

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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JUDGMENT — THE MOST CONSEQUENTIAL ACT IN ETERNITY

We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. 5: 10.

Death, eternity, judgment — how little are men in general concerned about these realities! They will, it is true, occasionally think of death, seeing its grim power wielding its deadly sway among men without respect of person, of age, beauty, honor, position, usefulness. But what is beyond death is of little or no concern to them. Their hearts and minds are so engrossed in the affairs of the present world that judgment and eternity apparently are but meaningless commonplaces to them. And yet these two realities are of such awful consequences to all men that it means, not only folly, but death to all who overlook and disregard them.

Let us consider, for a moment, that most consequential act in eternity.

Judgment

"We must all appear before the judgment seat of Christ," it is necessary that we must all be made manifest before the judgment of Christ. Two thoughts are expressed here on the surface, the one is the certainty, the other the necessity of judgment.

It is a matter of most definite revelation, that there will be a judgment. "It is appointed unto man once to die, but after this the judgment." Heb. 9: 27. "The Lord hath prepared his throne for judgment. And he shall judge the world in righteousness." Ps. 9: 7, 8. "God hath appointed a day, in the which he will judge the world in righteousness." These are divine revelations concerning judgment. No room for doubt or speculation here. Men, in their unbelief, may scorn such revelation; they may cry in derision: "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Yet the revelation of judgment stands firm. No power on earth will alter or remove it. Man's own conscience attests to the fact that there is a judgment.

But there is also a necessity for such judgment. "We must," says St. Paul by divine inspiration, "ap-

pear before the judgment seat," it is necessary that we be made manifest before it. Aside from being a necessary requisite for inciting men to practice virtue, to lead a life in conformity to divine law, and to restrain from every vice and evil deed, judgment is necessary for the vindication of divine justice. Once there must and there will become manifest before all the world that God's justice in dealing with men is always right, that all His work is perfect, that all His ways are just, that He is "a God of truth and without iniquity; just and right." Deut. 32: 4. Ah, what an amazing manifestation of divine justice that will be! His wonderful leniency and kindness in all His dealings with men shall be sweetly displayed; His perfect wisdom shall be clearly unfolded, the mysterious depths of the divine counsels shall be laid open — all this to the joyfull satisfaction of all pious men. While, on the other hand, His exact justice shall be terribly demonstrated, and God's honor, which now by the wicked judgments of men is often attacked, shall be thoroughly cleared and repaired, to the sad confusion of the impious.

The Executor of God's Judgment

"We must all appear before the judgment seat of Christ." The executor of God's judgment is Jesus Christ. It is worthy of notice that Christ Himself asserts, "The Father judgeth no man, but hath committed all judgment unto the Son," and adds, "he hath given him all authority to execute judgment also, because he is the Son of man," John 5: 22, 27. Christ the Son of God and man to judge the quick and the dead! The One who was crucified and who lived for men to save them will judge them! What an impressive fact! To those who here rejected His salvation and blessed rule or who have treated His claims with neglect and indifference, a most frightful fact indeed! But for those who have loved, confessed, and served Him in faith, a very joyous fact!

Yet what St. Paul desires to impress on our minds, is this, "we must all appear before the judgment of Christ." All of us will stand before the throne of His judgment. Not one will be missing, neither you nor I. How vast an assemblage! A great multitude, and yet no one omitted, no one lost in the crowd! We shall be conscious of the great number which no man can count, and yet be impressed with the responsibility

of our own individuality. "Each one," one by one, will receive his or her desert due to each.

And what a revelation there will be at this tribunal of our life and its deeds, of our name and character we have borne in this world! We shall be "made manifest." Every word we have uttered, every work we have done, shall be thoroughly disclosed, all the designs and pretenses of our actions shall be laid bare. Says Paul, "God will bring to light the hidden things of darkness, and will make manifest the counsels of hearts," 1 Cor. 4:5. Life-secrets will cease. All veils and disguises will be torn off. The world as well as God will see us as we are.

What finally will be the judgment? "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad." We shall "receive things done in the body," literally the things done by the instrumentality of the body with reference to the things he did. A remarkable statement! What we do **now** we shall receive **then**. We are now writing the sentence of the judgment — our judgment! Time is **sowing**. Judgment is **reaping**. Sowing, reaping of what we have done in this life, whether it be good or bad! Good in the sense of faith in the Redeemer; faith by which we are justified before God, "faith which worketh by love" and which is found genuine by the works it produces to the glory of God — faith in which we "look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." And bad in the sense of unbelief, in which men reject Christ and His salvation, which bringeth forth no blessed fruits to the glory of God, and in which all wicked men look forward with dread apprehension to what is coming on the Day of Judgment.

"What manner of persons ought we to be?" 2 Pet. 3:11.
J. J.

Grow In Knowledge

OUR SCHOOL, A DIRECT RESULT OF THE REFORMATION Pre-Reformation Education

With the fall of the Roman Empire and all the resulting chaos, with the edict of Emperor Justinian closing all pagan schools, there was left but one stable organization in the remnants of the once grand Roman Empire to take over education, namely, the Church. The Church was already busy with the welding of a great spiritual empire and the attempted conversion of the Teuton hosts who had invaded the Roman Em-

pire. This new duty of education was almost too much for her, so she delegated almost complete authority for education to an organization already in her midst known by us as "monasticism."

Under "monasticism" we find several different types of schools, yet all are alike in aim. It was the expressed aim of all monastic education to prepare young men to be priests or for church membership. All subjects taught in monastic schools were either necessary for priesthood or in some way connected with it. They were taught with this view in mind and only tolerated because of it. The efficiency of a monastic school as an educational center depended largely upon the priest or bishop in charge. If he took an active interest in the school, the school usually was very good, otherwise not.

At the cathedral of each diocese was located a school called a "Cathedral School." It gave instruction especially in ecclesiastical training and aimed to prepare its students for the priesthood or some other clerical office. It was a sort of seminary. Its course included the "quadrivium" which was music, arithmetic, geometry, and astronomy; also the "trivium" which was grammar, rhetoric, and dialectic.

In each parish of the diocese one found a "Parochial School." This school was instructed either by the parish priest or the bishop's clerk. Its sole aims were to prepare for the "Cathedral Schools" or for church-membership. The children attending received instruction mainly in catechism, with a little reading, writing, and singing added. Everything was taught by rote, and that often by a priest even none too well instructed in churchly matters.

At the monasteries very often two kinds of schools were found; the "schola interior," so called for it was located within the monastery walls, and the "schola exterior," located without the walls. The first named school was for those who expected to enter the monastic order. The other school was for those having no intention of entering the order. In both of these schools the "quadrivium" and the "trivium" were taught. The methods were mainly catechetical and memorizing rather than reason was prevalent.

Under no circumstances could it be said that these schools so far mentioned were open to the common masses, nor did they provide for female education in any but a very limited way. In general it can be said that these schools were at a very low educational level, not always even giving good training in church membership, yet they helped prepare the way for the coming of the medieval universities.

With the coming and growth of Chivalry it was felt that all knights should have some education, but that not to be the extremely one-sided religious character featured in the church schools. Rather it should be of a worldly nature. The new schools therefore stressed all that had been repressed in the

schools so far mentioned. These schools were known as "Knight Schools."

The education of a knight was divided into three parts. From the ages 7 to 14 he was a "page" and served in the castle. From the years 14 to 21 he was a "squire" and served partly in the castle and partly in the hunt or the battle. Having successfully fulfilled his aforementioned services at the age of 21 after much ceremony he was inducted into "knighthood."

In all these periods of training his education consisted in training in physical culture, etiquette, respect for women, music, poetry, dancing, reading and writing.

It can not be said that these schools in any way provided for popular education and because of their completely un-Christian character they surely did not provide for a Christian education.

The Crusades had given a new impetus to trade and business in general, and in order to meet the new demands schools called "Burger schools" or "Writing schools" were established by various towns. In these schools boys were prepared for a business life and in addition to reading, writing, and arithmetic, also studied some history, geography, and the mother tongue.

The schools of the Middle Ages were definitely class schools and offered in no way an education for the masses. Their aims in each case were very narrow, their methods usually crude, and the teachers very seldom well prepared for their position.

We have Luther's own picture of conditions as he found them at the time he made his visitation of the churches of Saxony. He says in the introduction to his Small Catechism, "The pitiable need that I recently witnessed as visitor, has compelled me to prepare this Catechism or Christian doctrine in such simple form. Alas, what sad state of things I witnessed! The common people, especially in the villages, are utterly ignorant of the Christian doctrine; even as many pastors are wholly unqualified to preach; yet all are called Christians, are baptized, and partake of the sacrament, knowing neither the Lord's prayer, the Creed, nor the Ten Commandments, and living and acting like irrational brutes. Nevertheless, now that the precious Gospel has again appeared they readily learn to abuse all freedom. O you bishops, how will you ever answer to Christ for having so shamefully neglected the people, and for not having exercised one moment your office that you might escape all evil?"

(To be continued)

To judge by the number of creeds in the world, its Religions are many: yet there are but two — man's Religion and God's. The former always builds on the false righteousness of the flesh; the latter on the Rock, Christ.

— R. C. Chapman.



Politics and the Church How much trouble may be brought into the sanctuary by opening the church building for gatherings other than religious may be seen by a happening in the Oak Park, Illinois, Congregational Church. As the Christian Century tells the story, a young people's group — ages 21 to 30 — gave the communist candidate for governor an invitation to speak. This got into the Chicago papers. It was said a communist was to occupy a prominent pulpit. The Rev. Albert Buckner Coe explained that the pulpit was not involved, as it was only a six-thirty Sunday evening meeting in a small room of the church. The right of free speech was stressed by the pastor and the vestry. The meeting was held. It was attended by the local post of the American Legion, which marched in and demanded a place to set up its stand of colors. It was shocked that there was no flag already there. The legion stood around the platform and heckled. After the meeting parties unknown smeared the church bulletin board and the stonework of the beautiful building with red paint.

It may be a debatable point whether the cry for free speech, so insistent this day, is a blessing to a people or not. If by free speech is meant the granting of the right to make propaganda for any and all the nostrums to cure all of our ills today, the only result we can foresee is that the confusion of the public mind becomes greater than ever. This demand for free speech is the specious plea under cover of which a great many false notions are spread and advertised. This holds true not only of the rostrum in political gatherings, but more especially in our public schools and colleges, where the callow youth is to sit in judgment upon some of the most abstruse arguments advanced for evolution, communism, and the like. We hold that the last place for such discussion of political beliefs and questions is the church building, be it from the pulpit or from some other room in the church. The building may not be the church, but the members of that society regularly meeting in that building surely are the church. So the trouble of the Oak Park Church was of its own making. Churches should keep out of politics. Z.

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America Honored by the Pope We have with us today on our fair shores a high dignitary of the Catholic church, Cardinal Pacelli. Under the guise of a stranger within

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our gates, who merely wandered in among us as a traveler on his vacation, this official of the pope looks harmless enough. Still, one cannot help but wonder whether that is all there is to it. We are not so simple as to believe that this distinguished churchman has no other purpose in coming here than to find relaxation and rest from his hard labors for the Vatican. Just what these objectives are cannot be determined with certainty. But one wonders. Here is Father Coughlin spreading himself all over the land with his abuse of the powers that be in our state. Are this wild Irishman's "vituperative utterances," as the Christian Century terms them, to be toned down when the Cardinal visits the President, as it is rumored he intends to do? The scandal of this clerical politician could not have gone on, or assumed such vast proportions, without the papal knowledge or consent.

Again, the visit of this august personage may portend another effort to establish diplomatic relations of the Washington government with the Vatican. We have now an unofficial apostolic delegation in Washington. A papal nuncio would have official standing there. The present apostolic delegate is only the pope's official and personal representative to the Roman Catholic church in the United States. The pope has repeatedly tried to establish diplomatic relations with our President, as between two rulers of equal standing. That would place the papacy and its sect in a commanding position in our land as being officially recognized by our government. One might well ask with the Christian Century the pertinent question: "Just how powerful and numerous must any religious group in this country become to make it worth while to gratify it by abandoning the principle of the equal treatment of all religions by the American government?"

There is a third possible motive for the coming of the Cardinal. It is the fight against communism. Does the pope harbor the thought of enlisting the President and the government in the pope's crusade against the communists?

Whatever may be back of this visit by the Cardinal Pacelli, we may be sure that this visit was not just haphazard. The pontiff at Rome has plenty of trouble in Europe, more especially now, in Spain. He has deplored in rather mild language the state of affairs in this revolution torn country. He reminds the Spaniards that they are waging a fratricidal war, where brother slays brother. Yet it must be remembered that this has happened before in "bloody Spain." The Christian Century well says on this point: "The sight of 'brothers killing brothers,' as now in Spain, is indeed a shocking spectacle. But it is nothing new in Spain, and the initiation of that hideous practice cannot with any honesty be attributed to the godlessness of the Communists. There were civil wars, less bloody because less deadly weapons were available but not less savage, when there was not a known atheist in the whole Iberian peninsula. Seventh century Spain was solidly Catholic and completely ruthless. Sixteen century Spain took lives of heretics vastly more in numbers than all the priests and other religious persons who have innocently suffered in the present struggle. It is an old Spanish custom. It did not come in with communism and atheism."

That needed to be said in order to understand that the pope's words of sympathy are not always honestly jibing with his last actions, as in the case of Ethiopia. And again, as we know the consistent striving of the papacy for power over all governments, we naturally begin to enquire just what significance a visit of his cardinal to this country has for us Protestants and the welfare of our land in general. The plans of the hierarchy are not always upon the surface.

* * * *

The Work of the Church goes on. That is a miraculous thing, considering with what kind of laborers in His vineyard the great King and Lord carries on His work. If it were not His work and His Kingdom the Church would have been long overwhelmed by the old evil foe. When one looks back over the hard and rocky road that His church had to travel from the gates of Paradise to this moment, and when one looks about himself with eyes sharpened by the spiritual vision that alone His Word can give, and sees the mighty forces of corruption and evil arrayed against the Anointed of the Lord, one cannot help but confess that the very existence of the church is a miracle of God. Kingdoms have arisen and fallen in all these centuries, kingdoms that were founded and built up by mighty men of wisdom and valor, but the Kingdom of God, the Church, also seemingly built up by men, still stands to this day.

The men, indeed, whom our Lord employs, or as 1 Cor. 3:9 has it, with whom He works, are but weak and sinful men. But the tools that He has given into their hands are mighty and shall prevail. These tools

are none other than His Word and Sacrament, the means of grace. It is true that we are often misled into the mistake of believing that it is we who uphold the church. This error is shown in our forgetting the power of His Gospel as the only mighty power that brings spiritual life, builds, protects and maintains His Church. The humiliating thing for us is not only the evidence of our weakness, our sinfulness, our neglect of duty, in short our unfaithfulness, but what is a great deal more harmful to our work in the Church, our mistrusting the power of our King's sceptre with which he rules the church and guards it from its enemies — the everlasting rock of His Word. To attend to the preaching of that Word of the Gospel, to expect all success, all life, all progress from it alone, that is the part of every faithful minister and his flock. The Church cannot fall as long as we use this pure Gospel faithfully. The gates of hell shall not prevail against it. Z.

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Gospel Wagons Modern inventions which have speeded up the means of communication are gifts of God for the evangelization of the world. Modern ocean steamers have made it possible to send missionaries with comparative ease to the four corners of the earth. The telephone has called pastors to the bedside of dying sinners without delay. It is true, of course, that the devil has pre-empted most modern inventions and has induced people to devote them to sinful purposes, but they can also be employed in the service of Christ and His Church.

That applies also to the automobile. Very few of our members are without one. We recall an old dilapidated Model T Ford which was commonly called the old Gospel wagon by members of the congregation to which the owner belonged, not only because it was almost invariably parked near the church on Sunday morning but also because it ran many errands for the Lord in that young parish. All our cars ought to deserve being called Gospel wagons.

That is what the automobiles of our missionaries, both in the home and Indian mission fields, are. They are Gospel chariots, carrying the messengers of Christ with their glad tidings of salvation from place to place. Without them our missionaries, especially on the outposts of our Synod, could not cover the ground and serve as many preaching places as they do. Some glide smoothly over improved highways, others bump and bounce over cow trails or labor almost hub-deep in the sand. Occasions are not rare when they "get stuck" in the sand going down-hill. Think of the sums which these missionaries must pay out of their slender purses for gasoline and car upkeep. They are ready to make the sacrifice because they know that

they are driving Gospel wagons and chariots of the Lord.

It is, however, not only our missionaries or pastors who can place their cars into the service of the Lord. How the car has simplified church-going and yet, speaking from a practical standpoint, has at the same time complicated it. Our fathers drove slow and tedious miles to church on Sunday in a lumber wagon behind plow horses, but they seldom missed a service. We of this generation can cover the same ground in a few minutes, seated comfortably on an upholstered cushion. And yet the church attendance today in proportion to membership falls far short of that in days of our fathers. The same car which can so easily transport the worshipper to the house of God can also take the pleasure-seeker to the lake or on some pleasure jaunt on Sunday. The easy way to church has become the hard way. "It's the only day we have free," they say in excuse. Their hearts are so full of worldly things, that they feel that the entire day would be spoiled by an hour spent in the house of God. Are such people driving Gospel wagons?

If you drive a car which regularly takes you to church, then you have a car in which the Lord delights, regardless of whether it is of ancient vintage or of recent purchase, whether it belongs to the low-priced field or is numbered among the aristocrats of the automotive industry. But its usefulness in the Kingdom of God does not end there. It can also be employed to bring others to the house of God and within sound of the saving Gospel message. Recently we heard of a woman who, having moved to California, became such a devoted follower of Mrs. McPherson that her car made two trips every Sunday transporting people to the temple of that false prophetess. If people will make such use of their cars in behalf of what we know to be a false religion, should not we be willing to make similar use of our cars in behalf of the true and saving religion of Jesus Christ?

Most of our church members have unchurched neighbors. It is good to invite them to the services, and there ought to be more of that, but it is even better and more effective to bring them, to pile them and their children into the car and take them where they learn to know Him who died that they might live. That converts an ordinary pleasure-car into a gospel wagon or chariot of the Lord.

An automobile is in itself an indifferent thing. It is neither good nor evil, but it can be devoted to either good or evil purposes. It can be either a devil wagon or a Gospel wagon. That does not mean that it is sinful to use the automobile for personal enjoyment, for "every creature of God is good and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer." God is

so good and kind that He permits us to take advantage of the enjoyments and conveniences which ownership of an automobile brings with it. But if we receive this gift of God with thanksgiving and sanctify its use by the Word of God and prayer, then, surely, we shall also gladly place it into the service of the Lord and employ it for the upbuilding of His kingdom when such opportunities are at our disposal. I. P. F.

* * * *

Science and Religion The opinion is widespread that modern science has undermined the Christian religion to such an extent that it has become necessary to revise the old beliefs formerly resting on the Bible. Those who have not done so are called stupid and unscientific, and who wants to be called that in these days when the world is worshipping at the shrine of science? It is, therefore, refreshing to hear one of the prominent scientists of our day say that science is not qualified to invade the field of religion.

Speaking in New York before the Religious Society of Friends, as reported by News-Week, Sir Arthur Stanley Eddington, Professor of Astronomy at Cambridge University, said: "I want you to understand that there is no approach of science to religion and that science has nothing to say about religion. . . . When we come up against the question: 'What is religious insight or vision?' that is outside the scope of investigation by methods of physical science. And I want to emphasize most strongly that I do not think for a moment that we can get at the spirit of religion through scientific research." After asserting that his studies as an astronomer had not in the least influenced his religious beliefs, he stated: "Belief is a matter of feeling, not of formulation."

While many modern self-styled scientists indulge in a lot of speculations and try to build up on plausible hypotheses (which is only a high-sounding word for "guesses"), true science deals only with facts. The discoveries of true science rest on the observation of facts in nature, on what meets the eye, though it be with the help of the telescope or test tube. It is entirely physical in its scope.

Science rests on observation; the Christian religion on revelation. "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." 1 Cor. 2:9. 10. And in the previous chapter we read: "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."

Yes, there is "no scientific path to religion," at least not to the true religion. I. P. F.

Synodical Conference

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa

Prepared by Prof. J. T. Mueller

Monday, June 29. Visited the school at Ikot Udo. Bad all around. The headmen in the congregation are no good and lazy, hence it is very hard here to bring about a change. Unfortunately the new teacher cannot prove, by proper papers, that he has passed the fourth standard, hence it is very doubtful whether he will be recognized by the government as teacher. He is an older man and I would like to see him continue here, perhaps he can gain the confidence of the people. The premises looked cleaner today, and a slight attempt had been made to rebuild the school. The men who are most eligible to teach according to government standard are mostly boys, young fellows of 18 or even 16 years, who have passed standard six. But such boys cannot, at the same time, be teachers of men and women and leaders in the congregations.

Nun Udoe was next visited. The school was in the same condition as last month. Not good, not bad, something in between. Not more girls than last month. **Ikot Obio Ofong** school in bad shape. Teacher has been sick four weeks, school is taught by the bandmaster of Obot Idim school, who has the proper certificate to teach infant schools. He does not attend teachers' meetings, therefore knows nothing about the Bible history lessons to be taught. Has never seen a Catechism. **Ikot Obio Odon** — arrived when only 37 of close to 60 pupils were present. They had just left for the one or the other reason. Gave them an hour's time to get them together, and when I came back 53 were present. The assigned lessons in the Catechism were known by the pupils. The Bible history had been taught, but poorly. **Nung Ukana**, a place where there should at least 90 pupils attend school, only 50 present. No more girls than in the previous month. Pupils had been taught but poorly. So far I see no improvements in the schools. This was also the judgment of the government inspector. The headmen of the churches know nothing about school and care nothing about school, therefore teachers can do as they please and everybody is happy. Three days of the week they go home, for only three of them live with their families in the place of work, and the devil has full play during these days and makes very good use of them. Returned home at 1:00 P. M., and went to the translators' meeting at

Ikot Obio Ofong. Only two teachers were present. Went with them through the next set of Sunday school lessons, discussed also a few prayers with them, and finally, when more of them had come, began lesson 13 in the Catechism. We could not finish the lesson. It has now begun to rain much more than in the beginning of June and the rain interferes with our work. In the evening went to Nung Oku Akpasima for headmen's meeting. Spoke about the great necessity of giving to the girls and women the light of the Gospel. Spoke furthermore of the frequent murders of twin children and the much prevalent killing of children as yet unborn. The headmen showed themselves very indifferent on every one of these points, tried to evade discussion and all along showed themselves so refractory that I left them to come down from the high horse they were riding. I am told that here in this place they did not at all like my communion instruction, especially the part that treated the question, "Who receives this sacrament worthily?" They want to be fine Christians, hugging and nursing carefully all of their heathen sins. It is especially polygamy which they do not want to give up. They did not take seriously what we told them last year in the general headmen's meeting about the attitude of our church over against polygamy. Now they see that they made a mistake when they did not take us seriously. I am not at all pushing the matter, but my teaching is creeping through these congregations, and is bringing about a clearing up of the situation. The foxes are driven out of their holes. A separation will surely take place. We shall not keep all of these polygamous congregations together. In addition to polygamy the spiritists aggravate the situation. They have entrenched themselves during the last nine years and have a strangle hold upon the women. A good half of the women of these congregations are in their grip. They and the polygamists work hand in hand. In their infamous prayer houses the twin babies are usually born and also killed.

Tuesday, June 30. Rain much of last night and also this morning. Two debtors of the Nung Udoe congregation settled their case before me in a very short time and agreed to pay back in installments. Had instruction meeting of young men in Ikot Oduot. In spite of the rain the attendance was very good. They had several questions on which they desired instruction. 1. In the significance of the cross and whether the sign of the cross or the cross itself (of wood or silver) had any power to do any good, spiritual and physical. 2. They did not understand the Old Testament purification laws. Do they still hold good today? 3. What is confession, what its benefits? 4. Can a Christian, who in the last stages of his sickness had to tolerate, because he was too weak physically to resist his heathen relatives in applying

heathen medicine with heathen incantations, be buried as a Christian? What kind of a church is the African Church? 6. Can a dog be allowed in church during the service? After this meeting attended together with Mrs. Nau the women's meeting in Ikot Obio Ofong. The women were asked to widen their activity which hitherto has confined itself to collecting money for the school at Obot Idim and to include: 1. Propaganda for girls' education; 2. Enlightenment of the women on the birth of twins; 3. Enlightenment of the women on the spiritists' dangerous activity; 4. Enlightenment on abortion, the sin of it, and the danger to the health of the women, in their program. They admitted that it would be good if they would interest themselves in these things.

In the afternoon cut four stencils for the sermon for next Sunday and for the Sunday-school lessons of the next four weeks.

Rain, and more rain.

WHAT'S NEWS FROM AFRICA?

Gleanings from the last report of Dr. Henry Nau, our missionary in Nigeria, submitted by Dr. J. T. Mueller, St. Louis.

Dr. Henry Nau, our pioneer missionary in Africa, has submitted to the Board for Colored Missions in St. Louis, which directs the new mission in Nigeria, another exhaustive report on his important work in the Ibesikpo country, covering the entire month of June. The report closes with the words: "Rain, and yet more rain," which show his impatience, if not chagrin, at the interference of his work caused by the increasing masses of water pouring down from the skies every day. Dr. Nau and his brave wife went to Africa in the rainy season, which at first proved itself an advantage, since the daily showers served to provide them with cool weather, in fact so much so that frequently they had to sleep under a number of covers. The rains, which at first lasted only a few hours a day, were no hindrance to the work, but from June on they became so heavy that the roads became impassable, the meetings were rendered extremely difficult, and Dr. Nau's missionary enterprises were badly retarded. Nevertheless, despite the rain Dr. Nau, judging from the June report, did remarkably much work, a fact which he himself recognizes when he remarks in his report that he must slow down in his work if he wishes to last a whole year under a strain so great and incessant. Let us all pray each day for Dr. and Mrs. Nau, asking God to keep them in good health and courage and bless the preaching of the word in ever larger measure for abiding success.

A Wonderful Mission Field

The more the reader studies the detailed reports of Dr. Nau, the more he realizes how urgent was the call that took our church to Africa. Nigeria is in

every sense of the word a land of golden opportunities for Lutheran missionary endeavor. The field is large and white for the harvest, and, in general, the people are willing to listen to the testimony of the Gospel, as proclaimed to them in its truth and purity by our missionary. Of course, in the past they have had so little of the pure Word, and in the application of it to life there has been so much blundering both by the few white missionaries that worked among them and by their own badly instructed evangelists, that the weak African congregations must now be taught with much patience and love and handled with great care. However, as Dr. Nau reports, the work, in general, is most encouraging and great progress has been made during the short time he has attended to the field. Calls are coming almost weekly from fields outside the Ibesikpo area, and calls that ought to be heeded since they represent large territories and many people. God has indeed given us a splendid opportunity when He showed us the Nigerian mission field.

Our Needs in Africa

In his report Dr. Nau is obliged to repeat to a large extent what was stated already in the first reports. But the repetition renders the matters all the more important. Among these we may mention, first of all, the need for **more workers** in Nigeria. The work there may be divided into five different departments: translation work, instruction work, the superintendence of schools and chapels, the difficult work of examining and following up the new calls that come in, and finally, the work among the women and children. Each of the first four departments could, if ideally provided, stand at least two capable men, while the last, the work among the women and children, really calls for a dozen missionary deaconesses; for there are over twenty villages and these, in some instances at least, are separated from one another by considerable distances. Let not the reader be horrified at the sending out of so many missionaries, but support the placing of as many workers as possible into this great and good field. For the present, the Missionary Board is looking at least for two male missionaries, married but not impeded by too large a family, and two female workers. The latter are badly needed since in Oriental countries the male missionaries cannot very well work among the women and girls. As soon as possible the African field ought to have also a most capable medical missionary, or rather two if so great a blessing could be granted to us, to work both among our missionaries and the natives, in a hospital which is to be established somewhere in the center of the field. Dr. Nau and his wife were already obliged to call upon medical missionaries of other denominations for personal service and for service of natives belonging to our field. To do this for any length of time would certainly be very unwise, not to speak of the

contingency that this help might not be granted in the future. We certainly have no right to place our missionaries into situations where they cannot secure medical help for themselves and their converts. There is a possibility that the mission in Africa may be managed most economically so that we certainly ought not to save money in sending out the necessary missionaries. **Let us all pray for missionaries for Africa.**

The Saving of Twins

In his last report Dr. Nau again and again refers to the fact that he was called by Christian friends to intercede in the saving of twins born to African mothers. We are sad to say that in most cases he came too late to save the babes. In one case he could save the twins only by removing the mother and her children to his own residence. For the African wife there can be no greater evil than the birth of twins, for the natives believe that if twins are born, one was begotten through demon agency and that this demon offspring must be killed if the family is to be kept from destruction. Formerly the unfortunate mother was driven out into the forest together with her children, which for safety's sake were killed in advance. Today the Africans are satisfied if at least the demon infant is slain. The vicious work is usually attended to by the mothers or the mothers-in law of the twin-bearers. Christians, of course, know better, and having learned the Fifth Commandment no longer kill their twins. But the atrocious custom is still followed by the heathen, and even the Christian mothers in some cases have not quite overcome their abhorrence at the possibility of having twins. Here there is much work for deaconesses to do. The work will not be entirely spiritual, but also largely physical, for the African women live and give birth to their children in unspeakable filth, so that the mortality rate is as great as is their immorality rating. With two deaconesses in the twenty villages that have accepted the Lutheran rule, much good could be accomplished in a short time.

The Spirit People

Dr. Nau's work is impeded very much by the "spirit people," a sort of sect that comes very near to our **Holy Rollers**. These vary greatly, so that it is impossible to characterize them all in the same way. All of them are "Schwaermer," that is to say, people who look for divine intervention outside and beyond the appointed means of grace. Most of them are faith-healers, and strange to say, they use books or pamphlets published by American or European faith healers, even such abominations as the "Sixth and Seventh Books of Moses." They assemble in "prayer houses," where for hours they pray and sing in a most fanatical way, shouting toward heaven and casting themselves about in hysterical frenzy. Some employ customs borrowed from paganism, for, at the begin-

ning of their healing ministry they sacrifice animals to propitiate the powers of whom they ask help. Others even go farther and use sorcery and witchcraft, while others, blending demonism with immorality, invite women into their "prayer assemblies" and turn their "houses of prayer" into literal brothels. The movement thus embraces the whole gamut of enthusiasts from the sane to the satanic, the former being easily led and won by Dr. Nau's instructions, the latter resisting his instructions, so that the congregations may split into friends and enemies of the Lutheran regime. This we must expect, for where the Gospel is preached there Christian warfare sets in for Christ against Satan, our Savior having come to bring not peace but the sword. The meetings with the "spirit people" and their bigoted leaders are most trying experiences for Dr. Nau, but strange to say, quite often after he has described his complete exhaustion after such meetings, he reports: "Returned home and cut stencils." Those who read his report certainly must come to the conclusion that God in His grace is endowing our missionary with heroic faith and power. Let us pray also for Dr. and Mrs. Nau's personal health and well-being. If their health would now fail, no one knows what might become of the field.

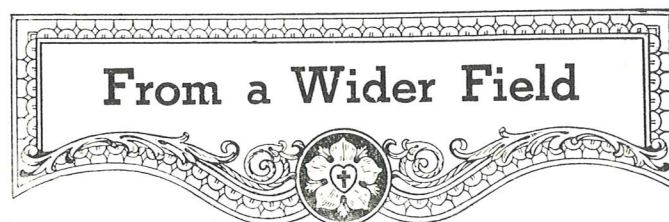
Polygamy

Polygamy is a vice very widely spread in Central Africa, where immorality has reigned and destroyed for centuries. While our Christian natives have repudiated polygamy, many cases still occur in the churches among those who are not sincere in their Christian profession. Of course, we must judge the offenders according to the standards that prevail in Africa, for polygamy being an economic and social custom, it is not easy for the individual to break away from it. In his reports Dr. Nau states that in his opposition to polygamy he is strongly supported by the majority of the Christian natives and that cases of polygamy are adjusted rather readily. Still the vice is defended by some and also polygamy will have to be dealt with in the future by rightful Christian discipline.

Translation Work

With the help of able Christian natives Dr. Nau is well on the way of providing the necessary literature without which there can be no missionary work, Sunday-school literature, sermons for the teachers, hymns, Catechism outlines, Bible History lessons, etc., all come forth from his busy workshop to accomplish their blessed work in the twenty villages of the Ibesikpos. May God grant Dr. Nau grace and power to continue in his grand, but trying and consuming activities so that many may be saved in our new mission field in Africa.

(To be continued)



From a Wider Field

A NEW LUTHER STATUE

An outstanding observance of Reformation Day, October 31, will be held in Druid Hill Park, Baltimore, Md., when a thirty-foot statue of Martin Luther, costing \$50,000 will be unveiled by Eva Maria Luther, daughter of the German Ambassador to the United States, Dr. Hans Luther, in the presence of Mayor Howard W. Jackson, and an assemblage of more than five thousand Lutheran Sunday school children and adults. As is generally known the German Ambassador is a collateral descendant of the great reformer. The diplomat will deliver an address on the occasion. The chief speaker on the program will be Dr. Charles M. Jacobs, president of the Philadelphia Lutheran Theological Seminary at Mount Airy, Pa.

Baltimore, known the world over as the "Monumental City," will by this act have its first memorial to a religious leader. Mayor Jackson will accept the statue as a gift to the city. Anthems will be sung by the Gettysburg College a cappella chorus. The Sunday school children will sing "The Church's One Foundation" and, of course, "A Mighty Fortress Is Our God" will well from thousands of throats. Pastor Fritz O. Evers of Zion Lutheran Church will deliver an address in German, and will introduce Dr. Hans Luther, who will present greetings. The unveiling exercises will be preceded by a procession through the city's streets to the park by representatives from the more than seventy-five Lutheran congregations of Baltimore, led by the music of bands. A committee of Baltimore clergymen and laity, headed by Pastor Evers as chairman, and composed of representatives from the United Lutheran Church, American Lutheran Church, Missouri Synod and other Lutheran Evangelical churches, is handling the arrangements.

"The Gift of a Jeweler of Baltimore"

The statue is a gift to the City of Baltimore by the late Arthur Wallenhorst, who died November 22, 1933, a native of Quakenbrueck, Westphalia, Germany, at the age of eighty-two years, but a resident of Baltimore for many years. As a watchmaker, goldsmith and dealer in precious stone, he had become quite wealthy, and in his will he set aside the sum of \$50,000 for a statue to Martin Luther as a bequest to the City of Baltimore, naming five trustees to carry out his wish, of whom Pastor Evers, of his own church, Zion, is one.

The monument will bear the inscription: "The gift of a jeweler of Baltimore," with the three words: "Ein feste Burg," carved in another part of the base.

The statue is the work of a Baltimore sculptor, Hans Schuler, who was born in Lothringen, Germany, but who came to this country when six years old, and is now director of the Maryland Institute of Art and Design, the school which awarded him a scholarship that enabled him to continue his studies in Paris, where he won a gold medal and other honors. Mr. Schuler has produced many medallions, busts and reliefs, including those in the Walters Art Gallery, a statue of President Buchanan in Washington and the "Freedom of Conscience," which commemorated Maryland's tricentenary in 1934.

The Luther Memorial is of large dimensions, the figure of Luther alone measuring eighteen feet from tip to toe. It stands on a pedestal of red-veined granite twelve feet high. A succession of alternating steps and platforms surrounds the pedestal. The inscription in front is simply "Martin Luther." The foundation of the memorial is sixty-five feet wide and thirty feet deep. The work is erected on the slope of a semi-circular reservoir, just inside the Mt. Royal Avenue entrance to Druid Hill Park, in the northern part of Baltimore, the statue standing out in bold relief against the sky. Suitable shrubbery enhances the effect, and a beautiful lawn and paths lead from the parkway to the gripping impressiveness and peace of the memorial.

"A Single Flaming Thought in Flowing Bronze"

As to the figure of Luther itself, Pastor Evers has fittingly written: "Here we are to see a Luther who tells a story not only of strife, but also a Luther who is a prophet, proclaiming the Eternal Truth and a new era — one who can also take to his credit the freedom of conscience to be found in a proud and great America. "Martin Luther is shown stepping forward firmly and quickly, holding in his left hand the Book of books, his right hand raised in greeting and blessing, his robe flowing in graceful folds — the man through whom God wished to give to all mankind and all races, at all times — Mercy and Truth.

"The statue differs from those of the great Reformer found in Germany in that there are no secondary figures. Here we have a single flaming thought in flowing bronze, which makes of this memorial a sermon of Martin Luther and *for* Martin Luther."
—Lutheran Companion.

CHURCH IN INDIA

In these days the Church of Christ in India has wonderful opportunities for evangelism. Especially in the Telugu area, India's great peasant class, the Sudras, are responding to the Gospel message. More-

over, the untouchables, 60,000,000 of them in India, led by Dr. Ambedkar, are reconnoitering for a new faith. Dr. Ambedkar, himself an outcaste, educated in the United States and Europe, has withdrawn from the Hindu fold and is seeking to lead his people out of Hinduism. Due to the stand Dr. Ambedkar has taken, a widespread movement is taking place in India now which is resulting in a mass withdrawal of the Harijans — untouchables — from Hinduism. Astounded at this mass uprising of the Harijans, it is said that five progressive Hindu leaders recently held a conference with Dr. Ambedkar and outlined certain reforms, including the abolition of untouchability. This committee tried to persuade the outcaste leader to retract his public statement that he had definitely decided to renounce Hinduism, but in vain. Furthermore, everywhere in India the movement is spreading. Last October in Nasik Dr. Ambedkar addressed 10,000 Harijans at the Bombay Presidency Depressed Classes' Conference, where they promised to support their leader.

Although the movement had its origin outside of the Church of Christ, yet it is significant to every Christian who believes that Jesus is the only hope of the outcaste, in fact the hope of the world. The 60,000,000 untouchables have lost their faith in Hinduism and are stretching out their hands for a Savior to solve their many problems. The hour has struck in India when the church must give a clear witness as to who Jesus is. The church in the Telugu country is for the most part made up of the outcaste, and it today can testify to their seeking brethren the saving grace of our Lord.

We pray that the church in India may be awake to its opportunities and responsibilities! And may the church at home continue to strengthen it so that it will be true to its trust. It is interesting to note that Mohammedanism is pouring out its treasure to win the untouchable to the Crescent. Someone has said, "Shall the disciples of the Cross be more supine, indifferent, less sacrificial than the devotees of the Crescent? Shall the followers of the Christ tighten their purse strings while the disciples of the Prophet contribute lavishly of their means to win the millions of India's untouchables?" God forbid! Pray for Dr. Ambedkar, for the untouchables and the church.

— Ex.

WILL YOU HELP?

This department of your paper is called "From A Wider Field" and is now conducted by Pastor Wm. Schaefer of Milwaukee. Will you help him make it of interest to other readers by sending him items that meet your eye elsewhere and, to your mind, would be worth printing here? Those who edit their own parish paper may help by always sending a copy of it to him. Please address all communications of this nature to Rev. Wm. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. G.



Our Synod

ANNIVERSARY AT ROOT CREEK

The week of September 24 to October 4 marked a multiple anniversary celebration at St. John's Church at Root Creek, Wis.

On the first Sunday the congregation celebrated its ninetieth birthday. Ninety years of God's protecting and sustaining grace! In this service the fortieth anniversary of the present church-building was also commemorated. The Word of God in Ps. 71, 17 was fitly applied by Pastor Theo. Thurow of Menominee, Mich. In the evening communion service Pastor Theo. Mahnke of Madison spoke on Rev. 2, 1-5.

The Ladies' Aid Society met on Wednesday next for its fiftieth anniversary service of jubilee, with Pastor Rich. Buerger of Milwaukee delivering the address.

The services on the following Sunday was dedicated to Christian Education, inasmuch as the congregation could look back upon eighty years of God's blessings shed upon its Christian school. Pastor Arnold Schroeder of Milwaukee preached, basing his remarks on Eph. 6, 4. The former teachers E. Hartmann, Alex Benz, and H. Jaeger were present and delivered brief addresses.

The evening service marked the end of the celebrations. Our Thiensville Seminary Chorus rendered a song-service in which Pastor E. Tacke of Tess Corners reminded the congregation of blessings received through its eighty-five years of affiliation with the Wisconsin Synod.

May St. John's Church continue to remember these manifold blessings and benedictions of God through almost a century of grace with truly thankful hearts. And may the God of love grant it renewed power of faith and love to the Savior, that it might not cease building the Kingdom and honoring the name of its Lord!

A. H. Schroeder.

Through the grace of God Mr. and Mrs. Fred Haberkorn, members of the St. John's Church at Lomira, Wis., were permitted to observe their fiftieth wedding anniversary on October 7, 1936. — A collection was taken up for the Bethesda Home at Watertown, Wis. — The undersigned delivered a sermon based on 1 Sam. 7:12. — May the blessing of God abide with them during the remaining years of their earthly pilgrimage.

Rud. F. W. Pietz.



Announcements

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC CO.

The Joint Conference of Sheboygan and Manitowoc Co. meets November 10 and 11 at Sheboygan (H. H. Wegner, Pastor). Opening session at 9 A. M.

Essays: Exegesis Hebr. 8, Krause; Joh. 3, 22-36, Jagow; Inspiration of the Scriptures, Gutekunst; Crusaders, Kitzew; The Ecumenical Characteristics of the Lutheran Church, Schroth; Sermon: Eckert (Kleinke).

Early announcements desired. E. H. Kionka, Sec'y.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet on December 2, 1936, at 9 A. M., in New Ulm. Sermon Study: W. C. Albrecht; Exegesis on 1 Tim. 4: Prof. Bliefernicht; Qualities of a Good Sermon: Prof. Schaller; Reading of a Sermon for New Year's Eve: W. Frank; Confessional Address: R. Schierenbeck. A. Martens, Sec'y.

INSTALLATIONS

Authorized by President E. R. Gamm the undersigned installed Pastor Egbert Schaller on the 19th Sunday after Trinity (October 18) as pastor of Zion's Ev. Luth. Congregation, Hidewood Twp., So. Dak.

Address: Rev. Egbert Schaller, Bemis, So. Dak.

H. E. Rutz.

* * * *

On Ascension Day, May 21, Rev. Alfons Wagner was installed by the undersigned as Pastor of Ev. Luth. St. John's Congregation at Piskory-Danowic, Poland, Rev. L. Zielke assisting.

God bless pastor and congregation.

Address: Rev. A. Wagner, Stawiszyn, pow. Kaliski, Poland.

W. Bodamer.

* * * *

On the 16th Sunday after Trinity, September 27, Rev. Leopold Zielke was installed by the undersigned as pastor of the Ev. Luth. St. James Congregation at Karolinow, Poland, Rev. A. Schlender assisting.

May God richly bless the work of Pastor Zielke!

Address: Rev. L. Zielke, Chelm-Lubelski, skr. poszt. 27, Poland.

W. Bodamer.

* * * *

Authorized by Pres. W. Pankow of the North Wisconsin District the undersigned ordained Candidate Markus Liesener as assistant pastor and teacher of the Trinity Lutheran Congregation of Brillion, Wis., on the fifteenth Sunday after Trinity, September 20, 1936.

Address: Rev. Markus Liesener, Brillion, Wis.

Martin F. Sauer.

* * * *

Authorized by President E. R. Gamm, the undersigned installed Pastor Egbert Schaller on the 18th Sunday after Trinity as pastor of Trinity Lutheran Church at Clear Lake and St. Paul's Lutheran Church in Havana Township, Deuel County, South Dakota, Pastor H. Rutz, assisting.

Address: Rev. Egbert Schaller, Bemis, So. Dak.

W. Sprengeler.

MISSION FESTIVALS

Cold Spring, Wis., St. John's (R. F. F. Wolff). Off'g: \$30.00.

Third Sunday after Trinity

Skrzypkowo, Poland, Trinity (A. Schlender). Off'g: Zl. 94.50.

Tenth Sunday after Trinity

Andrespol, Poland, Trinity (E. Patzer). Off'g: Zl. 110.00.

Twelfth Sunday after Trinity

Wola Mlocka, Pol., St. Matt. (A. Lerle). Off'g: Zl. 222.00.

Thirteenth Sunday after Trinity

Raymond, S. D., Bethlehem (L. G. Lehmann). Off'g: \$108.64.

Fourteenth Sunday after Trinity

Brudnowo, Pol., Emanuel (A. Schlender). Off'g: Zl. 207.00.
La Crosse, Wis., Mt. Calvary (T. J. Mueller). Off'g: \$214.00.
Red Granite, Wis., Trinity (M. A. Fleischer). Off'g: \$24.06.
Flint, Mich., Emanuel (B. Westendorf). Off'g: \$132.00.

Fifteenth Sunday after Trinity

East Troy, Wis., St. Paul's (G. E. Schmidt). Off'g: \$105.39.
Bristol, Wis., Zion (G. Thiele). Off'g: \$104.75.
Mecan, Wis., Immanuel (Wm. J. Hartwig). Off'g: \$116.31.
Winner, S. D., Trinity, and Hamill (R. F. Bittorf). Off'g: \$50.00.
Marshall, Minn., Christ (H. C. Sprenger). Off'g: \$139.65.
Verdi, Minn., Immanuel (Paul W. Spaude). Off'g: \$85.99.

Sixteenth Sunday after Trinity

Marshall, Minn., St. John's (H. C. Sprenger). Off'g: \$51.93.
Estelline, S. D., Mission (A. Sippert). Off'g: \$31.13.
Lake Benton, Minn., St. John's (P. W. Spaude). Off'g: \$90.97.
Onalaska, Wis., St. Paul's (W. A. Paustian). Off'g: \$155.94.
McIntosh, S. D., St. Paul's (J. J. Wendland). Off'g: \$38.16.
Burt, N. D., Zion (P. R. Kuske). Off'g: \$48.54.
Sleepy Eye, Minn., St. John's (Wm. C. Albrecht). Off'g: \$565.00.

South Shore, S. D., Emanuel (G. J. Schlegel). Off'g: \$62.50.
Karolinow, Poland, St. James (L. Zielke). Off'g: Zl. 72.00.
Brownsville, Wis., St. Paul's (Ph. Martin). Off'g: \$251.10.
Knowles, Wis., St. Luke's (Ph. Martin). Off'g: \$31.27.

Seventeenth Sunday after Trinity

Town of Baytown, Minn. (Wm. Franzmann). Off'g: \$300.00.
Huilsburg, Wis., Trinity (W. Reinemann). Off'g: \$185.00.
Elgin, N. D., Immanuel (P. R. Kuske). Off'g: \$70.13.
Paradise, N. D., St. John's (J. J. Wendland). Off'g: \$22.96.
Chaseburg, Wis., St. Peter's and Twp. Hamburg, Vernon Co., Wis. (E. H. Palechek). Off'g: \$350.00.
Montello, Wis., St. John's (Wm. J. Hartwig). Off'g: \$161.16.
Rainier, Wash., Zion (Arnold Levenhagen). Off'g: \$36.00.
Waterloo, Wis., St. John's (G. M. Thurow). Off'g: \$434.62.
Clarkston, Wash., St. John's (E. F. Kirst). Off'g: \$34.02.
White Bluffs, Wash., St. Paul's (L. C. Krug). Off'g: \$54.00.
Bay City, Mich., Trinity (J. F. Zink). Off'g: \$251.50.
Fort Atkinson, Wis., St. Paul's (Henry Gieschen). Off'g: \$604.24.

Eighteenth Sunday after Trinity

Shadehill, S. D., Mission (E. C. Kuehl). Off'g: \$30.00.
Tacoma, Wash., St. Paul's (Arthur Sydow). Off'g: \$100.00.
Hettinger, N. D., St. John's (Theo. Bauer). Off'g: \$17.11.
Jefferson, Wis., St. John's (O. Kuhlow). Off'g: \$1,200.00.
Iron Ridge, Wis., St. Matthew's (F. Zarling). Off'g: \$193.25.
Bangor, Wis., St. Paul's (C. W. Siegler). Off'g: \$233.12.
Lowell, Wis., Salem (O. W. Koch). Off'g: \$230.00.
Lomira, Wis., St. John's (R. F. W. Pietz). Off'g: \$112.84.
Milwaukee, Wis., St. Mark's (E. P. Dornfeld). Off'g: \$939.14.

Nineteenth Sunday after Trinity

Town Trenton, Wis., St. John's (Leonhard C. Bernthal). Off'g: \$172.00.
Brillion, Wis., Trinity (Martin F. Sauer). Off'g: \$335.12.

BOOK REVIEW

Preaching Christ in Corinth. Exegetical-Homiletical Sermon Outlines on First Corinthians. By Klaas Jacob Strate-meier, Th. D. Zondervan Publishing House, Grand Rapids, Mich. Bound in red cloth, gold stamped title. 114 pages. Price, \$1.00.

These sermon outlines are by a pastor of the German Presbyterian Church. The exegetical notes are largely based upon Expositor's Greek Testament, Karl Barth, and Albert Barnes. These are mainly correct but not of great depth. The outlines cover 21 texts taken from 1 Corinthians from the first chapter to the last. They have the merit of being short and textual. The Reformed thought is shown in the

absence of the insistence on the Word and Sacrament being the only means of grace. At times the exposition is misleading as when on the words, 1 Cor. 3:9, "For we are laborers together with God," Halford E. Luccock is quoted as follows: "The words bring to mind also the wide varieties of 'farms' God has to work upon. Some are as fertile and luxuriant as an opulent river bottom. Some are like the slanting field of the New-England mountain side, full of boulders, etc." Still, the book may serve to call attention to many fruitful thoughts in first Corinthians well worth study and proclaiming in our day. We are sorry to see the printed text so marred by many typographical errors.

Z.

Forty-Six Chorals, Arranged in Three- and Four-part Harmony for Children's or Ladies' Choruses. By E. W. Schumacher, Fort Atkinson, Wis., Price, 75c postpaid; dozen copies \$7.20, plus postage. Order from E. Schumacher, Ft. Atkinson, Wis.

The selection has been made from a wide field, there being six numbers for Christmas, nine for Lent, two for Easter, etc. Under Miscellaneous eighteen are listed. The collection is therefore arranged to satisfy a general demand. The wide range of harmonization is calculated to offer numbers suitable to the varied ability of singing groups, varying from the easiest type to such as are more difficult. In the preface the writer gives the assurance that none of the chorales offered in the collection present insurmountable difficulties for a children's choir of average ability. G.

Taking Hold of God. By Samuel M. Zwemer, D. D., Professor of the History of Religion and Christian Missions. Princeton Theological Seminary. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price, bound in cloth, \$1.50; bound in paper, \$1.00.

Over against the insidious attacks which modernists make on prayer this book is a strong and courageous defense of this prerogative of the child of God. It makes good reading. Appended is a bibliography of about eighty-five writers on this same subject — some are even Roman Catholic. The writer evidently studied his subject before he wrote on it. G.

Wounded for Our Transgressions. By James M. Ghysels, B. D. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00.

The book contains three groups of meditations: The Man of Sorrow, based on Isa. 53:1-12; Exceeding Sorrowful, Even Unto Death, on Heb. 5:7 — Matt. 27:48-50 — John 18:12; Calvary's Sorrow and Joy (with one exception on texts from the Gospels). These are simple and sincere witness for the crucified Savior and are very appropriate especially for the Lenten season. G.

MICHIGAN DISTRICT

July, August and September, 1936

Southwestern Conference

Rev.

J. Roekle, Allegan (including \$5.00 from N. N., Adrian)	44.92
H. C. Haase, Benton Harbor	1,080.00
H. Wente, Crete, Ill.	91.73
W. Franzmann, Coloma	185.15
W. Westendorf, Dowagiac	13.63
E. Lochner, Hopkins	199.21
E. Lochner, Dorr	90.56
A. Hoenecke, Muskegon	75.09
H. Hoenecke, Sturgis	44.55

Southeastern Conference

J. Nicolai, Adrian	3.00
H. and P. Heyn, Detroit	10.55
F. Stern, Detroit	10.00
J. Gauss, Jenera, Ohio	465.16
W. Steih, Lansing	21.61
H. Zapf, Monroe	117.59
A. Maas, Northfield	42.20
E. Hoenecke, Plymouth	37.50
A. Lederer, Saline	492.63

A. Wacker, Scio	708.82
A. Luetke, Toledo, Ohio	155.00
R. Timmel, Toledo, Ohio	77.00
O. Peters, Wayne	149.20
O. Peters, Livonia	15.75

Northern Conference

M. Schroeder, Bay City	182.16
A. Westendorf, Bay City	125.00
J. Zink, Bay City	34.75
C. Binhammer, Clare	4.00
H. Engel, Chesaning	104.87
H. Engel, Brady	120.78
C. Henning, Elkton (including \$5.44 from O. Zabell Family)	24.14
B. Westendorf, Flint	213.03
D. Rohda, Flint	5.67
Aug. Kehrberg, Frankenmuth (including \$450.00 from Wm. Lotter Estate)	567.05
E. Kasischke, Greenwood	75.90
E. Kasischke, Mayville	8.29
K. Vertz, Hale	22.62
G. Albrecht, Kawkawlin	119.54
F. Krauss and K. Krauss, Lansing	381.32
E. Rupp, Manistee	81.58
E. Rupp, Batcheller	68.16
W. Voss, Owosso	61.80
A. W. Hueschen, Pigeon	271.10
D. Metzger, Remus	76.55
D. Metzger, Broomfield	73.65
O. Eckert and O. J. Eckert, Saginaw	321.36
O. Frey, Saginaw	51.15
H. Eckert, Saginaw	27.40
Rev. G. Schmelzer (including \$3.00 from Mrs. F. Kienzler)	264.75
C. Leyrer, St. Louis	52.80
L. Meyer, Sterling	30.30
C. Kionka, Swan Creek	30.00
Emanuel's Congregation, Tawas City (including \$10.00 Golden Wedding, Mr. and Mrs. John Kobs)	132.68
H. Zink, Tittabawassee	17.25
R. Koch, Zilwaukee	135.28
Hass Family Reunion	8.61
Total (all budgetary)	\$7,824.39

Memorial Wreaths

The following Memorial Wreaths are included in above monies:

Toledo, Ohio, Mem. of Mrs. Mary Gunkel	\$ 12.00
Lansing, Mem. of Mrs. Minna Stoppel	2.00
Northfield, Mem. of Chas. Booser	5.00
Adrian, Mem. of Mrs. A. Woller	3.00
Pigeon, Mem. of August Baur	2.00
Pigeon, Mem. of Mrs. August Baur	4.00

Note: In my acknowledgment for April, May and June it should read: Rev. C. C. Henning, Elkton, \$14.80; and not Rev. C. Binhammer, Elkton. Scio (Rev. A. Wacker) \$9.76, non-budgetary. E. WENK, Cashier.

WEST WISCONSIN DISTRICT

July, 1936

Rev. Wm. Baumann, Neillsville	\$ 318.10
Bernthal, J. B., Ixonia	58.18
Bernthal, L., T. Trenton	33.60
Dobberstein, A. H., Lime Ridge	52.00
Dornfeld, A. C., Marshfield	5.00
Ehlert, F. F., Eitzen	185.00
Engel, A. J., Cambria	16.62
Fenske, S. H., Mercer	12.53
Fredrich, E. C., Helenville	49.21
Geiger, Hy., Leeds	31.50
Gutzke, W. E., La Crosse	20.75
Habeck, I. J., Medford	255.91
Hanke, A., Rollingstone	200.00
Hillemann, R. C., T. Eau Galle	123.11
Hoffmann, O. E., Beyer Settlement	80.00
Horlamus, R. C., Hurley	14.00
Kammholz, F., Rib Lake	52.66
Keturakat, Wm., Sun Prairie	37.56
Kirst, L. C., Beaver Dam	115.38
Klingmann, J., and Eggert, Wm., Watertown	15.00
Korn, R. P., Lewiston	417.75
Krause, G. O., Little Black	33.75

Krause, G. O., Stetsonville	25.00
Kurzweg, C. F., Cream	12.13
Kurzweg, C. F., Cochrane	180.00
Limpert, W. C., Altura	87.00
Marquardt, G. C., Schofield	35.29
Monhardt, P., South Ridge	203.71
Mueller R. W., Wilson	3.16
Mueller, R. W., Ridgeway	243.42
Mueller, Theo. J., La Crosse	40.50
Neumann, G. E., Rib Falls	29.00
Neumann, G. E., T. Rib Falls	20.00
Neumann, G. E., T. Stettin	28.00
Nommensen, Wm., Columbus	119.25
Pankow, H. A., Indian Creek	14.95
Pankow, H. A., Hustler	25.35
Paustian, N. E., Oconomowoc	1.00
Raasch, J. M., Lake Mills	86.56
Sauer, A. W., Winona	482.83
Schwartz, J. H., West Salem	238.63
Siegler, C. W., Bangor	29.40
Taras, M., Lebanon	65.50
Walther, E., Wis. Rapids	48.47
Winter, L. A., Spirit	23.21
Winter, L. A., Prentice	10.21
Wolff, R. F., Cambridge	11.75
Wolff, Cold Spring	1.00
Zaremba, E., R. 1, Wausau	113.50
Total for July, 1936	\$4,306.43

Memorial Wreath

For Mrs. Henry Janke from Mrs. C. Haefner and family	\$ 3.50
For Mrs. F. Geisenheimer, from Ladies' Aid	5.00
For Mrs. Henry Brinkmann from Paul and Theo. Klein and James Lutz	2.00
from Ladies' Aid	5.00
from Lower Circle and friends	5.25
(Rev. W. E. Gutzke, La Crosse)	
For Mrs. Fred Siegler	15.00
(Rev. J. Klingmann, Watertown)	
Sent in by Rev. R. P. Korn, Lewiston	14.50
For Fredrich Rosahl	1.50
(Rev. G. O. Krause, Stetsonville)	
For Mr. Louis Timmel, from Mrs. Gustav Timmel ..	1.00
(Rev. N. E. Paustian, Oconomowoc)	
For Mrs. Aug. Zabel, from Ladies' Aid, Bangor	4.40
(Rev. C. W. Siegler, Bangor)	

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Rev. August, 1936

A. Berg, Sparta	\$ 37.00
C. E. Berg, Ridgeville	97.25
A. H. Dobberstein, Lime Ridge	86.10
A. H. Dobberstein, Loganville	195.00
Wm. Fischer, R. 1, Merrill	110.01
F. Gilbert, Whitehall	60.39
I. J. Habeck, Medford	10.00
R. C. Hillemann, Waverly	10.84
R. C. Hillemann, Plum City	150.01
O. E. Hoffmann, Poplar Creek	82.50
O. E. Hoffmann, Elk Mound	1.00
P. Janke, Fort Atkinson	5.00
Wm. Keturakat, Sun Prairie	29.47
L. C. Kirst, Beaver Dam	44.27
J. Klingmann and Wm. Eggert, Watertown	98.85
E. E. Kolander, Marathon	135.00
H. Kuckhahn, St. Charles	89.00
W. C. Limpert, Altura	11.10
G. C. Marquardt, Schofield	60.11
J. Mittelstaedt, Menomonie	239.86
R. W. Mueller, Wilson	142.16
G. E. Neumann, T. Stettin	52.90
G. E. Neumann, T. Rib Falls	48.26
G. E. Neumann, Rib Falls	95.02
W. O. Nommensen, Wausau	3.50
Wm. Nommensen, Columbus	71.70
A. W. Paap, Johnson Creek	311.00
E. J. Otterstatter, Tomahawk	62.42
H. A. Pankow, Hustler	21.50
H. A. Pankow, Indian Creek	92.40
E. E. Prenzlouw, Cornell	54.50
C. W. Siegler, Bangor	51.00
K. A. Timmel, Watertown	95.00
L. C. Vater, Goodrich	34.25
W. Weisgerber, Woodruff	38.71

W. Weissgerber, Minocqua	71.50
L. A. Winter, Spirit	58.68
L. A. Winter, Prentice	22.47
R. F. Wolff, Cold Spring	1.50
R. F. Wolff, Cambridge	3.00
H. R. Zimmermann, Randolph	20.53
	<u>\$2,904.76</u>

Budgetary	\$2,901.26
Non-Budgetary	3.50
Total for August, 1936	<u>\$2,904.76</u>

Memorial Wreath

For Wm. Schutte	
from Rev. J. Mittelstaedt, Menomonie	\$ 6.00
For Miss Bertha Vogtsberger	
from Rev. J. Mittelstaedt, Menomonie	3.00
For Mrs. August Zabel, from Ladies' Aid	1.00
(Rev. C. W. Siegler, Bangor, Wis.)	

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September, 1936

Rev.		
Bentrup, H. E., Stoddard	\$	122.83
Berg, Arthur, Sparta		332.41
Bernthal, J. B., Ixonia		338.35
Dasler, A., Fox Lake		60.00
Engel A. J., Pardeeville		145.00
Fischer, George T., Eagleton		60.00
Fischer, George T., Bloomer		57.50
Fredrich, E. C., Helenville		251.18
Geiger, Hy., Leeds		144.55
Glaeser, M., Hillsboro		117.56
Glaeser, M., Wonewoc		372.68
Habeck, I. J., Medford		18.00
Henning, J. F., Auburn and Bruch Prairie		60.79
Hillemann, M. J., Marshall		118.70
Hoffmann, O. E., Iron Creek		91.00
Horlamus, R. C., Hurley		23.06
Kirst, L. C., Beaver Dam		69.58
Klingmann, J., and Eggert, Wm., Watertown		134.31
Krause, G. O., Stetsonville		157.74
Kuehl, O. P., Cambria		55.50
Lehmann, Phil., Ableman		3.00
Loock, A. W., Town Knapp		32.00
Marquardt, G. C., Schofield		38.25
Mennicke, A. L., Fall River		4.20
Mennicke, A. L., Fountain Prairie		36.92
Mennicke, A. L., Doylestown		162.80
Mueller, R. W., Wilson		10.00
Nommensen, M. J., Juneau		101.94
Nommensen, Wm., Columbus	1,020.39	
Paetz, Aug., Friesland		100.00
Paetz, Aug., Dalton		32.00
Pankow, H. A., Hustler		15.24
Pankow, H. A., Indian Creek		10.55
Paustian, W. A., Onalaska		153.84
Schaller, H., Tomah		89.30
Schwartz, J. H., West Salem		5.00
Senger, F. H., Arcadia		65.95
Thurow, G. M., Waterloo		10.00
Timmel, K. A., Watertown		95.00
Vater, Gustav, North Freedom		75.00
Winter, A. A., New Lisbon		79.43
Winter, A. A., Mauston		222.24
Wolff, R. F., Cold Spring		6.00
Wolff, R. F., Cambridge		74.00
Zank, W. E., T. Deerfield		150.81
Zimmermann, H. R., Randolph		206.10
Total for September, 1936		<u>\$5,530.50</u>

Memorial Wreath

For Waldemar, Everetta, Verna and Norma Dobratz	
from Gerhard Geiger	\$ 1.00
(Rev. Hy. Geiger, Morrisonville, Wis.)	
For Mr. Otto Eggert	16.00
For Mr. Wm. Zuleger	1.25
(Rev. J. Habeck, Medford, Wis.)	
For Mr. and Mrs. Wm. Schultz	
From Mrs. A. Binger	5.00
Rev. L. C. Kirst, Beaver Dam, Wis.)	
For Mrs. Leona Krause	79.00
(Rev. G. O. Krause, Stetsonville, Wis.)	
For Mrs. Augusta Ziemke	
from Rev. Phil. Lehmann, Albeman, Wis.	3.00
For Phoebe Achterkirch, from Ladies' Aid	3.00
(Rev. J. H. Schwartz, West Salem)	

For Phoebe Achterkirch, from Parochial School	
(Rev. J. H. Schwartz, West Salem)	
For F. M. Pankow	10.00
(Rev. G. M. Thurow, Waterloo)	
	H. J. KOCH, Treas.

SOUTH EAST WISCONSIN DISTRICT
July 9 to September 30, 1936

Rev.		Budgetary	Non-Budgetary
Arizona Conference			
O. Hohenstein, Grace, Glendale, Arizona ..\$		20.97	
A. C. Krueger, Cibecue Mission, Cibecue ..		11.44	
E. A. Sitz, Grace, Tucson, Arizona		8.51	
Dodge-Washington County Conference			
G. Bradtke, Z. Krippel, Chr., Tp. Herman		161.15	
Herman Cares, Samuel, Tp. Herman		132.65	
Herman Cares, Zion, Tp. Theresa		93.80	
Herm. C. Klingbiel, St. John, West Bend		266.44	
Herm. C. Klingbiel, St. John, West Bend ..		198.82	
Herm. C. Klingbiel, St. John, West Bend ..		127.79	
Ph. Martin, St. Luke, Knowles		10.80	
Ph. Martin, St. Paul, Brownsville		21.00	
Ph. Martin, St. Paul, Brownsville		67.40	
Ph. Martin, St. Paul, Brownsville		3.00	
Rud. F. W. Pietz, St. John, Lomira		24.68	
Gerhard Redlin, St. Peter, Allenton		103.00	
W. Reinemann, Trinity, Huilsburg		24.14	
M. F. Stern, St. Paul, Neosho		125.00	
Otto C. Toepel, St. Jacobi, Tp. Theresa ..		78.00	
H. Wolter, St. Paul, Tp. Lomira		94.37	
H. Wolter, St. Paul, Tp. Lomira		18.53	
H. Wolter, St. Peter, Tp. Theresa		5.50	
H. Wolter, St. Peter, Tp. Theresa		31.72	
F. Zarlring, St. Matthew, Iron Ridge		15.10	

Eastern Conference

E. Ph. Ebert, Pentecostal, Whitefish Bay		14.62	
E. Ph. Ebert, Pentecostal, Whitefish Bay		13.27	
E. Ph. Ebert, Pentecostal, Whitefish Bay		15.35	
F. G. Gundlach, Salem, W. Granville		10.30	
Ph. H. Hartwig, Christ, Pewaukee		9.05	
Gerald O. Hoenecke, St. Paul, Cudahy		24.01	
Gerald O. Hoenecke, St. Paul, Cudahy		23.15	
Walter Keibel, Nain, West Allis		50.00	
P. W. Kneiske, St. John, Lannon		65.00	
P. W. Kneiske, St. John, Lannon		21.00	
Arnold Koelpin, Fairview, Milwaukee		117.78	
A. F. Krueger, Resurrection, Milwaukee ..		8.34	
A. F. Krueger, Resurrection, Milwaukee ..		13.90	
Henry Lange, Nathanael, Milwaukee		25.25	
Wm. C. Mahnke, St. John, Root Creek		34.22	1.00
Wm. C. Mahnke, St. John, Root Creek		40.55	
C. A. Otto, St. John, Wauwatosa		273.08	
C. A. Otto, St. John, Wauwatosa		72.60	
M. F. Rische, Davids Stern, Kirchhayn ..		29.91	
M. F. Rische, Davids Stern, Kirchhayn ..		60.37	
M. F. Rische, Davids Stern, Kirchhayn ..		541.97	
J. G. Ruege, Jordan, West Allis		86.57	
J. G. Ruege, Jordan, West Allis		107.64	
Alfred C. Schewe, Trinity, W. Mequon ..		43.20	
E. W. Tacke, St. Paul, Tess Corners		190.75	
L. M. Voss, Good Sheph., Tp. Wauwatosa		27.84	
H. Wojahn, Grace, Waukesha		12.42	
H. Wojahn, Grace, Waukesha		25.89	34.00

Milwaukee City Conference

P. J. Bergmann, Christ		90.18	
P. J. Bergmann, Christ		111.69	
E. Blakewell, Salem		39.97	
E. Blakewell, Salem			30.38
John Brenner, St. John		204.60	28.50
John Brenner, St. John		204.30	55.00
R. O. Buerger, Gethsemane		37.33	80.26
R. O. Buerger, Gethsemane		34.82	
R. O. Buerger, Gethsemane		125.55	83.71
R. O. Buerger, Gethsemane		104.12	21.33
P. J. Burkholz, Siloah		193.38	40.60
P. J. Burkholz, Siloah		159.93	9.99
J. C. Dahlke, Jerusalem		66.18	
H. H. Ebert, Saron		156.25	9.76
Henry Gieschen, Jerusalem		59.71	68.00
A. F. Halboth, St. Matthew			

A. F. Halboth, St. Matthew	118.06	62.00
Walter Hoenecke, Bethel	53.82	12.79
Walter Hoenecke, Bethel	69.10	16.42
Raym. W. Huth, Messiah (N. N. \$5.00) ..		20.00
Joh. Karrer, Mt. Lebanon	33.15	
H. Knuth and V. Brohm, Bethesda	112.59	24.72
H. Knuth and V. Brohm, Bethesda	130.44	28.63
Ph. H. Koehler, St. Lucas	115.86	24.62
Ph. H. Koehler, St. Lucas	88.23	18.28
Paul G. Naumann, St. Jacobi	75.13	18.20
Paul G. Naumann, St. Jacobi	129.05	31.26
Paul G. Naumann, St. Jacobi	133.90	32.43
Erhard C. Pankow, Garden Homes	100.00	
Paul Pieper, St. Peter	58.38	2.84
W. J. Schaefer, Atonement	16.00	
W. J. Schaefer, Atonement	42.16	
Arnold H. Schroeder, St. Paul	6.57	
Arnold H. Schroeder, St. Paul	7.99	
A. B. Tacke, Zebaoth	60.98	
A. B. Tacke, Zebaoth	77.92	
Arthur P. Voss, St. James		30.00
Arthur P. Voss, St. James	63.88	
Arthur P. Voss, St. James		25.00
Arthur P. Voss, St. James	57.35	25.00

Southern Conference

A. C. Bartz, Immanuel, Waukegan	11.75	
W. A. Diehl, First Ev. Luth., Elkhorn	44.50	
W. A. Diehl, First Ev. Luth., Elkhorn	110.62	
E. Walter Hillmer, St. Luke, Kenosha	8.00	
Edwin Jaster, Epiphany, Racine	12.70	
Edwin Jaster, Epiphany, Racine	14.80	
W. H. Lehmann, St. John, Libertyville	168.96	
Aug. Lossner, Trinity, Franksville	6.86	
O. B. Nommensen, Zion, So. Milwaukee ..	21.70	
O. B. Nommensen, Zion, So. Milwaukee ..	23.85	
M. F. Plass, St. John, Oakwood	81.06	
G. A. Thiele, Zion, Bristol	23.55	

G. A. Thiele, Zion, Bristol	19.50	
Theo. Volkert, First Ev. Luth., Racine	3.60	
Theo. Volkert, First Ev. Luth., Racine		94.95

Memorial Wreaths

For Rev. Wm. Heidtke from Ministers' Wives' Mission Circle by Mrs. Ph. H. Koehler for Lutheran City Mission		3.00
For Rev. Wm. Heidtke from Mt. Olive Choir by Miss Olive Ronge for Luth. City Mission		3.00
For Rev. C. Lescow from Dodge-Washington County Conference by Rev. Rud. F. W. Pietz for Indigent Students	2.50	
For Mrs. Charlotte Schmidt from Johanna and Helen Griebing by Rev. Wm. Sauer for General Mission	1.50	
For Mrs. Charlotte Schmidt, from her Kraenzchen by Rev. Wm. Sauer for Luth. Children's Home		5.00
For Mr. Emil Schultz from St. John's Congregation, Lomira, by Rev. Rud. F. W. Pietz for General Mission	10.00	

Miscellaneous Receipts

Golden Wedding Gift by Mr. and Mrs. Fred Dudey for Indian Mission by Rev. Ph. H. Hartwig	5.00	
Ministers' Wives' Mission Circle for General Mission by Mrs. Ph. H. Koehler	25.00	
M. S. B., Watertown, for General Mission	5.00	
Total	\$7,340.86	\$ 940.67

CHAS. E. WERNER,
Cashier, S. E. Wis. District.

Milwaukee, Wis., October 5, 1936.

TREASURER'S STATEMENTS

September 30, 1936 — 3 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 18,304.12	\$ 2,958.27	\$	\$ 2,958.27	
Educational Institutions	5,733.96				
Theological Seminary	694.75	3,477.96	60.00	3,227.02	190.94
Northwestern College	799.51	13,083.66		10,756.80	2,326.86
Dr. Martin Luther College	418.96	10,086.73		9,347.68	739.05
Michigan Lutheran Seminary	220.91	3,516.01		3,206.14	309.87
Northwestern Lutheran Academy	141.98	2,603.10	187.67	2,210.80	204.63
Home for Aged	371.98	2,281.76		1,237.39	1,044.37
Missions, General	19,545.17	420.80		420.80	
Indian Mission	2,520.95	6,631.20		6,175.37	455.83
Negro Mission	2,147.24	4,096.42		4,096.42	
Home Mission	8,016.63	25,464.43		25,464.43	
Poland Mission	1,291.27	2,368.85		2,368.85	
Madison Student Mission	180.84	325.56		325.56	
African Mission	33.00				
Indian Mission, fire	3,745.87				
School Supervision	85.25	650.03		650.03	
General Support	1,052.17	4,623.00		4,623.00	
Indigent Students	599.30	60.00		60.00	
To Retire Debts	273.94				
Total	\$ 66,177.80	\$ 82,647.78	\$ 247.67	I 77,128.56	\$ 5,271.55
Revenues	10,319.65				
	76,497.45	\$ 76,497.45			
Deficits		\$ 6,150.33			

Debt Statement

Debt on June 30, 1936	\$478,878.25
Debts made since	93,952.36
	\$572,830.61
Debts paid	86,660.43
	\$486,170.18
Budget Debt September 30, 1936	170,814.29
Church Extension Debt	
Total Debt on September 30, 1936	\$656,984.47

THEO. H. BUUCK, Treasurer.

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 1, 1937

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.
 In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3 3/8, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13 1/2	.14 1/2
50 sets or more.....	.12	.12 1/2	.13 1/2
110 sets or more.....	.10 1/2	.11	.12
210 sets or more.....	.10	.10 1/2	.11 1/2
310 sets or more.....	.09 1/2	.10	.11
400 sets or more.....	.09	.09 1/2	.10 1/2
600 sets or more.....	.08 1/2	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets 1/2c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets 1/2c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printing in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1938. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1937 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1937.

Northwestern Publishing House, 935-937 North Fourth St., Milwaukee, Wis.