

THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."
1 Kings 8: 57.*

Volume 24

Milwaukee, Wisconsin, January 31, 1937

Number 3

CHRIST'S GRACE — SUFFICIENT IN OUR WEAKNESS

My grace is sufficient for thee: for my strength is made perfect in weakness. 2 Cor. 12: 9

Happy the man to whom Christ speaks these words. But oh! what deep experiences man must go through before the Lord thus can speak to him! Paul was one of those. You remember from his autobiography given in the eleventh and twelfth chapters of 2 Corinthians what tremendous torture he was suffering under. "Lest I should be exalted above measure through the abundance of the revelations," he says, "there was given to me a thorn in the flesh, the messenger of Satan to buffet me." It is of little consequence what this thorn in the flesh may have been. It may have been some bodily ailment well-nigh unendurable to bear, it may have been deep spiritual affliction which pierced his soul like fiery darts from the devil. We hold with Luther, since the Apostle himself does not indicate what it was, we can only surmise it to be a peculiar suffering of his, which was known to no one else save him alone, and of which no one can perceive what bitter pains it must have caused him.

Manifestly the "thorn in the flesh" was no weakness removable by Paul's efforts, nor was it incapacity for service which in any manner had been brought about by misconduct or unrighteous living. No, it was purely and simply some infliction from God's hand, though likewise capable of being regarded as "a messenger of Satan," as Paul himself indicates, similar to the case of Job whom God had permitted to be tortured by Satan to test his faith and godliness. It was the chastening hand of God which took down any proud flesh and danger of spiritual exaltation in consequence of "the abundance of the revelations" Paul had received.

But oh! how heavily the chastening hand pressed on the Apostle! "Thrice he besought the Lord that this thing might depart from him." He prayed with all the eagerness of his heart for the removal of this affliction. Indeed there is a wonderful and beautiful parallel between the prayer of the servant and of the Master. Paul's petitions are the echoes of Gethsemane. There Jesus "thrice" prayed that the cup

might pass from Him. And here His servant "thrice" asked for the removal of an infliction which seemed to crush him.

What Was the Answer?

The Lord to whom St. Paul prayed said unto him, "My grace is sufficient for thee: for my strength is made perfect in weakness."

What a wonderful answer! Notice, in the first place, that He who gave the answer is Christ. For, as is almost always the case in the New Testament, "the Lord" to whom Paul addressed his prayer here evidently means Christ, as is obvious from the connection of the answer to the petition with the Apostle's final acquiescence, "Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me."

And now consider the answer Christ gave to Paul. How comforting, how comprehensive and complete it is! "Sufficient is my grace for thee," He says. Once Reason argued with the same Lord, saying, "Two hundred penny worth of bread is not sufficient that every one may take a little." But Christ, in His Omnipotence, simply commanded, "Bring the few small loaves and fishes to Me." And behold, Faith dispensed them amongst the crowd, and its experience "gathered up of the fragments that remained" more than there had been when the multiplication began.

Sufficient? Christ's grace is all-sufficient for Paul; it comprises all that he needs. True, the answer is, in form and in substance, a gentle refusal of the form of the petition, but it is a more than granting of what Paul asked for. The reply to Paul's prayer is not, "I will give thee the grace sufficient," but "My grace" (which thou already hast) is sufficient for thee." What thou hast already in thy possession — My all-sufficient grace, the grace which has saved you from the deepest of miseries — sin and its curse, and has exalted you to the throne of God — is enough to carry you through in this as well as every other trial, be it ever so painful and seemingly unbearable; it supplies all your wants and needs, whatever they may be; it gives you strength and power to bear this your affliction in patience and without faltering, and all for what purpose? That "My strength is made perfect in weakness." Your weakness, your utter inability to

do anything in the cause of my kingdom except relying solely on my grace is the vessel which is filled with my strength and power doing all in the field of my recovery.

A great answer to Paul's cry for the removal of the "thorn in the flesh" he was suffering under so distressingly. We may learn from it that

**Christ's Grace is Indeed Sufficient
in All Our Weakness**

Not all of us, it is true, must go through experiences like those of Paul the Apostle. But who is there among Christians to whom there is not given in some form or other a "thorn in the flesh"? Perhaps the thorn consists in lingering disease, in physical malady, in endless pains, in sorrow and grave trials, in material losses and abject poverty, or in deep spiritual afflictions which pierce the soul like fiery darts from the evil One, when such as are thus afflicted will, temporarily at least, accept no comfort, when all help offered them appears to be hopeless, and they themselves are on the verge of despair.

What hope is held out to all such as these? None other than the one extended to Paul, "My grace is sufficient for thee." The grace of Jesus Christ alone is sufficient in our weakness, in all our trials and sorrows, no matter what name they may have. True, Christ's grace which we take refuge to not only "thrice," but unceasingly, does not always grant the external removal of the pressure of the sorrow — His ways are not our ways, — but what it does grant is infinitely more. Not only does it assure us of His love and compassion, but it gives us strength and power to bear our griefs and sorrows in humble submissiveness, that His, Christ's strength, may be made perfect in our weakness, so that we, too, may agree with Paul, saying, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Yes, Christ's grace is sufficient in our weakness. Far better is it that the sting of our sorrow should be taken away, by our having learned what it is for, and having bowed to it, than that it should be taken away by the external removal which we sometimes long for. A grief, a trial, a weakness, which the Lord uses as a means to banish all thoughts of our own excellencies and sufficiency, and of deepening our sense of dependence upon Him, is a blessing, and not a harm. The sorrows and perplexities in our lives which God's hand inflicts upon us are all intended to make it more easy for us to realize the necessity of depending upon Him alone, and so to open our hearts to receive the more readily the fullness of Christ's self-sufficing grace.

J. J.

The best way to fight against sin is to fight it on your knees.
— Selected.

Grow In Knowledge

**"WHEN THE SON OF MAN COMETH
SHALL HE FIND FAITH ON EARTH?"**

Jesus Himself asks the question. He refers to His coming at the end of time, that coming of which the Church throughout the ages has said in the Apostles' Creed, "from thence He shall come to judge the quick and the dead." The same Jesus which was taken up into heaven shall come in like manner as the disciples saw Him go up into heaven. He will come with all His holy angels in the cloud of His glory. Then we shall all have to appear before the judgment seat of Christ that each may receive the works done in the body according to that which he has done, whether it be good or bad.

What will be the condition on earth then as far as religion, nay, as far as the Christian religion is concerned? Will the Church of God then be in a flourishing condition, shall the nations in general then be acclaiming Christ their sovereign Lord and King and men everywhere worshipping Him in spirit and in truth and, like the early Christians holding themselves in readiness to receive Him?

Had Christ been an imposter, just a great adventurer, bragging of things He was going to do and endeavoring to gain followers by holding out the prospect of great earthly glory for them, then He would probably have said that His religion was ultimately going to find universal acceptance and that finally the faith that He taught would be the only one that the world would recognize. But He did not say that. His question, When the Son of Man cometh, shall He find faith on the earth? implies that the latter days, the days immediately preceding His second advent, will be days of general apostasy. Whatever victories and conquests the Christian faith may have to its credit in the world, at the end there will be a general departure from this faith.

What faith was it that Jesus was speaking of? Did He mean that at the end of time people would be generally irreligious, atheistic, converting houses of worship into places of amusement, as we find it in Russia today, denying the immortality of the soul, and ridiculing the idea of a hereafter? Not necessarily. Jesus was not speaking of religion in a general way. He said that faith would then not be found. The institutions of religion may then be multiplied, but faith will not be in evidence.

The faith that Jesus here refers to can, of course, be none other than the faith that He taught, the faith

that He came to establish in the world, the faith that is known as the Christian faith. What is this Christian faith? Not simply a belief that there is a God. The devils also believe that. Not simply the doctrine that Jesus of Nazareth was a great prophet. Many of the finest eulogies of Jesus come from the lips or pens of such as have no faith in Him. Faith in Christ is that faith which accepts Jesus as the Savior from sin, the faith which looks to Calvary and beholds there the great sacrifice of God's own Son in expiation of the world's sin. It is the faith expressed in the words of the poet:

Nothing in my hand I bring,
Simply to Thy cross I cling.

It is the faith that Luther expresses in these immortal words: "I believe that Jesus Christ, true God begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me a lost and condemned creature." That is the faith that Christ taught when He said that he that believeth and is baptized shall be saved, whereas he that believeth not shall be damned. It is the faith expressed in the words of St. Paul, "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28.

Jesus made this reference to the absence of faith at the time of His coming in connection with the parable of the importunate widow, that parable in which He taught that men ought always to pray, that they should be fervent and never become lax in prayer. The widow was persistent in her petitions to the unjust judge that he should save her from her adversary. Luke 18. Because of her persistence the judge at last consented to grant her request. Now if an unjust judge was moved by the continual supplications of a poor woman, "shall not God avenge his own elect which cry to him day and night?" It is the nature of this faith of which Jesus speaks that it keeps on crying to God. Furthermore this faith is based on God's revelation, on the Bible. If any man say, Oh the Bible, what is the Bible? Only a book of ancient Hebrew literature, full of assertions that cannot be proved, we shall say with certainty that that man has no faith. Only in the man who accepts the Bible as the Word of God shall we expect to find this faith. Also where there is faith in Jesus there is confession of Jesus. Whosoever shall confess me before men, him will I also confess before my Father in heaven. He who is ashamed of the Gospel of Christ has no faith in Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9. Faith is inseparable from the confession of faith. Of the fulness of the heart the mouth speaketh. "With the heart man believeth unto righteousness, and with the mouth confession is made

unto salvation." Shall the Son of Man find faith upon earth? Perhaps the old formulas of faith may still be in use, worshipping assemblies may still be reciting the Apostle's Creed, and yet there will be no evidence of a living faith, the faith that exercises itself in those fruits of faith which we commonly call good works.

The question of Jesus suggests a negative answer. And there are other places in which Jesus speaks of this great falling away from the faith which will ensue. Will faith, then, have completely vanished? Will Bibles and crucifixes and hymn books be found only in museums or in collections of antiques? That there will continue to be throughout the centuries until the end of time a remnant of God's people is one of the teachings so plainly read in the Bible that we can have no doubt on that score. The gates of hell shall not prevail against the Church. Christ's kingdom is eternal. There are no gaps in its existence. It commenced when the Gospel was first proclaimed to the world as the kingdom of grace which will at Christ's coming merge into the kingdom of glory. There will at all times, until the end, be some believers on earth. Even in the days of old, despite apostasy of the masses, a remnant remained faithful. In the days of the Flood mankind rebelled against the Spirit of God, but Noah and his family remained faithful. Isaiah may complain in his days, "They have forsaken the Lord, they have provoked the Holy One of Israel unto anger . . . the daughter of Zion is left as a cottage in the vineyard, as a lodge in a garden of cucumbers, as a besieged city," but he has to add, "Except the Lord of hosts had left to us a very small remnant we should have been as Sodom and we should have been like unto Gomorrah."

At His first advent, did our Lord find faith on the earth? No one will be so bold as to claim that He did. And yet He did find isolated true Israelites in whom there was no guile. These were not very conspicuous. Had there been an Elijah in those days he would have complained that he only was left to serve the Lord in faithful devotion, but the Lord knew those that were His, and there may have been fully seven thousand of them, or even more, who bowed the knee in faithful worship to Him.

But are we not unduly pessimistic if we assert that conditions in the world today show just so great a falling away from the faith as in those days? Have we not whole nations claiming to be Christian nations? Do we not see a very great missionary activity displayed by these nations? Have we not churches in every city and eminent preachers? Do not the statistics of many churches show an increase in membership? Why, then, should we say that faith is dwindling?

Again, let us bear in mind that the Lord is not complaining that He will find no churches on earth on His return. The question is, Will He find faith?

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

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

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

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

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

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

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

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

Will the Lord find in men generally that condition of heart that constitutes faith? Here also statistics may help us to see the position as it really is. Recent statistics have shown, for instance, that in the city of London only five per cent of the population can be described as church-going. Could Melbourne or Sydney show a better average? And what about Berlin or Paris? In Berlin a parish consisting of sixty thousand people showed an average church attendance of one hundred. And now if we could enquire into the personal faith of the small percentage that does still regularly frequent the house of God, in view of the many modernistic preachers that occupy the pulpits today, who have thrown aside the old faith and preach justification by works or by character, how many shall we find there whose hope is really built on Jesus' blood and righteousness? Of course, judgment of this does not belong to us, it belongs to God alone. The hearts of men are not open to us. But when we say that only five out of every hundred, or one hundred out of sixty thousand, still go to the house of God, and that these are to a great extent regaled with that which is not bread, would we not be wilfully closing our eyes if we did not see therein the conditions as foretold in the Bible, the great falling away from the faith, so that, instead of being a palatial building, the temple of God, of which the true Christians are the lively building stones, is but as a watchman's cottage in a vineyard?

Many people hope that as time goes on Christianity will more and more conquer the nations and bring them into submission to Christ, until He will be universally proclaimed the Lord of all. That is a golden age that men dream of. But it will remain but a dream. It says that as time goes on evil men and seducers shall wax worse and worse, deceiving and being deceived. The latter days will be perilous times. It will be then as it was in the days of Noah. Warnings from God's Word will still be sounded, but who will take them to heart?

Let us not close our eyes to the fact that we are living in these perilous times. The Christians' position in the world is akin to that of Lot in Sodom. The evil example round about Lot was a sore temptation for him. Likewise many a Christian feels the force of the example of the churchless. Like them he is prone to regard Christianity and the Bible as a spent force. He is inclined to go with the majority. But there is no wisdom in doing that. No, wisdom lies in pursuing the safe course. "Safety First," is a watchword in our days, and it is a good maxim, too. And it is one that we might apply in the spiritual departments of life. Death and eternity loom up ahead of us. Are we going to say that safety lies in not heeding the danger? Now is our time of grace, our time of preparation for eternity. God has loved us with an everlasting love, and called us to the knowledge of salvation. Therefore, even though all the world should forsake His Word let us stick to it, believe it, be guided by it, honor it, thank God for it. Then, when the Lord comes, though faith may not be found in many, it will be found in us, and we shall receive that great commendation. "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord." The Lord has said, "Be thou faithful unto death and I will give thee the crown of life." What it means to be faithful we know. But it is not enough to know it, let us do it.

—The Australian Lutheran.



Comments

The Parochial School Among the great and undeserved blessings that are still showered upon us by an ever gracious and faithful Lord one of the greatest is the nursery of the church for its young — the parish school. It is by the grace of God that we are within the Lutheran church; leaders of thought and followers, pulpit and pew, are still alive to the need of this training place for our future church members, that we still value the opportunity given us here to fill the hearts of our children with the knowledge of Jesus Christ the Savior. Indeed, we have not been as alive to the importance of our primary schools as we should have been, and keeping the interest in them alive is still a necessary labor.

Within our circles this interest has been kept alive by the outlook that we as Christians have upon the world and its ways. We have been literally scared into the special effort to shoulder this financial burden by the horrifying fruits, to be seen on every hand, of

mere secular schooling as provided by the state. This schooling has shown itself incapable of producing men and women that have a respect for law, that know how to use the things of this world for the happiness of the users, let alone the fact that the state school cannot provide training in the true Christian outlook on life. It has seemed too much as the slaughter of the innocents to us to hand our children over to the godless teaching in the state schools, with a dab of Sunday school religion on the side. That is why we have sacrificed for the upkeep of our parochial schools. We have God to thank for this valuable means to preach His Gospel. We pray that we may not lose this love for our schools.

It is well known that the Romish sect has clearly seen the need of such religious training in its own schools, and as a rule, has provided for it handsomely. What is not so well known, possibly, is that the Episcopalian church also has made valiant efforts to conduct such church schools, but has failed miserably in these latter years. It is from this church that we should like to quote the plea of one of its priests, the Rev. Theodore Patton, writing to the Living Church. "The chief obstacle," says this correspondent, "that we are up against, it seems to me, is the fact that the clergy as a whole are not persuaded of this need. If they were, the practical difficulties (and they are many) would be quickly overcome. What we clergy are saying to the State, in effect, is this: You take the child; you mould him as you see fit; you cut the pattern of his thinking and shape his ideas; and after you've finished, and the mould begins to harden, we'll take him over and pick at the crust to see what we can do to change the mould!"

"I have no illusions about this thing. I do not expect to see a great system of parish schools spring up over night and all our children leaving their public schools to enter them. But I do believe that a positive beginning should be made somewhere."

No, these schools do not spring up over night, nor are filled by the children of the parish without great effort, labor, and sacrifice. And that effort, labor and sacrifice fall heaviest upon the shoulders of the clergy, as any one who has fought for our parochial schools can testify. If the clergy be not won over to perform this hard labor and to bear this heavy sacrifice of time and money, the case of the parish school is well-nigh hopeless. May the blessings of God rest upon these unselfish pastors whose hearts and lips and hands are always at the service of our parish schools! They and the devoted teachers, as well as the laymen, shall reap their reward.

Z.

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Church Contributions Dr. George Linn Kieffer, the efficient and most painstaking Statistician for the National Lutheran Council reports,

as we read in the News Bulletin, that the total per capita gifts to Benevolence by all the Lutherans of the United States and Canada only were just two mills more in 1935 than the per capita in 1934. A mill, if you have forgotten, is one tenth of a cent. The total per capita for only congregational expenses was four mills more in 1935 than in 1934.

Without setting down all the figures in Dr. Kieffer's list, it must be clear that prosperity for the church is still very much around the corner. Certainly the free contributions for the church have not kept step with the steadier and freer flow of income received by the church members. It has been our contention all along that away back in 1929, before the financial crash, the church had not received a share of the then steadily mounting flow of easy money. The church was forgotten then, or had to be content with a miserable pittance, and it is forgotten now in the days of returning prosperity. As a matter of fact church contributions are not a safe indication of outward prosperity. These free gifts are the expressions of grateful hearts for the Lord's gifts of salvation, and are very often more readily given by the poor than the rich. Is the measure of our increased income of money just two mills, a fifth of a cent? Or is it the Lord who must be satisfied with that? Z.

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The Church of England and Edward Windsor As a rule we do not pay much attention to the nine days wonders so heavily displayed in the headlines of the daily press. The exception is when such news affect the interests of the church. Such is the case in the latest upset — or shall we call it a tragedy? — of the ruling house of England. Here the established Church stepped in and was blamed by many unthinking and uninformed people for meddling. We do not propose to pass judgment upon the royal affair, but wish to give the side of the Church in England, a state church by the way.

The Episcopalian church paper, the Living Church, has an editorial on this rather delicate question. It has this to say: "The Church cannot be so complacent," (as Nonconformist ministers, for instance). The Coronation Service is a very solemn rite. The Marriage Service is even more solemn. The Coronation Service is sacramental. The Marriage Service is a Sacrament. And the Church cannot admit to its Sacraments men and women, however highly they may be placed, who repudiate the Church's laws. We do not know what representations the Archbishop of Canterbury may have made to the Cabinet or to the King. It seems to us, however, certain that it must have been made clear that no ecclesiastical dignitary could take part in the marriage of the King and Mrs. Simpson."

That seems clear enough to us, especially when we consider that the established Church in England teaches, however wrongfully, that marriage is a sacrament. That seems to be some of the Romish leaven of which so much remains in the Church of England. We are more in agreement with the editorial writer in defence of the church from those critics who accuse it of hypocrisy, because it kept still to the moral lapses of Charles II and George IV. "Since the death of George IV the Church as a whole has been cleansed, strengthened, and made infinitely more conscious of its spiritual character and divine mission. It will not now shut its eyes for the sake of peace and convenience. It will not now condone what its own precepts condemn. We thoroughly realize that what is happening now will not be forgotten. Anger and resentment are in the air, and if the Church is made the whipping-boy and its secular privileges curtailed, that might be all for the good. Freed from the trammels of the Court, the Church and its ministers could devote all their strength to preaching the Gospel to the poor, and to a braver attempt to bring light to those who sit in darkness."

But such disestablishment of the Church in England is yet a far way off, we venture to say. It seems that where once the marriage of the church to the state has been solemnized the divorce of these two whom God has not joined is well-nigh impossible. Z.

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The Way of the World Your editor must wade through many church papers, religious journals and such to keep himself informed on the trend of the times as it affects the church. Many of these periodicals are written by editors and contributors who agree not at all with our beliefs and convictions as Lutheran Christians. Their articles are mostly not according to Scriptures, or if the Bible is quoted it is in a way that shows plainly that the writers have very little, if any, spiritual insight. Their mind is darkened by the care for the things of this world so that they cannot see the real message of the Word of God: sin and grace. Sometimes the products of their perverted understanding rouse our ire and then again a sense of deep pity is called forth. We are not of those, however much we may be forced to handle without gloves all false teaching, who hate or despise these hard-working but mistaken leaders of the blind. We should much rather prefer to set them right, to open their eyes to the glory of the grace of God in His Son Christ Jesus, to lead them on the only safe paths that are marked out for all men to righteousness and true bliss.

But we know full well that all our efforts to help these deluded and misguided souls out of the tangled ways of their religion are vain. If the words of a faithful Christian who believes utterly and sincerely

in the Bible as the very Word of God come to the ears of these unbelievers, they merely shrug their shoulders and dismiss our witness by calling us the throw-backs seeking after truth. Besides they cannot understand us. They speak a different language from ours. Their Christ is not our Christ, their gospel is not our Gospel, their God is not our God. This again may seem harsh to some, but we cannot help voicing our beliefs in the matter.

All these modern religious teachers are seekers after truth. Now it is a well known fact that it is a much more irksome and difficult task to try to find God and an understanding of His truth by means of the human understanding and without belief in the Bible, than it is to accept in simple faith the Word of God as it stands written in the Scriptures. These seekers after truth have a hard time of it, and, oh, the pity of it, they are doomed to certain disappointment, for there is no truth by which a man may be saved except that offered so freely by the Lord Himself in His Word. Come to think of it, these seekers after truth do not even want to find what they are looking for. Here is Thomas S. Kepler, professor of religion at Lawrence college, Appleton, Wis., writing in the Christian Century: "I owe much to all religious movements for what they have added to my culture. They keep me tolerant, alive to the fact that growth is the secret purpose, and that all men are searchers after, rather than finders, of truth." It could not be stated more baldly that all religion is but a groping after an elusive truth, where any man's guess is as good as the next man's. Pontius Pilate the heathen all over again: What is truth? John 18:38.

No, we despair of helping these bemused and befogged seekers after truth, and turn to Christians, such as we believe you are, to instruct them in the truth already found. Philip exclaims to Nathanael: We have found him of whom Moses in the law, and the prophets did write, John 1:45. He was sure that he need look no further. Thus we search for the truth in the Scriptures as our Lord bade us, John 5:39, and we, too, have found Him who is the truth, the way and the life, John 14:6. What a blessed thing it is to be sure of the truth in this all-important matter of faith unto life eternal, Hebr. 13:9. It is to that end that we preach by word of mouth or on the printed page, so that we might be nourished in this established truth, to seek no further, but to be warned of those vain truth seekers that never find nor hope to find the ultimate truth. We are again reminded how accurately the great prophet Isaiah describes these truth-seekers, ch. 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and

their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

Z.

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.

O JESU, EINIG WAHRES HAUPT

O Jesus Christ, Thou one true head
Of the Communion holy!
Thy Church's Savior, none instead
She trusts, but on Thee solely
Stands evermore secure;
This rock shall endure
E'en though the world and all
Should be destroyed and fall.
O hear us, Jesus, hear us!

We of Thy little flock confess
Thy name with hearts united;
Regard us, Lord, with tenderness
And keep us undivided.
Thy Sacraments, O Lord,
And Thy holy Word,
These three in purity
Preserve and let them be
To us a lasting comfort.

We pray Thee, let us evermore
With pure hearts Thee be serving;
And let Thy Word, as heretofore,
This beacon light unswerving,
Repentance work aright,
Be a shining light,
Our faith to magnify,
Sin's power to destroy,
To piety inspiring.

And for Thy Gospel let us dare
To sacrifice all treasure;
Teach us thereby Thy cross to bear,
To find in Thee all pleasure.
O give us constancy;
Let us not from Thee
Be parted, come what may,
Till on that joyous day
We meet with Thee in heaven.

Thy Church, O Lord, with grace attend;
Bring others to salvation.
With might Thy little flock defend
Unto its preservation.
Offense do Thou avert;
All Thy foes convert,
And the unyielding bend.
Bring to a blessed end
All things that now perplex us.

O Jesus Christ, we ask of Thee,
By Thy dear name to hear us;
Say graciously, So shall it be;
Say, Yea and amen, Jesus.
Wilt Thou our Jesus be,
Thine, then, Lord, are we.
According to Thy Word
Thy help in time afford
And unto everlasting.

Prof. Edw. Sauer, Tr.

J. GRESHAM MACHEN, D. D.

The news of the sudden death of this eminent theologian and leader of the Fundamentalist movement in the Presbyterian Church came as a shocking surprise to us. Lecturing in Bismarck, No. Dak., during the Christmas holidays he was taken ill with lobar pneumonia, which resulted in a speedy death. In him the newly organized Presbyterian Church of America loses one of its most active leaders. Whether this will have any influence on the course this church body will steer in the future remains to be seen. Already, hardly after the lips of Dr. Machen were sealed in death, there were voices raised in the old Presbyterian Church in the U. S. A. beckoning the former members back into the fold which they left only last summer for their consciences' sake. We here reproduce a tribute paid to Dr. Machen by his friend Dr. Macartney, who, however, failed to leave the old organization together with him.

"When I heard of the passing of Dr. Machen, the words of King David over Abner came to my mind: Know ye not that there is a prince and a great man fallen this day in Israel? . . . Dr. Machen was my classmate at Princeton and a firm friend through all the years that have passed since then. I am glad in this public way to testify to my affection for him, my admiration for his superb intellect, his pre-eminent scholarship, his magnificent courage, and his clear discernment of the spread of apostasy in the Christian Church. . . . He was the greatest theologian and defender of the Christian faith that the Church of our day has produced. More than any other man of our generation, Dr. Machen took the mask from the face of unbelief which parades under the name of Modernism in the Christian Church. . . . He was not only a great scholar and thinker, but a man of remarkable power as an organizer. He leaves behind him three noble institutions which are his chief monument: Westminster Theological Seminary at Philadelphia, the Independent Board for Presbyterian Foreign Missions, and the Presbyterian Church of America. . . . To those who did not know him, Dr. Machen may have seemed austere and censorious. But those who had the privilege of his friendship knew him as a man of the widest culture and a delightful companion."

To this we add the following words from a brief editorial note by Stewart M. Robinson, Ed.-in-Chief

of the "Presbyterian." "The Lord's hand may now appear more plainly with the servant home, either perpetuating the denomination he started with greater power, or directing these noble men back to our Church. Certainly we would welcome their return, as we will continue to respect them in their own endeavors."
— M. in *Quartalschrift*.

RELIGION IN RUSSIA

According to *World Dominion*, January, 1937, issue, there were 14,000 churches closed in Russia in 1935, and a Polish publication reproduced an official Soviet statement that from 1917 to 1935, 42,800 clergymen had died in concentration camps and other places. It was estimated that the number of priests in Russia in 1935 was 1,200. At Easter of 1935 there were thirty-five churches open in Moscow and over 50,000 persons attending. At the February, 1936, Tenth Anniversary Celebration of the League of Militant Godless," President Jaroslowski reported considerable progress but admitted that the anti-religious battle was far from won. Fifty per cent of Russian youth still clung to the Christian faith. Half of the population of U. S. S. R. was atheist, but 40,000 communities still maintained churches. Thirty-four per cent of collective farmers, and a much larger percentage of individual farmers, persisted in religious practices.

The program of the "Communist Internationale" for 1936 states:

"Among the objects of the cultural revolution . . . the fight against religion, that opiate of the people, holds a special place. This fight should be carried on inflexibly and systematically . . . Active antireligious propaganda should be conducted, and all attention should be placed upon the basis of materialistic conception of the universe."

According to the same magazine, a recent survey of Christian progress in the Netherlands Indies shows a total of 72,222 Javanese Christians. The population of Java is 42,000,000 so the task of evangelization has only commenced.
— *News Bulletin*.

GODLESS PROPAGANDA IN RUSSIA

New Constitution No Indication of Lessened Hostility to Religion

The Godless movement which is being conducted from Moscow is preparing a new attack against the Christian Church in all the world, even against all religions in general. The climax of these preparations is to be reached in the World Conference of the Godless and Free Thinkers which has been called by the Central Council of the Godless in Moscow, February 9, 1937. The preliminary work is being conducted by a committee of twenty-nine members of which Jaroslowski, the leader of godless propaganda, is the chairman. It is expected that 1,600 representatives from

forty-six countries will attend this congress of the godless. The determination with which the conflict is to be undertaken is indicated by the order of business. Moreover it is becoming clear that the godless movement with its headquarters in Moscow is not to be limited to Soviet Russia, but has made the destruction of all religion also in other lands its goal. The organization of a world propaganda against religion is projected; the godless internationale is to be organized more rigidly under the leadership of the Society of the Godless in Soviet Russia. For the effective execution of these new projects which are being outlined an international propaganda fund against religion is to be founded.

Directly related with the preparations to make a new general attack, it is planned to erect a powerful radio station which shall serve atheistic propaganda exclusively. According to an announcement, this new radio station shall have sufficient power to be heard at the greater distances. Obviously the idea is not only to enlighten the people of different lands, as the Soviet leader contends, but also to give support to certain strategic centers of bolshevistic atheistic propaganda, as for instance in Madrid, Prague, Mexico, India and China and other countries in order to carry on the fight against religion with a unified front. Arrangements have already been made for the provisions of funds, and the construction of the station is to be begun soon. This station which is to be opened next year will send out its messages in many different languages of the world. The Soviet government has not only recognized the plan but is giving its support.

The determination to destroy the church which lies back of these plans has been given expression by Dimitrow, the Bulgarian communist, and the leader of the Komintern in the preface of a propaganda pamphlet of the godless which has been distributed in an edition of one million in the Soviet Union. Said he, "There is no difference among religions for the class-conscious proletariat, every religion, especially the Christian religions, are the worst enemies of communism and must therefore be completely destroyed. It is not enough in the fight against religion to give illuminating talks or write books, weapons must be used against religions also; for the church is preparing to renew its fight against the Soviet power and also world communism. It is sometimes charged that we have destroyed the churches and monasteries, such charges dare not affect a communist. It is not a question of a few destroyed churches if the world is to be made communistic. On the ruins of the Old World, communism will build true socialism." Russia offers the best picture of what may be expected if this propaganda is allowed to become a reality. According to a report of the Commissariat of the interior, there were 14,000 churches closed in 1935. Proceedings were

taken by the G. P. U. against 3,687 ministers which resulted in the death sentence for twenty-nine of them. A large number of them have been committed to concentration camps in Salowki and in Siberia.

In a certain city on the Volga there are only five churches available for a population of 830,000. A Lutheran church has been closed three years after the death of its pastor, because permission to secure a minister could not be obtained. The tax burden on ministers and churches are constantly being increased. If the taxes cannot be paid, the church buildings are confiscated. By 1937, according to expert opinion, one-sixth of the globe will scarcely have a church that is worthy of the name. Fifty million members of this church have had to sever their relationship with the church because of the pressure of godless propaganda. Twenty-five million school children are to be trained in atheism by the Society of the Godless.—Dr. R. Boehme in *Das Evangelische Deutschland*.

—The Lutheran.

RELIGION IN COLLEGES AND UNIVERSITIES

However bad conditions are in this land of ours with reference to religious education in our institutions of higher learning, they might be worse. The "Lutheran" bases this assertion on a report recently released by the Council of Church Boards of Education of which the Executive Secretary of the United Lutheran Church in America's Board of Education, Dr. Gould Wickey, is general secretary. Incidentally it seems that the East is less concerned about souls than are the Western educators. Dr. Wickey has learned that

"Credits in Bible are accepted for entrance by 74% of the state and municipal colleges and universities, 63% of the state teachers' colleges, 68% of the independent colleges and universities, 81% of the Protestant colleges, and 76% of the Catholic colleges.

"It appears that the Mountain area, composed of the states of Montana, Idaho, Wyoming, Nevada, Utah, Colorado, New Mexico, and Arizona, are the most favorable to accepting entrance credit in religion, since 96.6% of the colleges and universities accept. At the other end of the line are the New England and Middle Atlantic areas, with only 59.3% and 61.4% of the schools accepting such credits."

Requirements for Graduation

Dr. Wickey's information covers also the requirements for graduation in three types of institutions not publicly supported. Religion and religious education are required in 22.5% of the "independent" private schools, in 82.2% of Protestant and in 97.5% of Roman Catholic institutions.

Concerning tax supported vs. state colleges and universities, one learns that

"according to the data of this survey 104 tax-supported schools give 355 courses in this field with 1,082 semester hours' credit. These courses are taken by 10,245 students out of an enrollment

of 279,082. In the study of 'The Undergraduate Courses in Religion as the Tax-supported Colleges and Universities of America,' as reported by Dr. Charles F. Kent in the Bulletin of the National Council on Religion in Higher Education, it is stated, 'There are only seven states in which no courses in religion were offered in 1922-1923 in any tax-supported institution.' The situation today is greatly improved. Our records show that there are only two states in which students cannot secure instruction in any courses bearing on religion. Of course, this does not mean that all state institutions in the other forty-six states do offer these courses. There are 146 institutions, enrolling 123,726 in the college department, which do not offer any courses in or related to religion. But the improvement in the general situation shows that officials at state educational institutions are willing to co-operate in the endeavor to offer students the opportunity of studying such a vital subject as religion, which the state law may prohibit."

Of course, what is taught as religion in any school depends very much upon the religious convictions of the teacher. If he or she is a Christian person as well as an educated one, the study of the Bible will be provocative of Christian conduct. If, as was true in one Eastern university some years ago, the instructor contents himself with presenting Christianity as one of several phenomena in human history, then the soul is fed on chaff. — Dr. Gould Wickey, Washington, D. C., in *The Lutheran*.

PRESBYTERIAN FUNDAMENTALISTS

The second general assembly of the Presbyterian Church of America, which broke away from the parent denomination, the Presbyterian Church in the United States of America, convened in mid-November at Philadelphia. The retiring moderator, the Rev. Dr. J. Gresham Machen, warned against "stifling discussion for the sake of peace." The new head of the organization is the Rev. Oliver Buswell, Jr., president of Wheaton College. The Westminster confession of faith was adopted as creedal statement, with slight changes; the amendments to it made by the older organization, and interpreted as modernistic, were of course rejected. The request by a group that the constitution include a declaration safeguarding the premillennialist view was denied.

—Lutheran Companion.

A GREAT REFORM IN HINDUISM

The Maharadjah of Travancore struck a blow at the ancient caste system of India when on November 13 he decreed that none of his 4,000,000 subjects should be barred from State temples hereafter for reasons of "birth, caste or community." His proclamation, hailed as one of the greatest reforms in Hinduism in 800 years, is almost certain to lead to a similar measure in the neighboring State of Cochin and possibly also in the huge state of Mysore, where the government is ready to modify the age-old caste restrictions now holding 40,000,000 "untouchables" in bondage in India.

—Lutheran Companion.

DEATH PENALTY

In New York State last week, in the death house of Sing Sing prison, more than a score of men waited for that dread moment when they would be strapped to a chair and electrocuted.

Youths under 21 years of age constituted about half of the condemned group. Six of them faced execution because they had taken part in the murder of a subway coin collector. Governor Herbert Lehman had refused clemency.

In response to appeals from social groups and one or two religious leaders who have been urging the abolition of capital punishment for minors, the governor said: "I can see no difference in the guilt of a man 20 years and a man 22 years. I think it would be a very great step backward if by law we did away with capital punishment for those under 21."

By his words, Governor Lehman had not only sealed the doom of the young murderers but had also opened up once again the whole debatable subject of death penalties for crime.

Opposed to the death penalty are many prominent groups and individuals, among them being Warden Lewis E. Lawes of Sing Sing, Clarence Darrow, Arthur Garfield Hays, and the American League to Abolish Capital Punishment. These hold that death penalties do not stop crime and that the condemned usually are too poor to afford good legal counsel. In this connection they point to the fact that the educated and well-to-do generally are able to escape the extreme punishment.

In carrying out its argument, the American League to Abolish Capital Punishment has conducted a survey showing that the rate of homicide in states retaining the death penalty is more than twice as high as the rate in states without the penalty. Supporters of the penalty maintain, however, that the survey gives an inaccurate picture because it fails to take into consideration such factors as population and racial groups in the different states.

In the background of this long-standing debate are these facts:

Eight states have definitely abandoned the death penalty — Michigan, Rhode Island, Wisconsin, Maine, Minnesota, North Dakota, South Dakota and Kansas.

The remaining 40 states have retained the death penalty, but only six of these make it mandatory. These are Connecticut, Massachusetts, New Mexico, New York, North Carolina and Vermont. In the other states, either the judge or jury is allowed to decide between death and life imprisonment.

In 13 states the death penalty is carried out by hanging. In 22 states and the District of Columbia, the electric chair is used. In four states (Arizona, Colorado, Nevada and Wyoming), lethal gas chambers are used. In Utah, the condemned man may choose a firing squad or a noose

In all capital-punishment states, the death penalty may be inflicted for murder. In 17 of these, rape also may bring the death penalty. In addition, in several others, arson, treason, robbery, burglary, and kidnapping are listed as punishable by death. — Pathfinder.

SOFT-SHOULDERED STEWARDSHIP

Every alert motorist is keen to the meaning of the travel sign, "Soft Shoulders," that he meets with such frequency along the country's highways. I knew one motorist who failed to see such a sign on a dark, stormy night last summer, and, in a twinkling, found himself ditched to the chassis for his failure. That is exactly what "soft shoulders" will do, unless they are avoided — or removed. They look for all the world trustworthy parts of the highway, until you put traffic on them. Then they yield treacherously, and endanger life, limb and property.

There is such a thing as "Soft-shoulder Stewardship." It is made up of members of the Church of Christ who "appear" to be integral parts of the church — until you put traffic on them. Then, as sure as you are born, they will fail you, bog you, ditch you. You just can't rely on them to carry the financial load. They want to be looked upon as part and parcel of the King's Highway — and they get away with it just as long as they are not called upon to bear a normally expected amount of the church's support. Blessed and safer is the parish, or the synod, that has "Soft Shoulder" signs at the proper places along the highway.

— Stewardship Columnist.



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. 246

1. Come, O come, Thou quickening Spirit,
True God from eternity!
May Thy power never fail us;
Dwell within us constantly!
Then shall truth and life and light
Banish all the gloom of night.

2. Grant our hearts in fullest measure
Wisdom, counsel, purity,
That they ever may be seeking
Only that which pleaseth Thee.
Let Thy knowledge spread and grow,
Working error's overthrow.
3. Show us, Lord, the path of blessing;
When we trespass on our way,
Cast, O Lord, our sins behind Thee
And be with us day by day.
Should we stray, O Lord, recall;
Work repentance when we fall.
4. With our spirit bear Thou witness
That we are the sons of God,
Who rely upon Him solely
When we pass beneath the rod;
For we know, as children should,
That the cross is for our good.
5. Prompt us that we come before Him
With a childlike heart to pray;
Sigh in us, O Holy Spirit,
When we know not what to say.
Then our prayer is not in vain,
And our faith new strength shall gain.
6. If our soul can find no comfort
And despondency grow strong,
That the heart cries out in anguish:
"O my God, my God, how long?"
Comfort then the aching breast,
Grant us courage, patience, rest.
7. Holy Spirit, strong and mighty,
Thou who makest all things new,
Make Thy work within me perfect
And the Evil Foe subdue;
Grant us weapons for the strife,
And with victory crown our life.
8. Guard, O God, our faith forever;
Let not Satan, death, or shame
Ever part us from our Savior;
Lord, our Refuge is Thy name.
Though our flesh cry ever: Nay!
Be Thy Word to us still: Yea!
9. And when life's frail thread is breaking,
Then assure us more and more,
As the heirs of life unending,
Of the glory there in store,
Glory never yet expressed,
Glory of the saints at rest.

No. 249

1. Come, Holy Ghost, Creator blest,
And fill Thou all the souls of men;
Be pleased within their hearts to rest,
And make Thy creatures pure again.
2. Blest Comforter is Thy sweet name,
Thou Gift of God, Thou Fire of love,
Thou living Fount, Thou holy Flame,
The soul's Anointing from above.
3. Our minds enlighten and refresh,
Deep in our hearts let love burn bright.
Against the weakness of our flesh
O strengthen us with Thy great might.
4. In sevenfold gifts Thy power we see,
Thou Finger of God's own right hand;
The Father's Word is sent by Thee
With tongues of fire to every land.
5. O bid the wiles of Satan cease
And let Thy grace our life control,
That we may walk the way of peace
And shun whatever harms the soul.
6. Teach us the Father's name to know
And Jesus Christ, whom we adore.
Thyself to us by grace bestow,
Spirit of both forevermore.
7. To God, the Father, and the Son,
With Him who comes at Pentecost,
Be praise and honor ever done
By us and all the angel host.

No. 257

1. Come, Holy Ghost, God and Lord!
Be all Thy graces now outpoured
On each believer's mind and heart;
Thy fervent love to them impart.
Lord, by the brightness of Thy light,
Thou in the faith dost men unite,
Of every land and every tongue;
This to Thy praise, O Lord, our God, be sung.
Hallelujah! Hallelujah!
2. Thou holy Light, Guide Divine,
O cause Thy Word of Life to shine;
Teach us to know our God aright
And call Him Father with delight.
From every error keep us free
That none but Christ our Master be.
That we in living faith abide,
In Him, our Lord, with all our might confide.
Hallelujah! Hallelujah!
3. Thou holy Fire, Comfort sweet,
Grant willing hands and ready feet
In Thy blest service to abide;
Let trials turn us not aside.
Lord, by Thy power prepare each heart
And to our weakness strength impart,
That bravely here we may contend,
Through life and death to Thee, our Lord, ascend.
Hallelujah! Hallelujah!



† MRS. DOROTHEA WESTENDORF †

On December 8 Mrs. Dorothea Westendorf, widow of the late Pastor J. H. Westendorf, entered the rest of the people of God. Funeral services were held in St. Paul's Lutheran Church, Saginaw, Michigan, on Friday, December 11. The undersigned gave a sermon on Rev. 7:16, 17. Her body was laid to rest in Oakwood cemetery where it awaits the day of resurrection.

Dorothea Kastner was born in Zilwaukee, Michigan, August 18, 1868. She was baptized and confirmed in St. John's Church. On October 27, 1891, she entered into the holy estate of matrimony with Pastor Westendorf of Kawkawlin. After nine months they moved to Kalamazoo, Michigan, where they lived eight years. In 1898 Pastor Westendorf accepted the call to St. Paul's, Saginaw, and it was her privilege to be his helpmeet during the 24 years of his ministry in this congregation. After his death she remained a faithful member of St. Paul's Church. She attained the age of 68 years, 3 months and 20 days. She leaves 5 sons, Emanuel Westendorf of Saginaw, Pastor A. F. Westendorf of Bay City, Michigan, Pastor Bernhard J. Westendorf of Flint, Michigan, Pastor Winfred Westendorf of Dowagiac, and Pastor Sieghardt Westendorf of Thiensville, Wisconsin, 3 daughter, Mrs. A. F. Sauer, Margaret and Eleonora of Saginaw, 8 grandchildren and one sister. O. Eckert.

MINUTES OF THE STATE TEACHERS CONFERENCE

Held at Tawas City, Michigan, October 28, 1936.

First Session: Wednesday, October 28, 1936.

A. M. Sessions opened at 9:00 A. M. with 66 Teachers and pastors, besides a number of visitors present.

The following lessons were taught: 1. Absolom — F. Bartels; 2. Memory work of a Hymn — Miss Wassman.... 3. Language Lesson — H. Hasse; 4. Health Lesson — R. Schnitker; 5. Singing Lesson — A. Piehl.

1. Moved and supported to appoint H. Hasse as temporary secretary.
 2. Moved and supported to have sessions from 9:00 to 11:45 A. M. and from 1:30 to 4:30 P. M.
- Adjournment.

Afternoon:

1. Sessions opened at 1:30 P. M. by reading Ps. 1 and singing Hymn 55.
 3. Moved and supported that chairman give his address. Importance of character building stressed (in schools).
 4. Moved and supported that paper on "Christian Character" be presented by Rev. Kehrberg (Discussion).
 5. Moved and supported to accept paper Rev. Kehrberg's paper with thanks.
 6. Moved and supported that an allotted time be given to Executive Secretary Meyer.
 7. Moved and supported that Conference send greetings and God's blessings, with Mr. Meyer, to Wisconsin State Teachers' Conference.
 8. Moved and supported to have H. Haase, and Miss Schnitker act as temporary members on Assignment Committee.
 9. Moved and supported that Mr. W. Stindt be reporter for Gemeinde-Blatt and A. Piehl, for Northwestern Lutheran.
 10. Moved and supported to excuse Rev. Zink.
- Adjournment.

Second Session — Thursday 29, 1936, A. M.

The following lessons were taught: 1. Ruth — L. Luedke; 2. Division of fractions — H. Schulz; 3. Area of Circle — W. Arras; 4. Beginning and Development of Manufacturing in U. S. — W. Stindt; 5. Recognition of a Sentence — E. Kirschke (tabled).

Adjournment.

Afternoon:

Sessions opened with reading of Ps. 46 and singing Hymn 179.

1. Minutes of last meeting accepted as read.
 2. Moved and supported to give Mr. A. Walsworth, of Heath and Co., fifteen minutes to present material.
 3. Moved and supported that all lessons be discussed.
 4. The report of transportation committee showed an average cost of \$1.70.
 5. Moved and supported that Rev. Peters put a short write-up, concerning conference, in local paper.
 6. Moved and supported to accept all lessons given on Wednesday, with thanks.
 7. Moved and supported that the Rev. S. Westendorf present the paper on "The Boy Scout Movement."
 8. Moved and supported to accept Rev. Westendorf's paper with thanks.
 9. The chairman's report on schools was as follows: Total enrollment, 736 — total loss, 31 (minus Crete) — Male Teachers, 19 — Lady Teachers, 5 and 2 teaching pastors. Conference extended God's blessing to the following in their new field: N. Berndt, O. Stindt, A. Piehl, and Rev. Wacker.
 10. Conference extends God's blessing to newly-weds: Miss Engel, H. Hasse, and N. Berndt.
 11. Moved and supported that the Assignment Committee be instructed to invite Prof. C. L. Scheppe, to deliver an educational paper at our next conference.
 12. Moved and supported to accept minutes as read.
- Adjournment.

Third Session: Friday, October 30, 1936

(Not accepted as yet)

A. M.

1. Moved and supported to discuss lessons taught Thursday. Business meeting followed.
 2. Moved and supported to accept all lessons with thanks.
 3. Moved and supported to excuse all members not present, except Radde.
 4. Moved and supported to have Secretary send letter of regret to Radde, for not attending Conference.
 5. Moved and supported that chairman get in contact with Prof. Scheppe, to set time of conference.
 6. Moved and supported to thank Mr. Buch, Rev. A. Westendorf for sermon and Mr. Butzlaff for fine work.
 7. Moved and supported to pay Rev. Zink's expenses.
 8. Moved and supported that at the conference, the owner of the car get 3 cents a mile, including the driver.
 9. Moved and supported that all new members be taken up in beginning of conference sessions.
 10. Election: Assignment Committee: L. Sievert, H. Hasse, and Miss Schnitker. Transportation Committee: A. A. Jantz, W. Stindt, and H. Schulz. Chairman: Doc. Wandersee. Vice-Chairman: W. Stindt. Secretary and Treasurer: L. A. Raabe.
 11. Moved and supported to retain Assignment Committee and Transportation Committee.
 12. Moved and supported that chairman and secretary form Committee for Entertainment.
 13. Moved and supported to retain Mr. Piehl as choir director of Conference, and thank Mr. Piehl, and all who sang.
 14. Moved and supported to have Rev. Ross give brief address on Reformation. Conference expressed thanks.
- Adjournment. Singing "A Mighty Fortress."

Announcements

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 Pastorate, 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.

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. Schink, 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 Pas-
tor 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 Lu-
theran Church, Wabasha and Tilton Sts., St. Paul, Minn.,
February 2-4.

H. E. Lietzau, Sec'y.

A REQUEST

The Mission Congregation at Germfask, Michigan, is
very much in need of hymnals and Sunday school material.
Any congregation able to spare either of these (even if the
hymnals be of the old type), could greatly aid in spreading
the Gospel of our Savior by sending them to the under-
signed,

Rev. Martin W. Dornfeld,
Manistique, Michigan.

LIST OF CANDIDATES FOR THE VACANT PROFESSORSHIP AT NORTHWESTERN LUTHERAN ACADEMY

The following men have been nominated as professor:

H. Oswald, Moberge, So. Dak.

E. Schaller, Bemis, So. Dak.

P. Spaude, Lake Benton, Minn.

W. Pless, Fond du Lac, Wis.

D. Rhoda, Flint, Mich.

I. Frey, Hoskins, Nebr.

E. Schoenecke, Watertown, Wis.

G. Martin, Moberge, So. Dak.

G. Schlegel, Watertown, So. Dak.

Your comments should be received by February 15.

Northwestern Lutheran Academy Board,
E. R. Gamm, Sec'y.

INSTALLATIONS

On the first Sunday after Epiphany I, duly authorized
by President K. F. Krauss, installed the Reverend Louis G.
Meyer as pastor of St. John's Congregation, Allegan, Michi-
gan.
E. T. Lochner.

Authorized by Pres. K. Krauss, the undersigned in-
stalled Pastor Adelbert Voges as Pastor of the newly organ-
ized St. Luke's Mission at Vassar, Mich., on the second Sun-
day after Epiphany, Pastor A. Zeile assisting.

Address: Pastor A. Voges, 202 Goodrich St., Vassar,
Mich. B. Westendorf.

* * * *

With the assistance of Pastor Henry Gieschen the under-
signed installed Pastor Paul Gieschen in Zion Church at
Rhineland, Wis., as their pastor and minister on the 10th
of January, 1937. May the Lord further the work of His
kingdom in Rhineland!
Walter E. Pankow.

MISSION FESTIVALS

Twenty-third Sunday after Trinity

Town Winchester, Winnebago Co., Wis., St. Peter's (F. C.
Weyland). Off'g: \$35.37.

First Sunday in Advent

Readfield, Waupaca Co., Wis., Zion's (F. C. Weyland). Off'g:
\$46.00.

Second Sunday in Advent

Town Caledonia, Waupaca Co., Wis., St. John's (F. C. Wey-
land). Off'g: \$6.25.

BOOK REVIEW

Scripture Series by Herbert Lockyer. Zondervan Publishing
House. Price 15c each. Pages 15 each.

"Herbert Lockyer is an eloquent English preacher who
is prosecuting his ministry under the auspices of the Moody
Bible Institute (Chicago) Extension Department."

The booklets of his "Scripture Series referred to here
treat the following subjects: 1. The Holy Spirit in the Scrip-
ture. 2. Decision in the Scriptures. 3. The Surname in the
Scriptures. 4. Satan in the Scriptures.

The author is thoroughly at home in the Scriptures and
takes his stand on the revealed Word. He presents his sub-
jects not in a sermon but in a lecture form. He has no
special texts; but adduces all the passages of the Bible that
refer to the subject he is presenting. The booklets are an
earnest and sincere attempt to establish the fact that the
Bible is a trustworthy and final authority in matters of
religion.
W. J. S.

* * * *

Prevailing Prayer compiled by Zelma Argue. Price 25c.
Zondervan Publishing House.

This is another booklet of the "Garnered Grain" series
compiled by Zelma Argue. The booklet is, no doubt, de-
signed for devotional purposes. It contains thirty-one page-
length meditations adapted from various sources. Some
pages are very interesting and stimulating.
W. J. S.

* * * *

Mighty Prevailing Prayer compiled by Reverend A. Sims.
Fourth edition. Zondervan Publishing House. Paper
covers. Price 35c.

The booklet is well worth reading. It holds one's in-
terest at all times. The hours one spends reading "Mighty
prevailing Prayer" are well spent.
W. J. S.

* * * *

Sermons on Sin and Grace, edited by Henry J. Kuiper.
Pages 112. Price, \$1.00. Zondervan Publishing House,
Grand Rapids, Mich.

This volume is the first of a contemplated series of five
volumes on the chief parts of the Heidelberg Catechism.
The esteemed editor, the Reverend Henry J. Kuiper, in
stating the reason for the appearance of these volumes has
this to say: "In an age teeming with religious oddities and
doctrinal vagaries there is a great need of a systematic,
though popular treatment of the fundamental doctrines of
faith. . . . Through the radio the winds of false doctrines
blow in thousands of Christian homes which formerly were
practically immune to the blighting influence of unbiblical
teaching." The author is right!

In the present volume the following seven subjects are
treated by seven different contributors: 1. The Christian's

Only Comfort in Life and Death. 2. The Knowledge of Our Sin and Misery. 3. The Origin and Extent of Our Misery. 4. Our Guilt. 5. The Cry of the Sinner for Deliverance. 6. Man's Only and All-Sufficient Mediator. 7. Saving Faith.

Needless to say that the sermons offered in this book are strongly "Reformed" in tendencies; yet the great doctrines of the Scripture on the Image of God, the Total Corruption of Man and the All-Sufficient Atonement of Christ are often masterfully stated. This volume ought to receive a hearty welcome, especially by the pastors of the Reformed Church. W. J. S.

* * * *

The Truth of Christianity. By W. H. Turton. Print of Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, \$1.00.

This is an American edition of a book which originally came out in England and has circled the globe, being received everywhere with the greatest acclaim. It has now reached its twelfth edition — its sixty-fifth thousand — which goes to show its popularity. It has been translated into Japanese, Italian, Chinese, and Arabic. Its friendly reception need not surprise us. It is strongly, lucidly written and the subject treated is one that increasingly has troubled many minds: Faith has of recent years suffered much abuse in the court of Reason. Col. Turton comes to the rescue, and we must say that, after his fashion, he is an able fighter. But his fashion is not our fashion. So the book is not Lutheran. With us the matters of faith lie on a plane exalted above reason so we hold them, not because of the sanction of reason but often contrary to the strictures of reason. The Lutheran position is, "Casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 5). It is with us not a matter for regret but rather for rejoicing that "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."

One reviewer says of the book, "Parents of lads entering their teens — the doubting stage — should make a point of placing a copy in their hands." Another asserts, "This is the kind of book which strengthens believers and makes converts. It is one which should be placed within the reach of every lad at that period of his life when he begins to think for himself."

In our training of the young we hope and pray that the time may never come when they "begin to think for themselves" in matters of faith; and if such a time do come, we know of but one Book whose prayerful use can lead them aright — "Thy word is a lamp unto my feet, and a light unto my path." So we think it were a mistake to hand the book to one whom we would free from doubts and establish in faith. But for the discerning student who from his firm foundation of Bible-faith would observe what is going on in the world we think the Colonel's book contains much which will interest him. Here, for instance, is an entertaining bit on evolution: "But this is not all, for science has also taught us a great deal about man himself, and his long development; which has a most important bearing on the argument. And first as to man's body. We know that our earth has existed for thousands of centuries, gradually evolving higher and higher forms of life, all leading up to man, who is the heir of all the ages, the inheritor of all that is useful and best in his long line of ancestors.

"And (what is very important) organic evolution seems obliged to stop here. Man is not merely a link in a series leading on to still more perfect being, but he is the end of the series. In all probability there will never be a higher being on earth, for the causes which have produced his evolution thus far, can carry no further. When, for instance, man acquired an erect position, there was an end to any further improvement in that respect. When he took to wearing clothes, there was an end to the body becoming harder and stronger through exposure. When he took to using weapons and inventing machinery, mere physical strength was no longer essential, and could no longer be increased.

"In short, when Evolution began to take a mental turn, there was an end to bodily development. Henceforth there was to be no evolution of any higher being, but rather the gradual perfection of this one being — nature's masterpiece — by mental and moral, not physical improvements. Man is thus not only the highest being that ever has been evolved

on this earth, but, as far as we can judge, the highest being that ever will be evolved. So the vast scheme of evolution, inconceivable alike in magnitude, in duration, and in complexity, is all seen to be one plan, with man apparently at the end of it. Therefore, as everything was designed by God, he must have been the foreknown and intended end, from the very beginning; the first thought in creation, as well as the last."

This certainly sounds differently from what is confessed in the simple words of our Apostles' Creed. May God keep us humbly true to the faith of our fathers and safeguard us against the pride of reason. G.

ACKNOWLEDGMENT AND THANKS

During the fall of 1936 the following gifts were received at Northwestern College. To all who made contributions we extend our sincere thanks for this aid. E. E. Kowalke.

St. Mark's, Watertown: 2 bu. fruit, 6 lbs. butter, 9 qts. preserves.

Randolph, Rev. Zimmermann: 503 qts. canned tomatoes.

Whitewater, Rev. Loeper: Ladies' Aid, 7 doz. towels and clothes; St. John's: 15 bags potatoes and vegetables, 2 bags corn, 3 lbs. coffee, 1 doz. cans peas, 1 gal. sorghum, 8 glasses jam, 6 chickens; Christus Congregation: 24 bags potatoes and vegetables, 1 bag grain. From both congregations: 28 dressed chickens.

Weyauwega, Rev. Hensel: 56 bags potatoes and vegetables, 51 qts. preserves, 2 cases canned goods, 4 towels, honey, soap, cocoa.

Richwood, Rev. Dornfeld: 6 bags potatoes and vegetables. Hubbleton: 10 bags potatoes and vegetables.

Markesan, Rev. Kobs: 28 bags potatoes and vegetables, 4 cases canned goods, jam, butter, nuts.

Rev. Cares, Emanuel Congregation: 10 bags potatoes and vegetables, 11 qts. preserves. 1 case canned goods. Zion Congregation: 8 bags potatoes and vegetables, 2 gal. honey, 4 qts. preserves.

Columbus, Rev. Nommensen: 19 bags potatoes and vegetables, 12 gal. peas and corn, 25 qts. preserves.

Newville, Rev. Zank: 13 bags potatoes and vegetables and grain. Deerfield: 6 bags potatoes and vegetables.

Allenton, Rev. Redlin: 16 bags potatoes and vegetables.

Oak Grove, Rev. Drews: 8 bags potatoes and vegetables.

Leeds, Rev. Geiger: 7 bags potatoes and vegetables, 100 lbs. sugar, 7 lbs. cheese, 2 cans corn.

Juneau, Rev. Nommensen: 14 bags potatoes, vegetables, grain, 16 qts. preserves.

Ixonia, Rev. Krueger: 6 bags potatoes, vegetables, oats; 18 lbs. cheese, 4 lbs. coffee, \$14.00.

Brownsville, Rev. Martin: 10 bags potatoes and vegetables, 1 case canned goods, 34 qts. canned goods, 2 boxes groceries, \$1.00.

Manchester, Rev. Wadzinski: 51 lbs. butter, 6½ doz. eggs. Marquette Congregation: 6 lbs. butter, 4 doz. eggs.

Forest, Rev. Behm: 35 bags potatoes and vegetables.

Kekoskee, Rev. Toepel: 10 bags potatoes.

Beaver Dam, Rev. Kirst: 76 qts. canned goods, 1 gal. honey, 1 doz. jam, 6 bu. potatoes, 2 cases canned goods, sugar, soap, minced meat. From Mission Aid: 12 lbs. of cookies.

Green Lake, Rev. Pankow: 12 bags potatoes, vegetables, grain, 2 gal. sorghum.

Sun Prairie, Rev. Keturakat: 37 bags potatoes, vegetables, grain.

Trenton, Rev. Bernthal: 4 bags potatoes and vegetables, 1 gal. honey.

Helenville, Rev. Fredrich: 7 bags potatoes and vegetables, 17 qts. preserves, 2½ bu. pickles.

Fox Lake, Rev. Dasler: 33 qts. canned goods and jam.

Iron Ridge, Rev. Bradtke: \$12.12; Ixonia, Rev. Bernthal, \$49.48; Dr. A. Wallner: 5 bu. pickles; Mr. Gehrke: 2 cases eggs, 1 bag vegetables; Mr. Herzberg, 4 bags potatoes; Miss M. Hoehne: 2 large steam coffee urns; Rev. A. Schultz: 1 large American flag; Ladies' Mission Club, Menomonie: \$5.00; Ladies' Aid of Trinity Congregation, Huilsburg: 1 quilt.

Christmas gifts have been received from the following friends for the furtherance of the Lord's Kingdom among the Apache Indians at Peridot, Arizona: Ladies' Aid of St. John's, Mosinee, Wis., O. Kehrberg, pastor, \$5.00; Bethesda school children, Milwaukee, Wis., per Ruth Schaller, \$15.00; H. Jaeger, South Milwaukee, Wis., \$1.00; Lutheran Ladies' Aid Society, Albany, California, \$1.00; Mrs. James B. Kitch, San Carlos, Ariz., \$1.00; St. John's Congregation, F. C. Uetzmann, pastor, Wrightstown, Wis., \$20.00; Mrs. A. Peterman, Newburg, Wis., \$1.00; Dorothea Uplegger, San Carlos, Ariz., \$10.00; Edith and Charlotte Doenges, Los Angeles, Calif., \$1.00; Ida C. Huebner, Chicago, Ill., \$5.00; Esther H. Petermann, Newburg, Wis., \$1.00; Sewing Club of Zion Lutheran Church of San Francisco, Calif., a box of toys; Ladies' Aid, Greenleaf, Wis., Wilmer Valdeskey, pastor, a box of various articles, Scripture text calendars, Clara Denninger, San Diego, Calif.; a box of clothing and other articles, Ladies' Sewing Society, Hartford, Wis., Mrs. H. C. Berndt, president.

May the Lord's blessings be the reward of the givers.

NORTH WISCONSIN DISTRICT

October, November, December, 1936

Rev.	Budgetary	Non-Budgetary		
Behm, E. G., St. Paul, Forest	\$ 368.72	\$		
Behm, E. G., St. John, Forest	43.26			
Bergfeld, F., Bethany, Bruce' Cross., Mich.	85.63			
Bergmann, P. G., Trinity, Menasha	180.52			
Bergmann, P. G., Zion, Rhinelander	1,166.63			
Boettcher, G. E., Bethlehem, Hortonville	250.73	37.80		
Boettcher, Imm. P., Grace, Sugar Bush	43.50			
Boettcher, Imm. P., Christus, Maple Creek	74.22			
Boettcher, I. P., Immanuel, Maple Creek	112.38			
Brandt, F. and Sauer, T. St. Paul, Appleton	1,330.00	7.00		
Braun, M. A., Parochie, Centerville	375.20			
Brenner, Th., St. Peter, Freedom	198.90			
Croll, Melvin W., St. John, Florence	51.45			
Dornfeld, M. St. Peter, Manistique, Mich.	8.75			
Dornfeld, M. W., Grace, Germfask, Mich.	3.00			
Dowidat, John, St. Luke, Oakfield	66.22			
Eckert, Harold H., St. John, Reedsville ..	492.72	10.00		
Eggert, Paul C., Friedens, Abrams	46.17			
Eggert, Paul C., St. Paul, Brookside	32.22			
Eggert, Paul C., St. John, Little Suamico ..	11.83			
Engel, A. L., St. Paul, Ford River, Mich. ..	38.00			
Fischer, G. W., St. John, Grover	93.94			
Fleisher, M. A., Trinity, Red Granite	5.52			
Froehлке, Ph., St. Matthew, Appleton	191.14			
Fuhlbrigge, W. G., Trinity, Coleman				
Fuhlbrigge, W. G., St. Matthew, Beaver ..				
Gentz, A. A., Trinity, Marinette	442.19			
Geyer, K., Zion, Peshtigo	80.95			
Gieschen, Walter A., St. Paul, Green Bay ..	399.40	16.56		
Gieschen, W. W., Friedens, Wautoma	155.65			
Gladosch, Br., Zion, Morrison	169.93			
Gose, Roy B., Zion, Jacksonport	43.35			
Grunwald, Har., Zion, Louis Corners	243.39			
Haase, W. G., St. John, Two Rivers	294.14	191.00		
Haase, W. G., St. John, Sandy Bay				
Habermann, A., Friedens, Hartland	45.15			
Habermann, A., St. Paul, Angelica	38.55			
Hartwig, Wm. J., St. John, Montello	314.38			
Hartwig, Wm. J., Immanuel, Mecan	114.26			
Henning, Carl J., Grace, Crivitz	49.09			
Henning, Carl J., St. John, Athelstane ..	9.04			
Henning, Otto C., St. John, Sewastopol ..	58.83			
Hensel, M., St. Peter, Weyauwega	639.63			
Hinnenthal, E., Emanuel, Forestville	145.06			
Hoffmann, Th., St. Paul, Gladstone, Mich.				
Hoffmann, Th., Martini, Rap. River, Mich.	8.33			
Hopp, H., Holy Cross, Daggett, Mich.	43.50			
Hopp, H., St. Mark, Carbondale, Mich.	36.50			
Hoyer, O., St. Paul, Winneconne	115.78			
Hoyer, O., Zion, Zion	15.70			
Kahrs, H., Grace, Powers-Spalding, Mich.	26.00			
Kahrs, H., Trinity, Hermansville, Mich.	13.75			
Kaniess, G., St. Luke, Kewaskum	392.11	25.26		
Kaspar, L., Immanuel, Greenville	190.81			
Kaspar, L., Immanuel, Clayton	115.95			
Kionka, Ed. H., St. John, Newton	109.49			
Kionka, Ed. H., St. Paul, Newton			18.18	
Kleinhaus, H. O., Martin Luther, Oshkosh ..			32.41	
Kleinhaus, H. O., Trinity, Mears Corners ..			37.46	
Kleinke, W., St. John, Gibson			253.56	
Kleinke, W., St. John, Two Creeks			37.23	
Kobs, Geo., St. John, Markesan			326.00	16.00
Koeninger, L. Erste Ev. Luth., Manitowoc ..			1,550.00	
Krubsack, J., Christ, Eagle River			119.67	
Krubsack, J., Three Lakes			32.76	
Kuether, H. A., St. Paul, Sheboygan Falls ..			185.95	
Kuether, W. A., Immanuel, Kewaunee			156.90	
Kuether, W. A., St. Peter, W. Kewaunee ..			41.04	
Lawrenz, Carl, St. Paul, No. Fond du Lac ..			321.35	
Lederer, R., Erste Ev. Luth., Green Bay ..			417.00	
Lemke, H. J., St. Paul, Crandon			54.00	
Lemke, H. J., Friedens, Argonne			11.50	
Lutz, W. F., Salem, Escanaba, Mich.			309.00	
Marti, Reub., St. Peter, Stambaugh, Mich.				
Martin, Reuben, Zion, Crystal Falls, Mich.				
Marti, Reub., St. Stephen, Channing, Mich.				
Masch, John, Immanuel, Black Creek			276.66	
Mielke, L. E., Erste Ev. Luth., Shiocton ..				
Mielke, L. E., St. John, Deer Creek				
Oehlert, Paul Th., Trinity, Kaukauna			467.37	136.80
Pankow, E. P., Friedens, Green Lake			237.00	
Pankow, W. E., Immanuel, New London			897.58	
Pieper, G., St. Peter, Fond du Lac			2,257.10	
Pussehl, H. E., Grace, Monico				
Pussehl, H. E., St. John, Enterprise				
Raetz, F. W., Trinity, Wabeno				
Redlin, E., Trinity, Ellington			245.90	
Redlin, E., St. Paul, Stephansville			133.25	
Redlin, T. W., Zion, Kingston			196.86	
Redlin, T. W., St. John, Salemsville			52.03	
Reier, F. A., Immanuel, Waupaca				
Reier, F. A., St. John, Lanark			13.00	
Reim, Edmund, Trinity, Neenah			652.79	
Reuschel, J., St. John, Dundas			113.06	
Roepke, W., Trinity, Marquette, Mich.			80.71	
Roepke, W., St. Paul, Green Garden			32.07	
Rupp, E., Emanuel, St. Ste. Marie, Mich.			22.30	
Sauer, M. F., Trinity, Brillion			585.90	
Schaefer, Gerh. A., St. Peter, Collins			183.02	
Schink, W. F., St. Peter, Mosel				
Schlavensky, Norman, Grace, Denmark ..			3.00	
Schlavensky, Norman, Immanuel, Eaton ..			38.06	
Schlavensky, Norman, Christ, Fontenoy ..			32.40	
Schlueter, E. B., Grace, Oshkosh			541.15	
Schneider, A. E., St. John, E. Bloomfield ..			182.30	
Schroeder, E. C., Trinity, Liberty				
Schroeder, Frederick, St. Paul, Fairburn ..			69.05	
Schulz, C. P., Immanuel, Mosel				
Schulz, J., Zion, Van Dyne			37.00	
Schumann, F., St. Peter, Sawyer			178.34	
Siegler, V. J., Salem, Nasewaupee			64.90	
Strohschein, Walter, Trinity, Dundee				
Strohschein, Walter, Frieden, Waucausta ..				
Struck, Gerhard, St. John, Maribel			330.41	45.00
Thurow, Theo., Christ, Menominee, Mich.			384.92	
Toepel, K. F., St. Paul, Algoma			215.00	
Uetzmann, F. C., St. John, Wrightstown ..			144.50	
Uetzmann, I. G., Grace, Pickett				
Uetzmann, I. G., Immanuel, Oshkosh			7.50	
Uetzmann, Th., Immanuel, Manitowoc			232.00	
Valleskey, Wilmer, St. Paul, Greenleaf				
Valleskey, Wilmer, Bartholomew, Kasson ..				
Voigt, A. W., Immanuel, Shirley			118.50	5.00
Voigt, A. W., St. Paul, Pine Grove			20.00	
Wadzinski, Wm., St. Paul, Manchester			176.53	
Wadzinski, Wm., St. Paul, Marquette			45.26	
Warnke, Harold, St. John, Princeton			769.81	
Werner, A., St. John, Center			152.87	
Weyland, F. C., St. Peter, Winchester			42.60	
Weyland, F. C., Zion, Readfield			19.04	
Weyland, F. C., S. John, Caledonia			5.78	
Wojahn, W. A., St. Paul, Eldorado				
Wojahn, W. A., St. Peter, Eldorado				
Zell, Ed., St. Peter, Mishicot			27.73	
Zell, Ed., Rockwood			44.55	
Zell, Ed., Jambo Creek			12.32	
Ziesemer, R., Mt. Olive, Appleton			403.99	13.00
Zink, W., St. Paul, Dale			217.15	
Totals			\$24,448.83	\$ 503.42

For	Mindekraenze
Wm. Hoerwisch,	\$9.50, from Rev. G. E. Boettcher.
Wm. Flunker,	\$1.50, from Rev. G. E. Boettcher.
Fred W. Reinhardt,	\$7.00, from Rev. W. G. Haase.
Mrs. John Prochnow,	\$6.00, from Rev. Geo. Kobs.
Willard Stapel,	\$10.00, from Rev. Geo. Kobs.
Mrs. Augusta Podewells,	\$15.00, from Rev. L. H. Koeninger.
Mrs. H. Weise,	\$5.00, from Rev. R. Lederer.
Mrs. E. Bergholz,	\$1.00, from Rev. R. Lederer.
Mrs. C. Kaminski,	\$11.00, from Rev. R. Lederer.
Victor Schroeder,	\$2.25, from Rev. Gerhard Pieper.
Mrs. Wilhelmina Kirschenstein,	\$18.00 from Rev. G. Pieper.
Mrs. Caroline Radtke,	\$5.00, from Rev. Gerhard Pieper.
August Blohm,	\$6.00, from Rev. E. Reim.
Mrs. Arthur Mathis,	\$10.00, from Rev. John Reuschel.
Adam Giesregen,	\$3.00, from Rev. Wm. Roepke.
Anton Wickert,	\$5.00, from Rev. Wm. Roepke.
Adolph Drews,	\$5.00, from Rev. E. Benj. Schlueter.
Frank Croll,	\$2.00, from Rev. Theo. Uetzmann.

J. Gauss, Jenera, Ohio, including \$25.00 from N. N. Silver Wedding, \$30.00 from Lutheran Society and \$50.00 from Sunday School	738.85	45.00
W. Steih, Lansing	69.18	
H. Zapf, Monroe, including \$50.00 from Mission Society and \$32.50 from Sunday School	494.33	
G. Ehnis, Monroe	167.25	
A. Maas, Northfield	426.07	
A. Maas, South Lyon	15.45	
Edg. Hoenecke, Plymouth	464.96	
C. Schmelzer, Riga	233.94	
A. Lederer, Saline	209.11	
A. Wacker, Scio	78.00	
G. Luetke, Toledo, Ohio, including \$50.00 from Sunday School	700.00	
R. Timmel, Toledo, Ohio	205.00	
O. Peters, Wayne	567.97	1.00
O. Peters, Livonia	207.45	

PACIFIC NORTHWEST DISTRICT
July 1 to December 31, 1936

Rev.	Budgetary	Non-Budgetary
Walter Amacher, Omak, Trinity	\$ 57.81	\$ 80.00
W. Amacher, Pine Creek (J. A. Duchow)	8.00	
Roland H. Hoenecke, Tacoma, Faith	75.35	3.00
Ewald F. Kirst, Clarkston, St. John	100.95	3.00
Ewald F. Kirst, Clarkston, St. John, Memorial Wreath for Justine Timme	2.50	
Louis C. Krug, White Bluffs, St. Paul	70.80	
A. Levenhagen, Rainier, Zion	36.00	
Wm. Lueckel, Portland, Grace	89.34	
Wm. Lueckel, Portland, Grace, Memorial Wreath for Frank Huebschwerlen and Chas. Matthes, each \$3.00	6.00	
Arthor Matzke, Palouse, St. Paul	24.60	25.00
F. D. Schoen, Gresham, Redeemer	15.30	
W. E. Schulz, Mansfield, St. John	89.50	
W. E. Schulz, Withrow, Lutheran	97.00	
F. H. K. Soll, Yakima, Grace	155.18	5.00
Arthur Sydow, Tacoma, St. Paul	199.10	7.00
H. Wiechmann, Ellensburg, Good Hope	52.00	500.00
E. H. Zimmermann, Leavenworth, St. Paul	30.00	
	\$1,109.43	\$ 623.00

JOHN C. JAECH,
District Treasurer.
Tacoma, Wash.

MICHIGAN DISTRICT
October 1, 1936 to January 6, 1937

Rev.	Budgetary	Non-Budgetary
J. Roekle, Allegan	\$ 115.54	
J. Roekle, Fenville	2.00	
H. C. Haase, Benton Harbor	320.00	
H. Wente, Crete, Ill.	83.02	
W. Franzmann, Coloma	89.30	
W. Westendorf, Dowagiac	247.06	
N. Engel, Eau Claire	83.60	
E. Lochner, Hopkins	158.88	
E. Lochner, Dorr	50.91	
A. Hoenecke, Muskegon	71.49	
A. Fischer, Sodus	260.37	
M. Haase, South Haven	255.19	
W. Essig, Stevensville	220.55	
H. Hoenecke, Sturgis	331.30	
Southwestern Conference	2.00	

Southeastern Conference

J. Nicolai, Adrian	468.03
H. Heyn and P. Heyn, Detroit	173.95
H. Richter, Detroit	92.15
F. Stern, Detroit, including \$17.50 from Ladies' Aid, \$10.00 from Sunday School and \$5.00 from Y. P. S.	117.50
G. Press, Detroit	111.44

Northern Conference

M. Schroeder, Bay City	234.02	
A. Westendorf, Bay City	525.00	
J. Zink, Bay City	487.97	
H. Engel, Chesaning	37.59	
H. Engel, Brady	52.80	
C. Binhammer, Clare	137.60	
C. Henning, Elkton	59.73	
A. Kehrberg, Frankenmuth	131.14	
D. Rohda, Flint, including \$10.00 from Ladies' Aid	126.41	
E. Kasischke, Greenwood	66.25	
E. Kasischke, Mayville	20.22	
E. Kasischke, Silverwood	19.97	
K. Vertz, Hale	29.14	
G. Albrecht, Kawkawlin	87.50	
F. Krauss and K. Krauss, Lansing	1,625.68	
E. Rupp, Manistee	67.65	
E. Rupp, Bacheller	29.90	
W. Voss, Owosso	299.99	
A. W. Hueschen, Pigeon	258.67	
D. Metzger, Remus	14.55	
D. Metzger, Broomfield	4.29	
O. Eckert and O. J. Eckert, Saginaw	929.67	
O. Frey, Saginaw	279.11	
H. Eckert, Saginaw	61.23	
G. Schmelzer, Sebewaing	140.30	
C. Leyrer, St. Louis	129.07	
C. Kionka, Swan Creek	30.00	
C. Kionka, Hemlock	98.00	
J. Roekle, Tawas City	129.31	
H. Zink, Tittabawassee	170.32	
R. Koch, Zilwaukee	75.97	
Northern Conference	5.00	
Total	\$14,195.89	\$ 102.13

Memorial Wreaths

The following Memorial Wreaths are included in above monies:

For Mrs. Dorothea Westendorf, Saginaw, from Northern Conference, \$5.00; Southwestern Conference, \$2.00; Rev. and Mrs. F. Krauss, Rev. and Mrs. K. Krauss, \$5.00; Rev. J. Gauss, \$1.00; St. Paul's, Saginaw, Choir, \$5.00; St. Paul's, Saginaw, Ladies' Aid, \$3.00; Saginaw Pfarrfrauen, \$6.00; Mrs. Emma Wacker and Sons, \$5.00	\$ 32.00
For M. Geiger, Northfield, from Mrs. M. Geiger	5.00
For Mrs. Anna Schuldt, Toledo, from the Gunkel and Giblin Families	5.00
For Mrs. Frank Buhr, Detroit, from Mt. Olive Ladies' Aid	2.50
For Mrs. Wm. Rathje, Jr., Pigeon, from Teacher and Mrs. L. Luedtke, \$1.00; Mr. and Mrs. R. Beyer and Mr. and Mrs. H. Schulze, \$2.00	3.00
For Mrs. W. Long, Wayne, from St. John's Vestry	3.00

E. WENK, Cashier.