

# 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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## CHRIST MADE TO BE SIN ON OUR BEHALF

For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him. 2 Cor. 5:21.

Again we enter the Lenten season with its familiar threefold introit:

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sin of the world, give us Thy peace. Amen.

Our Lenten thoughts, if indeed we harbor such, are all centered in the one great theme: Christ the Lamb of God, which taketh away the sin of the world.

Wonderful theme! Wonderful Lenten thought to contemplate! It is the one supreme thought which occupied God's mind from eternity; for, in the words of Rev. 13:8, it is "the Lamb slain from the foundation of the world," the one great fact which is the culmination of all the transactions of God in time and eternity. It is the great topic which the prophet of old contemplated and predicted, prophesying the sacrifice of the Lamb of God for the salvation of the world; the one great subject-matter Christians throughout the world meditate on as often as the Lenten season returns, and in which they find their soul's comfort and peace in all the days of their lives. And, finally, it is the one great object of that glorious song of the Redeemed, which will resound in heaven from eternity to eternity, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," Rev. 5:12.

### Apostolic Presentation

A most striking presentation of this one great Lenten fact we have before us in the words of St. Paul. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This wonderful sentence is the inspired commentary on the very Lenten fact, Christ the Lamb of God, which taketh away the sin of the world. Let us look at it more closely.

He who has made Christ to be sin, of course, is God. "All things," says the Apostle previous to this sentence, are **of God**, who hath reconciled us to himself by Jesus Christ. Without this, there would be no explanation of reconciliation as God's work. Christ Himself would not be the Lamb of God, which taketh away the sin of the world; not the One, in whom God reconciled the world unto Himself. Yet God did accomplish this very work: He made peace into which the world might enter in making Christ sin on its behalf. What precisely this means, we shall presently inquire; but it is essential to remember that God is the doer of it.

Observe first the description of Christ — "Him that knew no sin." We sing in the well-known Passion hymn, "O Lamb of God, most holy," meaning that it is innocent, without sin and guilt, and it is just this the Apostle here expresses. Yet it hardly may be regarded as a verdict of his own but rather of some one else, as the Greek original would indicate. It was Christ's own verdict upon Himself. He whose words search our very hearts, and bring to light even the hidden thoughts of badness, never Himself betrays the faintest consciousness of guilt. He challenges His enemies directly: "Which of you convinceth me of sin?" It is the verdict of all sincere human souls, as uttered by the Roman centurion, who watched His cross — "Truly this was a righteous man." It is the verdict even of the great enemy whose agents recognized Him as the Holy One of God. Above all, it is the verdict of God. "This is my beloved Son," He says, "in whom I am well pleased." For three and thirty years, in daily contact with the world and its sin, Christ lived and yet knew no sin. Intellectually, of course, or rather by His omniscience, He knew all the sin in the world from the first fallen man to the last before Judgment Day; He even knew your sins, my sins; but He never experienced sin, He was absolutely free from it. To His will and conscience it was a foreign thing. What infinite worth that sinless life possessed in God's sight! Then When He looked down upon earth it was the one absolutely precious thing, worth to God more than all the world beside.

And now the Apostle says, God made the Sinless One to be sin for us or on our behalf. What does this mean? It certainly does not mean that God made

the Sinless One a sinner like as we are. That would have been frightfully immoral in itself — the grossest violation of God's own justice and righteousness imaginable. Nor can it mean a mere sin-offering in our behalf like that of the Old Testament. That could at most point towards and dimly suggest so tremendous an utterance as this. No, when St. Paul says, "Him that knew no sin God made to be sin for us," he means that God imputed to Him our sins, and punished Him for our sins. Says the prophet of old, "Jehovah laid upon him the iniquity of us all," and we express it in the Lenten versicle

"Our sins thou bearest for us,  
Else would despair reign o'er us."

Sin is laid by God on the Sinless One to execute His judgment upon us sinners. Our doom is become His. Christ's punishment and death is the execution of the divine sentence on sin that is ours. Hence, when He dies, sin is put away; it no longer stands, as it once stood, between God and man. On the contrary, God has made peace by this great transaction; He has wrought out reconciliation; and its ministers can go everywhere with this awe-inspiring and blessed appeal: "Receive ye the reconciliation; Him who knew no sin God hath made sin on our behalf and there is henceforth no condemnation to them that are in Christ."

Do Modernists of past times and of the present day object to this Apostolic Gospel, saying, "We do not need to propitiate an angry God. God is love, and therefore does not require a propitiation. This is a piece of heathenism, of which a Christian ought to be ashamed. It is a libel on the God and Father of our Lord Jesus Christ, whose name is love, and who waits to receive us as His children?" We answer, to appeal to love against propitiation is to take the condemnation out of the Cross of Christ, and that means, to take the nerve out of the Gospel. And that is what all modernisms are doing: they divest the Gospel of its saving power making it a mere moral precept. We know or no other salvation which we need than the one in which God's love and mercy comes **through**, and not **over**, His judgment; and this is the redemption which is in Christ Jesus.

In the last words of the passage the Apostle tells us the object of this great interposition of God; "He made Christ to be sin on our behalf, that we might be made the righteousness of God in him." Our condemnation is made His; it is executed, annihilated, accepted of God on His cross; and when we receive the reconciliation through human faith, there is no longer condemnation for us; we are justified by our faith, and have peace with God through our Lord Jesus Christ.

J. J.

A man's words are often windows through which one may look into his soul. — Selected.

## Comments

**The Slot Machine for Christ** Manifold and numberless are the devices used by churches to raise money for the cause of Christ. There are lotteries of many forms, raffling off the chances for a fine bedspread, selling chances on this and that, eating ice cream and cake at church suppers for the upkeep of the kingdom of God, selling aprons to the highest bidder at church sales, playing cards with the stakes going to the First Metholuth Church, drinking soda pop at church picnics, and other such moneymaking schemes to help out the ever consumptive church fund. With all these we are acquainted. But now comes a new gadget to gather in the nimble nickels to pay the minister's salary — the slot machine.

This invention of the Evil One for the purpose of gulling the public afflicted with the gambling craze has finally drawn to itself the well merited condemnation of sober-minded people. Public opinion is now so strong against this device that sheriffs in the different counties are beginning to move this gambling box of wheels out of the taverns and other places of public resort. This is done for the protection of the innocent public, especially the young. Laws against these gambling devices have existed for some time. And now they are to be enforced.

But the sheriffs find these slot machines in unexpected places — in churches, of all places. The Milwaukee Journal recently published an article on these "one-armed bandits" (slot machines). The sheriff of one county in Wisconsin has this to say: "Slot machines are popular for some church affairs. They have been used by churches in the county. After a certain church picnic where four machines were operated, the laborer who spent \$12.00 in them was hailed as a benefactor of the church." And hear the testimony of the new district attorney of another county: A certain church had machines in its recreation parlor but they are out now. I have heard that one church took in \$3,000.00 at one affair with wheels, pin games and that sort of thing. That's beyond the scope of charity."

We shall make no further comment on these news items except to enquire, What next? The Christian reader is at liberty to form his own opinions. Z.

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**Christ and Belial** There are some honest Lutherans who believe that the findings of the evolution theorists can be reconciled with the

Scriptural account of creation. To these the Rev. Byron Nelson of Oconomowoc, Wis., writing in the Lutheran Herald, has this to say, among other things: "The Barthian school of European theologians who have quite a few followers among Lutheran ministers in this country, accepts the theory of evolution. They say that the church must accept all the results of science — as if the theory of evolution were a result of real science! To do this they necessarily deny the doctrine of verbal inspiration. We quote the Barthian leader Brunner, who says, 'The words of the Scripture are human; that is, God makes use of human and, therefore, frail and fallible words of men who are liable to err.' And again Brunner says, 'The Word of God in the Scripture is not to be identified with the words of the Scriptures.'"

Correctly and wisely the writer, the Rev. Nelson, says: "When, if ever, the writer comes to hold the Barthian position, his Bible will go into the fire as worthless to him, because he sees well enough that such a position makes him, and not the Bible itself, the Bible. He sees that he would then be reading into the Bible whatever he thought should or might or could be there."

To show that such trying to make the Scriptures agree with the evolution theory not only denies that the Bible is the Word of God, but that the believers in evolution, the atheists, cannot be won over by such a concession on our part, the writer quotes the statement by the president of the American Association for the Advancement of Atheism. He said, "Reconcilers strive desperately to save God, with laughable results. Words are twisted out of their meaning, facts are ignored, and logic is forgotten. 'Creation by Evolution' is their latest jargon. It is as meaningless as 'a frog's walking' or a child's 'singing by crying'. The use of such phrases stamps a man as either a fool or a fraud. Who has not heard the poem, 'Some call it Evolution and others call it God' . . . The defeated theologians now declare that Evolution is a higher, nobler, and grander method than the special creation described in Genesis. If God's purpose was to create a perfect being, why a multitude of experiments? It is a silly belief that a slow-making of the world by the hit-or-miss of Evolution is a higher method than instantaneous creation. Intelligence and speed are not vices. The heart of Evolution is the killing of the unfit. And how killed? Often by torture unspeakable. Life feeds on life. Reconcilers are contemptible."

It seems strange that there should be Lutheran ministers in America, as this author avers, that try to straddle two such antagonistic views of creation as evolution and the Scripture account. Their halting between two opinions does them no credit and surely must do a great deal of harm to the souls committed

to their care. You cannot make these two things agree. And why should we try? Listening to the siren voice of this falsely renowned science will surely rob us of the abiding faith in the truth of God as revealed in the Scriptures. After that faith is gone, what is there left for us to stand upon for our guidance in life and comfort in death? If we sell our birthright for this mess of paltry pottage, we shall have acquired only a most cruel creed of savage killing of some living things, so that other stronger and more greedy and selfish living things might persist in life. The sweet hope of salvation shall then be gone. No, Christ hath no concord with Belial. 2 Cor. 6:14-16. Z.

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**Snowbound** While unseasonable rains were drenching the soil in the eastern section of the Middle Western States in the Middle of January and causing destructive floods, huge snowdrifts were covering the states in the Missouri River basin. In northern Nebraska and parts of the Dakotas, at least, the snowbanks rival, if they do not actually surpass, those of last winter. During the first two weeks of January one blizzard followed upon the heels of another and kept the main highways blocked most of the time in spite of efforts of highway departments to keep them open.

It is, however, the farmers living off the main traveled highways who suffer the greatest disadvantages. Many of them are snowed in for the winter. Even horses can not negotiate the deep snowdrifts, and farmers must travel on foot and carry home the necessary groceries on their own backs. When it is considered that the farmers in this region raised practically nothing the past year, not even potatoes and vegetables, and must purchase all foodstuffs for themselves and their stock, one will understand that they find themselves in quite a predicament, though last year's bitter experience taught them the value of laying in as many supplies as possible beforehand.

And always there is the dread specter of broken limbs or serious illness, with no possibility of obtaining medical attention. Babies have been born unattended, and people have died without the ministrations of a physician, in spite of the efforts of dozens of kind-hearted neighbors to shovel a path for a self-sacrificing doctor with his kit of medicine. Many a snowbound Christian, listening to the shrieking winds and trying to penetrate with his gaze the swirling snow, reverently folds his hands and prays, "Lord, give Thy holy angels charge over us and keep us from all harm." What a comfort to know at such times that the very hairs of our head are numbered!

The usual church work is seriously interfered with at such times. Pastors, who have more than one congregation to serve, can not make their usual preaching rounds. Church attendance dwindles. Many, an-

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xious as they are to do so, are unable to meet with their fellow-Christians in the house of God. Where that is the case, there let the Christians keep the Lord's day nevertheless by gathering the family around the family altar. "Where two or three are gathered together in my name," says Jesus, "there am I in the midst of them." I. P. F.

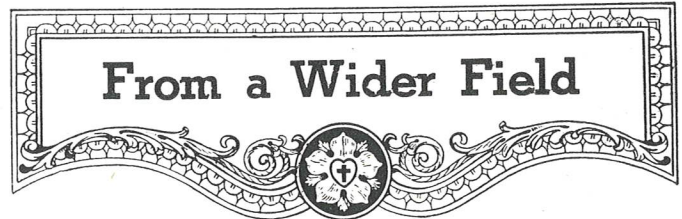
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**There Is No God** After nineteen years of unremitting war against religion, Soviet Russia is convinced that the church is no longer an issue. For that reason the new constitution of December 5, 1936, is somewhat more lenient with those who still profess their faith in God. Russian officialdom feels that enough has been accomplished at least for the present. It is estimated that since 1917 about 42,000 clergymen have died in concentration camps, and that only about 1,200 remain. In 1935, 14,000 churches were closed. But what seems to please Josef Stalin most is this that 25 million children of school age have been taught that there is no God. What an achievement to be proud of! Yes, we can see Satan's triumphant smile.

What will the harvest be? This wilful slaughter of souls bought by the blood of Christ cries to high heaven for vengeance. Just as surely as God spared not the old world, but brought in the flood upon the ungodly, just as surely will He visit destruction upon those who make the preaching of His Word impossible and who fill even the hearts of the little ones with doctrines so pernicious that they too are now on the road to damnation. The new constitution does not indicate a change of heart as yet. It looks rather like a matter of expediency by which Stalin hopes to fortify his position at home and his prestige abroad. This latest step certainly does not undo the harm that has been done, nor does it mean that the children will now be taught that there is a God, the God who is the Father of Jesus Christ, the Savior. The fate of godless Soviet Russia rests in the hands of One who will not be mocked.

The Lord has not visited us with the kind of oppression dealt out by Stalin and his cohorts. It is doubtful, however, whether we appreciate this. Our children need not be led to believe that there is no God. If our government were to attempt to force us into a course of that kind, our objections would be decidedly emphatic. But is it not true that hundreds of teachers in these United States, under banner of academic freedom, are teaching our boys and girls exactly what the Soviet Union has been proclaiming? Is it not true also that hundreds of our own people are sending their children to such teachers, without caring or worrying whether or not they also will be persuaded that there is no God? Or can it be that some of us still do not know that such teaching abounds?

Weep for Russia? Well and good. But what about weeping for ourselves and for our children? And what about taking a stitch in time? S.



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.

#### LENTEN MEDITATION

Savior, let me walk with Thee  
Now in deepest contemplation;  
And behold Thy love for me  
In the work of Thy great Passion:  
For, my Savior, Thou alone  
Could'st for all my sins atone.

Savior, let me pray with Thee  
In Gethsemane's dark garden;  
Where Thy drops of sweat, for me  
Called to God my sins to pardon;  
Where an angel gave Thee strength  
E'er the foes did come at length.

Savior, let me stand by Thee,  
Listening to the accusations  
That were falsely laid on Thee,  
Just to save me from damnation  
Just to cover up my sin,  
That Eternal Life I'd win.

Savior, let me climb with Thee  
Up to Calv'ry's Holy Mountain.  
There within Thy sacred wounds  
Find an everlasting Fountain,  
In whose healing waters flow  
Balm for all my sin and woe.

Savior, let me cling to Thee  
When this life I must surrender;  
May I hear Thee welcome me  
By Thy grace and love so tender:  
Then, in heaven, I shall see  
What Thy Passion won for me.

Adeline Weinholz.

**FATHER CHARLES E. COUGHLIN,**

the well known "radio priest" of the silver tongue, is back on the air again after a silence of but a few months. After the late national election and the ignominious defeat of his Social Justice party and its candidate for the presidency the priest had announced his retirement from the radio in utter disgust. We had hoped that he would be serious for once. But the recent announcement that he had changed his mind and would be back on the air beginning January 24 was a complete disillusionment. Of course, the return to the air was brought about by "urgent requests" from his nation-wide radio audience. The priest's new venture will be sponsored by the Social Justice Publishing Company and his talks will be labeled, "by the priest's request" as "current events." Well, we shall await results. The report has it that 16 stations in the east and 22 stations from coast to coast will carry his "message" into the homes of the nation. May his influence be as successful in the future as it has been in the past; and may his retirement soon become permanent!

W. J. S.

**WHEN POPE PIUS DESIRES PEACE**

Broadcasting from his Vatican sickbed, Pope Pius on Christmas day told the world of his bitter sorrow over the many great evils which have fallen like a scourge on humanity, and called on the rulers and peoples of the earth to maintain peace where it now reigns and to reestablish it "where it is but a sorrowful, tragic memory."

He also warned against the spread of atheistic communism, which he characterized as "a new menace more threatening than ever before for the whole world and principally for Europe and its Christian civilization."

Both of these pleas will meet with a sympathetic response among Christians of every communion. War and atheistic communism are undoubtedly among the greatest menaces to Christian civilization the world has ever known, and, unless these evils be curbed, the future outlook for the Church and human society is dark indeed.

However, when Pope Pius attempts to put a red label on the regularly constituted government of Spain, well-informed persons will lose some of their enthusiasm for the papal plea. It is an old trick of shrewd politicians to brand an opponent with an odious name, but one who claims to be the vicar of Christ should be more accurate in the use of language.

It is true that some communistic elements are now supporting the republican government in Spain, having been driven into the government camp by the rebellion; but it is not true that the government which came into power in Spain as a result of the election of February 16, 1936, was communistic. That election,

which was called and carried through by the incumbent Catholic Center government resulted in a defeat for that government. The result of the election gave 243 seats in parliament to the Popular Front and 195 seats to the Center-Right coalition. In the new cabinet, which was immediately formed, only two parties, Azana's Left Republicans and Martinez-Barrios's Republican Union, were represented. It was not until September 4, after the civil war had been raging for some seven weeks, that a single socialist or communist was given a seat in the cabinet.

However, in view of the fact that the republican government sought to separate the Church and the state and to give religious liberty to the people of Spain for the first time in their history, it is not difficult to understand why that government should be anathema to the Roman hierarchy. What Rome could not accomplish by ballots, it was willing to have brought about with bullets.

Christians of other communions would also feel a genuine sympathy with the pope's plea for peace if they could be convinced that he is sincere in desiring it. However, there are many who strongly suspect that on occasion, when the interests of the Church of Rome seem to require it, the head of that Church is not overscrupulous how the sword is wielded.

For instance, they will have painful memories of how Pope Pius and the other Italian prelates blessed the banners of Mussolini in the rape of Ethiopia. And they are not ignorant of the fact that Jesuit missionaries are now over-running that country, while Lutheran and other Protestant messengers of the Gospel are being expelled.

And, while they listen to the pope's evident sorrow over the "horror of hatred, of carnage, and destruction" that has resulted from the civil war in Spain, they are more than suspicious of the fact that the Church of Rome is one of the sinister influences behind the forces that precipitated the present carnage in that country.

However, it has always been difficult for the Church of Rome to be consistent. It is interesting to note that, in 1934, when the revolt of the Asturian miners in Spain was crushed with terrible ruthlessness by the Spanish Foreign Legion, the official mouthpiece of the Vatican, the *Osservatore Romano*, declared that "the situation in Spain from the point of view of the recent revolt must be viewed as follows: Since it is the legitimate government, the Spanish government is not only completely right, but it has simply done its duty. The nation has the right to be protected by its government. If it had failed in its duty to punish the rebels most severely, the government would have assumed the responsibility for continuing the shedding of blood. Here then is the true and just doctrine, which is in harmony with the traditions of the Catholic Church in its relations with lay government. The

duty of the legitimate government to suppress all revolts is beyond doubt, and all Catholics obedient to their Church must uphold the government in its struggle against every and any rebellion."

According to this "true and just doctrine" which is declared to be "in harmony with the traditions of the Catholic Church," all Catholics in Spain who are obedient to their Church should now be upholding the legitimate government of that country in its struggle against the fascist revolt instead of lending the rebels aid and comfort. But it so happens that the interests of the Church of Rome in this instance do not lie in that direction.

All of which proves that Rome still finds the old Jesuitical formula a most convenient doctrine: "The end justifies the means."

—The Lutheran Companion.



### 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. 260

1. We now implore God the Holy Ghost  
For the gift of faith our hearts need most,  
That in our last moments He may befriend us  
And as homeward we journey attend us.  
Lord, have mercy!
2. Shine Thou within, O most precious Light,  
That we Jesus Christ may know aright  
As our Lord and Savior, whose blood has bought us  
Who again to our homeland has brought us,  
Lord, have mercy!
3. Thou sacred Love, set our hearts aglow  
With Thy holy fire, that we may grow  
Daily more in fervor, all hatred quelling,  
And in peace we united be dwelling.  
Lord, have mercy!
4. In every need lending strength and cheer,  
Help us neither shame nor death to fear.  
Nor shall we lose courage when all shall fail us  
And the Foe shall accuse and assail us.  
Lord, have mercy!

#### No. 266

(No. 462. C. S. B.)

1. O Light, O Trinity most blest!  
True God, supreme and ever best;  
As now the sun of day departs,  
Outpour Thy beams upon our hearts.

2. To Thee at morn our hymns we raise,  
At evening offer prayer and praise;  
And Thou our glorious theme shalt be  
Now and through all eternity.

3. As darkness deepens, Lord, do Thou  
A night of quiet rest bestow;  
From all our sins grant us release,  
And bless us with Thy perfect peace.

4. Let God the Father be adored,  
And God the Son, the only Lord,  
And God the Holy Spirit be  
Exalted through eternity!

#### No. 274

1. Lord, keep us steadfast in Thy Word;  
Restrain and foil the craft and sword  
Of all Thy foes, who from Thy throne  
Would hurl Christ Jesus, Thine own Son.
2. Lord Jesus Christ, Thy power make known,  
For Thou art Lord of lords alone;  
Protect Thy Church, we Thee implore,  
That we may praise Thee evermore.
3. O Spirit Thou of priceless worth,  
Grant one mind to Thy flock on earth,  
Be with us in our final strife,  
And lead us out of death to life.

#### No. 310

1. Dear Christians, one and all rejoice,  
To God our praises bringing,  
And, with united heart and voice,  
In holy rapture singng.  
Tell how our God beheld our need,  
Proclaim His great and wondrous deed  
And what a price it cost Him.
2. Fast bound in Satan's chains I lay,  
Death brooded darkly o'er me,  
My guilt oppressed me night and day,  
In sin my mother bore me.  
And deeper still I fell in sin,  
Bereft of good, and foul within,  
So fully sin possessed me.
3. In God's sight my good works were naught,  
No merit there attaining;  
My will against God's judgment fought,  
Dead to all good remaining.  
My fears increased till sheer despair  
Left naught but death to be my share;  
The pangs of hell I suffered.
4. But God beheld my wretched state  
Before the world's foundation,  
And, mindful of His mercies great,  
He planned my soul's salvation;  
A father's heart He turned to me,  
Sought my redemption fervently:  
He gave His dearest Treasure.
5. He spake to His beloved Son:  
" 'Tis time for man's salvation.  
Then go, My heart's most precious One,  
Bring health to every nation;  
Redeem mankind and conquer hell,  
Slay death that man again may dwell  
With Thee in life forever."
6. The Son obeyed His Father's will,  
Was born of virgin mother,  
And God's good pleasure to fulfil  
Became my Elder Brother.  
No garb of pomp or power He wore,  
A servant's form, like mine, He bore,  
To lead the devil captive.
7. To me He spake: "Cling thou to Me,  
Myself to thee I tender.  
More than the victor thou shalt be  
With Me as thy Defender.  
For I am thine, and thou art Mine,  
Henceforth My place is also thine;  
The Foe shall never part us.

8. "The Foe My precious blood shall shed,  
Of life he will bereave Me.  
All this I suffer in thy stead,  
Oh, doubt not, but believe Me.  
Mine innocence shall bear thy sin,  
My life from death the victory win,  
Thy faith in Me shall save thee.
9. Now to My Father I depart,  
The Holy Spirit sending,  
And, heavenly wisdom to impart,  
My help to thee extending.  
In trouble He shall comfort thee,  
Teach thee to know and follow Me,  
And in all truth shall guide thee.
10. "Now, teach and do what I command,  
Proclaim the Gospel-story.  
That My blest kingdom may expand  
To God's eternal glory.  
This is My counsel unto thee:  
From lies and error keep thou free  
The doctrine I have left thee."

## No. 327

(No. 436. Augustana.)

1. God loved our erring mortal race,  
And through His Son bestowed His grace,  
That all who will in Him believe  
May everlasting life receive.
2. Christ Jesus is the ground of faith,  
Who was made flesh and suffered death;  
All who confide in Him alone  
Have built on this chief Corner-stone.
3. God would not have the sinner die;  
His Son with saving grace is nigh,  
His Spirit in the Word doth teach  
How man the blessed goal may reach.
4. Glory to God the Father, Son,  
And Holy Spirit, Three in One!  
To Thee, O blessed Trinity,  
Be praise throughout eternity!

## No. 334

1. Come, follow Me, the Savior spake,  
All in My way abiding;  
Deny yourselves, the world forsake,  
Obey My call and guiding;  
O bear the cross, whate'er betide,  
Take My example for your guide.
2. I am the Light, I light the way,  
A godly life displaying;  
I bid you walk as in the day  
And keep your feet from straying.  
I am the Way, and well I show  
How ye must sojourn here below.
3. My heart abounds in lowliness,  
My soul with love is glowing,  
And gracious words my lips express  
With meekness overflowing.  
My heart, My mind, My strength, My all  
To God I yield, on Him I call.
4. I teach you how to shun and flee  
What harms your soul's salvation,  
Your heart from every guile to free,  
From sin and its temptation.  
I am the Refuge of the soul  
And lead you to your heavenly goal.
5. If you too fierce should find the fray,  
To aid you I am ready;  
In battle I will lead the way  
To keep you firm and steady.  
A coward he who will not heed  
When his own captain takes the lead.
6. Then let us follow Christ, our Lord,  
And take the cross appointed  
And, firmly clinging to His Word,  
In suffering be undaunted.  
For who bears not the battle's strain  
The crown of life shall not obtain.



## THE CONFERENCE OF PRESIDENTS

The Conference of Presidents met in St. John's School, Milwaukee, on January 26 and 27.

The purpose of these meetings is to maintain and further true unity among the Districts and to knit them together more closely, that their hearts may beat as one and their efforts may be coordinated in our common cause. The frank discussion of the conditions in our Synod and our common problems leads to a better understanding and intelligent and cheerful co-operation.

The Presidents watch the list of our unemployed candidates very closely. The name that had been on the list longer than any other has now been removed, as the young man has now been called and installed in one of our churches. Seventeen candidates are still waiting for a call, though some of these are temporarily employed as assistants to pastors or as teachers in our schools. The money we paid out as interest on the Synod's debt last year would have sufficed to put at least two thirds of these men to work, for there is no shortage in fields.

As to our teachers, male and female, the situation is different. A few who have already held positions are at the present time unemployed, but our younger men and women have all been placed. In fact, we will soon have reason to complain of underproduction, our fear of overproduction having kept parents from sending students to New Ulm.

A highly gratifying report was made by Treasurer Buuck. On January 26 he had sufficient funds on hand to meet the requisitions for January. We inquired by telephone this morning, February 5th, and were informed that the monies have been flowing steadily since then, and that there is a very substantial balance in the treasury. For this we thank God. It is to us an indication that he has kindled anew in our hearts love for his cause and has blessed the willing givers with an income that enables them to contribute larger sums. These givers will now take heart and even increase their efforts. We live by faith. We give by faith. It is only faith in the gracious promises of God that enabled our willing Christians to continue to give when the outlook was not at all promising. That faith was to them an undeserved blessing. To it the Lord has now added another blessing, that of achievement. Their joy over reports like this one is a holy joy, a joy in the Lord, and we are confident that this holy joy will find expression in holy works, par-

ticularly in increased offerings for the cause of Christ and in the determination that we will, with God's help, avoid doing again what we did in the days of plenty, when we from our abundance withheld from the Lord the monies needed for the spreading of the Gospel.

The individual Christians and congregations who during the dark days really were not able to give as they truly wanted to give but who cried to the Lord that he would sustain and bless our Synod have their full share in this joy, for the Lord has answered their prayers, and their gratitude will soon make itself felt.

They who thus rejoice in the Lord will do this in deep humility, for they will say in their hearts, if we had surrendered ourselves more fully to the guidance of the Holy Spirit, the blessings would have been still greater. They will ask for God's pardon in the name of Jesus and for strength from on high to serve him more faithfully in the future.

Pity the man who has no share in this joy. Robbing God by withholding the offerings he was well able to give, he has but robbed himself. Clinging to his earthly possessions, he has permitted great spiritual blessings to slip from his hands.

Are there such men among us? God knows. One's own conscience can tell him. It is not for us to judge others. But we do have the duty to ask, admonish, reprove, and encourage, the brother who appears to be indifferent and unfruitful.

The Presidents brought in lists of all the congregations in the Synod showing the offerings during the last half year, or full year. The discrepancy between the average offering of the individual member in the various churches is too great to escape notice. An outsider cannot answer the question, Why is there so great a difference in the average contribution per communicant member in churches that appear to be similarly situated? In these cases the District Presidents and their Visitors owe it to the churches that fall so far behind to inquire and, as the case may be, to admonish and encourage in brotherly love. This work has been done very faithfully in the past months and will be continued. It has borne fruit and will bear fruit in the future. The congregations that give heed to the words spoken to them by the Visitors will soon begin to see in them men who are serving them as Paul and his companions served the first churches, who, as Paul puts it, say: "Not that we have dominion over your faith, but are **helpers of your joy.**" 2 Cor. 1:24.

The Debt Retirement Committee reported a total of \$112,283.52 in subscriptions and cash. We have reason to believe that this figure would be much larger if all the subscriptions were reported promptly. The importance of this collection for the life of our Synod cannot easily be overestimated. The time is short. Let every one do his duty faithfully, and we will reach

the goal and again rejoice in the Lord. God wants us to have a full share in this joy. If we do not resist the promptings of his spirit, we will have it.

John Brenner.

#### † REV. C. H. AUERSWALD †

On January 27 Rev. Charles Henry Auerswald entered the eternal home. Funeral services were held in St. Paul Lutheran Church of Appleton, Wisconsin, January 30. Pastor T. J. Sauer spoke the word at the private service in the morning, basing his remarks on John 14, 2. The undersigned conducted the church service, preaching on Revelations 2:10. Pastor F. Schumann read the obituary and spoke on Daniel 12:3. The mortal remains were laid to rest in the Riverside Cemetery, where they await the Day of Resurrection.

Charles Henry Auerswald was born in Kernsdorf, East Prussia, Germany, September 1, 1866. There he was baptized and confirmed. In 1881 he came with his parents and brothers to America, finally locating at Appleton, Wisconsin. From there he entered Northwestern College, and in 1888 the Seminary. While yet a student he served congregations at Platteville and Sturgeon Bay. Upon his graduation in 1891 he was called to Dunn County, Wisconsin, serving the different parishes from Hatchville. Successively he served the Lord thereafter at Elkhorn, Ludington, Michigan, North Milwaukee, Wrightstown, Slinger, Menomonie, Michigan, Cochrane, and Prairie Farm. Impaired health brought about his retirement in December, 1930, since which time he has been making his home in Appleton.

In the year 1893 he was married to Magdalene Frederica Bruenn, to which union 7 children were born, one of which has preceded her father into eternity.

He is survived by his widow, two sons: Edgar and Arthur; four daughters: Esther, Ellinor, Ruth and Flora; also six grandchildren.

"Be thou faithful unto death, and I will give thee a crown of life."  
F. M. Brandt.

#### ATHLETICS AT MICHIGAN LUTHERAN SEMINARY

Yes, athletics are sponsored at Michigan Lutheran Seminary. But that will hardly be a surprise to anyone, for it is a known fact that athletics of some form constitute a part of the life at practically all schools of our country. The reason for this lies in the natural urge of youth to play. In our country this urge to play particularly has developed into an urge to show athletic prowess. Whenever young folks gather, they are eager to engage in some sport and vie with each other for supremacy. Educators recognize this urge in their students, see the need of an athletic program



at their school, and, hence, proceed to sponsor such a program. So, undoubtedly, it happens that we have athletics at the schools of our country.

There, indeed, are some who frown upon athletics at schools, especially at schools where young men and women are being prepared for work in the church; and they make efforts to curb athletic activities. Such an attitude is extremely unwise. The result of it is similar to the result obtained when a little child, which innocently and harmlessly is amusing itself with a plaything, is deprived of its pleasure by an unsympathetic, impatient parent. It begins to cry. It will be agreed that such a curb on the urge of the child to play is of no benefit to the child. The student who is deprived of an innocent and harmless participation in sports becomes disgruntled. Here too it will be agreed that such a curb on the urge of the student to take part in sports is of no benefit to the student. It may even put him in such a state of mind that he is unfit to perform properly the tasks assigned to him at school.

It, without a question, is wise and sensible to take a friendly attitude towards athletics. That, however, does not mean that we should favor athletics for their own sakes, or that an athletic program on a large and elaborate scale should be introduced, as it is done at many schools. But it does mean that we should recognize the definite need of athletics in the life of our students, which need has its origin in the need of play, and, therefore, instead of denouncing athletics in a destructive manner, be helpful to our students in their athletic activities, guide their sports within proper bounds, and regulate them in such a way that the students are benefited.

At Michigan Lutheran Seminary the faculty without exception are agreed on such a friendly attitude toward athletics. The need is acknowledged. Therefore the faculty appointed one of its members athletic director to be helpful to the students in their athletic activities. The work of the athletic director consists in arranging and regulating the athletic program for the whole year, providing for its maintenance, and guiding its supervision in such a way that the students are benefited.

### Program

Even though football is not sponsored, the program is quite extensive. The boys, however, have a football placed at their disposal in the fall of the year, and they amuse themselves with it in various ways when they are at leisure to do so. In place of football softball is played. The program is entirely intramural. As many teams are organized, evenly matched, as the number of boys at the school permits. Each team elects its captain, who directs all the affairs of his team and encourages his players to put forth their best efforts to win their games. A definite

schedule is arranged, and when all the games have been played, the team having the highest percentage is hailed as the winner of the pennant. This program is followed with considerable interest by all the students, since most of the games are quite hotly contested. It especially is a boon to the youngsters who have just entered school. It gives them something to do during their free time and offers them the opportunity to make friendly contacts with the older students, which helps them overcome a possible feeling of homesickness during their first weeks away from home.

About the first week of November training begins for the basketball season under the direction of the tutors, who act as coaches of the basketball teams. After school they have all boys appear on the campus and have them go through a series of setting up exercises. This is done every day, except Saturdays and Sundays, for two weeks. It is quite interesting to watch these exercises, but they do not exactly appeal to the boys. They want to play basketball. Still, they realize that their limbs must be strengthened and their lungs developed to be good players, and therefore they are willing to go through with this rather tiresome program of training.

After this period of training the boys are taken into the gymnasium! The gymnasium! A digression is necessary to have the reader understand what is meant when the gymnasium at Michigan Lutheran Seminary is mentioned. A gymnasium in this day is held to be a building which has a large floor space, on which boys can run about to their heart's content, on which they at least can play basketball. It too is held to be a building which is so ventilated that the boys can inhale wholesome air while they are enjoying their exercises and games. In view of this, the word gymnasium is a misnomer for the building where the boys of Michigan Lutheran Seminary exercise and play. It is a hole in the ground, about 40 feet square, surrounded by four brick walls, which bottle up all kinds of air except fresh air. If a basketball game were played there, it would not require much stretching of the imagination to see five wrestling matches staged at the same time; neither would it require much encouragement to make your exit for fresh air after you have witnessed the game a little while. Nevertheless, students and faculty are making the best of it. They are glad to have that "gymnasium." It is better than having none at all. Although no regulation basketball games can be played there, it serves as a place where some general training for the game can be given. The main practicing is done in a public school gymnasium about one mile from our school. Arrangements have been made with the authorities of that school to use their gymnasium for basketball practice in return for the use they make of our campus during the baseball season. That gymnasium, too, is rented

for our home games with other schools. All this is not exactly desirable. It happens quite often that the boys, all "warmed up" because of strenuous play, must expose themselves to very inclement weather while walking home. This is not good for them. Then, too, it causes much inconvenience and loss of precious time for those who have charge of the practice sessions and of regulating the affairs connected with home games. It is therefore hoped that the Synod may some day find itself in a position to erect a gymnasium at Saginaw.

Well, the boys are taken into the "gymnasium" to be taught the fundamentals of basketball so that they may become skillful in playing the game and really enjoy it. Practically every boy at the school appears for this instruction. Shortly before the actual season opens, the playing of games with other schools, which usually is the first week of December, the coaches select fifteen to twenty boys, who are skillful in playing the game, and who, too, have undergone a thorough physical examination and been found fit to engage in competitive games without endangering their health, and give them particular attention to develop a team that will be able to play a creditable game and be a worthy opponent for any school on the schedule. The boys who are not fortunate enough to be chosen to represent the school in competitive games are, however, not neglected after the coaches have made their choice. At times some student experienced in basketball is asked to take charge of them. Quite often one of the professors will volunteer to direct their play. All the boys at the school are therefore given an opportunity to develop their bodies in a manner which they enjoy, and, as a rule, all make use of that opportunity.

After the team to represent the school is chosen and carefully trained, the students are anxious to see it in action. Sufficient occasion is given them, for a schedule of fourteen to sixteen games is arranged. These games are played during the months of December, January, and February, usually Friday nights, since there are no classes on Saturdays. When a mid-week game is played, the students are directed to do their studying after school on the day of the game. In addition to the season's scheduled games the Seminary team too plays in a tournament arranged by the Michigan High School Athletic Association and held after the close of the regular season, usually the first weeks of March. For this tournament schools are assigned to a certain district and classified according to enrollment into four classes, A, B, C and D. Schools of the same class first compete to determine the champions of their district. Thereupon the champions of the various districts compete to determine the champions of regions. The regional champions then meet in a final or State tournament to determine the State

champions in the four classes. Seminary teams have an enviable record in these tournaments, having won seven district championships, five regional, and been runners-up in State tournaments on two occasions, all during the last eight years.

After the completion of tournament play and after the awarding of "letters" at a banquet arranged to honor the team, in which all students, faculty members and their families, and a few friends of the school take part, basketball is soon forgotten; and the students direct their attention to baseball, tennis, and horseshoe.

This takes us to the time following the Easter recess. Here again, almost all boys participate in these sports. Their pleasure in the games induces them to go out into the fresh air and get needed exercise. A team to represent the school in baseball is organized under the guidance of the tutors, and games are played with schools in a Saginaw Valley Class C and D Baseball League, of which Seminary is a member. Tennis and horseshoe, like softball, are enjoyed as intramural sports.

The athletic program for the year comes to an end with a Field Day held on Commencement Day. This Field Day is intramural, with the exception of a baseball game, which is arranged with some other high school to be a part of the program. The boys compete with each other for supremacy in the following events: Tennis and horseshoe tournaments, base running, 440 yard run, 100 yard dash, high jump, running broad jump, standing broad jump, and shot put. Practising for these events is done for several weeks before Field Day, for no boy wants to be entirely outclassed by his schoolmates. But despite the keen rivalry the competition remains to be very friendly. One boy will encourage the other to put forth his best efforts and applaud him when he does well. First, second, third, and fourth place winners in each event are recognized by being awarded 5, 3, 2 and 1 points respectively. Whoever wins the greatest number of points is declared champion of the Field Day, and he, together with those that have the second, third, and fourth greatest number of points, has his name engraved on a Field Day cup, which has been presented to the school by the Michigan Lutheran Seminary Club.

This Field Day is looked forward to by graduates and friends of the school, and they appear in goodly numbers to watch the boys perform and to admire their skill. At the same time it offers them an opportunity to renew old acquaintances and recall fond remembrances of days gone by. It is a fitting close to the athletic activities of the schoolyear.

The program, as outlined, is indeed extensive. It is so regulated that the boys at all times have some healthful sport to occupy themselves with during their free time, that, too, all boys have an opportunity to

take part in it. It will, however, be noticed that no consideration is given the girls of the school. There really is little need for it, since the school has no girls' dormitory, and since practically all the girls have duties to perform in their homes during their free time. They do play tennis when they are free to do so, but otherwise little opportunity is offered them for exercise. If the "gymnasium" were a suitable place, arrangements could and would, no doubt, be made to give them more opportunity.

#### Maintenance

The program, though extensive, involves very little cost. The total cost for the entire year is about \$300.00. This includes \$100.00 paid for gymnasium rental for the home games in basketball. But do not conclude that the boys then cannot be properly equipped for their sports. They are. No Seminary team has ever appeared on the baseball diamond or on the basketball floor that looked ragged. Spectators often remark that the Seminary teams always appear neat and clean. No boy is denied the use of the best baseball and bat, nor the best basketball. High class officials are hired for competitive games. So care is taken to give the boys that which is proper in every other detail. The reason why it can be done with so little cost is the fact that the boys are encouraged not to abuse their equipment; and they respond. For instance, basketball suits that were purchased eight years ago and used in at least 150 games look as neat, classy, and clean today as the first year they were used.

The cost of athletics is taken care of mainly by athletic fees paid by the students. Every dormitory boy pays \$2, every boy day student \$1.50, and every girl \$1.00. Other sources of income are gate receipts at basketball games and a few donations by friends of the school. About \$200.00 flow into the athletic treasury from these sources. This amount balances the budget, since the gymnasium rental for home games in basketball is paid by Synod.

#### Supervision

The reader will realize that an athletic program at a school must have careful supervision. Otherwise it may become a nuisance. It is the opinion at Michigan Lutheran Seminary that this supervision must not be too official in its character. It must not be carried out by one viewing the activities of the boys from some high perch in the distance, in a mechanical way giving orders in what spirit the boys are to follow their sports, and, if the orders are not heeded, denouncing them and their athletics in harsh terms. A supervision which has touches of such a nature is detested by the boys. By it they never can be guided to take the right attitude in connection with their sports. This supervision must rather be of an in-

formal character to be effective. The opportunities to supervise must be gained through a genuine interest in, and a sympathetic regard for, the boys in their athletic activities. Such interest and regard will bring one into personal, close contact with them again and again while they are at play; and these contacts are the best opportunities one has to lead them in the right way. A supervision of this nature is welcome to them. It, in fact, is experienced that it is a pleasure to them to be corrected and instructed under such circumstances as to their spirit and attitude.

Supervision of this nature is found at Michigan Lutheran Seminary. It is not carried out by any particular person, but every member of the faculty does his share of supervising. Everyone is interested in, and has a regard for, the boys in their play. They attend the basketball and baseball games, not because they are moved by a feeling of official duty, but because they are actually interested in the play of the boys. They use their cars to take students to games played outside of Saginaw, not because they can hardly refuse to do so, since they are professors at the school, but because their interest in the students makes them willing. Such contacts, of which there are many others, afford opportunities to speak words of friendly guidance; and such guidance is powerful and really guides.

As a result of such a supervision no complaint is ever heard that the boys are unsportsmanlike in their games or ungentlemanly in their behavior towards their opponents, nor does anyone say that they devote too much time and thought to athletics, that athletics interfere with their studies, etc. The fact is, the Seminary students have established a reputation of excellent sportsmanship and behavior and also of high scholarship. The Michigan High School Athletic Association gives every school that is a member a rating as to the sportsmanship and behavior of players and spectators. This rating of a school is based on reports made by the officials who have "worked" the games of that school. Up to this time Seminary players and spectators have always been on the honor roll with an A rating. And, although the Seminary is not accredited and no official rating as to scholarship is available, local schoolmen, who have many occasions to contact Seminary students, speak very highly of their scholarship.

#### Value

When athletics are properly regulated and supervised, they have their value. Some of the benefits have already been touched upon. They supply the need that the boys have for play, keep them occupied during their free time, give them occasion to exercise in a manner that is a pleasure to them and develop their bodies to be strong and healthy so that they in later life will be able to do the work expected of them.

They give opportunity to effect contacts between students and instructors that encourage the students to follow the guidance of the instructors. Besides these they are a means by which a student can be instructed to be fair with the other fellow at all times, to control his temper, never to underestimate the ability of an opponent, to realize that nothing can be accomplished without conscientious and diligent work, to do the best you can under all circumstances, to understand the value of cooperation (team work), never to be spectacular to attract attention, to be able to win without becoming proud and boastful, and to be able to lose without losing hope for future success. When instruction along such lines is imparted from a Christian viewpoint, a training is given the student that will be of value to him in later life. Other things could perhaps be added to the above list, but sufficient has been said to show that athletics indeed have their value.

The value of athletics surely makes them worthy of careful consideration. It simply cannot be said that they are not necessary or not important and need no consideration. They are important in the lives of the boys, and a mistake is made when they are looked upon otherwise. True, they should not be over emphasized, but there is no danger that this will ever happen at any school of our church as long as there is proper supervision; and there can hardly be an excuse for the lack of it. The word "Sportgeist" never could, and cannot now, be applied to our students as a whole. Therefore the instructors at Saginaw, acknowledging the value of athletics and not fearing the bugbear "Sportgeist," have always been careful to have a well regulated and properly supervised athletic program; and it is hoped that conditions at the school always will be such that this policy can be continued.

E. J. B.

#### FIFTEENTH ANNIVERSARY OF DEDICATION OF CHURCH

Mount Olive Congregation of Appleton, Wis., Pastor R. E. Ziesemer, observed the fifteenth anniversary of the dedication of their church with special services of song and praise December 20, 1936. The congregation had redecorated the church for this anniversary, and it was a fitting expression of the love of the members toward their church as the House of God in which they, as the children of God, gather to hear their Father's voice speaking to them. God has blessed this congregation in a manifest manner. Through the preaching of the Gospel a group of Christians in May, 1915, organized this congregation with their pastor. It was a small beginning. The services were held in rented quarters. Then fifteen years ago they erected their house of worship. The congregation kept on growing until now it is one of the larger congregations in the city of Appleton, Wisconsin.

So this Sunday was set aside for special services in acknowledgment of the many blessings the Lord so graciously bestowed upon this congregation. In the morning service the sermon was preached by the undersigned, who also preached one of the dedicatory sermons fifteen years ago. In the evening Pastor Frank Reier of Waupaca, Wisconsin, preached on "The new song of the Christian church." Fitting anthems were sung by the choir.

The decoration of the church was done in an artistic and churchly manner carrying out many of the symbols of the Christian church. The color effect is very pleasing and restive. As a special memorial a new white baptismal font was also dedicated. May the Lord continue to bless Mount Olive.

Carl H. Buenger.



#### CONVENTION OF THE JOINT SYNOD

The 24th convention of the Joint Synod of Wisconsin and Other States will be held August 11-17, 1937, in St. Paul's Congregation, Appleton, Wis., F. Brandt, pastor.

Pastors, whose congregations are to furnish lay delegates for this convention, will please remember to send the names of said delegates (and alternates) to their respective district secretaries.

District secretaries are requested to forward the names of all delegates (pastors, teachers, laymen), representing their respective districts, to the undersigned. This official list of delegates submitted by each district secretary serves as certificate of election for the respective delegates, and no further credentials are required (Cf. Constitution of the Joint Synod, par. 3, Art. 12).

Congregations will please note that teachers may not be elected as lay delegates.

Further information regarding the convention will be published at a later date. Karl F. Krauss, Sec'y.

#### CHANGE OF ADDRESS

Rev. Louis G. Meyer, 214 Western Ave., Allegan, Mich.

#### INSTALLATION

Authorized by President Wm. Nommensen the undersigned installed Candidate George Zunker in the Zion Congregation at Elroy, Wis., on January 24. Arthur Berg.

#### NOTICE — MINNESOTA DISTRICT PASTORS

Please order Minnesota District remittance slip blanks from our District Treasurer, M. H. R. Kurth, Hutchinson, Minn. He is prepared to meet our demands. Do not order from the Northwestern Publishing House, as their stock is exhausted. Order from Mr. Kurth when remitting with white slip. Mail all blue slips to undersigned at La Crescent, Minn.

E. G. Hertler,  
Fin. Sec'y of Minn. Dist.

#### BOOK REVIEW

NOTE: The writer of the following book review is a pastor of the Norwegian Synod affiliated with the Synodical Conference. This review was given us by request.

W. J. S.

### "The Return to Religion."

Such is the arresting title of an equally arresting book from the pen of one of America's well-known psychologists, Dr. Henry C. Link. So much has been pawned off in the name of psychology the last few decades, that I for one had grown suspicious of anything called by that name. It usually was a conglomeration of wild guesses. What a pleasant surprise, then, to pick up a book from the pen of a recognized man in the field of psychology, which, so far from leading one only deeper into the quagmire of vain questionings, points back to the tried and true paths of Holy Writ! William Lyon Phelps has said of the book: "It is the finest book on practical psychology I have ever read. Every American ought to read it." And the very fact that, since its publication last March, there have already been no less than twelve reprintings of it, would indicate that a goodly number of Americans *are* reading it.

When I here offer this brief review of the book, it is not because I can subscribe to everything which is to be found within its 181 octavo pages. But the sum total of its contents is so refreshingly wholesome that, when read with due discretion, you will find it eminently worth while. The very words of dedication will give you a glimpse into the nature of the book: "Dedicated to the millions of grandparents who, with less money, gave their children more than we are giving ours today."

It is his own return to a childhood faith, of which he had been robbed as a student in one of America's oldest and best-known universities, which determined the title of the book. For a period of twenty years he had severed his connections with the Christian Church. Then it was that he, as a counselor to countless unfortunates who came to him with their troubles, discovered that what he was prescribing for them as help out of their difficulties was what he himself had forsaken because of the imagined superior wisdom he had imbibed at the university. He also learned to note that of the tens of thousands with whom he was brought in contact as director of New York's Psychological Service Center, it was invariably those who had some religious background with whom it was possible to accomplish a betterment of their present condition.

Now then, just a few excerpts from the book to show you the tenor of its teachings. In the chapter entitled "Fools of Reason" he says: "Reason is not an end in itself but a tool for the individual to use in adjusting himself to the values and purposes of living which are beyond reason." — "Western civilization for centuries has deified the mind and reason as an end in itself. Our pursuit of scientific knowledge and the trend of our entire educational system has been a glorification of intellect and a corresponding disintegration of the basic values which make intellect worth having." — "There can be no solution of life's deeper problems, no increased happiness for the individual, through the development of greater scientific knowledge alone. More science only adds more confusion." — "The idolatry of reason and the intellectual scorn of religion has rendered man prey to the innumerable quacks, pseudo-scientific fads, and political panaceas which bedevil him today. How far more rational, if rational grounds were needed, is belief in prayer, in immortality, in the Lord's Supper, in the Divinity of Christ, than the fantastic beliefs men grasp at today!" — "The more intellectual the man, the wider the range of his ideas, the more danger he is in of putting gods of temporary expedience before the God of everlasting values." — "Religion has been called the refuge of weak minds. Psychologically, the weakness lies rather in the failure of minds to recognize the weakness of all minds. With all the developments of modern science, with all the general and higher education peculiar to the United States, and with the mechanical aids to understanding and intelligence supplied by our means of rapid communication, the nation is floundering as it never has done. Schemes for a more abundant economic life have been proposed by the shining lights of our intellectual age. Their exponents have in common one pervading characteristic, namely, an unbounded intellectual arrogance, in which a supercilious contempt for the simple and basic values of human nature is coupled with a fatuous faith in the omnipotence of their ambitious plans. The fact that the plans of one contradict the plans of another is inevitable when minds have cast loose their anchors to beliefs and traditions more basic than their reason." — "The mind, coupled to religion, is a stronger mind for it, a mind not so rapidly swayed by the passions that parade as reason under an enlarged vocabulary. But

in deifying the mind we have abandoned God. We have become the fools of reason and the dupes of scientific truth."

Under the chapter, "Children are Made," he has the following to say regarding the modern fad of no corporal punishment for children: "Parents accepted the theories: corporal punishment was psychologically harmful; a child should be reasoned with rather than dogmatically coerced; the child should not be repressed — on the contrary, it should be allowed to express itself. None of these theories was ever substantiated by scientific psychological evidence, and practically all of them have proved definitely erroneous." — "The greatest and most authentic textbook on personality is still the Bible, and the discoveries which psychologists have made tend to confirm rather than contradict the codification of personality found there." — "From a psychological as well as from a common-sense point of view, the greatest source of help is religion." — "Those parents who wondered how, in the absence of religious influences which had moulded them (and the author was for a time one of them. — My own insertion. — N. A. M.), were facing an unanswerable problem. There is no rational substitute for the supernatural power which the unquestioned belief in a Divine Being and a Divine moral order confers." — "In a world of change and rebellion to authority, God is the only fixed point." — "The doctrine of original sin, and the conquest of the natural man, so important in religion, is profoundly true from a psychological point of view."

In his discussion of "Love and Marriage" he says: "The finality of marriage and its vows, as expressed by the rituals of the churches, rightly emphasizes the fact that marriage is an obligation to create a better life, not an experiment in compatibility." — "Religion not only provides objective ideals for life generally, but the Church has given concrete expression to these ideals in relation to marriage, through its marriage ritual. In essence, this ritual says that marriage is not merely a private passion but a public contract before a Court far higher and more comprehensive than the legal courts of the land. It stresses the obligations of marriage, not its pleasures and privileges. Its ceremonies represent an extrovert setting to what should be a highly extrovert experience."

Regarding the moot question of "Social Planning" in our day, he has the following pertinent remarks: "Some of these reforms have been labelled as efforts in behalf of the forgotten man. Psychologically, the only forgotten man is the man who forgets himself and who delegates the responsibility for his happiness to others." — "The religious doctrines of Christ, as can be seen by the most casual student, were concentrated on the individual and not on a new social order. The findings of psychology are serving our re-discovery of Jesus as a far more profound thinker than the popular leaders of today. Christ was not a social reformer, He was a reformer of men." (One of the statements in the book to which we take exception is to be found in this same paragraph, where he speaks of admission to the Kingdom on the basis of "individual merits").

In the chapter dealing with "The Vice of Education," he makes such statements as these: "By far the most common vice among my clients is one not generally thought of as such, namely, the vice of too much education and culture. The worship of formal education is one of the outstanding phenomena of American history." — "There is great need in the field of education for the codification of value and basic truths about human nature; for the preservation and honoring of the noble traditions which the race has acquired; for the subordination of intellectual arrogance to the discipline of the unselfish life. Where, better than in religion, can the basis for such a synthesis of the past with the present be found?"

Norman A. Madson.

**The Old Testament, An Appreciation.** Six Lectures, delivered at the Pastors' Forum, The Lutheran Summer School, Paradise Falls, Pa., July 10-17, 1936. By Paul I. Morentz, B. D. Published by the author, Room 804, Muhlenberg Building, 1228 Spruce Street, Philadelphia, Penna. Blue cloth, gold stamped title, 91 pages.

This little book is an effort to interest especially the clergy in the study of the Old Testament. The six lectures treat of the following subjects: The Old Testament Language and Literature; Basic Christian Teaching in the Old Testament; The Old Testament as Preaching Material; The Old Testament as Teaching Material; From the Old Testament to Christ; From Christ to the Old Testament. The author, whom we surmise to be a Christianized Jew, is well versed

in his subject, having read the Old Testament from his early youth in Hebrew, as he himself confesses. His language is clear and the presentation of the beauties and importance of the Old Testament is compelling. Of course, he is not altogether untouched by modern Bible criticism, as e. g. his statement, p. 17: "As for authorship, I cannot frankly think of a single book in the Old Testament concerning which we can be absolutely certain that such and such a person wrote it in exactly the form in which we have it today." "Nor can we agree with his modern view of Isaiah, chapt. 40-66, namely, that these chapters are not from the pen of Isaiah, p. 64.

But his appreciation of Old Testament Bible study is just when he says, "Without the Old Testament there would be no New Testament, and without the study of the Old Testament there can be no intelligent study of the New Testament." On the whole a very readable book and one that should be of great profit to every preacher of the Gospel. Its information is concisely given and of use at all times. Too many of our preachers avoid preaching on the texts of the Old Testament because they are not well enough acquainted with it. This book will help to get acquainted.

Z.

## SOUTH EAST WISCONSIN DISTRICT

October 1, 1936 to January 6, 1937

## Arizona Conference

Rev.	Budgetary	Non-Budgetary
Rich. Deffner, Zion's, Phoenix, Ariz.....	\$ 298.33	

## Dodge-Washington Counties Conference

G. Bradtke, Zum Kripplein Christi, T. Herman	91.65	
Herman Cares, Emanuel, Tp. Herman	92.18	
Herman Cares, Emanuel, Tp. Herman	33.92	
Herman Cares, Zion, Tp. Theresa	29.12	
Herman Cares, Zion, Tp. Theresa	32.38	
Herm. C. Klingbiel, St. John's, West Bend	232.50	
Herm. C. Klingbiel, St. John's, West Bend	366.44	
Herm. C. Klingbiel, St. John's, West Bend	162.45	
Herm. C. Klingbiel, St. John's, West Bend	186.02	
A. C. Lengling, St. Paul's, Slinger	102.00	
Ph. Martin, St. Luke's, Knowles	21.37	
Ph. Martin, St. Luke's, Knowles	3.43	
Ph. Martin, St. Luke's, Knowles	37.69	2.05
Ph. Martin, St. Paul's, Brownsville	251.10	
Ph. Martin, St. Paul's, Brownsville	10.42	2.00
Ph. Martin, St. Paul's, Brownsville	93.75	6.97
Ph. Martin, St. Paul's, Brownsville	82.77	
Rud. F. W. Pietz, St. Paul's, Lomira	109.34	11.56
Rud. F. W. Pietz, St. Paul's, Lomira (including \$4.21 from Sunday School)	49.49	
Rud. F. W. Pietz, St. Paul's, Lomira	30.57	
Gerhard Redlin, St. Peter's, Allenton	69.50	
Gerhard Redlin, Zion, Allenton	179.33	
Gerhard Redlin, Zion, Allenton	49.31	
W. Reinemann, Trinity, Huilsburg	180.00	
W. Reinemann, Trinity, Huilsburg	33.32	
W. Reinemann, Trinity, Huilsburg	41.72	
W. Reinemann, Trinity, Huilsburg	45.23	6.90
W. Reinemann, Trinity, Huilsburg	36.00	
Ad. von Rohr, Peace, Hartford	282.57	
Ad. von Rohr, Peace, Hartford (Ladies' Aid, \$15.00)	198.79	
Ad. von Rohr, Peace, Hartford (Ladies' Aid)	60.00	
Ad. von Rohr, Peace, Hartford (Sunday School)	6.00	
Ad. von Rohr, Peace, Hartford	50.10	
A. J. Schaar, St. John's, Woodland	180.00	
H. J. Schaar, St. John's, Woodland	47.50	
M. F. Stern, St. Paul's, Neosho	75.00	
M. F. Stern, St. Paul's, Neosho (Sunday School, \$3.25)	63.25	
M. F. Stern, St. Paul's, Neosho	40.00	
Otto C. Toepel, St. Peter's, Kekoskee	59.75	
Otto C. Toepel, St. Peter's, Kekoskee	10.25	
H. Wolter, St. Paul's, Tp. Lomira	23.93	
H. Wolter, St. Paul's, Tp. Lomira	18.54	
H. Wolter, St. Paul's, Tp. Lomira	20.27	
H. Wolter, St. Petri, Tp. Theresa	6.78	
H. Wolter, St. Petri, Tp. Theresa	8.62	
H. Wolter, St. Paul's, Tp. Lomira	67.52	
H. Wolter, St. Paul's, Tp. Lomira	25.74	
H. Wolter, St. Petri, Tp. Theresa	11.05	
H. Wolter, St. Petri, Tp. Theresa	14.02	
H. Wolter, St. Petri, Tp. Theresa	13.65	

F. Zarling, St. Matth., Iron Ridge	193.25
F. Zarling, St. Matth., Iron Ridge	68.18

## Eastern Conference

Adolph C. Buenger, St. John's, Good Hope	65.23	
Adolph C. Buenger, St. John's, Good Hope	33.18	
E. Ph. Ebert, Pentecostal, Whitefish Bay	28.81	
E. Ph. Ebert, Pentecostal, Whitefish Bay	22.96	
E. Ph. Ebert, Pentecostal, Whitefish Bay	17.65	
E. Ph. Ebert, Pentecostal, Whitefish Bay	18.32	
Frank G. Gundlach, Salem, W. Granville	52.00	
Frank G. Gundlach, Salem, W. Granville	18.60	
Frank G. Gundlach, Salem, W. Granville	32.00	
Ph. H. Hartwig, Christ, Pewaukee	6.75	
Ph. H. Hartwig, Zion, Hartland	130.00	
Gerald O. Hoenecke, St. Paul's, Cudahy	28.42	
Gerald O. Hoenecke, St. Paul's, Cudahy	61.11	
Gerald O. Hoenecke, St. Paul's, Cudahy	33.32	
Gerald O. Hoenecke, St. Paul's, Cudahy	55.85	11.16
Gerald O. Hoenecke, St. Paul's, Cudahy	44.20	
Walter Keibel, Nain, West Allis	55.00	
Walter Keibel, Nain, West Allis	177.00	6.00
Walter Keibel, Nain, West Allis	208.00	35.60
P. W. Kneiske, St. John's, Lannon	63.00	
A. Koelpin, Fairview, Milwaukee	135.00	
A. Koelpin, Fairview, Milwaukee	93.00	
A. F. Krueger, Resurrection, Milwaukee	65.20	
A. F. Krueger, Resurrection, Milwaukee	16.17	
A. F. Krueger, Resurrection, Milwaukee	30.00	19.60
A. F. Krueger, Resurrection, Milwaukee	38.00	
Henry Lange, Nathanael, Milwaukee	20.30	
Henry Lange, Nathanael, Milwaukee	38.65	
Kurt Lescow, St. John's, Thiensville	250.00	
Kurt Lescow, St. John's, Thiensville	21.01	
Kurt Lescow, St. John's, Thiensville	95.75	
Kurt Lescow, St. John's, Thiensville	27.56	
A. H. Maaske, St. John's, Mukwonago	34.05	
Wm. C. Mahnke, St. John's, Root Creek	48.46	2.50
Wm. C. Mahnke, St. John's, Root Creek	72.30	
Wm. C. Mahnke, St. John's, Root Creek	74.76	29.12
Wm. C. Mahnke, St. John's, Root Creek	174.80	5.95
A. Mittelstaedt, Trinity, So. Mequon	193.46	
Theo. Monhardt, St. John's, New Coeln	102.78	
C. A. Otto, St. John's, (Wauwatosa Ladies' Aid)	5.00	10.00
A. Petermann, St. John's, Newburg	192.00	
A. Petermann, St. John's, Newburg	95.10	
A. Petermann, St. John's, Newburg	61.67	
M. F. Rische, Davids Stern, Kirchhayn	44.60	
M. F. Rische, Davids Stern, Kirchhayn	61.70	
M. F. Rische, Davids Stern, Kirchhayn	68.55	
J. G. Ruege, Jordan, West Allis	81.70	
J. G. Ruege, Jordan, West Allis	374.71	
J. G. Ruege, Jordan, West Allis	60.58	
J. G. Ruege, Jordan, West Allis	104.71	
G. Schaller, St. Paul's, Tp. Franklin	70.75	
G. Schaller, St. Paul's, Tp. Franklin	58.62	
Alfred C. Schewe, Trinity, W. Mequon	118.20	
Alfred C. Schewe, Trinity, W. Mequon	38.80	
Alfred C. Schewe, Trinity, W. Mequon	71.70	
Alfred C. Schewe, Trinity, W. Mequon	40.70	
Alfred C. Schewe, Trinity, W. Mequon	16.80	
Gust. E. Schmidt, St. Paul's, East Troy	97.39	
Gust. E. Schmidt, St. Paul's, East Troy	19.62	
Arnold Schultz, Trinity, No. Milwaukee	100.00	
Arnold Schultz, Trinity, No. Milwaukee	178.85	
Arnold Schultz, Trinity, No. Milwaukee	2.00	
Arnold Schultz, Trinity, No. Milwaukee (Ladies' Aid)	30.00	
Arnold Schultz, Trinity, No. Milwaukee	287.00	
Harry Shiley, St. Peter's, Tp. Greenfield	25.57	
Harry Shiley, St. Peter's, Tp. Greenfield	9.60	
Harry Shiley, Woodlawn, West Allis	33.56	
Harry Shiley, Woodlawn, West Allis	97.42	
Harry Shiley, Woodlawn, West Allis	95.70	2.00
Harry Shiley, Woodlawn, West Allis	20.00	
E. W. Tacke, St. Paul's, Tess Corners	271.39	
E. W. Tacke, St. Paul's, Tess Corners	75.05	
E. W. Tacke, St. Paul's, Tess Corners	166.07	
L. M. Voss, Good Shepherd, Tp. Wauw.	33.63	
L. M. Voss, Good Shepherd, Tp. Wauw.	17.31	
L. M. Voss, Good Shepherd, Tp. Wauw.	14.91	
L. M. Voss, Good Shepherd, Tp. Wauw.	21.18	
S. E. Westendorf, Calvary, Thiensville	132.63	
S. E. Westendorf, Calvary, Thiensville	134.82	
H. Wojahn, Grace, Waukesha	11.74	

H. Wojahn, Grace, Waukesha.....	102.23	
H. Wojahn, Grace, Waukesha.....	20.76	
H. Wojahn, Grace, Waukesha (Ladies' Aid)		10.00
H. Wojahn, Grace, Waukesha (Sunday School)		10.41

**Milwaukee City Conference**

P. J. Bergmann, Christ.....	132.19	
P. J. Bergmann, Christ.....	197.71	
P. J. Bergmann, Christ.....	154.76	101.26
E. R. Blakewell, Salem.....	31.96	
E. R. Blakewell, Salem.....	128.27	
E. R. Blakewell, Salem.....	61.72	
John Brenner, St. John's.....	265.40	36.50
John Brenner, St. John's.....	468.32	57.50
John Brenner, St. John's.....	349.64	95.90
John Brenner, St. John's.....	415.45	47.90
R. O. Buerger, Gethsemane.....	35.90	
R. O. Buerger, Gethsemane.....	212.65	
R. O. Buerger, Gethsemane.....	52.10	
R. O. Buerger, Gethsemane.....	122.48	50.00
P. J. Burkholz, Siloah.....	495.80	31.76
P. J. Burkholz, Siloah.....	168.71	31.33
P. J. Burkholz, Siloah (Sunday School).....	22.23	
P. J. Burkholz, Siloah (Ladies' Aid).....	10.00	20.00
P. J. Burkholz, Siloah.....	293.35	59.05
P. J. Burkholz, Siloah.....	157.83	32.33
J. C. Dahlke, Jerusalem.....	113.25	7.08
J. C. Dahlke, Jerusalem.....	480.58	30.03
J. C. Dahlke, Jerusalem.....	147.20	9.20
E. Ph. Dornfeld, St. Marcus.....	1,432.16	
H. H. Ebert, Sarons.....	93.52	
F. Graeber, Apostles.....	23.48	
F. Graeber, Apostles.....	30.29	8.15
F. Graeber, Apostles.....	69.44	
F. Graeber, Apostles.....	8.00	7.85
F. Graeber, Apostles.....	20.01	
A. F. Halboth, St. Matth.....	150.22	62.00
A. F. Halboth, St. Matth.....	448.24	186.00
A. F. Halboth, St. Matth.....	569.63	62.00
A. F. Halboth, St. Matth.....	228.40	107.09
W. A. Hoenecke, Bethel.....	46.95	11.15
W. A. Hoenecke, Bethel.....	90.49	21.48
W. A. Hoenecke, Bethel.....	5.00	5.00
W. A. Hoenecke, Bethel.....	72.30	49.41
W. A. Hoenecke, Bethel.....	63.27	15.02
Raym. W. Huth, Messiah.....	55.22	
Raym. W. Huth, Messiah.....	106.58	15.00
J. G. Jeske, Divine Charity.....	150.00	
L. F. Karrer, St. Andrews.....	15.93	
Joh. Karrer, Mt. Lebanon.....	34.95	
H. Knuth and V. Brohm, Bethesda.....	485.28	29.58
H. Knuth and V. Brohm, Bethesda.....	136.76	27.11
H. Knuth and V. Brohm, Bethesda.....	177.40	41.94
Ph. H. Koehler, St. Lucas.....	142.14	75.97
Ph. H. Koehler, St. Lucas.....	334.47	131.80
Ph. H. Koehler, St. Lucas.....	364.80	62.01
Ph. H. Koehler, St. Lucas (Ladies' Guild).....		15.00
Ph. H. Koehler, St. Lucas.....	148.00	137.92
Ph. H. Koehler, St. Lucas (Ladies' Aid).....	10.00	
Ph. H. Koehler, St. Lucas (Ladies' Guild).....	10.00	
Paul G. Naumann, St. Jacobi.....	92.66	22.45
Paul G. Naumann, St. Jacobi.....	96.71	23.42
Paul G. Naumann, St. Jacobi.....	288.11	80.37
E. C. Pankow, Garden Homes.....	30.00	
E. C. Pankow, Garden Homes.....	80.00	
E. C. Pankow, Garden Homes.....	71.00	
E. C. Pankow, Garden Homes.....	65.00	
Wm. F. Pankow, Ephrata.....	138.59	
Paul Pieper, St. Peter's.....	176.51	7.06
Paul Pieper, St. Peter's.....	343.72	9.40
Paul Pieper, St. Peter's.....	405.72	10.34
Paul Pieper, St. Peter's.....	316.00	12.27
Paul Pieper, St. Peter's.....	555.27	70.67
Wm. F. Sauer, Grace (Ladies' Mission Soc.).....		100.00
Wm. F. Sauer, Grace.....		25.00
Wm. J. Schaefer, Atonement.....	152.32	
Wm. J. Schaefer, Atonement.....	93.39	
Arnold H. Schroeder, St. Paul's.....	12.13	
Arnold H. Schroeder, St. Paul's.....	4.32	
Arnold H. Schroeder, St. Paul's.....	16.10	
Arnold H. Schroeder, St. Paul's.....	12.35	
A. B. Tacke, Zebaoth.....	103.36	
A. B. Tacke, Zebaoth.....	75.22	
A. B. Tacke, Zebaoth.....	76.08	

A. B. Tacke, Zebaoth.....		86.51
Arthur P. Voss, St. James.....		25.00
Arthur P. Voss, St. James (Memorial Wreath, \$4.00)		87.10
Arthur P. Voss, St. James.....	111.79	25.00
Arthur P. Voss, St. James (Memorial Wreath)	2.00	5.00
Arthur P. Voss, St. James.....	10.00	10.00
Arthur P. Voss, St. James.....	78.35	28.61

**Southern Conference**

L. W. Baganz, St. John's, Burlington.....		215.00
A. C. Bartz, Immanuel's, Waukegan.....		15.00
A. C. Bartz, Immanuel's, Waukegan.....		20.05
A. C. Bartz, Immanuel's, Waukegan.....		81.30
Carl H. Buenger, Friedens, Kenosha.....		250.00
Carl H. Buenger, Friedens, Kenosha.....		461.26
H. J. Diehl, First Ev. Luth., Lake Geneva.....		300.00
W. A. Diehl, First Ev. Luth., Elkhorn.....		38.55
O. Heidtke, Jerusalem's, Morton Grove.....		115.00
E. Walter Hillmer, St. Luke's, Kenosha.....		19.00
Edwin Jaster, Epiphany, Racine.....		61.74
Edwin Jaster, Epiphany, Racine.....		16.92
Edwin Jaster, Epiphany, Racine.....		19.17
S. A. Jedeje, Peace, Wilmot.....		100.00
S. A. Jedeje, Peace, Wilmot.....		125.00
W. H. Lehmann, St. John's, Libertyville.....		41.95
W. H. Lehmann, St. John's, Libertyville.....		42.49
August Lossner, Immanuel's, Tp. Paris.....		12.76
August Lossner, Trinity, Tp. Raymond.....		42.80
August Lossner, Trinity, Tp. Raymond.....		5.36
O. B. Nommensen, Zion, So. Milwaukee.....		22.21
O. B. Nommensen, Zion, So. Milwaukee.....		277.12
O. B. Nommensen, Zion, So. Milwaukee.....		11.56
O. B. Nommensen, Zion, So. Milwaukee.....		38.65
W. K. Pifer, Bethany, Kenosha.....		27.75
W. K. Pifer, Bethany, Kenosha.....		9.75
M. F. Plass, St. John's, Oakwood.....		42.86
M. F. Plass, St. John's, Oakwood.....		28.02
M. F. Plass, St. John's, Oakwood.....		72.98
Ed. Sponholz, St. John's, Slades Corners.....		273.02
Ed. Sponholz, St. John's, Slades Corners.....		16.96
Ed. Sponholz, St. John's, Slades Corners.....		63.04
G. A. Thiele, Zion, Bristol.....		11.32
G. A. Thiele, Zion, Bristol.....		104.75
G. A. Thiele, Zion, Bristol.....		36.22
Jul. Toepel, St. Matth., Tp. Maine.....		129.02
Theo. Volkert, First Ev. Luth., Racine.....		223.00
Theo. Volkert, First Ev. Luth., Racine.....		100.25

**Special Gifts**

M. S. B., Watertown.....		10.00
Robt. Behrend, Hortonville, by P. W. Hoenecke		5.00
Southeast Wisconsin District, by P. W. Keibel, Secretary		1.60

**Memorial Wreaths**

For P. Ed. Albrecht, from Mrs. H. Rusch, Mrs. G. Olm, Mr. and Mrs. B. Wunsch, Mr. and Mrs. Ed. Hallemeier, Mr. and Mrs. Ad. Vallesky, P. and Mrs. W. Mahnke, for Negro Mission by P. Mahnke		6.00
For Mrs. Emil Dornfeld, for General Missions, by Mrs. N. N.....		2.50
For Mrs. Otto Eulert, from Ladies' Aid (Davids Stern Congregation, Kirchhayn) for General Support by P. M. F. Rische		5.00
For Alwin Friedrich, from St. Lucas Men's Club for Lutheran Children's Home by P. Koehler		5.00
For P. H. Jungkuntz, from St. Peter's Mixed Choir for General Support by Pastor Pieper		10.00
For P. Herman Monhardt, from the Pastors of the Eastern Conference for General Missions by Pastor Gerald Hoenecke		10.00
For P. Herman Monhardt, from the St. Matth. Ladies' Aid, South Ridge, Wis., for General Missions by Pastor Paul Monhardt		5.00
For Mrs. Emil Podewels, from Mr. and Mrs. Gilbert Umbs for Northwestern College by Pastor Ph. H. Koehler		5.00
For Mrs. D. Westendorf, from Calvary Congregation, Thiensville, by Pastor S. E. Westendorf		5.00

For Mrs. D. Westendorf, from Chas. Schaeve and Family for General Mission by Pastor P. Pieper.....	10.00
From Mr. Geo. Denninger for Lutheran City Mission by Pastor P. Naumann.....	1.00
Total .....	\$27,766.57 \$2,547.84

CHAS. E. WERNER, Cashier.

**WEST WISCONSIN DISTRICT**

Rev.                      October, 1936	
J. C. Bast, McMillan.....	\$ 30.00
J. C. Bast, March.....	20.00
H. E. Bentrup, Bad Axe Valley.....	32.65
L. M. Bleichwehl, T. Little Falls.....	43.29
L. M. Bleichwehl, Cataract.....	76.39
A. G. Dornfeld, Richwood.....	74.33
A. G. Dornfeld, Hubbleton.....	57.57
A. C. Dornfeld, Marshfield.....	100.00
S. H. Fenske, Mercer.....	25.45
W. E. Gutzke, La Crosse.....	265.00
R. C. Horlamus, Hurley.....	29.59
Wm. Keturakat, Sun Prairie.....	87.48
L. C. Kirst, Beaver Dam.....	669.91
J. Klingmann and Wm. Eggert, Watertown.....	715.81
G. O. Krause, Stetsonville.....	30.60
W. R. Krueger, Ixonia.....	83.00
O. Kuhlrow, Jefferson.....	1,200.00
C. F. Kurzweg, Cochrane.....	192.93
Phil. Lehmann, Ableman.....	265.98
G. C. Marquardt, Schofield.....	26.48
G. C. Marquardt, Ringle.....	103.08
G. C. Marquardt, Wausau.....	50.00
A. L. Mennicke, Fountain Prairie.....	60.87
Theo. J. Mueller, La Crosse.....	214.00
W. O. Nommensen, Rozellville.....	54.00
W. O. Nommensen, Green Valley.....	16.00

Wm. Nommensen, Columbus.....	81.35
A. W. Paap, Johnson Creek.....	29.50
E. H. Palechek, Chaseburg.....	377.40
H. A. Pankow, Hustler.....	92.43
N. E. Paustian, Oconomowoc.....	143.85
J. M. Raasch, Lake Mills.....	306.45
S. Rathke, Barron.....	47.70
S. Rathke, Cameron.....	58.73
F. H. Senger, Arcadia.....	18.10
C. W. Siegler, Bangor.....	229.52
C. W. Siegler, Portland.....	38.66
H. Schaller, Tomah.....	411.25
G. M. Thurow, Waterloo.....	424.62
K. A. Timmel, Watertown.....	95.00
August Vollbrecht, Fountain City.....	200.00
L. A. Witte, Dorset Ridge.....	67.57
L. A. Witte, Kendall.....	173.47
R. F. Wolff, Cambridge.....	1.50
R. F. Wolff, Cold Spring.....	26.00
H. R. Zimmermann, Randolph.....	33.08

Budgetary receipts for October, 1936.....\$7,380.59

**Memorial Wreaths**

For Leona Krause, from Mr. and Mrs. W. Fenske, Sr.....	\$ 10.00
(Rev. S. H. Fenske, Mercer, Wis.)	
For Mrs. G. O. Krause, from Rev. and Mrs. Paul Berg- mann.....	1.00
For Mrs. G. O. Krause, from Rev. G. O. Krause and Family.....	25.00
(Rev. G. O. Krause, Stetsonville, Wis.)	
For Mrs. Robert Bluske.....	27.40
(Rev. E. H. Palechek, Chaseburg, Wis.)	
For Mrs. Fritz Dessner, from Ladies' Aid, Bangor.....	3.40
For Mrs. Lina Dessner, from Ladies' Sewing Circle, Bangor.....	2.00
(Rev. C. W. Siegler, Bangor, Wis.)	

H. J. KOCH, Treasurer.

**TREASURER'S STATEMENTS**

December 31, 1936 — 6 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration .....	\$ 53,262.29	\$ 16,913.16	\$	\$ 16,913.16	\$
Educational Institutions .....	19,543.54				
Theological Seminary .....	2,192.21	8,129.74	60.00	7,579.10	490.64
Northwestern College .....	2,434.26	26,998.19		23,434.74	3,555.45
Dr. Martin Luther College .....	1,987.22	21,731.68	31.29	20,663.32	1,037.07
Michigan Lutheran Seminary .....	849.91	6,588.46	32.00	6,144.71	411.75
Northwestern Lutheran Academy .....	428.50	4,880.61	294.66	4,366.72	219.23
Home for Aged .....	1,532.77	3,909.91		2,862.35	1,047.56
Missions, General .....	55,287.25	592.28		592.28	
Indian Mission .....	6,532.19	14,485.85	50.05	13,531.08	904.72
Negro Mission .....	4,773.19	6,613.46		6,613.46	
Home Mission .....	20,337.78	52,484.80		52,484.80	
Poland Mission .....	3,430.00	4,646.38		4,646.38	
Madison Students .....	655.99	1,633.61		1,633.61	
African Mission .....	279.05				
Indian Mission, Fire .....	3,745.87				
Indigent Students .....	1,750.77	60.00		60.00	
General Support .....	4,240.89	9,276.00		9,276.00	
School Supervision .....	146.81	1,570.29		1,570.29	
To Retire Debts .....	470.04				
Total .....	\$183,880.53	\$180,506.42	\$ 468.00	\$172,372.00	\$ 7,666.42
Revenues .....	18,460.81				
	\$202,341.34				
	180,506.42				
Surplus .....	\$ 21,834.92				

We acknowledge with thanks the following donations:

Previously reported .....	\$4,513.25
Memorial Wreath for Mrs. L. Hoyer .....	15.00
Leo Bretenbach, Los Alamitos, Calif., for Mission....	5.00
W. C. Abendroth, Rhinelander, Wis., for Indig. Stud.	10.00
	\$4,543.25

**Debt Statement**

Debt on June 30, 1936 .....	\$478,878.25
Debts Mode Since .....	124,112.87
	\$602,991.12
Debts Paid .....	142,136.73
Budget Debt December 31, 1936 .....	\$460,854.39
Church Extension Debt .....	170,414.29
Total Debt December 31, 1936 .....	\$631,268.68

THEO. H. BUUCK, Treasurer.