

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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FOUR VALUABLE VIRTUES

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not to thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee! Devise not evil against thy neighbor, seeing he dwelleth securely by thee. Strive not with a man without cause, if he hath done thee no harm. Envy thou not the oppressor, and choose none of his ways. For the forward is abomination to the Lord; but his secret is with the righteous. Proverbs 3:27-32.

There are some graces which, though not of the first importance, are yet far from being unimportant. And it is for the neglect of these that many people, though they be reckoned as wise and good, are much less happy and less useful than they would become, if they heeded such graces. If we only had more regard for small things as minor virtues, if we may call them so, there would be less friction and more comeliness in our lives than is now seen of God and felt of man. It is the little foxes that spoil the vines, says Solomon in his song; and it is apparently little evil habits which corrupt our souls we must anxiously guard against.

In the Proverbs of Solomon before us we have four valuable virtues which, by the way, are equivalent to those St. Paul exhorts to in the epistle lessons for the Epiphany season, and which we do well seriously to consider and practice in our daily life. The first of these is

Promptitude in Good Actions

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." There is, with many, often more deferment than promptitude in doing good. More than this, there is a negative unkindness which consists in withholding good when it is in our power to do it. Kindness is the "due" of our fellow-men, and it is to this we are admonished in the precept before us. It is the principle of beneficence indicated here. We are to do good to those who are in need or deserving of it; in other words, we are to perform any good deed or act of beneficence wherever opportunity presents itself and whenever it is within our power to do so. God has endowed us with physical ability and given us material goods;

what we possess and is seemingly our own is in reality to be regarded as belonging to others. We are only stewards of our property, whatever that may be.

In such beneficence to those who are in need of our help there should be no procrastination. "Say not unto thy neighbor, Go, and come again, and tomorrow I will give thee." To defer the duty of well-doing till tomorrow may be to defer it for ever. A lost opportunity of doing good is a sting in our memory, while unnecessary delay may prove extremely embarrassing to our fellow-men. Who knows but that God honors us to be his instruments in helping others in a particular case, and in refusing or deferring such help we forfeit that honor. Hence, of everything we are moved to do we had best make the beginning at once. Do not defer, but do good promptly. The precept finds a remarkable illustration in the language of St. Paul, Rom. 12:10, 11, "Be kindly affectioned one to another with brotherly love; . . . not slothful in business."

The second valuable virtue exhibited in the proverbs quoted above is

Conscientiousness Toward Our Friends

"Devise not against thy neighbor, seeing he dwelleth securely by thee." "Neighbor" who "dwelleth securely by thee" is one who confides in you — a friend, as also Luther has it; and the precept is directed against abuse of the confidence of friends. Too many men are inclined to abuse the confidence their kindred or friends put in them, or the generosity they are prepared to show them. Such men draw unscrupulously on the trust or bounty of others. This applies particularly to abuses of man's trust in business dealings. How many a generous and trusting friend has had sad experiences in this respect! While loaning money to kindred or others in good faith that such loan will be repaid in due time, he has been painfully disappointed. Through thoughtlessness in some cases, through deliberate meanness in others, many people postpone the payment of their just debt as long as possible, though they have the money by them, and are perhaps turning it to account for their own advantages. It is a serious departure from perfect rectitude, and should be shunned as a sin against the seventh commandment by all who fear God and would

follow Christ. Conscientious dealing with our friends in all things is moral virtue required of every Christian. "Owe no man anything, but to love one another," is St. Paul's exhortation we should seriously consider and heed.

A third valuable virtue is

Peaceableness of Spirit

"Strive not with a man without cause, if he hath done thee no harm." The admonition is directed against those who, from spite, jealousy, or other reasons, stir up strife with those who are quiet and peaceable. Quarrelsomeness with neighbors and others is indeed an evil by which the lives of many are embittered; unpleasant and bitter words are spoken, a hostile attitude is assumed, and all friendly relations are broken off, often with positively nothing on which to found a complaint. Why should there be such discords in our lives? A small amount of charity which "doth not behave itself unseemly, seeketh not her own, is not easily provoked," and which covers a multitude of sins, would cure this evil of strife, if only taken in time. Remember the mind of our Lord of whom it is said, "When he was reviled, he reviled not again, when he suffered, he threatened not." 1 Pet. 2:23.

Peaceableness of spirit — how adorning a virtue in our Christian life!" "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18.

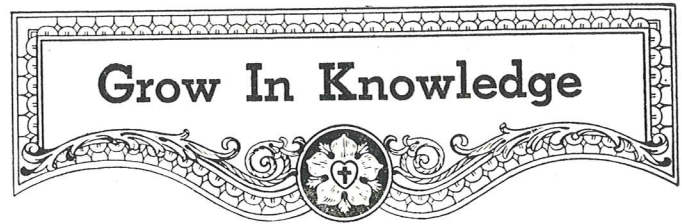
Finally, there is a fourth valuable virtue which makes for a happy and contented life,

Freedom from Fretting Envy

"Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the Lord; but his secret is with the righteous." Envy is pain, mortification, discontent at the superior excellence or prosperity of others, accompanied often with some degree of malignant feeling, and with a disposition to detract from their merit. It is the result of a comparison of ourselves with others who are more highly favored, or who are more successful than we ourselves, a feeling which particularly springs up in our mind when we see persons of corrupt or wicked character prospering, while we, endeavoring to do right, are left to a life of hardships and distress.

But have we reason for such fretting envy, thinking that if bad men are prosperous as they seem to be, we ought to be far more successful as we find ourselves to be? Ah no! What child of God who has the assurance that "the secret of the Lord is with him," that he is God's trusted servant, and Christ's intimate friend, would change place with the "oppressor," the "froward," the wicked, who is abomination to the Lord? Enjoying the friendship of God and the fellowship with Christ is surely an advantage that immeasurably outweighs the wealth or honor which the enemy of God may possess in this life.

Freedom from fretting envy — who that is at peace with God through faith in Him who has overcome evil with good, would not pray for this virtue as well as for the preceding ones? J. J.



THE CATACOMBS OF ROME — OFFERING HISTORICAL REFLECTIONS ON THE EARLY CHRISTIAN CHURCH

It has been said that the lives of the early Christians consisted of persecution above ground and prayer below ground." Their lives are expressed by the Coliseum and the Catacombs. The early Church of Rome might indeed be called the Church of the Catacombs. These underground chambers, of which there were some sixty near Rome, and in which some six hundred miles of galleries have been traced, were used by early Christians for worship and for retreats for the living in time of persecution. Especially did they furnish sepulchres for dead believers. As indicated in our preceding article the galleries in the catacombs contained on either side several rows of long, low, horizontal recesses, one above another like berths in a ship. In these the dead bodies were placed and the front closed, either by a single marble slab or several great tiles laid in mortar.

From these sepulchres we may learn the awful story of persecution that had befallen the Roman Christians during the first centuries of the Christian era. When the Christian graves have opened, the skeletons tell their own terrible tale. Heads are found severed from the body, ribs and shoulderblades are broken, bones are often calcined from fire. The mangled remains of many a martyr are laid here, as well as the bodies of early believers.

Aside from serving as a sepulchre for the dead the Catacombs also served as retreats for the living in times of persecution. In support of this fact evidence is offered by a long monumental inscription in the Vatican Museum, found in the Catacombs of Callippus, an inscription of historical value. It refers to the fifth persecution of the Christians, which began in 161 A. D. The following is the inscription, as related by Maitland, *The Church of the Catacombs*, p. 33: "In Christ. Alexander is not dead, but lives beyond the stars, and his body rests in this tomb. He lived under the Emperor Antonine, who, foreseeing that great benefit would result from his services, returned evil for good; for while on his knees, and about to sacrifice to the true God, he was led away to execution. O sad times! in which sacred rites and prayers,

even in caverns, afford no protection to us, what can be more wretched than such a life? And what than such a death? When they could not be buried by friends and relatives — at length they sparkle in heaven. He has scarcely lived who lived in Christian times."

But the Catacombs also furnish the earliest examples of Christian art. We find here examples not only of fresco paintings, some of which show a high degree of excellence, but also of designs and figures carved in the stone slabs of the sarcophagi; furthermore, wood and ivory carving in pieces of furniture as symbols and monograms, and sculptures. Among the paintings we find the first portrait of Christ, presenting him as a beardless youth with a kind and gentle countenance. It is said that this picture of Christ dates from the first half of the second century. Then there are fresco paintings on the walls of numerous typical stories of the Old Testament, like Adam and Eve, Abel and Cain, Noah and the Ark, Sacrifice of Isaac, Scenes from the life of Joseph, Moses before the burning bush, the Passage of Israel through the Red Sea, Manna from Heaven, David's Victory over Goliath, Daniel in the Lion's Den, etc. And there are also liturgical pictures of Baptism and the Lord's Supper. Among the sculptures the most prominent is that of the Good Shepherd carrying the lost sheep upon his shoulders.

These pictures, wood carvings and sculptures in the catacombs are the earliest attempts at Christian art we have, a record of the history of the Christian Church, and are well worth the study which they have received in the last decades, as indeed they indicate that the Church did not reject works of art as incompatible with the Christian doctrine.

Thus the Catacombs of Rome are monuments of note offering historical reflections on the early Christian Church. As such they have been regarded through centuries. It is said that St. Jerome, about the middle of the fourth century, speaks of the Catacombs as a place of sacred and solemn interest to him, which, while a youth pursuing his studies at Rome, he used to visit on Sundays, in company with other young men like-minded. We are further told that the famous Spanish hymn-writer of the early fifth century, Aurelius Prudentius, when visiting Rome, loved to wander amid those solemn testimonials contained in the Catacombs, and has left evidence of the fact in his beautiful hymns upon them, and upon the men and scenes associated with them.

Retrospection

Viewing the Catacombs as historical monuments showing as they do the life, customs, religious spirit and confessions of the early Roman Christians as demonstrated in the inscriptions, monograms, symbols, paintings and sculptures found there, it cannot

be denied that the evangelical teachings of St. Paul have exercised abiding influence upon the Church at large throughout those early centuries of the Christian era. Evidences to this effect are apparent not only from these monuments, but also from the fact that the early Christians at Rome assembled in these subterranean caverns for the worship of the true God, but also suffered persecution for the sake of the Gospel.

On the other hand, there are findings about the Catacombs which not only emphasize this statement concerning Paul's influence on the early Christian Church, but which must deeply impress reflecting minds. It is the absence of those things which usually make for those particular dogmas of the Church of Rome, which she in later years has devised, and has to this day strenuously upheld — dogmas by which she has so grievously departed from the pure, apostolic, Pauline faith. We find here no trace of Petrine or papal supremacy, no worship of the Virgin, no invocation of the saints, no prayers for the dead, no purgatory, no celibacy of the clergy; and not only is there silence observed about these things, but we have the plain indication of contrary teachings and practices. In these solemn recesses we meet with those things which cluster around Him, who, as manifested in the monograms, is the Alpha and the Omega, the beginning and the end — Christ the Savior of the world.

J. J.

THE THREE HUNDREDTH ANNIVERSARY OF THE "TRANOSCIUS"

The Slovak Lutheran Church, both in Europe and America, celebrated last year the three hundredth anniversary of its hymnal, the *Tranoscius*. This hymnal, prepared for publication by George Tranovsky, was first published in 1636, at Levoch. During these 300 years it has reached its 120th edition, and at present contains over a thousand hymns. Two editions have appeared in America, being published by the Slovak Lutheran Synod of U. S. A. A third edition will soon make its appearance.

Originally the hymnal contained 413 hymns, of which about 150 were composed by Tranovsky himself. Of the rest some were translated from Latin (43), some from the German (59), of which 25 were Luther's hymns, among which is the famous "Ein feste Burg," others were taken from the old Bohemian (Czech), etc. Originally, this hymnal was called "Cithara Sanctorum."

The hymns of Tranovsky very aptly portray his strong Confessional stand, and his great and childlike faith in his God and Savior. His life falls into the period of the Thirty Years' War. Born in Tesin, Silesia, April 9, 1591, of pious parents, Valentine and Hedwiga Tranovsky, who brought up their son in the fear of God, he studied at Gubin, Luzicia, and Col-

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berg, situated near the Baltic Sea. That he was a bright and studious youth is shown by the fact that at 16 he was sent to the University of Wittenberg. At this time also he composed his first hymn: "Jezisi, darce milosti" (Jesus, giver of grace).

Finishing his studies at Wittenberg in 1612, he became a teacher at the Gymnasium of St. Mikulas' Church, in Prague. We next find him laboring in Holesov, Moravia. From here he was called to Medziriec, Moravia, where in 1616 he was ordained as pastor. Here also he was married to Anna Polana, of Polansdorf. During this time he also translated and published the Augsburg Confession. Here God in His mighty wisdom began to prepare him by cross and tribulation for that monumental work, which was to serve for others as a source of inspiration and comfort in times of visitation. His soul, tried and purified in the fire of trial and tribulation poured out its hope and faith in God in numerous hymns.

In 1621, when the armies of the emperor approached the city of Medziriec, Tranovsky, his family, and many inhabitants were driven into exile. He retired for a short time to his native city of Tesin. Soon after he returned to Medziriec, but again a cross descended upon him. For as the army of the emperor again approached the city, the inhabitants refused to permit them to enter. When they were finally admitted, Tranovsky was charged as being the instigator of the resistance, and was subsequently jailed, though innocent. After his release, he found the city suffering from the ravages of the war. Famine and plague stalked through the city, daily scores of people dying, so that in a short time upward of 2000 died, among whom were also two children of Tranovsky. Yet even this was not the end. For in 1624 Emperor Ferdinand II issued an edict, exiling all Lutheran pastors in Bohemia and Moravia, and commanding all inhabitants to become Catholics. Many of the pastors fled to the neighboring hills from where they comforted and strengthened their people, and where they secretly held services and administered the Lord's Supper.

Tranovsky remained till 1625, and again retired to Tesin. During this time he composed another familiar hymn: "Rozhneval se muj mily Pan" (Wrathful has become my dear Lord). From here he went to the Castle of Jan Szunogy, to become castle preacher, and later to Orava Castle, where he remained for three years. Later he was called as pastor to St. Mikulas, Liptova, in Slovakia, where he faithfully labored six years, leaving this vale of tears to his heavenly rest in 1637.

It was because of the crying need for a truly confession hymnal that should be placed into the hands of the people, that Tranovsky was moved to publish his hymnal. Because of the edict of the Emperor, by which all Lutheran books were to be burned, and the publication of new books was forbidden under penalty of death, a lack of religious books was felt among the Slovak Lutherans. But God, who never forsakes His church, moved Tranovsky to undertake this great task, and to supply for the Slovaks a much needed book. Tranovsky began this work in 1635, completing for publication about December, 1635.

The Slovak Lutheran Church is truly thankful to God for the labors of this Slovak Luther, a thankfulness apparent not only in word, but also in deed, as is shown by the esteem and reverence in which our Slovak people hold this hymnal, the "Tranoscius," singing its hymns not only at the church service, but also at home, work, or wherever they may find themselves, singing them with vigor, feeling and faith in their hearts.

S. G. Mazak.

Comments

The Abuse of Christmas It is, of course, rather late in the day to speak of this great festival. But the Christmas bells are still ringing in our ears, as it were, sounding forth the glad tidings that "unto us a child is born, and unto us a son is given," Isaiah 9:6; the Christmas trees in many homes are still shining in all their glory, and the presents have hardly yet been all put away or exchanged. Besides the Christmas joy is to be for all the year.

Yet this time of joy, universal throughout all Christendom, is tinged with a distinct note of sadness in some of us. It is saddening, if not sickening, to see how this feast-day for the remembrance of God's unspeakable great gift to men, even God Himself lying in the form of our flesh and blood in the manger, how the giving of this greatest token of God's love for sinful man is made the occasion of swelling the

profits of the tradesmen, cheapening the whole meaning of the holy event to the lust of gain, to cater to the greed of man bartering the things of this world for gold. The real meaning of Christmas is dimmed, if not wiped out, by the hustle and the bustle of Christmas shopping, the last minute rush, and leaving the shoppers often too weary to go to church where the babe at Bethlehem is presented as the real satisfying gift. Who shall count the heartbreak of the poor at this season, who cannot find money for these toys for their children, or who can without pity look upon the longing of these underprivileged children? Good Fellows of all kinds take upon themselves the burden to supply these, yet how many may not be forgotten, especially those who are too proud to make their poverty known to the world.

Yes, it is sad season, when we read and hear how the present day modern churchmen speak and write of Santa Claus, or at best of a gift from God the nature of which they do not understand. How much gush is to be found about the right Christmas spirit, without knowing how to bring it into the hearts so bowed down with their sins. For how can there be Christmas joy in the coming of a Christ-child that is not truly and really God, the Son of God made man, as so many religions today do not proclaim such a Christ-child, but cloak their unbelief in the divinity of this child in vague phrases of mother's love and a great Father's care? Thus in our mad rush of Christmas doings we are in great danger of utterly forgetting how happy we must be that God so loved us that He gave us His only-begotten Son. The heart bowed down with care, or groaning under its sin, cannot be lightened except by the truth that we have an earnest of God's love to all men in the manger of Bethlehem.

And again, it is saddening to see the vain hopes for world peace based upon the angels' song of peace on earth and good will to men. This heavenly message, too, has been made to stand for earthly peace from wars among men, has been externalized, as the birth of Christ has been misused for material ends. Is it not strange that mankind cannot grasp the full and holy meaning of God's gifts of grace, but must immediately translate them into terms of bread and butter? Has the human race no higher aim in life than to fill its belly and take its ease? And must these modern church aid and abet them in this profanation of the Lord and His precious gift for our salvation, by preaching about a child born to us that is not really God at all, but a higher type of man, come to make this sin-trodden, wicked old earth a paradise that will never be? Will not this misguided flock that follows these worldly-minded shepherds turn into wolves and rend their leaders limb from limb, after they have found that this child has not promised the earthly peace, but the heavenly peace with God?

Truly, man is of the earth and earthy, he cannot

grasp the full blessing for our eternal welfare in the forgiveness of sin; if he follows the Christ it is but to make Him a king over the world so that men might have bread for the body and have it abundantly. It is God that must change our hearts and fill them with joy. Z.

* * * *

Character and Prosperity In reply to the question whether the present business boom would be permanent or only a flash in the pan Roger Babson, the noted business statistician, recently said that that depended upon the character of the American people. While we do not want to encourage good character for the low and selfish purpose of insuring business prosperity, some of his remarks concerning character deserve to be pondered.

He says: "Whether a young couple is willing to sacrifice to have babies is a question of character. — For a nation to be prosperous, every one who wants to work should be entitled to a job. But somebody must stay at home and raise the children. Unless this nation is going to smash, the raising and training of children must be looked upon as far more worthy a job than any other kind of work." The widespread practice of birth control in our day is, as Mr. Babson intimates, a character defect. Children are not wanted, at least not more than one or two, because it would be too expensive, too painful, too confining, would encroach upon a life of leisure and interfere with the pursuit of pleasure. It would involve a sacrifice, and there is not enough character for that. The divinely appointed purpose of marriage is evaded for selfish reasons and the proper sphere of woman debased. Read 1 Tim. 2:15.

Continuing Mr. Babson writes: "I suppose the most basic fundamental of real and lasting prosperity is honesty. This covers all phases of life from giving an honest wage and an honest day's work to practicing honesty in advertising, sales, and all personal relations. There can be no real prosperity without confidence in the honesty of each other. To have confidence, we must establish a reputation for honesty and integrity in all our work and dealings. This means cutting out gambling in Wall Street or at the race track!" When we consider what a craze to get something for nothing manifests itself in our day, we must admit that the above remarks are very timely. How the average American loves to bet and gamble. He gambles at cards, at slot-machines, at raffles; he will bet on anything from the outcome of a presidential race to the highest number of scores made on a certain day by teams in a baseball league. To many that seems harmless, but none the less it reveals defects of character, just as does dishonesty in business or failure to give an honest day's work.

What is the remedy? According to Mr. Babson, the remedy lies in proper training and education of the

youth, but that does not include every kind schooling, such as the majority of the American youth are now receiving. He writes: "Character is not obtainable at most colleges or even schools; in fact, education is a tool which can be used either to destroy or upbuild." If a man like Mr. Babson makes such remarks, can you, a Lutheran church member, say that your child would gain nothing worth while by attending the Christian day school?

I. P. F.

* * * *

Arthur Brisbane The death of Arthur Brisbane, on Christmas Day, marked the passing of one who has been called the greatest newspaperman of our generation, if not of all time. He commanded the highest salary ever paid to a newspaperman. His famous column "Today" is said to have earned him more than a quarter of a million dollars a year. His writing was marked by great simplicity of language. He had the gift of summing up the news of the day in a few interesting sentences. He could say much in few words.

To his credit it may be said, while the success of other noted columnists rests on gossip and a certain audacity in holding up the moral foibles of other people to public view, Brisbane's writings were always chaste and clean. He seems to have been a kindly soul and was much admired for his tolerance. He might pass as a sample of the respectable, highly educated man of the world.

But though professing reverence for religion and frequently referring in a sentimental and vague manner to the existence of God, he not rarely by implication condemned some of the truths which are sacred to us as Bible Christians. The religion of the Bible was to him only a stage of development, from which modern man, with his wider resources of knowledge and information, has progressed to a higher stage. That this universe came into existence, not as recorded in the first chapter of Genesis, but as a result of a slow process of evolution seemed to him a thing which no intelligent man could question. One of his favorite sops of cheer and comfort to those who might be frightened by the teaching that the end of the world is near was this that all astronomical information pointed to the fact that this world was still good for many millions of years. He also liked to deify the powers of man: "What man can imagine, he can do."

But as in the case of other learned critics of the Bible, there was also illustrated in him the truth expressed in the Bible, "Professing themselves to be wise, they became fools." Some ten or twelve years ago he wrote that, if God made Eve out of Adam's rib, as the Bible says, then man must have one less rib on one side of his body than on the other, a fact which could easily be disproved by counting the ribs of a skeleton in the nearest museum. If this argu-

ment were correct, then, as pointed out in these pages at the time, the children of a father who had a leg amputated would all be born with one leg.

The arguments of the Bible critics are not always so transparent, but often have a certain glamour, especially when they flow from a pen so facile and interesting as that of Brisbane. There is no doubt that in these hectic times, when most of the reading is confined to the newspapers, such writers exert a powerful influence upon the ideas and views of our generation, especially since they realize the value of constant repetition in driving home their points. If such columnists and newspapermen would confine themselves to secular matters, we would have no quarrel with them, but when they invade the realm of spiritual things and try to undermine the everlasting truths of God, it becomes our duty to counteract and warn, so as to preserve the faith once delivered to the saints.

I. P. F.

* * * *

Chaff and Stubble Now that the Christmas season has passed on and a person has had time to consider all that he heard and read, he can not help coming to the same conclusion that he formed in other years. More and more the Sun of Righteousness is obscured by most of the radio preachers and editorial columns. Instead of promoting the Christmas spirit, as they think they did, they, with but few exceptions, conceived chaff and brought forth stubble, so that the hoped-for spirit could not take root and flourish. No matter how much time and thought they may have spent on formulating their messages, they failed completely in bringing about a true understanding and appreciation of the birth of Christ. Is it too much to expect people to cease speaking or writing publicly about matters of which they know nothing? Christmas is the Christians' festival, the festival of those who accept the Child born in the city of David as their personal Savior, and all who are not willing to share that belief or to be brought to it by the inspired Word can have not part in it and should in all fairness refuse to inflict their own notions on a people already confused about less important matters, of which man might be expected to know something.

We are frequently charged with undue insistence on theological issues of little consequence for the soul's salvation. We have always been ready to defend our position on any or all of these contentions. But, surely, no one who makes any claim to Christianity has a right to suppose that the events at Bethlehem are of such a trivial nature that they lend themselves to any kind of interpretation or education, and that any preacher or commentator may use even these plain statements of Scripture as he sees fit. Whoever is not in full agreement with the Christmas story in every respect goes wrong in all of his religious

views, and everything that he brings forth on the subject will be just so much chaff and stubble.

On that kind of diet souls will starve. We are not referring to Clarence Darrow now. His remark about "nobody knows why we celebrate Christmas — to keep up the old bunk I suppose" probably did not infect very many, but when a prominent clergyman tells us that we must stop talking about man's infirmities, his sins, and his imperfections, because in that way man is made to feel his inferiority and the impossibility of his working out his own salvation, we feel free to say that he hasn't the remotest idea of what Christmas really means, and that, therefore, he ought to keep silent. We were also told that "we no longer think of salvation as something really wrought in our behalf." How did the preacher know that we don't? Was he more inspired than the Apostles and the Prophets were?

Did you attend your Lutheran church during the holidays? Probably your pastor did not receive a great deal of publicity. Perhaps no reporter sought him out for a resumé of his sermon, and the national chains or independent stations did not offer him their facilities, but we are certain that the Christ was presented to you in a manner that left no doubt in your hearts about His having delivered you from the curse and bondage of sin. Thank God for that pastor and that Church if you have not already done so. There are many who would like to, and who should, hear what you heard, but instead they must wither away on chaff and stubble.

S.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

"THEN SHALL YE CALL UPON ME, AND PRAY UNTO ME, AND I WILL HEARKEN UNTO YOU; AND I WILL TURN YOUR CAPTIVITY, AND GATHER FROM ALL NATIONS AND FROM ALL PLACES"

With such precious promises, how can we fail to call upon our Lord, knowing that our prayers will be answered if we call in true faith?

Bear the burden of the present —
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken,
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen the Master walketh
By the toiling servant's side;
Comfortable words He talketh,
While His hands uphold and guide.

Grief, nor pain, nor any sorrow,
Rends thy breast, to Him unknown;
He today, and He tomorrow,
Grace sufficient, gives His own.

Holy strivings, nerve and strengthen —
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay the burden down.
— Author Unknown.

CHURCH AND CHILD

**Telling to the Generations to Come
the Praises of Jehovah. Psalm 78:4**

The 78th Psalm is a stirring exhortation to Israel to keep in remembrance Jehovah's mighty works and His merciful dealings with His people. Especially are they reminded of how the Lord brought them out of the land of bondage and led them miraculously through the wilderness, feeding them with "angels' food." Then, too, they are reminded of their repeated rebellions against Jehovah, and how He always forgave when they repented and turned to Him.

To tell this story from generation to generation that children not yet born might learn to "set their hope in God" and "keep his commandments" — this was a stern and solemn duty which the Lord God laid on the hearts and minds of His chosen race.

Here is an obligation which we too can not escape. From one generation to another the wonderful works of God must be proclaimed, that the light of revelation may never be extinguished, and that divine truth may live upon the earth forever.

— Ex.

HOUDINI DOES NOT ANSWER

Harry Houdini — who will be remembered as the great magician, the man who could escape from any prison, who lived for thirty minutes in a sealed vault no larger than a coffin and which had been submerged under ten feet of water and who amused and astonished the world with many other strange feats — Harry Houdini died some ten years ago a believer in spiritualism. Yet he must have been somewhat sceptical about the "religion" he and his wife embraced during the last years of his life. Prior to his death he and his wife, who is still living, had agreed on a code language by which he would communicate with her after death from the "spirit world." None but Mrs. Houdini had the key to this code. Thus all possibility of a hoax was to be eliminated.

Since his death ten years have now elapsed and Mrs. Houdini has made four attempts to contact her departed husband in the "spirit world" and receive from him the code message. Three former attempts ended in dismal failure. On October 31 (Hallowe'en) a last attempt was made. The seance was arranged in Hollywood. At the same time, however, twenty other meetings of the Spiritualist were held in England, Australia, Columbia and other parts of the United States. These were intended to support the Hollywood seance. But the combined power was not enough to make Mr. Houdini talk and send the message from the "spirit world."

Now Mrs. Houdini says, "I'm definitely through with spiritualism. I'm not going to have anything to do with it anymore, because I am absolutely convinced there's nothing in it. I've given up all superstition." We hope she has! That can mean but one thing, that Mrs. Houdini has accepted the Scriptures and has found in them the only truth which abideth forever. Jesus says, "I am the way, the truth, and the life." John 14:6. And, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12:46. Whoever will not accept Him must abide in darkness and superstition.

W. J. S.

ADVENTIST STATISTICS

The following statistics are taken from Time Magazine and ought to give us much to ponder on. "Adventists now number 422,968 in 8,000 churches throughout the world. Believing piously in Christ's words, 'and this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come' (Matt. 24:14), the Adventists keep 25,000 missionaries and institutional workers busy in 577 languages and dialects in 353 nations from Tibet to China to New Zealand. With one Adventist laboring abroad for every 18 members at home, their per capita missionary strength is the world's greatest. Likewise the Seventh Day Adventists, pre-eminently persons of modest circumstances, made such churches as the Episcopal look niggardly in the extreme. According to the reports issued last week, Adventist missionary work at home and abroad during the past six years received more than \$50,000,000. Total Adventist income for 1930-1934 for all purposes was some \$213,000,000. In sharp contrast with such churches as the Baptist and Methodist, which retrenched during the depression, the Adventists kept every mission open, every able missionary on the job, never felt it necessary to dip into a \$1,000,000 reserve fund."

If God advises us, "Go to the ant, thou sluggard; consider her ways, and be wise," Prov. 6:6, it is not amiss to study the figures above. Mind you, these people gave for missions about one-fourth of their

INCOME, not SURPLUS. If we, of the Wisconsin Synod, would give but \$3.00 annually of our income we would never hear the word deficit; and but \$4.00 of our income would wipe out our entire debt. In the face of the above figures, is there one among us who dares to say, "We can't"! W. J. S.

ROSES SQUARE ANNUAL DEBT OF TWO CHURCHES

Manheim, Pa., June 14. — Deep in the Pennsylvania Dutch country, two churches paid their annual rent today — one red rose from each.

It was the Baron von Stiegel, glass manufacturer, who demanded his fellow townsmen of Manheim pay "one red rose annually in the month of June forever" as the rent for the plot he deeded them for the Zion Evangelical Church of Manheim in 1772.

Today, S. Richard Harr, Lancaster attorney, presented the rose to Mrs. Bessie Boyer van Tassel, a descendant of the baron.

The baron, it is said, was no baron at all. Flushed by his success in the new world, he entertained lavishly in the days when colonial history was written.

He erected a castle and a fort, with cannon in turrets atop the tower, and commanded a salute from the guns as he rode up to the palace in his brilliantly-hued coach and four.

The glass works he built gave the world a product, now rare, noted for its quality, richness of color, and peculiar bell-like ring. The secrets of the glass making art died with him.

The benefactor of the Tulpehocken Reformed church at Stouchburg was Caspar Wistar, who made the contract in 1745. The terms of the property deed were carried out during his lifetime and then forgotten.

Benjamin A. Fryer, retired newspaperman, discovered the forgotten document in the Berks county courthouse in 1901. With his assistance the ceremony was revived, and at the 1902 festivities 156 roses were paid as back rent.

The custom at Tulpehocken now is to pay two roses to a Wistar descendant. A red rose pays the rent; a white rose is a token of appreciation for the generosity of Wistar's heirs. — Sel.

FREE CHURCHES IN GERMANY

The Association of Free Churches in Germany, consisting of the German Baptist, Congregational and Methodist Churches, and the Evangelical Association, at their annual convention in Essen again voted to remain entirely neutral in the Church struggle and again stated that their activities had not been disturbed. These denominations receive no support from the government, and, accordingly, are not under government control. They have now together about a half million members. — Lutheran Companion.

FAMILY WORSHIP

Henry Clay, the great American statesman and orator, once lodged overnight at a humble cabin in his native state of Kentucky. The family was in the habit of holding worship morning and evening, but the father trembled at the thought of doing so in the presence of a guest so distinguished. The children were becoming sleepy, and the wife, by significant gestures, suggested that the time for prayer had come.

The man hinted to his guest that perhaps he would like to go to bed. But Mr. Clay with great politeness said that he did not feel at all sleepy and that, unless it was intrusive, he would be happy to enjoy the society of his host longer. Of course, the man could not object. Still the matter of prayer could not be postponed without sending the children to bed contrary to their settled custom. At last, with considerable trepidation, the father told his guest that he could stay and unite in their devotions or retire at his option. Mr. Clay promptly replied that he would remain.

When the wonted exercises, gone through with much fear and trembling, were over, Mr. Clay, with no little feeling, approached the man, and said, "My dear sir, never again feel the least hesitation in the discharge of your duty to God on account of the presence of man. I saw your embarrassment and remained on purpose that you might never feel it again. Remember that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feeling than reverence for 'the consecrated hour of man in audience with the Deity.' I would rather know that the prayers of a pious man, no matter how humble his position in life, were ascending in my behalf than to have the wildest applause of listening senators."

Mr. Clay then retired for the night. The man remarked it was the best lesson of his life.

—Toledo Lutheran.

How the World's Two Billion Believe is charted by World-Dominion, a London periodical, as follows: Catholics, 350,000,000; Orthodox (Greek, etc.), 150,000,000; Protestants, 230,000,000. Of the non-Christians there are 350,000,000 Confucianists; 245,000,000 Hindus; 255,000,000 Moslems; 150,000,000 Buddhists; 140,000,000 Animists; 25,000,000 Shintoists; 17,000,000 Jews; 128,000,000 of miscellaneous faiths. Some combinations of figures can be made; Buddhists can be Confucianists or Shintoists, or all three. The comparative influence of these faiths, it can readily be seen, is not measured by their numbers.

—The Lutheran.

Mexico Is Backtracking in Her Attitude toward Religion. Recently President Cardenas permitted the reopening, for religious purposes, of Catholic churches

which Calles closed in 1934. In the meantime the churches had been turned into national schools, libraries and government offices. A more hopeful outlook for the future is indicated by the receding tide of materialistic philosophy among the Mexican intellectuals, and the lessening "influence of the Russian-Marxian propaganda and literature." Nevertheless the opposition to the Catholic Church is still strong. The marriage of priests has been made obligatory in the states of Tabasco and Campeche.

—The Lutheran.



REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

Our committee herewith presents the fourth instalment of its report through the medium of the Northwestern Lutheran. The response from the field to our previous reports has been very encouraging, and we have received many constructive suggestions, which we wish to acknowledge with thanks. It is to be understood that this portion of our report also is only tentative, and we again invite advice, criticism, and suggestions from the members of the Synodical Conference as well as from others who are interested in our task. We reserve all rights of republication of the text of our report either in whole or in part. Kindly address all communications to —

PROF. W. G. POLACK, *Chairman,*
Committee on Hymnology and Liturgics,
801 De Mun Ave., St. Louis, Mo.

No. 142

1. Rise, children of the Kingdom!
The King is drawing nigh;
Arise and hail with gladness
The Ruler from on high.
Ye Christians, hasten forth!
Your praise and homage bring Him
And glad hosannas sing Him
With pious, festive mirth.
2. Arise, ye drooping mourners!
The King is very near;
Away with grief and sorrow!
For, lo! your Help is here.
Behold, in many a place —
O blessed consolation! —
We find Him, our Salvation,
In His pure means of grace.
3. Be righteous, ye His subjects,
The King is just and true;
Prepare for Him a highway,
Make all things straight and new.
He means all for our good;
Then let us bear the crosses
Which He Himself imposes
In an undaunted mood.
4. Arise, ye much afflicted!
The King is not afar;
Rejoice, ye long dejected,
Behold the Morning Star!
The Lord will give you joy;
Though troubles now distress you,
With comfort He will bless you,
E'en death will He destroy.
5. Arise, ye poor and needy!
The King provides for you;
He comes with succor speedy,
With mercy ever new.

Receive your gracious King,
The Giver of all blessing,
Hail Him, His name confessing,
And glad hosannas sing!

6. O rich the gifts He brings us,
Himself made poor and weak;
O Love, beyond expression,
That thus can sinners seek!
For this, O Lord, will we
Our joyous tribute bring Thee,
And glad hosannas sing Thee,
And ever grateful be.

No. 191

1. A Lamb goes forth without complaint,
The guilt of all men bearing,
The Lamb of God, without constraint,
None else the burden sharing.
He goes His way, grows faint and weak,
Before His shearers He is meek,
His precious life to offer.
Enduring shame and wounds and death,
He tells us with His dying breath:
"All this I gladly suffer."
2. This Lamb is Christ, the soul's great Friend.
Before the world's foundation
God chose Him all our woes to end,
To merit our salvation,
And said: "My Son, the Savior be
Of those who are condemned by Me
Because of their transgression.
Great is My wrath and sore their loss;
Go, die for them upon the cross,
Make heaven their possession."
3. "Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest."
O wondrous Love, what hast Thou done
To wrest from God His only Son,
And He, content, descendeth!
O Love, O Love, how strong art Thou!
In shroud and grave Thou lay'st Him low
Whose word the mountains rendeth.
4. From morn till eve my theme shall be
Thy mercy's wondrous measure;
To sacrifice myself to Thee
Shall be my aim and pleasure.
My life's whole stream shall flow for Thee,
A steadfast current ceaselessly
In praise for Thee outpouring;
And all that Thou hast done for me
I'll treasure in my memory,
Thy gracious love adoring.
5. O heart of mine, give larger space
For wealth that passeth measure!
Thou must become a royal place
To keep a priceless treasure.
Away, gold of Arabia,
Myrrh, calamus, and cassia,
My treasure is in heaven!
For I have found true riches now,
My treasure is the blood that Thou,
My Lord, hast freely given.
6. Death's poison cannot harm me now,
Thy blood new life bestoweth;
My Shade from burning heart art Thou,
When noonday's sunlight gloweth.
When I'm by inward grief oppress'd,
On Thee my weary soul shall rest,
As sick men on their pillows.
Thou art my Anchor, when by woe
My bark is driven to and fro
On trouble's restless billows.
7. And when Thy glory I shall see
And taste Thy kingdom's pleasure,
Thy blood my royal robe shall be
And joy beyond all measure;

It then shall be my glorious crown,
Thus I'll appear before God's throne
And need not fear nor hide me;
And shall, by Him to Thee betrothed,
By Thee in bridal garments clothed,
Stand as a bride beside Thee.

No. 201

1. O Sacred Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thine only crown.
O Sacred Head, what glory,
What bliss, till now, was Thine!
Yet, though despised and gory,
I joy to call Thee mine.
2. Men mock and taunt and jeer Thee,
Thou noble countenance,
Though mighty worlds shall fear Thee
And flee before Thy glance.
How art Thou pale with anguish,
With sore abuse and scorn!
How doth Thy visage languish
That once was bright as morn!
3. Now from Thy cheeks has vanished
Their color once so fair;
From Thy red lips is banished
The splendor that was there.
Grim Death, with cruel rigor
Has robbed Thee of Thy life;
Thus Thou hast lost Thy vigor,
Thy strength in this sad strife.
4. My burden, in Thy Passion,
Lord, Thou hast borne for me.
For it was my transgression
Which brought this woe on Thee.
Lo, here I stand before Thee,
Wrath were my rightful lot;
Have mercy, I implore Thee,
Redeemer, spurn me not!
5. My Shepherd, now receive me!
My Guardian, own me Thine!
Great blessings Thou didst give me,
O Source of gifts divine!
Thy lips have often fed me
With words of truth and love,
Thy Spirit oft has led me
To heavenly joys above.
6. Here I will stand beside Thee,
From Thee I will not part;
O Savior, do not chide me!
When breaks Thy loving heart,
When soul and body languish
In death's cold, cruel grasp,
Then, in Thy deepest anguish,
Thee in mine arms I'll clasp.
7. The joy can ne'er be spoken
Above all joys beside,
When in Thy body broken
I thus with safety hide;
O Lord of Life, desiring
Thy glory now to see,
Beneath Thy cross expiring,
I'd breathe my soul to Thee.
8. What language shall I borrow
To thank Thee, dearest Friend,
For this, Thy dying sorrow,
Thy pity without end!
O make me Thine forever,
And grant that I may be,
When soul and body sever,
Still faithful unto Thee.
9. WILL BE PUBLISHED LATER.
10. Be Thou my Consolation,
My Shield when I must die;
Remind me of Thy Passion
When my last hour draws nigh.

Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.
Who dieth thus dies well!

No. 205

1. See, world, thy Lord suspended,
Upon the cross extended,
Thy Savior yields His breath.
The Prince of Life from heaven
Himself hath freely given
To shame and blows and bitter death.
2. Draw near, O world unheeding,
Behold His body bleeding,
From every vein and pore.
His noble heart is broken,
And out of grief unspoken
Repeated sighs to heaven soar.
3. Who is it that hath bruised Thee?
Who hath so sore abused Thee
And caused Thee all this pain?
While we must make confession
Of sin and dire transgression,
On Thee no sin hath left a stain.
4. I caused Thy grief and sighing
By evils multiplying
As countless as the sands.
I caused those woes unnumbered
With which Thy soul is cumbered,
The sorrows raised by wicked hands.
5. 'Tis I who should be smitten,
My doom should here be written:
Bound hand and foot in hell.
The fetters and the scourging,
The floods around Thee surging,
'Tis I who have deserved them well.
6. The load Thou takest on Thee,
That pressed so sorely on me,
It crushed me to the ground.
The cross for me enduring,
The crown for me securing,
My healing in Thy wounds is found.
7. A crown of thorns Thou wearest,
My shame and scorn Thou bearest,
That I might ransomed be.
My Bondsman, ever willing,
My place with patience filling,
From sin and guilt hast made me free.
8. Thy cords of love, my Savior,
Bind me to Thee forever,
I am no longer mine.
To Thee I gladly tender
All that my life can render,
And all I have to Thee resign.
9. Thy cross I'll place before me,
Its saving power be o'er me,
Wherever I may be;
Christ's innocence revealing,
His love and mercy sealing,
The pledge of truth and constancy.
10. How God at our transgression
To anger gives expression,
How loud His thunder rolls,
How fearfully He smiteth,
How sorely He requiteth,
Thy death and passion teach my soul.
11. When evil men revile me,
With wicked tongues defile me,
I'll curb my vengeful heart.
The unjust wrong I'll suffer,
Unto my neighbor offer
Forgiveness for each bitter smart.
12. Thy groaning and Thy sighing,
Thy bitter tears and dying,
With which Thou wast oppressed, —
They shall, when life is ending,
Be guiding and attending
My way to Thine eternal rest.

No. 224

1. Christ Jesus lay in death's strong bands,
For our offenses given;
But now at God's right hand He stands,
And brings us life from heaven;
Therefore let us joyful be,
And sing to God right thankfully
Loud songs of Hallelujah.
2. It was a strange and dreadful strife,
When life and death contended;
The victory remained with life,
The reign of death was ended;
Stripped of power no more he reigns;
An empty form alone remains;
His sting is lost forever.
3. Here the true Paschal Lamb we see,
Whom God so freely gave us;
He died on the accursed tree —
So strong His love! — to save us.
See, His blood doth mark our door;
Faith points to it, Death passes o'er,
The murderer cannot harm us.
4. So let us keep the festival
Whereto the Lord invites us;
Christ is Himself the Joy of all,
The sun that warms and lights us:
By His grace He doth impart
Eternal sunshine to the heart;
The night of sin is ended.
5. Then let us feast this Easter Day
On Christ, the Bread of heaven;
The Word of Grace hath purged away
The old and evil leaven;
Christ alone our souls will feed,
He is our meat and drink indeed,
Faith lives upon no other.

No. 239

1. We thank Thee, Jesus, dearest Friend,
That Thou didst into heaven ascend,
O mighty God, Immanuel;
Bless soul and body, keep them well.
Hallelujah!
2. Ascended to His throne on high,
He's not far off but always nigh;
He rules and reigns at God's right hand
And has all power at His command.
Hallelujah!
3. The man who trusts in Him is blest
And finds in Him eternal rest;
This world's allurements we despise
And fix on Christ alone our eyes.
Hallelujah!
4. We therefore heartily rejoice,
And sing His praise with cheerful voice;
He captive led captivity,
From bitter death He set us free.
Hallelujah!
5. Through Him we heirs of heaven are made;
O Brother, Christ, extend Thine aid
That we may firmly trust in Thee
And through Thee live eternally.
Hallelujah!



Our Missions

FROM POLAND

3. A Mission Trip

The Conference at Wola Mlocka closed on Wednesday, October 28, in the evening. On Thursday

morning the pastors left for home except myself. I had made arrangements to visit our little band at Siemiontkowo and stay with them for a few days to preach the word there. The distance from Wola Mlocka to Siemiontkowo is about 24 miles, and it had to be travelled on a farmer wagon. Not a buggy, just a common farm wagon served as a vehicle. And the roads were in terrible condition. For about five miles we had turnpike, but the rest was mud-road and most of it mud-road in the fullest sense of the word. So it was of necessity slow traveling. We left Wola Mlocka a little after 9 in the forenoon, rested for about an hour on the road and arrived at our destination at 4 in the afternoon. It certainly was a tedious trip. But we got there safe and sound.

For the evening services had been announced in the house where I was staying. It was my aim to preach as often as possible while I was there, for it was mission work I was aiming to do here. In this neighborhood the evangelical state church, the Baptists and the evangelical Christians, a fanatic and enthusiastic sect leaning to the Baptists, are to be found. The latter sect teaches perfect holiness of their members. Four years ago we were called upon to come here and help those members of the state church, who did not want to joint the sects, but would stay in the Lutheran faith, but claimed that they for conscience sake could not stay in the state church. But just those people that called us went back when they found out that we stood for real Lutheran doctrine and practice. The state church concentrates all its strength on fighting the few that joined our church, while the pastor can call the Baptists brethren and invite his people to their services. The Baptists are quite strong here and in the neighborhood. So our little flock needs much encouragement. Pastor Lerle can only get there once in two months. In the meantime M. Sikorski, the cantor, takes care of the flock. Because they have so few visits from their pastor, therefore I aimed to preach as often as possible while I was there. And I was hoping that not only our own people, but also people from the state church and from the sects would come to the services. And they did come.

For my first sermon I took as text Ps. 119:130: "The entrance of thy word giveth light; it giveth understanding unto the simple." I spoke about the necessity of being sure of our salvation and put the question: "Where do we find the all important answer to the question: How can I become sure of my salvation?" And the answer to the question was: In the written Word of God, in the Scriptures, and in the Scriptures alone do we find the answer, not in our mind or reason, not in our feelings or in our dreams or visions. And the Bible gives the answer: Believe in the Lord Jesus Christ and thou shalt be saved. —

The attendance was very gratifying, some 75 having gathered.

The next day, Friday, it rained all day and rained hard. Towards evening it stopped. In the evening my host took me to the house of another member, who lives in the bottom lands. Here services had been announced for this evening. It was a perilous trip. We had to drive through the bottom lands. The roads were terribly muddy and in the bottom land there was one lake of water. For blocks no road was to be seen, everything covered by water. But we got there safely. On account of the water and the conditions of the roads the attendance was small, 25 persons being present, the next neighbors. I preached on Matt. 22:41-46. My subject was: What think ye of Christ? First I showed what modern theology thinks, says, teaches, preaches and writes about Jesus, that he is only a man, the ideal man, to be sure, a wonderful teacher, etc. And then I showed that if He is nothing more, He can not be our Savior. And then I gave the answer from the Bible, that He is true God and also true man, my Lord, my Savior, Redeemer, in Whom alone I can have salvation.

Saturday was a beautiful day. The sun shone bright and it was a real pleasure to wander in the pine-woods stretching in back of my host's home. In the evening I was taken to another member's place, where I was to stay for the next two days. This member in 1934 build himself a house and he fixed up one nice room in it for a "Betsaal" for our little flock. Here I had services on Saturday evening, twice on Sunday and on Monday evening. On Saturday evening I based my sermon on Ps. 119:105. I spoke on the question: What is the Bible to you? The attendance again was very good, over 75 being present.

On Sunday we celebrated Reformation in the morning and mission festival in the evening. In the morning the attendance was over 150, of which about two-thirds had to stand. In the evening it was still larger. In the morning many from the state church were present, in the evening also many Baptists. In the forenoon I had for my text Rom. 3:23, 24, 28. I spoke on justification or forgiveness of sin, proving by Scripture and by the history of the Reformation that this doctrine is the center of the Lutheran confession and must be the center of our faith and hope. Forgiveness of sin through faith in Christ Jesus, without any merit of our own, just by the grace of God. In the evening I spoke on John 4:35, laying stress on the words: And look on the fields. I showed the terrible need of missionwork by proving that two-thirds of the people on earth are non-Christians, heathen, Mohammedans, Jews. Then I took my listeners on a short tour of the heathen mission of the true Lutheran church. I took them to China, to India, to Africa, to New Zealand, giving a short description of the work done there. At last I spoke more exten-

sively on our Indian mission. — The pastor of the state church here always harps on the theme that the Free Church can not be a true Lutheran church, because she is not engaged in works of love, such as taking care of the orphans, of the old people, etc. Therefore I showed them the mission work our church is engaged in, so they can answer him. The offering for missions amounted to 15 Zloty. As far as I could find out this was the first mission festival that ever was had in this neighborhood.

Again on Monday evening I was privileged to witness to the Gospel. And again I preached before a very fair audience of over 60 persons. For my text I had Eph. 5:1-9. The text gave the theme: Christian living according to God's Word — being followers of God and walking in love — abhorring the works of the flesh — walking as children of the light and be a light. After the services Mr. Sikorski took me along to his place, where I was to stay until Wednesday.

On Tuesday evening we had services here before the smallest audience I had. I spoke on Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The cause for the small attendance is to be found in the facts that this member lives in a Polish settlement, and the German people have a long way to go to get to his place. As the night was very dark, the roads in terrible condition and the weather threatening it was no surprise that so few did come. I was very happy to have been privileged to be in this neighborhood for six days and to serve these people with the pure Word of God. It was a pleasure to me to see how eager they listened. There was a young man belonging to the state church, who, being a cripple, has to walk on crutches. He was in every service from Saturday on. He had to walk two miles to services and again going home, but he was also there on Tuesday evening. I am sure he did not miss a word of all the sermons he listened to.

On Wednesday morning I said "God be with you" to my hosts. I was taken to the railroad station, which is five miles distant. It took two good horses just two hours and fifteen minutes to take me there. I never saw roads in such conditions as these were in. The last mile took over 35 minutes. It was lucky the train was late, else I hardly would have made it. I took the train to Plock, an old Polish city situated about 75 miles under Warsaw on the banks of the Vistula. At one time it was the residence of the Polish kings, two of them being buried here. Here I had to wait four hours for my connection. It was just beginning to get dark when the train left Plock, and it was a novel experience for me to see the train lighted by candles. At 8 o'clock in the evening I was home. It had taken exactly twelve hours to travel a distance of 109 miles.

W. B.

Announcements

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will convene January 18, 7 P. M., to January 20, at noon, 1937, at Appleton, Wis., St. Matthew Church, Rev. Ph. Froehlke.

English Confessional Sermon: Rev. C. A. Auerswald — G. E. Boettcher.

Works: Ex. Hom. Treatise on Mark 9:2-15, R. Gose; The Pastor and His Family, L. Kaspar; Isagogics of Leviticus, Im. Boettcher; Isagogics of Numbers, Th. Brenner; Isagogics of Deuteronomy, Ph. Froehlke; Origin of Popery, E. Redlin; Attempts at Reformation up to Luther, J. Masch; Fear of God in the Chief Scripture Passages, W. Valleskey.

Please announce in due time. F. A. Reier, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene January 19 at Winona, Minn., St. Martin's Church, the Rev. A. Sauer, pastor.

Communion service 9 A. M. (English).

Confessional sermon: R. Korn (H. Kuckhahn).

Essays: Isagogical Treatise on 1 Cor., R. Korn; Continuation of exegetical study of the the Epistle to the Hebrews.

Please announce your absence or intended presence.

Theo. J. Mueller, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference meets on February 2 and 3, 1937, at 10 A. M., at Jehovah-Zion, E. Forest and Thompson, Detroit, Michigan.

Papers: Chapter on the Divine Call in Schaller's Pastoral, F. Stern; 1 Corinthians 3, E. Leyrer; Outlines for Lenten Sermons, J. Gauss.

Sermon: W. Steih (O. Peters).

Confessional Address: J. Gauss (A. Lederer).

Announce for quarters. P. Heyn, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet January 19 and 20 at Minneapolis, Minnesota, Pilgrim Church, Rev. Paul Bast, pastor.

Essays: "Common Errors in Exegesis" (continuation), A. C. Haase; "A Survey of Every Congregation in Our Conference Concerning the Proper Indoctrination of Our Children and Young People," A. Baer; "The Present Day Attitudes Regarding Betrothals and Marriages in the Light of the Book of Ruth," W. Penk; "What Constitutes A Good Series of Mid-Week Lenten Sermons" G. Zimmermann; "The Pastor in the Light of Paul's Statement: 'Being All Things To All Men,'" P. Bast.

Service, Tuesday evening. Sermon: Baer (Bolle). Confessional Address, Medenwald (Lietzau).

Remark: Everyone must provide for his own meals and lodging. O. P. Medenwald, Sec'y.

MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference will meet on Tuesday and Wednesday, February 2 and 3, in Bethesda School. The session begins at 9 o'clock. Communion service on Wednesday evening, Rev. J. Jeske will deliver the address.

Program: Essay on "Variants and Verbal Inspiration," by Rev. W. Sauer (continuation); Essay on "Contributions for the support of the Synod," by Rev. A. Halboth; Exegetical essay by Rev. W. Hoenecke; An essay on the "Divinity of the Call," by Rev. R. Hutn.

Victor Brohm, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at Watertown at St. Mark's on Monday and Tuesday, February 1 and 2, 1937.

Order of Business: Monday, 10 A. M., Opening. 10:20, A. Bergmann: The Life of Christ from His Resurrection to His Ascension. 1:30, Opening. 1:45, O. Kuhlow: Exegesis on 1 Tim. 2. 3:15, Dir. E. Kowalke: Essay on Chinese Term Question. 4:30, M. Raasch: Financial Report. — Tuesday, 9 A. M. Opening. 9:20, Sermon Critique. 9:45, J. B. Bernthal: Apology (continued). 11:00, Miscellaneous. 1:30, Opening. 1:45, Business. 2:00, J. Klingmann: What Do the Scriptures Teach Concerning "Gnadenlohn"? 3:00, Casual Questions and Miscellaneous.

Substitute Papers: M. Nommensen: Ps. 42. M. Taras: What is the Christian's Stand in Respect to "Birth Control"? A. Paetz: The Faithfulness of the Pastor in His Pastoral Duties.

Sermon: A. Mennicke, A. Bergmann.

Confessional: E. Fredrich, A. Paap.

Please announce before the last Sunday!

H. Geiger, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet February 2 and 3, at Manitowoc S. S., 9 A. M.

Papers: Exegesis Acts 2:42, W. Haase.

Confessional Address: Haase (Eckert).

Sermon: Kleinke (Sauer).

Please announce in due time.

W. F. Schlink, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will convene, D. v., February 2 at Woodlawn (Rev. H. Shiley), Wis.

Communion service at 10 A. M. (German).

Sermon: Rev. Wm. Mahnke (A. Mittelstaedt).

Essay: Genesis 2, E. Tacke (H. Shiley).

Remarks: Please announce your absence or intended presence.

K. Lescow, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on February 1 and 2, 1937, at Van Dyne, Wis. (Pastor J. Schultz). The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; Mose, der Knecht Gottes, J. Schultz; The Pastor at Home, O Hoyer; The Pastor in His Field, E. Behm; The English Reformation, H. Bierwagen; Titus 1:10ff, I. G. Uetzmann; Exegetical and Dogmatical Study of 1 Cor. 11:17-34.

Sermon W. W. Gieschen (German).

Please make early announcement with the local pastor.

Carl Lawrenz, Sec'y.

MIXED WINTER CONFERENCE

The Mixed Winter Conference convenes at Trinity Lutheran Church, Wabasha and Tilton Sts., St. Paul, Minn., February 2-4.

H. E. Lietzau, Sec'y.

INSTALLATIONS

Being authorized by President A. Ackermann the undersigned installed Rev. F. E. Traub as pastor of St. John's Lutheran Church at Wood Lake, Minn., December 20, 1936. W. Bouman, A. Fuerstenau and C. Schrader assisted.

Edw. A. Birkholz.

Authorized by President P. Bergmann, the undersigned installed Mr. Otis W. Stelljes as principal of St. Lucas Christian Day School, Milwaukee, Wis., on January 3, 1937.

Address: Mr. Otis W. Stelljes, 4026 N. 24th Pl., Milwaukee, Wis.

Ph. H. Koehler.

ORDINATION AND INSTALLATION

Authorized by President E. Gamm of the Dakota-Montana District the undersigned ordained and installed on January 1, 1937, the candidate Herbert C. Buch as pastor of Emmanuel's Congregation of South Shore, So. Dak.

Address: Rev. Herbert C. Buch, South Shore, So. Dak.

G. J. Schlegel.

BOOK REVIEW

The Interpretation of St. Paul's Epistle to the Romans. By Dr. R. C. J. Lenski. 934 pages. Price, \$4.00. The Lutheran Book Concern.

What the reviewer has said in these columns about the preceding volumes of Dr. Lenski's interpretation of the books of the New Testament, applies also to this one.

While he is compelled to disagree with the author here and there, he considers this volume a most valuable addition to any pastor's library. Fresh and vigorous in thought and expression, Dr. Lenski's interpretation impels the reader to a closer study of this epistle and offers him the aid of the author's thorough and comprehensive knowledge.

J. B.

ACKNOWLEDGMENT AND THANKS

During the fall months donations of food and cash for use in the kitchen of the seminary were received from:

St. John's Ladies' German Bible Class and St. John's English Ladies' Bible Class at Milwaukee; St. Peter's Congregation at Winchester; Zion's Congregation at Readfield; St. John's Congregation, Town Caledonia; Calvary at Thiensville; St. Peter's at Fond du Lac; St. Paul's in Town Herman, Sheboygan Falls; St. Paul's at Algoma; Zion at Jacksonport; St. Peter's at Sawyer; Immanuel's at Kewaukee; Divine Charity at Milwaukee; St. John's at Slades Corners; David's Star at Kirchhayn; Geo Bast; St. Peter's at Milwaukee; Grace, Milwaukee; St. Paul's, Green Bay; St. John's, Oakwood; St. Paul's, Town Lomira; Peace, Wilmot; St. Peter's, Collins; Jerusalem, Milwaukee; St. John's in Town Granville; Gethsemane, Milwaukee; Zion's, Bristol. — St. John's German Ladies' Bible Class, \$7.00; St. John's Ladies' English Bible Class, \$10.00; L. A. S., First Ev. Luth., Lake Geneva, \$5.00; Congregation Zum Kripplein Christi, Town Herman, \$14.00; Calvary, Thiensville, \$5.00; St. Paul's, Sheboygan Falls, \$5.00; L. A. S., St. John's, Lannon, \$10.00; Aug. Knoll, \$1.00; Gleaners and others, St. Peter's, Fond du Lac, \$28.25; W. C. Abendroth, for Indigent Students, \$10.00.

Sincere thanks to all donors.

F. Brenner, Bursar.

* * * *

During the past months we have received the following gifts from the congregations of our synodical district for the kitchen of the Michigan Lutheran Seminary:

From the St. Paul's Congregation, Monroe Co., Mich. (Rev. G. Ehnis): 11 bags potatoes, 125 lbs. flour, 1 pk. onions; 2 bu. apples, 4 bags beets and turnips, 14 qt. canned goods, 3 glasses jelly, \$6.00, and melons, squash, and pumpkins.

From the St. Matthew's Congregation, Benton Harbor, Mich. (Rev. H. Haase): 29 bu. apples and pears, 23 qt. canned fruit.

From the St. Paul's Congregation, Sodus, Mich. (Rev. A. Fischer): 16 bu. apples and pears, 3 bags potatoes, 1 bu. and 3 baskets of grapes, 1 bu. carrots.

From the congregation at Coloma, Mich. (Rev. W. Franzmann): 4 bu. apples and pears, 1 bag carrots, 2 bags pears, 4 cans of various kind.

From the St. Paul's Congregation at Remus (Rev. D. Metzger), delivered to the Seminary by Mr. Diehm and Mr. Ulrich: 11 bags potatoes, 1 bag apples.

From the New Salem's Congregation at Sebewaing (Rev. G. Schmelzer), brought to Saginaw by Mr. J. Strieter and Mrs. Baur: 7 bags potatoes, 2 bags beans, 3 bags pears, 5 bags apples, 160 lbs. flour, \$3.50, 48 qts. canned goods, 1 gal. lard, honey, 2 bags cabbage, 5 bags carrots, beets, 10 lbs. honey.

From the St. John's Congregation, Riga, Mich. (Rev. C. Schmelzer), trucked to Saginaw by Mr. E. Steih and son: 31 bags of potatoes, \$28.75, 5 bags of wheat, 7 bags of corn, 2 sacks of flour, 67 qts. canned fruit, about 2½ gal. jelly, large quantity of squash and pumpkins, several sacks of turnips, carrots and cabbage, 1 bag pears, 2 bags apples, and 3 bottles catsup, 1 bu. tomatoes and 1 bu. cucumbers.

From the St. Peter's Congregation, Plymouth, Mich., brought to Saginaw by Mr. Wm. Gayde and the pastor: 12 bu. potatoes, 84 qts. canned goods, etc. \$15.50, 48 bars soap, a large quantity of groceries, sugar and also squash, melons, peppers, etc.

From the congregation at Silverwood, Mich., delivered to us by Rev. E. Kasischke: 11 bu. potatoes and a quantity of cabbage.

From the St. Bartholomew Congregation at Kawkawlin, Mich. (Rev. Albrecht), by Mr. L. Ott: 10 bags of potatoes, 6 bags of cabbage, 5 bags carrots, etc., 1 sack apples, and a quantity of squash, etc.

From the congregation at Mayville, Mich. (Rev. E. Kasischke), delivered by Mr. Chas. Schlichter and son: 11 bags potatoes, 1 bag carrots, 1 bag cabbage.

From the Emmanuel Congregation at Greenwood (Rev. E. Kasischke) brought to the Seminary by Anton Priehs and Carl Pepin, and Mr. Paul Gerds paying the expenses: 19 bags potatoes, 3 bags apples, 2 sacks flour, 1 bag carrots, 1 bag beets and cabbage.

From Trinity Congregation at Saline, Mich. (Rev. A. Lederer): 37 bu. potatoes, 14 bu. apples, \$24.50, 475 lbs. flour, 81 qts. canned goods, 1 bag pears, 5 bags carrots, beets, 2 bags cabbage, 5 qts. honey, a quantity of squash and pumpkins, 30 lbs. sugar, 1 lb. coffee, and 2 pkgs. oat meal — brought to the Seminary by Mr. Jacob Theurer, Mr. Julius Bredernitz paying the expenses.

From the St. Jakobi Congregation, Waterloo, brought to Saginaw by Rev. E. Leyrer: 5 bags potatoes, 1 bu. apples, 125 lbs. flour, 13 qts. canned goods, 1 bag carrots, and \$2.00.

From the congregations at Chesaning and Brady, delivered by Rev. H. Engel: \$2.50, 17 bags potatoes, 125 lbs. flour, 1 bag onions, 2 bags cabbage, 5 bags beets and carrots, some pumpkins, and 32 qts. of canned goods.

From the St. John's Congregation at Pigeon (Rev. A. Hueschen), brought to us by Mr. Clabuesch and Mr. Geyer: ½ bu. beans, 17 bags of potatoes, 5 bags cabbage, 2 bags pears, 6 bags apples, 3 bags carrots.

From the St. John's Congregation, Bay City (Rev. A. Westendorf), brought by Mr. W. Stindt: 100 lbs. flour, 2½ bags of potatoes, 18 qts. canned goods and jelly, 25 lbs. sugar, coffee and other groceries, cabbage, squash, peppers, and \$2.00.

From the St. Matthew's Congregation in Tittabawassee Twp., brought to the Seminary by Rev. H. Zink:

From the Zion's Congregation at St. Louis, brought by Rev. C. Leyrer: 7 qts. canned goods, 7 bags of potatoes, 3 bags carrots, 1 bag apples, ½ bu. beans, and \$1.00.

From the Salem's Congregation at Owosso, brought by Rev. W. Voss: 25 lbs. flour, 24 cans canned goods, and \$1.00.

From Bethel Congregation, Bay City, brought by Mr. M. Schroeder: \$3.00, 80 lbs. flour, 32 articles of groceries.

From the Trinity Congregation, Bay City, brought by Rev. J. Zink: 75 lbs. flour, ½ bu. potatoes, ½ bu. vegetables, 14 qts. canned goods.

From the St. John's Congregation at Zilwaukie, brought by Rev. R. Koch: 1 bu. potatoes, 2 bags cabbage, 1 pk. beans, 1 pk. beets, 10 lbs. sugar, 55 qts. canned goods, cornflakes, and squash.

From the St. John's Congregation, Clare, Mich., brought to the Seminary by Rev. C. Binhammer: 6 bags potatoes, 2 bags carrots, 17 qts. canned goods.

From the Christ Congregation at Swan Creek, Rev. C. Kionka, by Mr. R. Borm and Mr. Siegreen: 4 bags apples, 5 bags potatoes, 2 bags carrots, 2 bags cabbage, 2½ bu. cucumbers, and pumpkins and squash.

Individual donations: H. Schnepf, grapes and cucumbers, Mr. Bodeis, Varsar, 1 bu. potatoes and cauliflower, Mrs. Konow, Wayne, 6 qts. canned goods, Mr. L. Ott, corn, Mrs. A. Zessin, 1 bu. grapes, Mrs. G. Pfeiffer, pears.

Many thanks to all that donated and to those that collected and brought the much appreciated gifts to the Seminary.

Saginaw, Mich., December 26, 1936.

Otto J. R. Hoenecke, Director.

MINNESOTA DISTRICT
September, October, November, 1936

Red Wing Conference

| Rev. | Budgetary | Non-Budgetary |
|-------------------------------------|-----------|---------------|
| Theo. Haar, Bear Valley | \$ 32.00 | \$ |
| E. G. Hertler, Brownsville | 10.80 | |
| R. Jeske, Caledonia | 220.85 | |
| R. F. Schroeder, Dexter | 133.71 | |
| T. E. Kock, Goodhue | 73.00 | |
| F. W. Weindorf, Grace, Goodhue | 55.84 | |
| F. W. Weindorf, St. John's, Goodhue | 132.17 | 4.00 |
| E. G. Hertler, Hokah | 20.20 | |
| E. G. Hertler, LaCrescent | 264.55 | |

| | | |
|---------------------------|------------|---------|
| C. A. Hinz, Mason City | 127.45 | |
| Theo. Haar, Mazeppa | 31.00 | |
| T. E. Kock, Minneola | 55.51 | |
| A. Eickmann, Nodine | 145.00 | |
| M. C. Kunde, Oronoco | 44.69 | |
| M. C. Kunde, Pine Island | 35.92 | |
| Geo. W. Scheitel, Potsdam | 65.47 | |
| J. R. Baumann, Red Wing | | 2.50 |
| R. Jeske, Union | 38.50 | |
| Paul E. Horn, Zumbrota | 257.85 | |
| Total | \$1,744.51 | \$ 6.50 |

Mankato Conference

| | | |
|------------------------------|------------|---------|
| W. Schuetze, Belle Plaine | 383.31 | |
| A. Jul. Dysterheft, Helen | 18.00 | |
| L. F. Brandes, Jordan | 346.00 | 6.00 |
| H. E. Kelm, Lanesburg | 302.98 | |
| O. K. Netzke, Madison Lake | 27.13 | |
| A. Ackermann, Mankato | 597.79 | |
| R. A. Haase, North Mankato | 120.00 | |
| Ernst C. Birkholz, St. James | 143.71 | |
| Total | \$1,938.92 | \$ 6.00 |

St. Croix Valley Conference

| | | |
|--|------------|----------|
| O. P. Medenwald, Amery | \$ 168.00 | |
| Wm. Franzmann, Baytown | 325.06 | |
| Otto E. Klett, Centuria | 60.00 | |
| O. P. Medenwald, Clear Lake | 18.17 | |
| L. W. Meyer, E. Farmington | 76.45 | |
| A. H. Baer, Hastings | 17.77 | |
| Paul T. Bast, Minneapolis | 17.13 | |
| Paul C. Dowidat, Minneapolis | 10.00 | |
| R. C. Ave Lallemand, North St. Paul | 250.00 | |
| Wm. H. Schweppe, Nye | 68.07 | |
| Wm. H. Schweppe, Osceola | 81.84 | |
| E. W. Penk, Prescott | 40.00 | |
| Otto E. Klett, Redeemer, St. Croix Falls | 5.00 | |
| C. F. Bolle, St. Paul | 127.34 | |
| G. A. Ernst, St. Paul | 340.32 | |
| A. C. Haase, St. Paul | 125.00 | 30.00 |
| C. P. Kock, St. Paul | | 40.00 |
| J. Plocher, St. Paul | 590.46 | |
| J. W. F. Pieper, Stillwater | 217.00 | |
| H. E. Lietzau, Woodbury | 150.00 | |
| M. C. Michaels, Woodville | 31.00 | |
| Total | \$2,718.61 | \$ 70.00 |

Redwood Falls Conference

| | | |
|---------------------------------|------------|----------|
| R. Heidmann, Arlington | 529.50 | 12.00 |
| A. C. Krueger, Cedar Mills | 182.02 | 20.00 |
| A. W. Blauert, Danube | 395.00 | |
| C. J. Schrader, Echo | 65.49 | |
| C. C. Kuske, Emmet | 29.21 | |
| Im. F. Albrecht, Fairfax | 487.91 | 2.00 |
| C. C. Kuske, Flora | 44.34 | |
| J. Baur, Ridgely | 83.00 | 17.00 |
| Hy. Boettcher, Gibbon | 1,220.41 | |
| M. J. Wehausen, Morton | 129.91 | |
| A. W. Blauert, Olivia | 210.00 | |
| A. W. Fuerstenau, Omro | 82.55 | |
| Edw. A. Birkholz, Redwood Falls | 155.65 | |
| Aug. Sauer, Renville | 177.13 | |
| G. R. Schuetze, Seaforth | 25.51 | |
| G. R. Schuetze, Sheridan | 49.10 | |
| E. G. Fritz, Wellington | 270.00 | 10.00 |
| Aug. Sauer, Winfield | 35.95 | |
| C. W. A. Kuehner, Winthrop | 174.05 | 23.00 |
| C. G. Schmidt, Wood Lake | 257.49 | |
| Total | \$4,604.22 | \$ 84.00 |

Crow River Valley Conference

| | |
|---|----------|
| W. G. Voigt, Acoma | 434.90 |
| W. P. Sauer, Buffalo | 104.15 |
| Alvin Leerssen, Crawfords Lake | 6.65 |
| E. H. Bruns, Delano | 194.56 |
| M. Schuetze, Ellsworth | 34.00 |
| Im. F. Lenz, Graceville | 24.01 |
| W. J. Schulze, Hutchinson | 3,397.90 |
| R. G. Albrecht, Treas., Trin., Hutchinson | 108.24 |
| Chr. Albrecht, Johnson | 171.74 |

| | | |
|-----------------------------------|-------------------|--|
| Karl J. Plocher, Litchfield | 281.61 | |
| W. P. Haar, Loretto | 358.72 | |
| G. C. Haase, Monticello | 28.00 | |
| W. C. Nickels, Pelican Lake | 300.34 | |
| H. C. Nitz, Rockford | 118.44 | |
| Total | \$5,563.26 | |

New Ulm Conference

| | | |
|------------------------------------|-------------------|----------------|
| J. E. Bade, Balaton | 320.25 | |
| Benj. Borgschatz, Brighton | 8.20 | |
| J. C. A. Gehm, Darfur | 47.00 | |
| H. A. Scherf, Eden | 90.00 | 7.00 |
| P. Gedicke, Essig | 18.10 | |
| Paul W. Spaude, Lake Benton | 124.10 | |
| W. Frank, Morgan | 77.50 | |
| G. Hinnenthal, New Ulm | 618.60 | |
| F. Koehler, Nicollet | 305.50 | |
| R. Schierenbeck, Sanborn | 110.00 | |
| G. Theo. Albrecht, St. Peter | 212.09 | |
| Wm. C. Albrecht, Sleepy Eye | 732.10 | |
| A. Martens, Tyler | 50.00 | |
| Paul W. Spaude, Verdi | 91.04 | |
| Karl Brickmann, Vesta | 138.48 | |
| Total | \$2,942.96 | \$ 7.00 |

\$19,512.48 \$ 173.50

Memorial Wreaths

| For | From Rev. | |
|----------------------------|--------------------------|------------------|
| Mrs. Henry Tomfahrde | T. E. Kock | \$ 3.00 |
| John N. Diercks | F. W. Weindorf | 4.00 |
| Wm. Perry | Paul E. Horn | 12.50 |
| Louise Luetke | Paul E. Horn | 33.35 |
| M. Lyschefskey | Paul E. Horn | 5.50 |
| Charles Borkenhagen | R. Jeske | 6.00 |
| Mrs. Emma Boldnan | R. Jeske | 2.75 |
| Mrs. Emma Rauzenberger | R. Jeske | 5.00 |
| Charles Medenwald | O. P. Medenwald | 10.00 |
| William Gust | O. P. Medenwald | 8.00 |
| Armin Clobes | Im. F. Albrecht | 2.00 |
| Mrs. Jacob Minners | Chr. Albrecht | 13.00 |
| Mrs. Julius Stroschein | G. Hinnenthal | 16.00 |
| Hy. Goegelein | G. Hinnenthal | 18.60 |
| E. W. Gierke | G. Theo. Albrecht | 6.00 |
| Wm. F. Schmidt | W. J. Schulze | 1.00 |
| Mrs. Wilhelmina Piepenburg | W. J. Schulze | 2.00 |
| Mrs. Bertha Loek | W. J. Schulze | 11.00 |
| Mrs. P. E. Schoeneman | W. J. Schulze | 13.00 |
| Mrs. Chas. Krasean | W. J. Schulze | 11.50 |
| Ida Nieno | W. J. Schulze | 16.00 |
| Wm. Siewert | J. R. Baumann | 2.50 |
| Mrs. Hy. Degener | Paul E. Horn | 6.50 |
| Henry Biermann | A. Jul. Dysterheft | 18.00 |
| Wilhelmine Blume | L. F. Brandes | 6.00 |
| August H. Schweim | A. Ackermann | 22.30 |
| John Hopman, Sr. | Ernst C. Birkholz | 19.25 |
| Mrs. Emelie Bethke | R. Heidmann | 10.00 |
| Raymond Koester | R. Heidmann | 15.00 |
| Mrs. Her. Bade | Hy. Boettcher | 113.75 |
| Mrs. A. Rigge | W. J. Wehausen | 7.00 |
| Ph. Trebelhorn | C. W. A. Kuehner | 15.00 |
| Harold Steinke | C. W. A. Kuehner | 23.00 |
| R. C. Dittbierner | H. A. Scherf | 7.00 |
| Mrs. John Zimmermann | W. C. Albrecht | 7.00 |
| | | \$ 472.50 |

H. R. KURTH,
District Treasurer.

NEBRASKA DISTRICT

October, November, December, 1936

| Rev. | |
|---|----------|
| R. F. Bittorf, Winner, Trinity | \$ 99.01 |
| R. F. Bittorf, Hamill | 7.00 |
| R. F. Bittorf, Pleasant Valley | 7.70 |
| A. T. Degner, White River, St. Paul | 4.14 |
| A. T. Degner, Westover | 1.15 |
| A. T. Degner, Cedar Butte | 3.81 |
| A. G. Eberhart, Batesland, St. Paul | 75.91 |
| A. G. Eberhart, Wounded Knee | 4.50 |
| H. Fritze, Valentine, Calvary | 34.60 |

| | |
|---|-------|
| H. Fritze, Valentine, Zion | 20.90 |
| L. Gruendemann, Witten, St. John | 77.70 |
| L. Gruendemann, Wood, St. Peter | 4.75 |
| H. Hackbarth, Mission, Zion | 16.04 |
| H. Hackbarth, O. Kreek | 1.55 |
| F. C. Knueppel, Naper, St. Paul | 8.58 |
| F. Miller, McNeely, St. Paul | 26.78 |
| F. Miller, Vobr School | 6.26 |
| W. J. Oelhafen, Herrick, St. John | 11.28 |
| L. Sabrowsky, Colome, Zion | 19.67 |
| F. H. Zarling, Long Valley, Trinity | 23.51 |
| F. H. Zarling, Patricia | 4.60 |
| Mr. Andrew Jensen, Mills | 6.82 |

Colorado Conference

| | |
|--|-------|
| O. Kreie, Hillrose, Trinity | 66.71 |
| H. Schulz, Fort Morgan, Zion | 20.00 |
| V. Schultz, Plateville, St. John's | 9.65 |
| W. H. Siffring, Rocky Ford, St. Paul | 23.36 |
| H. Witt, Lamar, Mt. Olive | 12.01 |
| H. Witt, Eads | 3.50 |

Southern Conference

| | |
|--|--------|
| W. Baumann, Plymouth, St. Paul | 149.20 |
| E. J. Hahn, Gresham, St. Paul | 130.50 |
| W. A. Krenke, Grafton, Trinity | 87.40 |
| E. F. Hy. Lehmann, Firth, St. John | 81.75 |
| E. C. Monhardt, Clatonia, Zion | 436.70 |
| A. Schumann, Garrison, Zion | 49.93 |
| H. Spaude, Surprise, St. John | 30.00 |
| R. Vollmers, Geneva, Grace | 56.49 |

Central Conference

| | |
|--|--------|
| Im. P. Frey, Hoskins, Trinity | 39.67 |
| Im. P. Frey, Stanton, St. Paul and Bethlehem | 16.30 |
| Wm. P. Holzhausen, Sioux City, Grace | 84.29 |
| E. A. Klaus, Stanton, St. John | 97.27 |
| R. H. Roth, Brewster, St. John | 47.00 |
| G. Tiefel, Hadar, Immanuel | 143.95 |
| V. H. Winter, Merna | 6.30 |
| J. Witt, Norfolk, St. Paul | 438.00 |

\$2,496.24

Non-Budgetary

| | |
|--|------|
| R. F. Bittorf, Hamill | 6.00 |
| R. F. Bittorf, Winner | 2.00 |
| H. Fritze, Valentine | 3.50 |
| H. Fritze, Crookston | 4.00 |
| Wm. P. Holzhausen, Sioux City, Grace | 7.00 |
| A. Schumann, Garrison, Zion | 7.37 |

\$ 29.87

Summary

| | |
|-----------------------------------|-----------|
| General Administration | \$ 400.12 |
| Supervision | 6.30 |
| Students | 95.08 |
| New Ulm | 7.69 |
| Indian Mission | 160.11 |
| Home Missions | 457.55 |
| Poland Mission | 60.13 |
| Wauwatosa Home | 11.13 |
| Parochial School Commission | 16.56 |
| General Institutions | 175.00 |
| Thiensville | 16.95 |
| Watertown | 13.41 |
| Home for Aged | 68.24 |
| General Mission | 821.24 |
| Negro Mission | 35.01 |
| General Support | 149.22 |
| Kinderheim | 2.50 |

Total

\$2,496.74

Non-Budgetary

| | |
|--|---------|
| Fremont | \$ 7.50 |
| Home for Aged | 6.00 |
| Children's Home Finding Society, Minneapolis | 2.00 |
| Lutheran Home Finding Society of Iowa | 7.00 |
| Christmas Gifts for Indian Children | 7.37 |

\$ 29.87

DR. W. H. SAEGER,
Norfolk, Nebr.