroe	349.47
H. Zapf, Mission Society	30.00
H. Zapf, Sunday School	10.00
E. Ehnis, Monroe	91.00
A. Maas, Northfield	358.18
A. Maas, South Lyon	28.17
Edg. Hoenecke, Plymouth	339.62
C. Schmelzer, Riga	125.00
A. Lederer, Saline	512.59
A. Lederer, Sunday School	1.00
Salem Congregation, Scio	155.79
G. Luetke, Toledo, O.	500.00
R. Timmel, Toledo, O.	100.00
E. Leyrer, Waterloo	58.35
O. Peters, Wayne	407.56
O. Peters, Livonia	156.16

Northern Conference

M. Schroeder, Bay City	163.74
A. Westendorf, Bay City	525.00
J. Zink, Bay City	317.50
H. Engel, Chesaning	24.19
H. Engel, Brady	26.63
C. Binhammer, Clare	70.00
B. Westendorf, Flint	210.24
D. Rohda, Flint	93.45
D. Rohda, Ladies' Aid	20.00
Aug. Kehrberg, Frankenmuth	74.20
E. Kasischke, Greenwood	39.50
E. Kasischke, Mayville	23.63
E. Kasischke, Silverwood	8.21
G. Albrecht, Kawkawlin	120.39
F. Krauss and K. Krauss, Lansing	775.10
W. Steih, Lansing	49.54
E. Rupp, Manistee	22.44
E. Rupp, Batcheller	15.73
A. W. Hueschen, Owosso	226.58
G. Wacker, Pigeon	218.75
G. Wacker, Marie Domine Estate	75.00
G. Wacker, School Children	8.07
G. Wacker, Elkton	20.00
D. Metzger, Remus	70.17
D. Metzger, Broomfield	71.06
O. Eckert and O. J. Eckert, Saginaw	936.70
O. Frey, Saginaw	211.38
H. Eckert, Saginaw	70.65
C. Leyrer, St. Louis	117.50
G. Schmelzer, Sebawaing	95.46
L. Meyer, Sterling	15.75
C. Kionka, Swan Creek	13.25
C. Kionka, Hemlock	68.00
H. Zink, Tittabawassee	155.45
W. Voss, Tawas City	82.11
W. Voss, Hale	8.44
R. Koch, Zilwaukee	45.53

Total \$11,623.33 \$ 120.23

The following Memorial Wreaths are included in above mentioned monies:

For John William Lotter, transmitted by Rev. A. Kehrberg	1.50
For C. Witkowski, transmitted by Rev. G. Schmelzer	1.00
For Rev. P. Schulz, transmitted by Rev. O. Peters	5.00
For Rev. P. Schulz, transmitted by Rev. A. Lederer	3.00
For Rev. P. Schulz, transmitted by Rev. A. Lederer	5.00

Aside of all the above monies I received and sent directly to Rev. Edgar Guenther, Whiteriver, Arizona, \$20.00 from Ladies' Aid and \$6.00 from individual members of Salem's Congregation, Scio. E. WENK, Cashier.